



PIRCHEI Weekly

Agudas Yisroel of America

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פרשה: האזינו הפטרה: שובה ישראל... (הושע יד-ב; יואל ביא-כז; מיכה זיא-כ)

יום כפור: שחרית: ויקרא טז מפטרה: במדבר כט-יא הפטרה: ישעיהו נזיד-נחיד מנחה: ויקרא יח הפטרה: יונה

(סוף זמן קדוש לבנה לתשרי: ט"ו תשרי [בליל שבת קודש] בשעה 22:50)

דף יומי: שבת: קדושין מ"א, יום כפור: קדושין מ"ג לדוד' אורי יזכור

גמר חתימה טובה!

TorahThoughts

הָאֲזִינוּ הַשָּׁמַיִם ... וְתִשְׁמַע הָאָרֶץ ... (תְּהִי לָב: א)

Listen, O heavens ... and may the earth hear ...

The ספרי remarks on the difference between these opening words of משה's prophecy and the words used by הנביא. We find that תשעיהו הנביא prophesied: (א: ב) *Hear, O heavens, and listen, earth.* תשעיהו placed **הָאֲזִינוּ**, *listen*, next to **אָרֶץ**, *earth*, and **שָׁמַעוּ**, *hear*, next to **הַשָּׁמַיִם**, *heavens*. משה's prophecy, on the other hand, was the opposite. משה placed **הָאֲזִינוּ**, *listen*, next to **הַשָּׁמַיִם**, and **וְתִשְׁמַעוּ** next to **אָרֶץ**.

The ספרי explains that the word הָאֲזִינוּ means listening at close proximity. The people in the generation of משה were very spiritual and were [so to speak] closer to הַשָּׁמַיִם. משה therefore used הָאֲזִינוּ when referring to the heavens — since that generation was closer to heaven. The prophecy of תשעיהו was referring to the destruction of the המקדש. That generation was not as spiritual; they were [so to speak] closer to אָרֶץ. תשעיהו therefore used הָאֲזִינוּ when referring to the earth.

The ספרי's distinction (אורח חיים תקצ"ב) uses the ending of שופרות between **הָאֲזִינוּ** and **וְתִשְׁמַעוּ** to explain the ending of שופרות מוסף ראש השנה.

He end the portion of שופרות with the words **כִּי אֲתָה שׁוֹמֵעַ** — *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 תרועה, *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 a בעל תשובה. 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 בעל תשובה closer to Him.

This, then, is the translation:

כִּי אֲתָה שׁוֹמֵעַ קוֹל שׁוֹפָר — *כי אתה שומע קול שופר*, *hears, the sounds of the שופר, the straight and clear sound*, representing the perfect צדיק.

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

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

Adapted, in part, from: Parsha Potpourri (Vol. 4, Issue 50) (with kind permission from R' Oizer Alport)



Yahrzeits of Gedolim

י"ג תשרי 5521 — 5598 R' Akiva Eiger זצ"ל, born in Eisenstadt, Hungary, to משה and נשיבה (ר' בנמין וואלף אֵיגֶר) גיטל Güns, learned in his uncle's (אֵיגֶר) in Breslau. He changed his surname from Güns to Eger in order to honor his uncle. He married גליקן, the daughter of ר' יצחק. Later on, he served as ראש ישיבה in Lissa. At the age of 30, he became רב of Markish-Friedland, Prussia, for 25 years before serving as the רב of Posen. There are many stories about his modesty and humility. King Frededrich III awarded him a medal for his acts of heroism with cholera patients. His תשובות and חידושים are classics in every ישיבה and his notes are printed on the side of the גמרא and משניות. As per his wishes, only the words **עָבַד מַעֲבָדֵי דִּי קַבְרֵי** are his title on his קבר.

לע"נ ה' ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

Gedolim Glimpses

Lissa, the ר' יעקב זצ"ל and ר' עקיבא אֵיגֶר זצ"ל, once shared a horse-drawn carriage to Warsaw. As they drew near the city, a large crowd came out to greet them. One fellow unhitched the horses, and everyone vied for the honor of pulling the wagon. Certain that this honor was being extended to יעקב, ר' יעקב slipped out of the wagon to help pull the carriage. Almost at the same moment, ר' יעקב also slipped out of the wagon. Together, they both helped to pull the empty carriage.



לע"נ ר' ישראל בן אברהם ז"ל

This week's Pirchei Weekly is dedicated

לע"נ הבחור משה דוד ע"ה בן יבלחטי"א ר' פנחס דוב שליט"א, יארצייט ט' תשרי
May all of ישראל כלל be inscribed for year full of בשורות טובות!

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זָכוֹר יָמוֹת עוֹלָם בֵּינוּ שָׁנוֹת דֹּר וָדוֹר שֶׁאֵל אָבִיד ... זִקְנִיךָ וַיֹּאמְרוּ לְךָ (דְּבָרִים לב: ז).

Remember the days of yore, understand the years of generation after generation; ask your father and he will relate it to you, your elders and they will tell you.

Those people who dedicate themselves to the study of תּוֹרָה, tirelessly and with intense effort, are granted the wisdom to offer counsel for all situations. As the מִשְׁנָה states (אָבוֹת ו: א): "כָּל הַעוֹסֵק בִּתְוֵרָה לְשִׁמָּה זוֹכֵה לְדְבָרִים הַרְבֵּה ... וְנִהְיֶין מִמֶּנּוּ עֶצֶה וְתוֹשֵׁבָה, בִּינָה ... וּגְבוּרָה — Whoever engages in תּוֹרָה study for its own sake, merits many things ... From him people enjoy counsel and wisdom, understanding and strength ...". R' שְׁרֵיי comments: "I [Hashem] am wisdom and courage to those who study [My תּוֹרָה] in order that they may be able to be a help to human beings."

תּוֹרָה leaders can interpret the happenings of history and teach their lessons to the current generation. They are the ones to whom Jewish activists must turn in their dealings with governments and political leaders. Those who place their faith in the guidance of the generation's luminaries are sure to succeed.

In his 50 years of service to יִשְׂרָאֵל, R' Moshe Sherer, President of Agudath Israel of America, has always sought the guidance of תּוֹרָה leaders in dealing with the crises and issues with which our people have been confronted. In the last 13 years of R' Aharon Kotler's life, R' Sherer spoke with R' Aharon either by phone or in person on a regular basis.

In the summer of 1962, the United Nations Security Council voted to condemn the State of Israel for what they considered wrongful action toward its Arab neighbors. With the US casting its vote against Israel, the vote was unanimous. This was highly unusual in those days when the threat of Communism loomed large and the US recognized Israel as its only trustworthy ally in the Middle East. Jewish groups in the US voiced their displeasure with the vote.

In order to mollify American Jews, President John F. Kennedy invited leaders of 12 Jewish organizations to join him at a confidential meeting in his Oval Office, to be held on תְּשַׁעָה בָּאָב. Of the 12 organizational leaders invited, only R' Sherer was Orthodox. Upon being invited to the meeting, R' Sherer wasted no time in phoning R' Aharon to ask whether or not he should attend the meeting. R' Aharon told R' Sherer that although the meeting was to take place on תְּשַׁעָה בָּאָב, there was no doubt that he must attend for the sake of the Jews in יִשְׂרָאֵל.

Now that R' Aharon had given R' Sherer the go-ahead to attend, other questions needed to be addressed. Was it permissible to shave or wear shoes on the fast in order to appear dignified when meeting with the President of the US? R' Aharon told R' Sherer that these questions should be brought to the attention of R' Moshe Feinstein, זצ"ל, whom R' Aharon considered the פּוֹסֵק הַדּוֹר, the generation's greatest halachic authority.

R' Aharon then launched into a discussion about the security problems facing Israel. This גְּאוֹן, whose every available moment was dedicated to the diligent study of תּוֹרָה, showed himself to be incredibly knowledgeable in current issues relevant to יִשְׂרָאֵל. As R' Sherer put it, "He kept me on the phone for an hour and a half as he gave me a lesson on the security problems facing Israel and how I should approach each problem should it come up at the meeting. I can attest to the fact that R' Aharon never listened to the radio or read a secular newspaper, yet his thorough knowledge of and insight into Israel's situation was astounding. I did attend the meeting with President Kennedy and sure enough, the points which R' Aharon asked me to present became the focal point of that discussion."^[1]

1. Related by R' Sherer as part of an address delivered in Camp Agudah, 1992.

Adapted from: *A Treasury of Chassidic Tales* (with kind permission from ArtScroll)

An Ahavas Chesed Moment

סֵפֶר אַהֲבַת חֶסֶד - חֶלֶק ב' פֶּרֶק ט"ז

*The חֶפֶץ הַיַּיִם explains the importance of getting others involved in actually giving צְדָקָה and even getting people to commit to give צְדָקָה by citing a תּוֹסֵפְתָא (פְּרָק ג): one who pledges [to give צְדָקָה] and actually gives, receives reward for both the verbal commitment and the צְדָקָה received. One who pledges, but was unable to give the money due to unforeseen circumstances, receives the reward for the pledge as if he had actually fulfilled it. One who persuades others to give צְדָקָה receives a special בְּרָכָה [עֵין גְּבֵא בִּתְרָא ט].

*This is intended only as a synopsis. Review of the סֵפֶר אַהֲבַת חֶסֶד is far more extensive and appropriate. The חֶפֶץ הַיַּיִם continues with an important ruling based on this תּוֹסֵפְתָא about the מֵאוֹר of just pledging money to צְדָקָה or committing oneself to perform a חֶסֶד. He mentions that saying explicitly בְּלִי יָדָר will resolve any issue of יָדָר, but a verbal commitment is a מֵאוֹר and will also motivate others to give.

Questions of the Week

1. Why would the Hebrew word שְׁעָר, which is translated as hair, also be used to describe fear?
2. What did יִשְׂרָאֵל כָּלֵל intend to do in order to prevent the impending death of מִשְׁנָה?



1. When a person is frightened, his hair bristles and stands up on end (אֵל תִּלְוֵהוּ — 32:17).
2. אֵל תִּלְוֵהוּ מֵאֵלָּהּ — 32:17. Two ways to understand this are: (a) through their חֵן of בְּרוּחַ הַקֹּדֶשׁ [see ג' יב: אֵל תִּלְוֵהוּ מֵאֵלָּהּ (b) or (b) physically holding him back (אֵל תִּלְוֵהוּ מֵאֵלָּהּ — 32:48).

- רְדוּי is said in a bent position, but not leaning on any item in a way that one would fall if the item would be removed.
- Although no meals will be eaten on יוֹם כְּפוֹר, nevertheless, the tables should be covered in honor of the holy day, just as they are on שְׁבֻת.
- The tables in the shul should be covered as well.

Reviewed by R' Gedalyahu Eckstein

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



Understanding Davening

השיבנו ד' אליך ונשובה ...

Bring us back to You, O God, and we shall return...

The *גמרא* (יומא פ:) teaches us the amazing power of an individual's sincere *תשובה*. The *גמרא* says in the name of R' Meir: *תשובה* is so powerful that if one does *תשובה*, the sins of the whole world are also forgiven. R' Akiva Eiger explains this *גמרא* in the *גליון השי"ס*, quoting *הר"ם*, basing his understanding of the *עֲרֵבוּת* of *בְּרִית*, *being responsible for other people's מצוות*. Just as we are bound together and can be the guarantors for someone else's *מצוות*, if someone else does *תשובה*, then we are forgiven in his merit! Such is the power of *עֲרֵבוּת*. This is one of the reasons why all of our *תְּפִלוֹת* are written in the plural form. We are all bound together as one!

Focus on Middos

Dear תלמיד,

R' Akiva Eiger זצ"ל was extremely reluctant to serve as the Chief Rabbi of Posen and only agreed because his mother asked him to accept the position. His uneasiness about having to tell others what to do is recorded in a personal letter. In it, he reveals that he is *מתפלל* on the *מִיָּמִים נוֹרְאִים* that *ד' will release him from his position*.

R' Akiva Eiger had an important guideline from which he did not deviate. The city of Posen was part of the Austro-Hungarian empire and he wouldn't answer questions that came from outside the country. He explained to the questioner that answering their question would be improper. The stature of other *רבנים* would be diminished if all their *קהלות* sent their questions to an out-of-country *רב*.

However, he once answered a letter from Bialystock, Poland. He began his *תשובה*: "Although I am unworthy of answering questions from distant lands that are filled with great *רבנים* and *בעלי הלכה*, and surely Poland is not lacking in either, this time I will answer."

R' Akiva Eiger then proceeded to explain why he deviated from his usual practice in this instance. "A few months ago I was at a *שמחה* at which someone from your town said that he would write me concerning a difficult matter. Although I did not encourage him to do so, I also did not discourage him. In fact, I may have even nodded my head slightly. That may have been taken as a commitment to answer the question. If I appeared to have agreed, I do not want to appear as if I changed my mind on a commitment."

My תלמיד, why did R' Akiva Eiger's questionable nod override his concern for the honor of the *רבנים*? R' Akiva Eiger explained clearly in his letter that this was an exception. Even though he was an *ענו, a modest person*, he was fully aware of his greatness ... He *חולל ד' פסקון* that any possible *חולל ד' פסקון* overrides his personal humility. We, too, must not be too humble and think, "Who notices what I do?" We all represent *אנו* to the outside world!

הי זכרו ברנוד!

בדידות, Your רבי

Story adapted from R' Shimon Susholz, זצ"ל

Sage Sayings

R' Akiva Eiger, זצ"ל, had a very unusual close relationship with all of his תלמידים. He loved each one of them dearly and he treated every one of them with the utmost respect and concern. In the many letters to his students, he never once addressed any one of them as תלמידי (my students). He would say, "ווער ווייס ווער? — Who knows which of us learned more from whom?"

Source: Heard from R' Shmuel Waldman שליט"א

This Week in History

9 died על תנא ר' עקיבא בן יוסף — 3884 תש"י
 ר' died in Caesaria, on the same day that ר' (קדושיו עב). He received most of his teaching from הורקנוס ר' אליעזר בן הורקנוס and ר' הושע בן חנניא. His other רבנים included his close friends ר' טרפון and ר' יוחאי, ר' מאיר בעל הנס, בן שמוע ר' אלקעזר. Some of his famous תלמידים included ר' שמעון בר יוחאי, ר' מאיר בעל הנס, בן שמוע ר' אלקעזר. When the evil empire of Rome decreed a prohibition on learning תורה in public, ר' עקיבא, תורה in public, in defiance of their decree. He was caught and sentenced to death. When ר' עקיבא was taken out to be killed, it was זמן קריאת שמע and in his last lesson to his תלמידים he demonstrated the greatness of his devotion and love for ד' by reciting שמע until his נשמה left him with the words ד' אחד — Hashem is One.

10 — The 2nd were brought down by משה רבינו after he twice spent 40 days on סיני pleading on behalf of כלל דור. restored His goodwill with the דור and taught רבינו the משה רבינו and taught רבינו the משה רבינו, 13 attributes of mercy. ד' gave רבינו the 2nd — thereby establishing this day as יום כפור, a time for atonement, forgiveness and תשובה for all future generations.



LEARNING FROM OUR LEADERS

בס"ד PIRCHEI AGUDAS YISROEL OF AMERICA

IN THE EARLY 1950S, RAV SHLOMO LORINCZ WOULD VISIT THE TRANSIT CAMPS WHERE NEW SEPHARDIC IMMIGRANTS FROM ARAB COUNTRIES WERE HOUSED.



AFTER ONE OF THESE VISITS, RAV LORINCZ BEGAN FEELING ILL...

DOCTOR, I'VE HAD A BACKACHE ALL WEEK, AND TODAY I NOTICED A RED RASH THAT'S SPREADING ALL OVER...

OY! THESE ARE SYMPTOMS OF TYPHUS... YOU NEED TO BE HOSPITALIZED IMMEDIATELY!



YOM KIPPUR WAS APPROACHING. RAV LORINCZ'S WIFE WENT TO THE CHAZON ISH TO ASK HIM IF HER HUSBAND SHOULD FAST.

TELL ME EXACTLY WHAT THE DOCTOR SAID...

THE DOCTOR SAID HE'S SO WEAK, HE MUST EAT AND DRINK...



AFTER ASKING HER MANY QUESTIONS, THE CHAZON ISH RULED THAT RAV LORINCZ HAD TO EAT ON YOM KIPPUR.

ON EREV YOM KIPPUR THE CHAZON ISH LEFT HIS HOUSE IN BNEI BRAK AND TOOK A BUS TO THE HOSPITAL. IN THOSE DAYS THE TRIP WAS VERY TIME-CONSUMING.

FROM AVROHOM AVINU WE LEARN THAT THE MITZVAH OF CHESED IS GREATER THAN KABBOLAS P'NEI HASHECHINAH*. THIS WILL BE MY PREPARATION FOR YOM KIPPUR!



*HAVING A PERSONAL MEETING WITH HASHEM

SHOLOM, REBBI! IT IS EREV YOM KIPPUR!! WHY DID THE RAV TRAVEL ALL THE WAY HERE?

ALEICHEM SHOLOM! MY SON. I DID NOT DOUBT THAT YOU WOULD FOLLOW MY RULING TO EAT ON YOM KIPPUR. BUT I FEARED THAT YOU WOULD BE UNCOMFORTABLE DOING SO.



I CAME ESPECIALLY TO TELL YOU THAT JUST AS IT IS A MITZVAH FOR A HEALTHY JEW TO FAST ON YOM KIPPUR, IT IS AS GREAT A MITZVAH FOR YOU TO EAT ON YOM KIPPUR, WITH A HAPPY HEART! MY BROCHAH TO YOU IS FOR A REFUAH SHELEIMAH AND A GMAR CHASIMAH TOVAH!



THE CHAZON ISH UNDERTOOK THE ENTIRE TRIP JUST TO ENSURE THAT ANOTHER JEW WOULD NOT TO BE DISTRESSED ABOUT BEING FORCED TO EAT ON YOM KIPPUR.

R' AVROHOM YESHAYOHU KARELITZ זצ"ל WAS BORN IN KOSOVA, BELARUS, TO ר' שְׁמַרְיָהוּ יוֹסֵף (אב בית דין) AND ר' אֵשָׁה. THE חַזוֹן אִישׁ WAS EDUCATED PRIMARILY BY HIS FATHER. IN 1905, HE MARRIED BASHA BEI OF KVA:PARNA, AND DEVELOPED A CLOSE RELATIONSHIP WITH מוֹשֶׁה ר' ROSEN (שֵׁן הַקּוֹדֶשׁ). HIS WIFE SUPPORTED HIM BY RUNNING A SMALL SHOP SO THAT HE COULD DEVOTE HIS TIME TO LEARNING. HIS FIRST WORK ON PARTS OF THE שְׁלַחַן עֲרוֹךְ WAS PUBLISHED ANONYMOUSLY IN VILNA IN 1911 UNDER THE TITLE חַזוֹן אִישׁ אִישׁ. THE חַזוֹן אִישׁ MOVED TO VILNA IN 1920 AND BECAME VERY CLOSE WITH R' CHAIM OZER GRODZINSKI זצ"ל, הַגְּדוֹל הַדּוֹר. HE EMIGRATED TO יִשְׂרָאֵל IN 1933, AND SETTLED IN בְּנֵי בְרַק. HIS HOUSE IN בְּנֵי בְרַק BECAME THE ADDRESS FOR THOUSANDS WHO SOUGHT RELIGIOUS GUIDANCE. R' CHAIM OZER WROTE, "A LION HAS LEFT TO GO TO יִשְׂרָאֵל." UPON HIS ARRIVAL, THE חַזוֹן אִישׁ DEVOTED VAST AMOUNTS OF ENERGY TO סִדְרֵי זְרָעִים, WHICH DEALS WITH THE MANY הַלְכוֹת INHERENT TO LIVING IN יִשְׂרָאֵל. ALTHOUGH HE HELD NO OFFICIAL POSITION, THE חַזוֹן אִישׁ WAS UNIVERSALLY RECOGNIZED AS THE WORLDWIDE AUTHORITY ON ALL MATTERS OF הַהֲדוּת.



ט"ו מרחשון 1878-1953 5639-5714