### oe זכרון ידוקאל יש

## PROHE oekl Agudas Yisroel of America



רס״ד

Sep 20, 2014 - כ״ה אלול, תשע״ד Vol: 1 Issue: 39

פרשת נצבים–וילך – הפטרה: שוש אשיש (ישעיהו סא:י–סג:ט) – (מולד יום רביעי בשעה: חלקים 15 + 18:80) **דף יומי:** חגיגה י"ב – מצות עשה: 2–0 מצות לא תעשה: 0–0 לדוד ה' אורי – אבות פרק ה'–ו' – ימים לר"ה – 4 – כתיבה וחתימה טובה! .......

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# **Tòrah**Thoughts

רְאֵה נָתַתִּי לְפָנֶידְ הַיּוֹם ... הַחַיִּים וְאֶת הַטוֹב וְאֶת הַפָּוֶת וְאֶת הָרָע (דְבָרִים ל:טייו)

See, I have set before you today [a free choice] between life and good [on one side], and death and evil [on the other].

The מָוָת is pairing חַיִים, life, with אוב, good, and פָּסוּק, death, with גרע, bad. This requires clarification. It would be more appropriate to pair opposites: רָשָׁייי seems to be troubled by composites: רָשָׁייי בע and אוב with אוב seems to be troubled by this question. רָשִייי explains that חַיִים is dependent on 'doing good.' If one lives the right way, he will be rewarded with חַיָּים, life. If, however, one behaves in a 'bad' way, then he will be punished with מַוֶת, death.

The כָּלָי יָקָר asks an interesting question. According to כָּשִׁייי's explanation above, being 'good' is really the main focus of the e, and receiving חַיִים, life, is merely the reward. If so, then the should have been written in the reverse order, and read: ראה נתתי אָת הַפָּנֵיד הַיּוֹם אֶת הַטוֹב ואֶת הַחַיִּים ואֶת הָרָע ואֶת הַפָּוֶת See, I have set before you today [a free choice] between doing good and [deserving] life [on one side], and doing evil and [deserving] death [on the other]. The reward is written in the פָסוּק before mentioning the good behavior. Receiving a reward is the result of good behavior. Would it not be more appropriate to discuss the reward after first mentioning the action that deserves a reward?



The פָלי יָקָר offers the following answer: The פּלי יָקָר is teaching us a very important lesson by putting 'life' first. Performing מַעַשִים טוּבִים, good deeds, in order to be rewarded and simply receive more life is NOT the תוֹרָה ideal. 'Life' has only one purpose. By mentioning 'life' first in the תוֹרָה, the תוֹרָה teaches us that a Jew should endeavor to seek more 'life' in order to be able to 'do more good' and to further serve 'T.

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The הָהָלִים (ל״ד:י״ג) uses this concept to interpret the בָּלִי יָקַר in (ג״ד:י״ג) הָהָלִים ... מִי הַאִישׁ הַחַפֵּץ חַיִּים אֹהָב יַמִים לָרָאוֹת טוֹב... - מִי הַאִישׁ הַחַפֵּץ חַיִּים אֹהָב יַמִים לָרָאוֹת טוֹב Who is the person who seeks 'true' life? [What sort of life?] א אהַב יָמִים where each day is precious [for what purpose?] לְרָאוֹת טוֹב — to enjoy the ultimate good, and to be able to serve '7.

R<sup>·</sup> Yaakov Galinsky זַצַייל answers a difficult question based on this thought. During the אַשָּׁרָת יְמֵי תָּשׁוּבָה, we add געַיָרָנוּ לָחַיִּים..., Remember us for life..., in the first שָׁמוֹנָה עֵשְׂרֶה for שִׁמוֹנָה. How are we permitted to ask for a personal request at this point? The focus of the first בָּרָכָה is praising יד. R' Galinsky answers that we are not asking for life for the sake of living; rather, we are asking for life לְמַעָנָדָ, for Your sake, in order to serve .r. He translate these words as, **Remember us for life – [why?]** in order that we can serve You, O living King!

Adapted from: A דרשה heard from R' Yaakov Galinsky זצייל

## Yahrtzeits & Gedolim

ב׳ תשרי 5569 - 5640 1809 - 1879

רי מאיר לייבוש זצייל, also known as the מלבייים, was born in Vollochysk, Ukraine, to רי יָחַיאָל מִיכָל Weisser. רי יַחַיאָל מיכָל taught his son אַנְיֵשָ, but was נְפָטָר when אייר was

still a child. At the age of 13, R<sup>°</sup> Meir went to Warsaw and became known as the עלוי מיוואַהלין. At age 27, he married the widow of the רי חַיָּים's son (רי חַיָּים Auerbach's daughter), and served as כב of Wreschen, Germany. In 1844, he became re of Kempen, Poland. In 1860, he served as chief rabbi of Bucharest, Romania. He fought against the reformers, who managed to have him thrown into prison. He was released only through the help of Sir Moses Montefiore. Later, he became crim Mohilev, Russia, and Königsberg, Poland. He wrote his famous אַרָצוֹת הַחַיִים and אַרָצוֹת הַחַיִים on אַרָצוֹת הַחַיִים.

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## Gedolim Glimpses

רי ישראל יאקב Klapholtz of בני ברק relates a story he heard from the Belzer רי אַהֵרֹן, רֶבָּי. Some מַסְידִים came to complain to the Belzer מַלְבִּייים, about the מַלְבִייים's יי sent a trusted רי יְהוֹשֶׁע תַנֵייך on פָרוּש to observe the מַלָבִּייים. The תָסָיד spent two months in the מֵלָבְּי״ם's home writing up his daily schedule. Just after the רָבָּי finished reading the מלבייים's daily routine, some חסידים entered to hear the חסידים's verdict.



The רָבָּי cried, "Out! I refuse to hear even one more word about the מַלְבִּייים. He is a קַדוֹשׁ וְטָהוֹר – a pure and saintly Yid!

> לעיינ הבי יחזקאל עייה בן יבלחטייא לייב נייי לעיינ הבי ישעיהו דוב עייה בן יבלחטייא יצחק צבי נייי

This week's Pirchei Weekly is dedicated by the Pirchei Weekly publication team in honor of

Conthe thousands of yeshiva talmidim who waited all summer long for the return of the Pirchei Weekly!

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ear Talmid, של הייש is the acronym for the famous רי מאַאָר לײַבּוּשׁ בֶּן יְחִאָגַל מִיכְל זַצֵּ׳יל. His encyclopedic knowledge of לָשׁוּן , the Hebrew language, was legendary, and his works on תַּקוֹדָשׁ have become a popular classic.

He describes his life (in הַחַיִּים): "I was a mere child when my father, רי יְחִיאֵל מִיכְל, a well-read and learned man, passed away in his early manhood... I was brought up in the tender hands of my righteous and virtuous mother... When I was 13 years old, with neither a רָב to guide me, nor friend to help me, a thirst for knowledge gripped me... I devoured all I could from the הַיָּרָב מָרָבָי הַזַיִייל

When he was still relatively young, he was taken to meet the קתָם סוֹפֵר. They spoke together in learning and the חָתַם סוֹפֵר called him "a rare jewel." The חָתַם סוֹפֵר honored him by requesting that he speak on שָׁבָּת afternoon in the main *shul* before the חַתַם סוֹפֵר would arrive for הַכָּוָקָה.

His אָעוּר was brilliant and the crowd was enraptured by his

speech. As a show of honor, they placed the מַלְבָּיים in the seat of the מַלְבָּיים סוֹפֵר When the מַלְבָּיים סוֹפֵר in for מְנָת סוֹפֵר, he noticed the young lad standing at his place. The מַנְחָת understood what happened, but was pained at the lack of respect. The מַלְבָיים immediately realized his error and apologized profusely.

Every מְלְבָייים at מְנְחָה time for the rest of his life, the מְלְבִייים would spend some time locked in his room and do תְּשׁוּבָה for the fact that he had caused the מְתָּת סוֹפֵר pain. The מְתָּת סוֹפֵר always felt that his מִלְבָייים was never exactly the same after that incident.

My אָלָמָיד, as we begin preparing ourselves for the יום הַדָּין at this time of the year, let us learn from the amazing הָלָבּיים of the מַלְבָּיים and his weekly הַשׁוּבָה One needs be aware of the consequences of causing anguish to any person, especially a יָבָי, and the הָבָשׁוּבָה

יִיְהִי זְכְרוֹ בָּרוּדְ

ֶרָבִי Your בְּיְדִידוּת,

Story adapted from: a שַׁעוּר by R' Moshe Wolfson שׁליטייא

## **Sage** Sayings

רי מַאָּרָר לײַבּוּשׁ בָּן יְהִיאֵל מִירְל זַצַייל אָסָרָ אַרָאָר לײַבּוּשׁ בָּן יְהִיאֵל מִירְל זַצַייל אָסָר those seeking to follow the 'Enlightenment' (הַשְׁבָּלָה) movement. One שַׁבָּת, an assimilated Jew came in with a lit cigarette and mockingly challenged the מַלְבִייים, "Isn't it true that smoking with a יאָיר זענט גערעכט". The מַלְבִייים immediately replied, "אויר זענט גערעכט". אייר דאַרפט דרײַען דער פּאַפּיראָס און שטעלן דער פאַרברענויג טײַל אין דײַן מויל - You are right! Just reverse the cigarette and place the burning part into your mouth!"

Source: Men of Distinction (Sinai Publishing)

### **Understanding** Davening

#### אַשְׁרֵי יוֹשְׁבֵי בֵיתֶדָ...

Praiseworthy are those who dwell in Your house ...

The לְבוּיישׁ explains that אָלִיחוֹת really is best begun with the praises of די of קדיש Since can only be said after reciting פָּסוּקִים of הַנַייק, however, אַשְׁרֵי was chosen as the opening for בּרָכוֹת ד:) גְמָרָא The אַשְׁרֵי) teaches us that אַשְׁרֵי said [with understanding] 3 times daily has the power to uplift a person to be a אַשָּׁרֵי The אָמָרָא goes on to say that אַשִׁרֵי contains פָּסוּקַים beginning with each letter of the x-x and it also contains the praise that  $\tau$  is the One Who sustains every living being in the universe (...פוֹתֵה אֶת יָדֵיה). However, there is no beginning with the letter 'ג' This alludes to times when כְּלַל יִשְׂרָאֵל has fallen (גוּפֵל). The next says that יד is סוֹמָדָ, He supports and uplifts us. With this message, we begin קליחות.

לעיינ רי משה צבי בן הרי טוביה הלוי זצייל

### This Week in History

אַלוּל **25 –** The anniversary of the creation of the world (based on the opinion of רי אֵלִיעָזֶר in . אָמָרָא רֹאשׁ הַשָּׁנָה ח.). On this day, 5,775 years ago, די created the entire universe, complete with everything necessary for mankind to serve Him (based on רשייי ר:-ד. ב. דייה תּוֹלְדוֹת הַשְּׁמַיִם וְהָאָרֶץ ודייה כִּי לֹא הִמְטִיר. In each one of the next six days, '7 permanently fixed [the laws of nature] and established the order of all of His creation (based on רִשִׁייי א:יד). Although רי אָלִיעַזָר says אָליעַזָר, גָבָרָא הָעוֹלָם, the world was created on [the 1st day of] תַּשְׁרָי, he is referring to the 6th day of creation. This was day that אָדָם וְחַנָּה [mankind] were created. The reason רי אַלִיעָזָר referred to this day as the start of creation was that the creation of Man totally overshadowed all the previous creations. This will also help us understand why on רֹאשׁ הַשְׁנָה we mention in זָה הַיּוֹם תָּחָלֵת מַעֵשֶׂיך, and this day is the anniversary of Your creations. If Mankind would cease to exist, there would be no purpose for the entire creation.

26 אָלוּל אָדָדָר - On the night of September 28th, 1997. 70,000 people in the U.S. and worldwide linked by satellite to celebrate the completion of the 10th cycle of the רָרָ הַיוֹמָי In New York, the historic decision made by R' Moshe Sherer אַרָיי to celebrate the momentous event simultaneously in the Madison Square Garden (filled to capacity — 20,000 attendees) and in the Nassau Coliseum (filled to capacity — 20,000) with live hookups became the model for the next two moment.

In America, the honor of starting the new cycle of the אָרָץ מִימִי went to R' Avrohom Pam דָרָ מִימִי and in אָרָץ יִשְׂרָאל Meir Shapiro אָרָצ'. The live hookups included the cities of Boston, Cleveland, Chicago, Los Angeles, Pittsburgh, Portland, in the U.S.; Toronto and Montreal, in Canada, and Melbourne, Australia. Similar סִישָׂרָש מוֹג רָשָׁרָש, and London, Manchester and Gateshead in the UK.

## Living with Torah

You are standing today, all of you

#### ... אַתֶּם נִצָּבִים הַיּוֹם כֵּלְכֶם ... (דְבָרִים כט:ט)

ישָׁתָּם נְצָבְים quotes a מְדְרָשׁ that asks, "Why was the passage of בְּנֵי יִשְׁרָשׁ placed right after the curses?" The מְדְרָשׁ explains, after בְּנֵי יִשְׁרָשׁ heard ninety-eight curses in מְדָרָשׁ רָיָשׁרָרָשׁ, together with the fortyeight curses in בְּחֻלְתָוֹת הָרָשׁ , their faces became ashen. They said, "How will we be able to bear these [curses]?" משָׁה consoled them, saying, "You are standing today, even though you have caused much anger to הקבייה; nevertheless, you are still standing — He has never totally destroyed you!"

יְשִׁירָה בְּחוּר had arrived and Meir Goldbaum, a 17-year-old אוֹי הַשְׁיָה learning in a יְשִׁירָה in Ofakim in יְשִׁירָאַל, was disappointed. He had worked very hard to improve in his ייִרָאָת הי both his davening and learning — but he felt he had not progressed sufficiently for the Day of Judgment.

As מדָלְמָיד of R' Shimshon Pincus יצייל, Meir had begun to understand what the awe of the High Holy Days meant. R' Shimshon's inspiring shmuessen had made a distinct impression on him and resulted time and again in commitments and resolutions to improve in his verige n diameter and again Meir failed to put his commitments into action. As a result, he felt like a complete failure.

ראש הַשְׁנָה שָׁרָה morning, R' Shimshon stepped outside the האש הַשְׁנָה a moment during the שָׁמוֹנֶה עָצּוּרָח sitting on a chair in the corner of the hallway, head between his knees. R' Shimshon, with his warm and caring demeanor, approached Meir, placed a hand on his shoulder and asked him why he seemed so depressed.

Meir looked up into his לֶרָבָּי s gentle eyes and poured out his frustration. He told him how hard he had tried during the past אָליל to improve and how each time his efforts had fallen short. In essence, Meir perceived himself as a total failure. He had pledged that this would be different and he would rise to the occasion – yet

### Lose the Battle but Win the War

he had not. Meir cried bitterly and hung his head in shame.

R' Shimshon sat down next to the young boy and related the following incident:

"It was in the middle of the Yom Kippur War [October 1973]. I was sitting in the Emergency Room in the Shaare Zedek hospital, waiting for one of my children to be seen by a doctor for a cut that apparently needed stitches, when I noticed a bit of a commotion taking place. Many doctors had converged in front of the Emergency Room doors and appeared to be discussing an important matter.

"I inquired as to what was the cause of the commotion and I was told a soldier had been shot and had been brought to the hospital. The bullet was lodged in his leg and needed to be taken out. After the doctor removed the bullet he notified the soldier, who had remained awake during the entire procedure, that the surgery was complete and he was free to go home. The young man, no older than nineteen years, grimaced in pain as he struggled to slide off the operating table. Beads of sweat formed on his forehead and he looked curiously at the doctor.

"'Home? You think I'm heading home? True, I was shot and lost this battle, but there's a war raging out there and my fellow soldiers need me back on the battlefield.' The brave young man hobbled out of the room and headed back toward the front lines."

R' Shimshon concluded the inspiring story and looked into the eyes of the vulnerable young man. "Meir, I'm not going to convince you that you have not stumbled. But just because you've fallen does not mean you can't get back up. Losing a battle does not mean that you've lost the war. We're fighting a war in there and I don't want to head back in without you. We need you to fight alongside the rest of us!"

A shy smile formed on Meir's face and he thanked his גָּבָּי for his warm words of encouragement. R' Shimshon placed his arm around Meir's shoulder and together they walked back into the בָּית to "fight" alongside one another.

Adapted from: Touched by a Story (with kind permission from ArtScroll)

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## Chofetz ChaimMoment

#### ספר ח״ח הלכות לשון הרע כלל ד׳ סעיף י״א

"It was the last day of הָשָׁרָה שָׁפָּרָח הָפָּאָ אומל" was in full swing. Chaim had resolved that for the next הָמָן, he would try his best to start ס סָדָר on time. As the noise level in the בִּת מִדְרָשִׁ הָשָׁרָ הַיָּה along with the tension, Chaim asked Eli, "I need a הַבְרוּתָא that I can count on to be on time every day. Yidi was your הַבְרוּתָא in the past. Was he on time for הַכָּר עַמאַר?" Eli knew that Yidi only came on time to שַׁדָר once the entire אַמָּן that they learned together.

#### Is Eli permitted to reveal Yidi's habitual lateness to Chaim?

\*Stories adapted from Guard Your Tongue, A Daily Companion, A Lesson a Day and various real-life situations

Answer: Since Chaim has made it clear to Eli that he is asking about Yidi as a possible κητητη. Eli is permitted to be honest about Yidi's lateness, but he must not exaggerate. Chaim must not recept Eli's report as the absolute truth and must not repeat it to others.

## **"Week Guestions # week** و

- Which word in the תּוֹרָה indicates that די will, כָּבְיָכוֹל, go together with us into exile and will only return when we return?
- 2. What lesson must we take from the fact that heaven and earth never change their nature?

2. Just as the heaven and the earth, which do not have any incentive of reward, never deviate from their functions, should not Jews, who do receive reward, be more careful? (baja vinta not - 30:19).

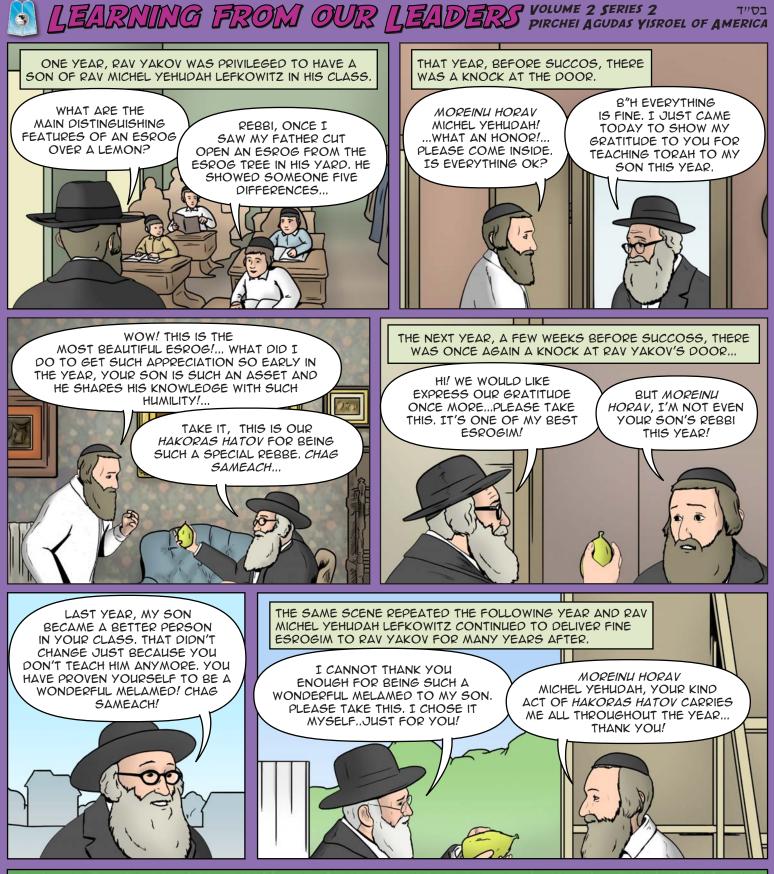
## Halacha Corner הַלְכוֹת עִבְיֵנֵי דְיוֹמָא:

1. The most preferable time to begin אָליחוּת is in the last three hours of the night — the watch before עליחות.

There is a well-accepted מָנְהָע to start the first שְׁמָחָה after midnight on מוצשייק. One reason is that we want to begin with the שִׁמְחָה of מוֹצשיין; therefore, we should say סְלִיחוֹת still dressed in שֵׁבָּת looking.

Since we only discuss 1-3, הָלְמִית t is important to consider these הָלָמי in the context of the bigger picture. Use them as a starting point for further in-depth study

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