

#### פונרון יווזקאל פי

# PIRCHEO//eekly



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פרשת האזינו – הפטרה: שובה ישראל (הושע יד:ב-י; יואל ב:יא-כז; מיכה ז:יח-כ) קריאה לר״ה: יום א – וה׳ פקד את שרה יום ב – והאלקים נסה את אברהם

<mark>מפטיר:</mark> במדבר כ:א–ו <mark>הפטרה: יום א</mark> – ויהי איש אחד יום ב – כה אמר ה' <mark>לדוד ה' אורי – דף יומי: חגיגה ה' – גמר חתימה טובה!</mark>

## **Torah**Thoughts

ַרָאָזִינוּ הַשָּׁמַיִם ... וְתִשְּׁמֵע הָאָרֶץ ...

Listen, O heavens ... and may the earth hear ... (דָבָרִים ל:א)

The יקבְיי remarks on the difference between these opening words of מֹשֶׁיה's prophecy and the words used by יָּשְׁעָהוּ הָּנֶבִיא.

We find that אָבְעוּ הְנָבִיא (ב: א) prophesied: אָבָזְינִי אֶרָזּ הַנְבָּיא שָׁנְיִהוּ הַנְבָּיא אָפְעוּ שָׁנִיִּם וְהַאָזִינִי אֶרָזְ placed אָבָי, listen, next to אָבָי, heavens, משְׁתוּ הפגדh, and שִׁמְיִם, hear, next to שְׁמִים הבּניג' placed מֹשֶׁה בְּבִּינוּ 's prophecy, on the other hand, was the opposite. הַאָּאַינוּ placed הָאַאָינוּ, listen, next to הַאָּרָץ, and הַאָבין next to הַאָּרַץ.

The סְּבְּרִי explains that the word מַּאָזִינה means listening at close proximity. The people in the generation of מַשָּׁה were very spiritual and were [so to speak] closer to מַשֶּׁה יָשְׁמִים therefore used הַאֲזִינו therefore used מַשְּׁה when referring to the heavens — since that generation was closer to heaven. The prophecy of יְשַׁעְיָהוּ was referring to the destruction of the בַּית הַמְקְדָשׁ. That generation was not as spiritual; they were [so to speak] closer to יְשַׁעְיָהוּ הַנְבִיא שֶּׁרָה when referring to the earth.

We end the portion of שׁוֹפֶרוֹ with the words כִּי אַתָּה שׁ*וֹמֵעַ* קוֹל שׁוֹפֶר היוֹלָה שׁוֹמֶה שׁוֹבֶּר היוֹלָה וְאֵין דּוֹמֶה לָדְּ for You hear the sound of the שׁוֹפֶר, and

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listen to the תְּרוּעָה (short אַרָּבּי blasts), and there is none comparable to You. The פְּרִי מְנֶדִים asks, what does ה listening to the sounds of our blowing of the שׁוֹפָּר have to do with and there is none comparable to You?

The פְּרִי מְנֶדִים explains that the תְּקִיעָה, the straight and clear sound, represents a perfect פָּרִי אָדִים. The תְּרוּעָה, the series of short blasts, represents a בַּעַל תְּשׁוּבְה. It would be logical to assume that יה is naturally closer to a perfect צָדִיק than He is to one who has sinned and repented. After all, a צַדִיק has no sins, whereas a בַּעַל תְּשׁוּבָה has many sins for which he has repented and for which he seeks forgiveness. However, we find that just the opposite is true, for we know that a בַּעַל תְּשׁוּבָה stands in a place where even a perfect צַדִיק cannot stand. The seeks to bring the repentant sinner closer to Him.

This, then, is the translation:

- הי פֿרָ אַתָּה שׁוֹמֵע קּוֹל שׁוֹפֶּר, hears, the sounds of the פֿרָ אַתָּה שׁוֹמֵע קּוֹל שׁוֹפֶּר, the straight and clear sound, representing the perfect צַדִּיק.

בְּאַנְיוּ תְּרוּעָה — [However,] He listens [from even closer] to the sound of a תְּרוּעָה — a series of short blasts, representing a בַּעַל תָּשׁוּבָה.

וְאֵין דּוֹמֶה לָּדְ — There is none like You, Who showers extra compassion on a בַּעֵל תָּשׁוּבָה, and lovingly embraces the repentant sinner to come closer to Him.

Adapted from: Rabbi Frand on the Parashah 2 (with kind permission from ArtScroll)

## S

#### Yahrtzeits & Gedolim



ג' תשרי 5631 - 5689 1871 - 1928 רי גְפָּתָּלִי צְבִּי Was born in Grodna, Belarus, to רי גַפְּתָּלִי צְבִי , the געשׁר, and געשׁה. His father taught him until he was 14. In 1886, he left to learn under the אַלִּעֶר מיִקעלם and, two years later, under אַלְעָר מיִקעלם Gordon

#### Gedolim Glimpses

The reverence and דּבִבי that the אָפָּהָי held for רִי נַפְּתָּלִי צְּבִי Trop זַּצִייל was remarkable. On his 33rd birthday, יף received a letter from the אָפָּהָלי יף received a letter from the אָפָהָלי הַיף inviting him to become הַּאשׁ יְשִׂיבָה inviting him to become הַאשׁ יְשִׁיבָּה This was at a time when Europe was blessed with many renowned, older blessed with many renowned, older mycֻּמִיבִי הַבְּמִיבִי הַבְּמִיבִי הַבְּמִיבִי הַבְּמִיבִי הַבְּמִיבִי הַבְּמִיבִי To go speak to הַאָּשְׁרָה he would ask הַיִּבְּיִה יְתַנְּתָּלִי הַתְּעוֹרְרוֹת to give הַיִּעְבָּיִר הַתְּעוֹרְרוֹת sight of הַיּבְיִהְתַעוֹרְרוֹת sight of הַיּבְיִהְתַעוֹרְרוֹת sight of הַיּבְיִ הְתַעוֹרְרוֹת sight of received and the second sight of sight of

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

## Living with Torah

קֿדֶם שְּׁיִתְּקַע יְבָרַדְּ לִשְׁמַעַ קוֹל שׁוֹפֶר...(רְמֶייא)...וְאֵין חַלּוּק בֵּין אָם יְבָרַדְּ לְעַצְמוֹ קֹדֶּם שְׁיִּתְּקַע יְבָרַדְּ לִשְׁמַעַ קוֹל שׁוֹפֶר...(רְמֶייא)...וְאֵין חַלּוּק בֵּין אָם יְבָרַדְ לָצָא... אוֹ שַׁכְּבָּר יָצָא...

(שַׁלַחַן עַרוּדָּ אוֹרָח חַיִּים סִימַן תקפייה, סְעִיף בי)

Before blowing the ישׁיפֶּר one makes the בְּרֶכָה of בְּלָכָה to hear the sound of the רְמִייא The יְמִייא notes even if the person blowing the הַבְּיִיא has already fulfilled the מִצְּיָה he should still make this בּּרֶכָה

The ס"יק ה") explains: Although generally it is better to make the דְּרָהְה for oneself if the one who blows the אַנְּרָה was already שׁוֹבָּר the מִנְּהָ, still, it is the מִנְהָג הָעוֹלֶם that the one who blows the שׁוֹבָּר should make the בּרֵכה  $\alpha$ 

A possible way to explain this interesting אֶרְבּוּת is based on the rule of אֶרְבּוּת, responsibility for another Jew. The reason that one can make a בְּרָכָּה for another Jew is based on the fact that we are all responsible for one another. Our responsibility for another Jew performing אָרָה is the same as our own responsibility for ourselves. We have a share in the מִצְּיָה of a fellow Jew that entitles us to make a for him. On מְצִּיְה or him. On בְּרָכָּה are greatly enhanced by adding the extra feeling that we are caring for one another's מִצְּיִה מִּיִּה מִיִּבְּיִה possible.

This is also demonstrated by another הַלֶּכְה. We don't blow שׁוֹפָּר when רֹאשׁ הַשְּׁנָה falls on שַּׁבָּת. We give up the protection of the שׁוֹבְּר for the whole year because we are concerned that one simple Jew might accidentally make a mistake and carry the שִׁבְּת שׁוֹבָּר. The יְּבִּרֹת of caring for another Jew is a greater protection than blowing the שׁוֹבָּר.

This is true not only when it comes to caring for another Jew's מְצְּוֹת, of course, it also applies to our concern for another Jew's הָּשְׁמִיּוּת, material needs.

Normally, R' Yitzchok Zev Soloveitchik נַצִּייל, the Brisker Rav, would avoid answering questions in הֲלָבָּה, but when it came to questions touching on פְּקוּחַ נֶבָּשׁ (danger to life), he would make an exception. As יוֹם בָּפּוּר approached, the רָב would make himself more accessible

#### **Our Communal Responsibility**

to people who had questions regarding the fast. When a situation required it, he would even send a messenger to a person who the  $\tau$  knew intended to fast in spite of his poor health. The messenger would inform the person that the  $\tau$  ruled that he was prohibited from fasting.

The יֻרָּב general rule followed the opinion of his father, R' Chaim: Anything may be done to minimize the danger to a sick person. Where there is a question of danger to life, if eating normally would benefit the ill person's health, then none of the stringencies — such as eating small measures (less than a יָּשִׁלֵּרָה) — applied.

One year, the בָּ called the head of the sanitarium for tuberculosisstricken patients in the מְּקוֹר חָיִּים neighborhood and told him that, for the sake of his patients' health, he must feed them fresh, hot food on יִּנֹם בַּפִּוּר, so that they would eat their fill.

The man, a simple, honest Jew from Hungary, could not imagine doing such a thing on ''re to cook and serve hot food? He responded that it would be too difficult for him. Only if he would hear such instructions from the  $\mathfrak{z}_{\mathfrak{p}}$  of Pressburg, R' Akiva Sofer, would he be prepared to carry out the order.

Upon hearing this, the  $\tau$  sent a letter to the  $\tau$  of Pressburg, requesting that he send the man written instructions. Indeed, R' Akiva Sofer sent a letter to the head of the sanitarium, affirming that he agreed with the Brisker  $\tau$  sr uling that fresh, nourishing food must be served to the patients on  $\tau$  significant.

The קב was still doubtful whether the director would be able to bring himself to carry out his instructions, and sought a way to ensure that the ruling would be obeyed. On יוֹם בְּפּוּר itself, one of the ינֹם בָּפּוּר s close תָּבְמִידִּים, who learned in the תְּבְּמִידִּים, volunteered to go on foot all the way from מְּקִוֹּר חֵיִּים of אֲבָּאָר, near Talpiot, to see with his own eyes that fresh food was indeed being cooked for the patients for the sake of their health.

 ${\sf Adapted\,from: Torah\,MiTzion-Rabbi\,Ben\,Zion\,Sobel}$ 

#### **Chofetz Chaim**Moment



ספר ח״ח הלכות לשון הרע כלל ד׳ סעיף י״ב

'Avi was not really a bad boy, but he could not keep a secret. It became a class joke that if you needed to get a message out, just tell Avi. Classmates and friends would enjoy telling Avi absurd stories, which he would repeat. Nobody believed any story Avi told. Last יוֹם פּפּוּר everything changed. Avi made a resolution that he would stop repeating stories he heard, and he kept to it. Avi knew he had to do לָשׁוּן הָרֶע he had said, but felt very overwhelmed.

#### Does Avi have to ask מַחִילָה from everyone he spoke לַשׁוֹן הַרָע about?

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

Answer: Since Avi's stories were not believed, no damage was done to the people he apply and his sin is only any papers apply and his nayin requires that he have nayn, admit his sin, and resolve not to repeat his wrong-doing ever again, which he did.

#### רש"י Questions & week



- Why would the Hebrew word שִּׁיעֵּר, which is translated as hair, also be used to describe fear?
- 2. What did בְּלֵל יִשְׂרָאֵל intend to do in order to prevent the impending death of מֹשֶׁה?

(ב:35 – גייה אל שְעָרָהָיהֶם)

T. When a person is frightened, his hair bristles and stands up on end

**Halacha**Corner

- 1. During the sounding of the งับเง, one must listen intently in order to hear every single blast from beginning to end.
- 2. One should, if possible, follow the notes in one's סְדּוּר or סְדּוּר or סְדּוּר so that one is always aware of which note (תְּקִיעָהוֹשֶׁבְרִיםוֹתְרוּעָה) is being sounded at any given moment.

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

### **Focus**on Middos



ear Talmid, R' Naftoli Zvi Trop נְצֵייל, also known as הְגְרַנִייט, was considered to have one of the fastest, sharpest and most creative minds of Lithuanian , גְּדוֹלֶי תּוֹלֶרָה.

R' Chaim Shmuelevitz צַּצִייל said that there were 4 רֹאשֵׁי יְשִׁיבָה who restored תּוֹרָה to its former glory: R' Chaim Brisker, R' Naftoli Trop, R' Boruch Ber Leibowitz, and R' Shimon Shkop. R' Yaakov Kamenetsky was so enamored with R' Naftoli's lifestyle of תִּתְבִידָה, diligence in תִּיבָיה study, and בּחוֹרָה, mental and spiritual faculties, that he called him a מֵלְאַהָּ an angel.

In 1900, at the age of 29, R' Naftoli became the ראש יְשִׁיכָה of a small יְשִׁיכָה in Slabodka. His יְשִׁיכָה were so astounding that pamphlets of his תְּדִּוֹשִׁים. Aside from his creative mind, R' Naftoli had a deep, sincere love for every תַּלְמִיד He knew the name of every in every in every בַּתְּלְמִיד he had ever taught, even when there were hundreds of בַּתוּרְיִם He rejoiced at the progress of every תַּלְמִיד to the point where he would sing and dance when a יְּשִׁיִּמִיד either asked

an exceptional קוּשְׁיָה, question, or gave an exceptional תֵּרוּץ, answer.

R' Dovid Zaritsky related the following story. It was the 2nd year after the פְּטִירָה of R' Naftoli Trop, and he was walking down the road with one of the older בַּחוּרִים of Radin. As they passed the בָּחוֹר him. He jumped over the cemetery wall and prostrated himself on the קבר of R' Naftoli. He cried, "קבר, רֶבִי", In whose care did you leave us?" while shedding bitter tears.

R' Dovid related that the cries were so bitter he was sure that a child never cried over his father with such intensity. Only then did he understand the love between R' Naftoli and his תַּלְמִידִים.

My תּלְמִיד, the everlasting רָבָּי, the everlasting רָבָּיִד bond is forged through the חּוֹרָה learned together. How much more eternal is the bond between you and יִשְׂרָאֵל וְאוֹרֵיְתָא וְקֵדְשָׁא בְּרִיוּ !די וּהוֹא חָד הוֹא מָד הוֹא מָד הוֹא מָד הוֹא מָד הוֹא מִד הוֹא יִדְּהַיִּא בַּרִיוּ יִדְיִּיּ

יְרִהִי זְכְרוֹ בָּרוּדְּ

רָבִּי Your, בְּיְדִידוּת

Sources: Traveling With the Maggid (ArtScroll) and heard from various other sources

## **Sage** Sayings



רי נְפָתָּלִי צְבִי Trop רי נָפְתָּלִי אַבְיי קחּוּם רי נַפְּתָּלִי צְבִי Genechovsky, related that he tried to impress רי נַפְתָּלִי by mentioning the fact that both his father and grandfather were noted סְּבָּרִים and wrote several סְּבָּרִים and wrote several סְּבָּרִים אַרְמִינִי הַבְּמָים האַ האַר דאָר בּסטוּ דאָס דערצײַלען" - Smiled and said, "עַּבְּתָּלִי הַבָּסטוּ דאָס דערצײַלען" - Smiled and said, אַז דוּ לערענסט דאָ אִץ יְשִׁיבָה, בִּיסטוּ דאָדְ - פּיַמטוּ דאָדְ יִשִּׁיבָה, בָּיסטוּ דאָדְ רַשְנִיטוּ הַיִּינִע זוּן. װאָס נעָענטער קענסטוּ זיַיןי - If you learn here in the יְשִׁיבָה are my son. How much closer [to me] can you be?"

Source: Traveling with the Maggid (ArtScroll)

#### **Understanding** Davening

R' Saadia Gaon offers 10 thoughts for הָּקִיעַת שׁוֹפַּר:

1) It announces the coronation of a new king. ראשׁ הַשְּׁנֵה is the day די became רֹאשׁ הַשְּׁנָה. 2) Like a מלד offers a pardon before punishing, so it declares, "Whoever wishes to, can do תָּשׁוּבָה now; if not, let him not complain later!" 3) The was heard at מַתַּן תּוֹרָה and inspires us to renew our commitment to the תּוֹרָה. 4) It recalls אָמֶזָקָאל's words for תּשׁוּבַה, "When I bring a sword ... blow the שׁוֹפַר and warn the people!" (לייג:ב-ג). 5) It reminds us to daven for בָּנַיַן בֵּית הַמִּקְדָּשׁ הַשָּׁלִישִׁי (יִרְמִיָהוּ ד:יייט-כ). 6) The שׁוֹפֶּר invokes די to remember the יְכוּת of אֱקֵידָת יָצְחֶק. 7) It inspires trembling in the heart (עַמוֹס ג:וּ). 8) It reminds us of the יוֹם הַדָּין (צְבַנְיַה א:טייז). 9) The sound arouses us to desire the in-gathering of exiles (יְשַעְיָהוּ כִייז:ייג) at which the שׁוֹפַר will be blown. 10) It reminds us of הַּחָיַת א הַפֵּתִים which will be accompanied by הַּקָּיעַת שׁוֹפַר!

לעיינ רי משה צבי בן הרי טוביה הלוי זצייל

#### This Week in History

4 אַשְׁרָּי, 1820 – Yahrtzeit of R' Avrohom Danzig. He was born in Danzig. Poland (hence his name), in 1747 or 1748 to R' Yechiel Michel who was from a prominent Rabbinic family. When he was fourteen his father sent him to study in Prague under R' Yechezkel Landau, the מַּדְע בַּיְהוּדְה he was there for four years and was then offered a position as בין in Vilna, but he declined. He chose instead to earn his livelihood as a merchant. Only in his later years, and after having lost almost his entire fortune through the explosion of a powder-magazine, could he be induced to accept the position as מַּדְיָ of Vilna, where he served until 1812. He died there on September 12, 1820.

On 15, בְּּטְבֵּוֹ 1804 (November 18), a terrible fire broke out in Vilna. He and his entire family gathered in one room in their home and davened. That night, his home was engulfed in flames but incredibly, he and his family were unharmed. Thereafter, each year, on 16 בְּיִבְּיֹם, his descendants lit candles, recited year, on 16 בְּיִבְּיִה had a feast of בְּיִבְּיִה and gave בְּיִבְּיִה in honor of their remarkable survival. He called this day the "Pulver Purim" (Purim of the Gunpowder). He is one of three authorities upon whom R' Shlomo Ganzfried based his rulings in the בְּיִבְּיִת בְּיִבְּיִת בְּיִבְּית he authored several important works, but he is especially known for חַיְבִית אָדָם and חַבְּיבִית אָדָם.

The Chasam Sofer reportedly instructed his son that when unable to refer to the אָלְחָן עַרוּף, he could reference the חָּבְמֵת אָדָם in making a halachic decision. Some of his other works include: אָדָר מּנֶּר יָשָׁבְּר מְּנֶרְ מִּנֶרְ בְּּרִי מְּבָּר מְּבָּר הַּיִּשְׁה – an introduction to the laws of קּבְּרִי – an abridgement of the classic חֲבָּר חְבִדִּים by R' Elazar Azkari; חְבָּרִי אַדָּי – a commentary on the תְּבָּלַה Interestingly, he was also the author of תְּבָּלַה מָּבָּי, which we say on עַּבְּר יִוֹם בְּפִּרּר nay, which we say on עַּבְר יִוֹם בְּפִּרר nay, which we say on



#### LEARNING FROM OUR LEADERS PIRCHEI AGUDAS YISROEL OF AMERICA

RAV BEN TZION ABBA SHAUL WAS THE ROSH YESHIVA IN YESHIVAT PORAT YOSEF IN YERUSHALAYIM. ONE AFTERNOON RAV MUTZAFI APPROACHED HIM WITH AN EMERGENCY WHILE HE WAS LEARNING.





IMMEDIATELY RABBI ABBA SHAUL TOOK ALL THE MONEY HE HAD OUT OF HIS POCKET.

K'VOD HARAV, PLEASE SEND A FEW BACHURIM TO BUY SOME PITAS, FALAFEL AND

THIS IS A VERY



MOSHE, CHAIM, DON AND YOSEF! YOU ALL CAN SHARE IN THE PRIVILEGE OF A SPECIAL MITZVAH. PLEASE TAKE THIS MONEY AND BUY PITAS, FALAFEL AND TOMATOES FOR ABOUT 120 BACHURIM, PLEASE DO NOT TARRY, THIS NEEDS TO BE PREPARED IMMEDIATELY.



BY THE TIME RAV MUTZAFI RETURNED ...

RABBEINU! I CAN'T BELIEVE MY EYES!

I WANTED TO HAVE A SHARE IN PREPARING AND SERVING THE FOOD THAT WILL GIVE OUR TALMIDIM THE STRENGTH TO



WHEN THE FOOD WAS READY, RABBI ABBA SHAUL PERSONALLY HANDED EACH TALMID HIS FOOD.



THE REBBI'S LOVE FOR TORAH AND HIS SENSITIVITY TOWARDS OTHERS ARE JUST SOME OF THE ETERNAL MESSAGES WE MUST APPLY TO OUR DAILY LIVES.

CHACHAM BEN ZION WAS BORN IN ירושלים TO ELIYAHU AND BENAYA ABBA SHAUL, IMMIGRANTS FROM IRAN, UNTIL THE AGE OF 11 HE WAS TAUGHT BY HIS FATHER, WHO THEN SENT HIM TO ישיבת פורת יוסף. HE FIRST LEARNED UNDER R' YEHUDA TZADKA. CHACHAM BEN ZION LATER BECAME A רלמיד מבהק OF THE ראש ישיבה, CHACHAM EZRA ATTIYA. IN 1948, HE MARRIED HADASSAH, THE DAUGHTER OF R' YOSEF SHAHARBANI, WHOSE FATHER WAS A תלמיד OF THE בן איש חי רורה או גאון. CHACHAM EZRA ATTIYA ASKEO HIM TO SERVE AS תורה, רואש ישיבת פורת יוסף. BUT AGREED TO BECOME A מגיד שעור. AFTER R' TZADKA'S אראש ישיבה In 1983, HE BECAME מגיד שעור. HE LAUNCHED A RELIGIOUS REVIVAL AMONG SEPHARDI JEWS AND WAS THE FOUNDER OF MAAYAN HACHINUCH HATORANI, A NETWORK OF SEPHARDI D'7TD (EQUIVALENT TO CHINUCH ATZMAI),

