



זכרון ויחזקאל

PIRCHEI Weekly

Agudas Yisroel of America

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

מפטיר: במדבר כ"א-ו **הפטרה: יום א - ויהי איש אחד יום ב - כה אמר ה' לדוד ה' אורי - דף יומי: חגיגה ה' - גמר חתימה טובה!**



Torah Thoughts

האזינו השמים ... ותשמע הארץ ...

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

The ספר' remarks on the difference between these opening words of משה's prophecy and the words used by ישעיהו הנביא.

We find that האזינו (א:ב) prophesied: *Hear, O heavens, and listen, earth.* placed **האזינו**, *listen*, next to **ארץ**, *earth*, and **שמעו**, *hear*, next to **שמים**, *heavens*. רבינו משה's prophecy, on the other hand, was the opposite. placed **האזינו**, *listen*, next to **שמים**, and **ותשמע** next to **ארץ**.

The ספר' explains that the word האזינו means listening at close proximity. The people in the generation of משה were very spiritual and were [so to speak] closer to שמים. משה therefore used האזינו when referring to the heavens — since that generation was closer to heaven. The prophecy of ישעיהו was referring to the destruction of בית המקדש. That generation was not as spiritual; they were [so to speak] closer to ארץ. ארץ therefore used האזינו when referring to the earth.

The ספר' (אורח חיים תקצ"ב) uses the ספר' distinction between האזינו and תשמע to explain the ending of שופרות in the תפלת מוסף. ראש השנה.

We end the portion of שופרות with the words **כי אתה שומע קול שופר** and **שמעו** — *for You hear the sound of the שופר, and*

listen to the תרועה (short שופר blasts), and there is none comparable to You. The פרי מגדים asks, what does ה' listening to the sounds of our blowing of the שופר have to do with *and there is none comparable to You?*

The פרי מגדים explains that the תקיעה, *the straight and clear sound*, represents a perfect צדיק. The תרועה, the series of short blasts, represents a בעל תשובה. It would be logical to assume that ה' is naturally closer to a perfect צדיק than He is to one who has sinned and repented. After all, a צדיק has no sins, whereas a בעל תשובה 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 בעל תשובה stands in a place where even a perfect צדיק cannot stand. ה' seeks to bring the repentant sinner closer to Him.

This, then, is the translation:

שמעו, *hears*, the sounds of the תקיעה of the שופר, *the straight and clear sound*, representing the perfect צדיק.

— [However,] *He listens [from even closer] to the sound of a תרועה — a series of short blasts, representing a בעל תשובה.*

— *There is none like You, Who showers extra compassion on a בעל תשובה, and lovingly embraces the repentant sinner to come closer to Him.*

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



Yahrzeits of our Gedolim

ג' תשרי 5631 - 5689 1871 - 1928
Trop was born in Grodna, Belarus, to נעשה. His father taught ראש ושיבה, and ר' משה שמואל him until he was 14. In 1886, he left to learn under the ר' אליעזר and, two years later, under אלקטר מיקעלס in Telz. He became a תלמיד מבהק of R' Itzele Ponevezh in Slabodka in 1889. He was engaged to מרים, the daughter of אלקטר מיקעלס's daughter, in 1893, but she was נפטרה before the חתונה. Two years later, he married ר' אליעזר יעקב חנוס's daughter, פאני, in 1895. Four years later, he returned to Slabodka to serve as ראש ושיבה of אור החיים. When he was 33, the חפץ חיים chose him to become ראש ושיבה and warm personality drew בחורים from all over. His שיעורי הגרניט have become a classic in ישיבות worldwide, until today!

Gedolim Glimpses

The reverence and כבוד that the חפץ חיים held for ר' נפתלי צבי was remarkable. On his 33rd birthday, the חפץ חיים received a letter from ר' נפתלי ראש ושיבה inviting him to become ראש ושיבה. This was at a time when Europe was blessed with many renowned, older תלמידי חכמים. When he was older, the חפץ חיים would direct people to go speak to ר' נפתלי. For 25 years, on the 1st night of יום כיפור, he would ask ר' נפתלי to give התעוררות!



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לעיני ה' יחזקאל עייה בן יבלחטייא לייב ניי
לעיני ה' ישעיהו דוב עייה בן יבלחטייא יצחק צבי ניי

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Jerry & Barbara Weissman

In honor of the Pirchei Weekly Editorial Team.

Focus on Middos



Dear Talmid,
 R' Naftoli Zvi Trop זצ"ל, also known as הגרניט, was considered to have one of the fastest, sharpest and most creative minds of Lithuanian תורה.

R' Chaim Shmuelevitz זצ"ל said that there were 4 ראשי ישיבה who restored תורה 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 התמדה, diligence in תורה study, and כוחות הנפש, mental and spiritual faculties, that he called him a מלאך, an angel.

In 1900, at the age of 29, R' Naftoli became the ראש ישיבה in Slabodka. His שיעורים and חידושים were so astounding that pamphlets of his תורה were disseminated in all ישיבות. Aside from his creative mind, R' Naftoli had a deep, sincere love for every תלמיד. He knew the name of every בחור in every מדרש בית he had ever taught, even when there were hundreds of בחורים! He rejoiced at the progress of every תלמיד, to the point where he would sing and dance when a תלמיד either asked

an exceptional קושיה, question, or gave an exceptional תרופה, answer.

R' Dovid Zaritsky related the following story. It was the 2nd year after the פטירה of R' Naftoli Trop, and he was walking down the road with one of the older בחורים of Radin. As they passed the בית עולם, the בחור left him. He jumped over the cemetery wall and prostrated himself on the קבר of R' Naftoli. He cried, "רבי, רבי! 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 תלמידים.

My תלמיד, the everlasting רבי/תלמיד bond is forged through the תורה learned together. How much more eternal is the bond between you and ד'! הוא חד הוא!

יהי זכרו ברוך!
 רבי Your, בדידות

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

Understanding Davening



R' Saadia Gaon offers 10 thoughts for תפילות שופר:

- 1) It announces the coronation of a new king. מלך על כל העולם is the day ד' became ראש השנה.
- 2) Like a מלך offers a pardon before punishing, so it declares, "Whoever wishes to, can do תשובה now; if not, let him not complain later!"
- 3) The תשובה was heard at מתן תורה and inspires us to renew our commitment to the תורה.
- 4) It recalls רמב"ם's words for תשובה, "When I bring a sword ... blow the שופר and warn the people!" (לייג-ג).
- 5) It reminds us to daven for בית המקדש השלישי בנינו בית המקדש השלישי.
- 6) The שופר invokes ד' to remember the זכות of צדיקים יצחק and זכות of צדיקים יצחק.
- 7) It inspires trembling in the heart (עמוס ג:ו).
- 8) It reminds us of the יום הדין (זכרון א:טז).
- 9) The sound arouses us to desire the in-gathering of exiles (ישעיהו כ:ו) at which the תשובה will be blown.
- 10) It reminds us of תפילות תפילות which will be accompanied by תפילות שופר!

לעיני ר' משה צבי בן הר"ר טוביה הלוי זצ"ל



This Week in History

4 תשרי 5581 / 1820 – Yahrzeit 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 נודע ביהודה. He was there for four years and was then offered a position as רב 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 רב of Vilna, where he served until 1812. He died there on September 12, 1820.

On 15 כסלו 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 כסלו, his descendants lit candles, recited תהלים, had a feast of חודאה and gave צדקה 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 קצור שלחן. He authored several important works, but he is especially known for תני אדם and תני אדם.

The Chasam Sofer reportedly instructed his son that when unable to refer to the שולחן ערוך, he could reference the תקנות אדם in making a halachic decision. Some of his other works include: זכרון תורת – an introduction to the laws of שבת – קצור ספר – an abridgement of the classic ספר חרדים by R' Elazar Azkari – תולדות אדם – a commentary on the הגדה. Interestingly, he was also the author of תפלה זכה, which we say on יום כפור.

Sage Sayings



Genechovsky, related that he tried to impress ר' נפתלי זצ"ל by mentioning the fact that both his father and grandfather were noted תלמידי חכמים and wrote several ספרים. ר' נפתלי smiled and said, "פארוואס דארפסטו דאס דערציילען? — Why do you need to tell me this? — אז דו לערענסט דא אין ישיבה, ביסטו דאך? — If you learn here in the ישיבה, you are my son. How much closer [to me] can you be?"

Source: Traveling with the Maggid (ArtScroll)



LEARNING FROM OUR LEADERS

ב"ט"ד
PIRCHAI 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.



RABBEINU!
SOMEONE ACCIDENTALLY PADLOCKED THE KITCHEN DOOR WITH ALL THE FOOD FOR TONIGHT'S MEAL. HOW ARE WE GOING TO FEED OUR 120 HUNGRY BACHURIM?



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 TOMATOES.

THIS IS A VERY SPECIAL SUPPER...
ALL RIGHT.



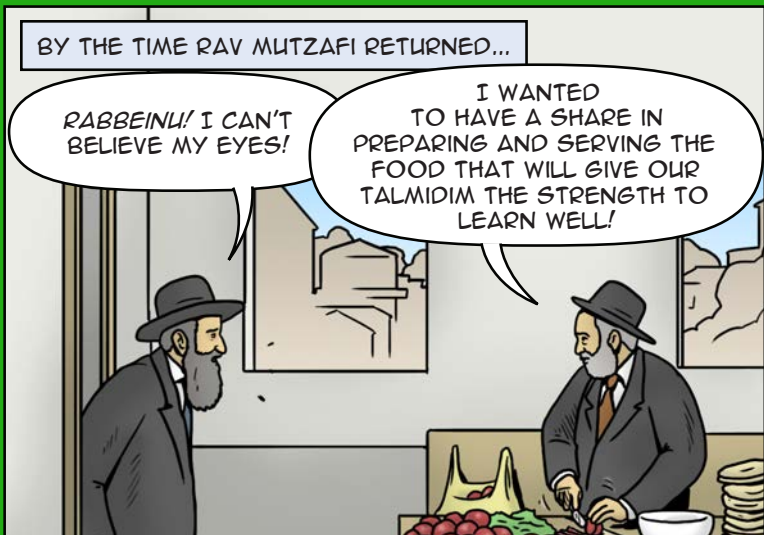
MOSHE, CHAIM, DON AND YOSEF! YOU ALL CAN SHARE IN THE PRIVILEGE OF A SPECIAL MITZVAH. PLEASE TAKE THIS MONEY AND BUY PITAS, FALAFEL AND TOMATOES FOR ABOUT 120 BACHURIM. PLEASE DO NOT TARRY. THIS NEEDS TO BE PREPARED IMMEDIATELY.



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 LEARN WELL!



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

LABRILIT!
UL'HACHZAKAT TORAHTECHA!
- EAT IN GOOD HEALTH! MAY THIS STRENGTHEN YOUR TORAH LEARNING!



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 תלמיד מנהק 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. HE WAS A תורה IN GAON. CHACHAM EZRA ATTIYA ASKED HIM TO SERVE AS ראש ישיבת פורת יוסף. HE DECLINED BUT AGREED TO BECOME A מגיד שיעור. AFTER R' TZADKA'S פטירה IN 1983, HE BECAME ראש ישיבה. HE LAUNCHED A RELIGIOUS REVIVAL AMONG SEPHARDI JEWS AND WAS THE FOUNDER OF MAAYAN HACHINUCH HATORANI, A NETWORK OF סדרים (EQUIVALENT TO CHINUCH ATZMAI).

