# **PIRCHED**

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#### פרשה: נצבים - הפטרה: שוש אשיש... (ישעיהו סאיי-סג:ט)

דריומי: בבא מציעא ה' לדוד ה' אורי אבות ה'–1' (מולד תשרי יום שבת קודש בשעה: חלקים 4 + 14:40) קריאה לר"ה: א – וה' פקד את שרה...(בראשית כא:א–לד) ב – ...והאלקים נסה את אברהם...(בראשית כב:א–כד) מפטיר: במדבר כ:א–ו הפטרה: יום א – ויהי איש אחד...(שמואל א א:א–ביו) יום ב – כה אמר ה'... (ירמיהו לא:א–יט)

# Do You Know why?

#### מִצְוֶה תריב - מִצְוֵת הַקְהֵל בְּמוּצָאֵי שְׁבִיאִית

On the second day of אָמָשָׁה in a year following שָׁמָשָׁה (i.e. in the eighth year from the previous שְׁמָשָׁה), we are commanded that the entire פָלָל יִשְׂרָאֵל - men, women and children — should gather in the אָזָרָת נָשִׁים אָרָרָאָ women's courtyard, of the בִית הַמְקָדָשׁ and listen to a public הַמֶּך אֶת הָעָם וְהַנָשׁים וְהַנָשׁים וְהַנָשׁים וְהַנָשׁים וְהַנָשׁים וְהַנָשׁים וְהַנָשׁר הוֹרָה, Gather together the people, men women and children, etc. ... (דְבָרִים לא:יב).

קצוֹצְרוֹת , *trumpets*, would be sounded throughout הָצוֹצְרוֹת gather the people. The סֵפֶר תּוֹרָה would be ceremoniously passed from hand to hand to certain dignitaries until the סֵפֶר תּוֹרָה and then to the king. At the gathering, the king, who was on a large wooden platform that was set up in the center of the אָזָרָת נָּשִׁים גַּכְּר דְּבָרִים, would read (preferably standing) from specific sections of

The sections of מֵכֶּר דְבָרִים that were read to the people that gathered were:

1) From the beginning of סֶפֶר דְבָרִים until the end of the first דְבָרִים א: א - ו:ט) שְׁמַע fo פָרָשָׁה

 2) From הָיָה אָם שָׁמֹע until the end of the second פָרָשָׁה of דְבָרִים יא ייג-כא) שְׁמַע

From עַשֵּׂר הְעַשֵּׁר מוּעשֵׁר אַעַשּׁר מוּז אַ until the end of the בְּרָכוֹת and הְעָשֵׁר קַלָלוֹת (דְבָרָים יד :כב-כח :סט).

#### מִשְּׁרְשֵׁי הַמִּצְוָה

The תְּנוּדְ explains that one of the purposes of reading the כְּלֵל in such a large public gathering is to inspire every person in תּוֹרָה to have a renewed love and greater respect for the תּוֹרָה. The תּוֹרָה is the very essence of כְּלַל יִשְׂרָאֵל , and living with the תּוֹרָה purpose in this world and the next.

How will this renewed love for the תּוֹרָה be created? Imagine a national event that happens only once every seven years. The excitement, the commotion, the tens of questions from the inquisitive children and those who want to understand what is happening. People will ask, "What is the purpose of this large gathering?" This will lead to the answer, "We have all come together to hear words of תּוֹרָה is our very essence, our beauty and our splendor!" There will be more questions and answers and conversation about the more for the seven the

In such an exciting atmosphere, the people will sing new praises of the תּוֹרָה and hear new explanations of its beauty. Everyone, especially the children and unlearned, will be so inspired in their heart that they will have a new desire to learn תּוֹרָה. They will be taught a new appreciation of יד and His תּוֹרָה. This gathering and inspiration will enable the nation to be אוֹרָה to receive even more of יד's blessing. יד, in turn, will also rejoice for the renewed inspiration for His main and because of the extra blessing that He is able to give His people.

Adapted from: **דפר החנוך על פרשת השבוע - נצבים-וילך** (with kind permission from ArtScroll)

Yahrtzeits & Gedolim

*א' תשרי* 5605 - 5673 1845 - 1913 רי יַעֲקֹב דָוִד בֶּן זְאֵב Wilovsky (רְיִדְבַייז) was born in Korbin, Russia, to אנדיל and הנדיל. He held many Rabbinical posts including that of רְב in Vilna. In 1890, רִידְבֵיז became the

chief rabbi of Slutsk, where he established a יְשִׁיבָּה in 1896 and appointed R' Isser Zalman Meltzer נְצִייל as principal. In 1900, he came to America to collect funds for his אַפָּרִים From 1903 to 1905, רִידְבַייז returned to the USA where the United Orthodox Rabbis of America elected him as their head. In 1903 the רִידְבַייז was elected chief rabbi of the Russo-American congregations in Chicago. The רִידְבַייז emigrated to אַפָּרִים in 1905. He wrote גסַפְרִים and דִייַז on the אַכָּרָשׁלַמִי among many other בייד

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Gedolim Glimpses o

ייַשָּלָב דָּוָד בָּוָ זָאַר Wilovsky אָפּיָר דָּוּד בָּוָ זָאָב ישניל Wilovsky אָפּיר דָיָד בָּוּד שׁנוּר אָרָיך בָּיִד בָּוּ אָבּוּר Words of אָפּיָר לישנית אום אינון און אינון אינון אינון אינון אינון לישנית אינון אינוען אינוען אינוען אינוען אינון אינון אינון אינון אינון אינון אינון אינון אינוען אינון אינון

from afar, for the voices strengthen one another."

wrote:

NTION

אבותינו

לעיינ רי ישראל בן אברהם זייל לעיינ הבי ישעיהו דוב עייה בן יבלחטייא יצחק צבי נייי

• This week's Pirchei Weekly is sponsored 5

# Living with Torah

לא בַשְׁמַיִם הוא לֵאמר מִי יַעֲלֶה לָנוּ הַשְּׁמַיְמָה וְיִקֶּחֶה לָנוּ ... It is not in the heavens that [you could then] say, "Who can go up to the heavens and fetch them for us ..." (דָבָרִים ל:יב).

quotes a אַמָרָא (אַרוּבִין נה.) that says that if תּוֹרָה would be in the heavens, you would have to go up after it and learn it.

Throughout the generations, the Jewish people have demonstrated immeasurable love of  $\pi$  it is not exclusive to the אָדוֹלֵי יִשָּׁרָאֵל. Not just the תוֹרָה itself, but also the love for תּוֹרָה, which is the Divine soul of the Jewish nation, is passed from parents to children and generation to generation.

> $\infty$  $\infty$  $\infty$  $\infty$

One cold winter afternoon in צְּפַת, the Ridvaz came to shul for מנחה earlier than his usual time. It was his father's yahrtzeit. He walked up to his shtender, planted his elbows on it, and stood lost in thought. As he stood there for long moments, musing, his eyes filled with tears. The other men coming into *shul* for מנחה kept a respectful distance. They assumed that their אָרָבָּי was immersed in memories from the past.

One close friend did approach him, however. "Why are you so sad?" he asked. "Your father was 80 years old when he passed away — certainly not a young man. And he died 50 years ago! Do our sages not tell us that it is decreed that the grief over the dead fades from the heart?"

"I will tell you," said the Ridvaz quietly. "I've been thinking about the time when I was a young boy, and my father arranged for the best teacher in town, R' Chaim Sender, to become my private tutor. R' Chaim's fee was one ruble per month — a very steep price in those days, especially for my father, who was a poor man. It was a struggle to come up with the money each month.

"My father supported us by building ovens. One winter, there was no cement or plaster to be found, so my father could not build any ovens and had no way to earn any money. He could not afford to pay R' Chaim Sender's fee. Three months passed in this way. Finally, I came home one day with a note from my tutor saying that he would not be able to continue teaching me unless he received his salary by the next morning. When my parents read the letter, the

## **Brick by Brick**

world turned black before their eyes. For them, my תּוֹרָה education was everything!

"That evening, my father went to shul as usual. There he heard a certain wealthy man complain that the contractors who were building a house for his son and future daughter-in-law had been unable to get hold of an oven because of the shortage of cement and plaster. The rich man offered six rubles to anyone who could get him an oven. In Russia, an oven was an absolute necessity, used for heating the houses, for cooking, and for baking.

"My father returned home from shul and discussed the matter with my mother. They came to an agreement: My father would dismantle our own oven, brick by brick, and use the materials to build a new one for the rich man's son. Then they would have six rubles for my tutor.

"My father put the plan into action at once. He brought the oven to the rich man and received six rubles in return, for me to pay to R' Chaim Sender.

"'Tell the teacher,' my father said to me, 'that three of these rubles are payment for what I owe him, and the other three are for the next three months' tuition for my Yankel Dovid!'

"It was a very cold winter, and we continually shivered and froze. And all this, so that I would have the very best teacher and would grow in תּוֹרָה!

"It was cold outside today," continued the Ridvaz, "and I thought that maybe I would arrange for a מְנָיָן to come to my house instead of going out to shul. Then I decided, in my father's honor, that I must make a special effort to go to shul today, and not to pray at home.

"When I got here a short while ago, I thought about my family's suffering during that long-ago frigid winter — suffering for me and my תוֹרָה. That is why I cried. I recalled my parents' endless love and devotion, all dedicated to making sure that their son would learn the holy תוֹרָה! If it were not for their sacrifice, I would never have been able to one day write my commentary on the תַּלָמוּד יִרוּשַׁלְמִי."

Adapted from: The Maggid Speaks (with kind permission from ArtScroll)

### Chofetz ChaimMoment

#### ספר ח״ח הלכות לשוו הרע כלל י׳ סעיף י״ב

\*Avi, Michoel and Eli were on the bus, coming home from a fun-filled summer in camp. They reminisced about the various trips they had enjoyed together and the new friends they had made. Everyone agreed that, for the most part, the bunk had been friendly, sharing snacks, games, etc. with each other. But Avi made a comment about the behavior of the from a certain בָּחוּרָים; he mentioned how few of them shared or played with other בַּחוּרִים from other יָשִׁיבוֹת.

#### What is particularly problematic with Avi's comment? Stories adapted from Guard Your Tongue, A Daily Companion, A Lesson a Day and various real-life situations.

first! anikind thout the without thinking first! tatement(s) increases the אסאי many times. Unfortunately, it is common to talk about collective statement and including groups of people all under the same negative e Banikem , לשור קידע Vevever, Discussing others not doing si victin gained for substance. Discussing a construction of the second sec

### **"WOULD CLUESTIONS OF WEEK**

1. 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?



#### .(e1:05 **— ۲٬٬۲ הֵעָדֹתִי בָכֶם**) (e1:05).

deviate from their functions, should not lews, who do receive reward, be more 2. Just as heaven and earth, which do not have any incentive of reward, never 

Halacha Corner <u>עניני דיוֹמָא:</u> רֹאֹשׁ הׁשֹׁנה

in order to hear every single blast from beginning to end.

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• During the sounding of the שוֹפָר, one must listen intently • One should, if possible, follow the notes in one's מַחָזוֹר or so that one is always aware of which note ( תְּקִיעָה \ שָׁבָרִים ו תָּרוּעָה) is being sounded at any given moment.

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

### $\sim^{\circ}$

# **Focus**on Middos

Dear Talmid,

R' Yaakov Dovid Wilovsky גַצַּייל גָצַייל, also known by the acronym רי יַעָקֹב דָוִד בֶּן זָאֵב – רִי דְבַיי ה had a very difficult time during his brief stay in the US. He witnessed the top distributors of kosher meat selling non-kosher animals to the public, and had to deal with many ignorant רְבָּנִים in high positions. He decided to move from Chicago to אָבָיָ יִשְׂרָאֵל eventually settling in אַבָּתָ wrote the following before he left:

"Who knows? Perhaps one day יד will perpetuate the תּוֹרָה and it will find a dwelling in this country. Let the future generations know what transpired in America at the time that [the רְיִדְבַיי] resided there. Let them know that among the Let them know that among the cețeți and בַּעֵלֵי בַּתִּים here were both good and bad people..."

The יִידְבַיי then goes on to say that he talked with many well-meaning Jews who desperately wanted him to do something to stem the tide.

The רְיִדְבַייֹ wrote, "I answered their cry and responded to their foremost request and decided to live here in America and see what could be done... I saw that they wanted the situation rectified with every fiber of their hearts and souls." He continues: "The only approach that may save this country is if I would establish a יָשִׁיבָה גְּדוֹלָה here and bring young great יַשִׁיבָה גְדוֹלָה from Europe. Perhaps if I would open a יָשִׁיבָמים and begin to deliver regular יַשָּׁיבָיי הַבָּמִים would come to listen and thus we would be able to bring mito this country in a way that would begin to repair the breaches.

"This is not something that has never been done before. In the past תּוֹרָה has been brought to an entire country through the efforts of one individual or several individuals. The רְמָבַּיים is a prime example of one individual that injected תּוֹרָה into an entire country."

אָלָמָיד אָא , the רְיְדְבִי׳, never saw the end results of his labor. However his selfless efforts bore fruit decades later. So too, sometimes our efforts seem to be for nothing, but in reality there will come a time when we will see that no effort is wasted.

יְהֵי זְכְרוֹ בָּרוּדֵּ! רֶבִּי Your גְבְיִדִידוּת,

A letter from a Rebbi — based on interviews

# **Sage** Sayings

The Ridvaz lived in America at a time when Yiddishkeit was just beginning to be established on American shores. He fought to create high standards in kashrus that were thought to be impossible. His timeless advice of "Sounds Jewish' is not enough" was expressed in a witty way: " אַ אירוּפּט עֶם מעֶנדל, מעֶג מעֶן עֶסן פוּן זײַן פּעָנדל! — If they call him Mendel, one is permitted to eat from his pot?…"

Source: Heard around the Shabbos table

### The 2<sup>nd</sup> International אֶרֶב שַׁבָּת Learning Program

וח our final issue before the summer, we advised that we would איייה announce the winner of the International אָרֶב שַׁבָּת learning Program at the beginning of the next season. The beautiful responses from both the parents and the boys who participated in this program were בְרוּדָ די amazing. Try it once; your אָרֶב שַׁבָּת will be enhanced forever! The winner was שְׁבָּת יְצָאָריָצָחָ

Just another thought regarding the accepted custom to dip an apple in honey on איב קימַטְרָיָה The גִימַטְרְיָה, *numerical value*, of the word דְּבַשׁ, *honey*, is 306, which is the same numerical value as אָב הָרַחַמָן, *Merciful Father*. The תִּפּוּחַ fo גִימַטְרְיָה, apple, is 494, which is the same numerical value as חוּס חוּס גָוֹמַטָרָיָת, *have pity and be merciful to us*...

#### Understanding Tekias Shofar

R' Saadia Gaon offers 10 thoughts for הְקיעַת שׁוֹפַר:

- The שוֹפָר announces the coronation of a new king. ראש הַשָּׁנָה is the day די became הֵלֵה עַל כָּל הַעוֹלָם.
- Like a מֶלֶה offers a pardon before punishing, so the שוֹפָר declares, "Whoever wishes can do הְשׁוּבָה now; if not, let him not complain later!"
- The מַתּן תּוֹרָה was sounded at מַתּן תּוֹרָה and inspires us to renew our commitment to תּוֹרָה.
- The יְהָזְקָאל recalls יְהֶזְקָאל's words to do הְשָׁוּבָה, "When I bring a sword ... blow the שׁוֹפָר and warn the people!" (לייג וב-ג).
- 5. The שוֹפָר reminds us to daven for בְּנְיֵן בֵּית (יְרָמְיָהוּ ד יי״ט-כ).
- The אופר causes זיכוּת to remember the זיכוּת of אַקידַת יִצְחָק.
- The אופר inspires trembling in the heart (עמוסג:ו).
- 8. The אַפַּנְיָה ) יוֹם הַדִּין reminds us of the אופר ).
- Sounding the שׁוֹפָר arouses in us the desire for קבוּץ גָּלִיוֹת, the in-gathering of exiles (גַיִשְׁעְהוּ כִיז:יי:).
- 10. The אָתְהַיַּת הַמֵּתִים reminds us of אָתְהַיַּת הַמֵּתִים, which will be accompanied by אַקיעַת שוֹפָר





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