



PIRCHEI Weekly

Agudas Yisroel of America

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סוכות בימים: וידבר ה'... שור או כבש... (ויקרא כב:כו - כג:מד)

הפטרה יום א: הנה יום בא... (זכריה יד:א-כד) יום ב: ויקהלו אל המלך שלמה... (מלאכים א חב:כא)

הלל שלם כל ימי החג, ארבע מינים מיום ב לחג

דף יומי: יום א' דסוכות (שבת): קדושין מ"ח, ב' דסוכות: קדושין מ"ט לודוד' אורי

חג סוכות שמח!!

TorahThoughts

ולכל היד הנזקה ... המורא הגדול אשר עשה משה לעיני כל ישראל (דברים לד: יב)

And for all the strong hand and for all the great awesomeness that משה performed before the eyes of all ישראל.

This last פסוק in the תורה is also משה רבינו's tribute to ישראל's legendary leader and רבי. רש"י explains that the הנזקה, the strong hand, refers to the first set of לוחות which משה received on הר סיני in his hands; לעיני כל ישראל — לעיני כל ישראל's heart inspired him to shatter those לוחות before the eyes of all ישראל. משה took it upon himself to perform this courageous deed, an act which was affirmed by הקב"ה, as it says (שמות לד: א) — אשר שברת: (שמות לד: א) — which you shattered, implying that משה's act was justified.

Why does this act serve as such a great testimonial to משה's characteristic of leadership? Is it more critical than his role in יציאת מצרים and the ensuing forty year tenure as leader, mentor and source of inspiration to ישראל? Is the fact that the תורה is endearingly referred to as תורת משה less of a tribute to him?

Horav Mordechai Ilan זצ"ל offers the following profound insight. משה's act of shattering the לוחות created the

line of demarcation which distinguishes ישראל from the gentile world. יציאת מצרים was not a goal in its own right; it was a vehicle which enabled ישראל to reach כלל. It purified them from the base lifestyle that made up their environment in Egypt. It paved the way for קבלת התורה, receiving of the תורה. Receiving the תורה was the culmination of the creation and the redemption that followed. קבלת התורה was still not sufficient, however, to insure that ישראל would understand its distinctiveness from the rest of the world. It was only when משה broke the לוחות, demonstrating that the תורה and עגל הזהב are not compatible, that this concept became apparent.

This is the "strong hand" that seals the תורה and ensures it will remain unchanged as it is passed down from generation to generation. The breaking of the לוחות shields against the notion of developing any alteration of the תורה, as well as any foolish addition to it. It is by demonstrating his ability to break the לוחות if they are in danger of being transformed that משה showed the true character of his leadership.

Adapted from: *Penim on the Torah* (with kind permission from R' A.L. Scheinbaum)



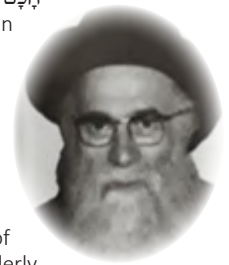
Yahrzeits of Gedolim

ר' יעקב חי ציון ורש"ל was born in תש"ל 1923 — 1992. He learned at ישיבת פורת יוסף in the Old City, where he became very close to the ראש ישיבה, Rav Ezra Attia זצ"ל. In 1952, he began to teach in a shul in the Bukharim neighborhood of תש"ל. On Friday mornings, he always taught מוסר, mainly from יוצא. These מוסרים were published later by a תלמיד, under the title פורת יוסף. He became ראש ישיבת פורת יוסף for close to 40 years. He also gave a שיעור, and for 25 years he gave a pre-dawn שיעור by the פתח. His תורה, עבודה, and תפילה were so integrated that R' Beinish Finkel זצ"ל, referred to him as a living ספר סוקר.

לעיני בני ישראל בן אברהם ז"ל

Gedolim Glimpses

Just a few months before the פטירה of ר' יוסף, משה ע"ה, there was a heavy snowfall in תש"ל that caused the attendance at the רבי' to be very low. One of the רבנים walked around the building to see how things were going. Indeed, he saw that only a small number of תלמידים were present. However when he arrived at the room where the משה יוסף gave his שיעור he was stunned to find that the room was full of תלמידים. The תלמידים all knew that their elderly רבי would never miss a שיעור and they all made every possible effort to come!



לעיני בני ישראל בן אברהם ז"ל

ושמתה בתגך... והיית אף שמת!

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Focus on Middos

Understanding Davening

Dear תלמיד,

The relationship of חכם to תלמידים can be better appreciated from the many interesting episodes that were related to the family for the first time during the שבועה. Let me share with just one such episode that was related to the family by the person to whom it happened.

For 25 years, חכם יוסף taught מנשה and גמרא before בוקר, גמרא, at the בוקר, dawn, at the בוקר. חכם יוסף, who attended regularly, once failed to show up for two weeks. When חכם יוסף inquired about חכם יוסף, he discovered that חכם יוסף was in the hospital. He had been badly hurt trying to fix a tire on the bus that he drove, and was now in a coma. He had been unconscious for two weeks.

חכם יוסף immediately made his way to the hospital and went to the front desk to research the information about the whereabouts of his תלמיד. He then went immediately to חכם יוסף's room.

When he saw his sleeping תלמיד, he called to him, out loud by his name, "חכם יוסף!"

The תלמיד began to stir. He slowly woke up from his two week long deep sleep. חכם יוסף continued in a pleasant and soft-spoken tone and reassured חכם יוסף, "You are not going to die. You shall live!"

חכם יוסף then surprised the חכם's family with his own personal addition to the story, when he explained to them, "When I heard my רבי's voice, [I felt] it was like a מלאך whispered into my ears, 'Wake up, חכם יוסף!', and so I did!"

My חכם יוסף was the type of רבי that was easy to characterize to be דומה למלאך, similar to an angel. His תלמידים felt the purity of his תורה when he delivered a שיעור they heard the voice of a מלאך too. It is no wonder that חכם יוסף was חכם יוסף to a very special sign of נפתר on the same day he was born!

יהי זכרו ברוך!

בגידות, Your רבי

A letter from a Rebbi, based on interviews

... הושע נא — Please save...

These two words are usually printed as a single word; however, they really are 2 separate words. The word נא = 51. The 51st day after the beginning of אלוּל is הושענא רבה. On that day we add many extra תפילות and have many מנהגים similar to יום כפור and ראש השנה. We are also judged for מים, water, which means our פרוסה, at this time. Therefore, we are asking ה' to save us on this 51st day. The word הושענא usually refers to the bundle of willow branches which we קלאפ with on הושענא רבה. The גימטריה of the word הושענא = 432, which is the same as כי לא יאִלקינו, עזבונו חסדיך ד' אלקינו [when You show us Your mercy] אלקינו [even if You appear as דין].

The learning never ends ...

שיבת חול המועד

Open Beis

Hamedrash / אבות ובנים learning

Monday / Tuesday / Wednesday / Thursday and

Friday (הושענה רבה)

Come one, come all!
Bring your friends!

For the times and location nearest you please contact your local Pirchei branch coordinator. Special prizes for boys who attend all 4-5 days!

Sage Sayings

ישיבת פורת יוסף of ראש ישיבה חכם יוסף, came to console חכם יוסף on the passing of his father, חכם יוסף. He honored and showed his deep closeness to חכם יוסף by his unusual words of consolation (said in Hebrew), "פון איצט און וועסטו מיך רופן טאטע, און איך וועל דיך — from now on, you will call me father, and I will call you my son!"

Source: Heard around the Shabbos table



LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

A FEW DAYS BEFORE SUCCOS, YEHUDAH ACQUIRED A NICE LULAV FOR HIMSELF. HE PUT IT NEAR HIS BED IN THE YESHIVAH DORM AND WENT AWAY FOR SHABBOS.



SUNDAY MORNING:

UH, SHIMON, DO YOU KNOW WHAT HAPPENED TO MY BED...?

MY FRIEND CAME FOR SHABBOS AND NEEDED A BED. I DIDN'T THINK YOU'D MIND.



YEHUDAH HAD TO REPLACE HIS LULAV.

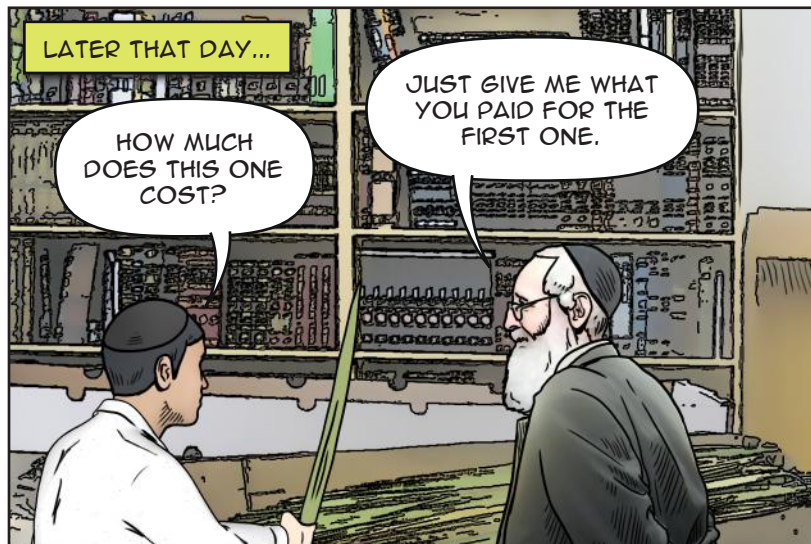
YES, I UNDERSTAND. BUT DON'T WORRY. LOTS OF PEOPLE GIVE ME LULAVIM. COME TO MY HOUSE LATER AND CHOOSE ONE FROM MY COLLECTION.



LATER THAT DAY...

HOW MUCH DOES THIS ONE COST?

JUST GIVE ME WHAT YOU PAID FOR THE FIRST ONE.



BUT THESE ARE PROBABLY MUCH MORE EXPENSIVE THAN MY ORIGINAL LULAV WAS.



IT'S FINE. BUT ON ONE CONDITION: I DON'T WANT YOU TO HAVE ANY HARD FEELINGS TOWARDS YOUR ROOMMATE.



IN FACT, R' NOSSON TZVI DID NOT HAVE ANY EXTRA LULAVIM; HE HAD ASKED HIS RELATIVES TO PUT THEIR LULAVIM OUT ON THE TABLE. AFTER YEHUDAH CHOSE ONE, EVERYONE GOT BACK A LULAV - EXCEPT FOR THE ROSH YESHIVAH HIMSELF!

ל'א מרשון 1943-2011 5703-5772
ב"ר, נִתָּן צְבִי זְצ"ל, BORN TO אֱלִיהוּ מֵאִיר אַנְד פִּינְקֵל FINKEL IN CHICAGO, IL, WAS NAMED AFTER HIS PATERNAL GREAT-GRANDFATHER, THE ALTER OF סְלַבּוֹדְקָא, נִתָּן צְבִי FINKEL ר' זְצ"ל. HE ATTENDED A LOCAL SCHOOL AND RECEIVED AFTER-SCHOOL TUTORING IN STUDIES FROM R' YEHOSHUA LEVINSON זְצ"ל. AT AGE 14, HE VISITED יִשְׂרָאֵל אֶרֶץ. HIS GREAT-UNCLE, ר' לִיזְעָר יוֹדֵל FINKEL זְצ"ל (רֹאשׁ יִשְׁבֵּיבָה מִיר), RECOGNIZING ר' נִתָּן צְבִי'S ABILITY TO THINK CLEARLY AND HAVE PATIENCE FOR STUDYING, ASKED HIS PARENTS TO LET HIM STAY AND STUDY IN HIS יִשְׁבֵּיבָה. HE STAYED AN EXTRA 8 MONTHS TO LEARN. AT 17, HE RETURNED TO LEARN IN יִשְׁבֵּיבָה מִיר AND LEARNED בְּהַתְמָדָה FOR 6 YEARS. WITH ONE OF HIS תּוֹרָתוֹת R' זִנְדֵּל קְרוֹיזֶר זְצ"ל, HE COMPLETED THE ENTIRE ש"ס EACH YEAR. IN 1964, HE MARRIED ר' לֵאָה, DAUGHTER OF ר' בִּנְיָמִין בִּינוֹשׁ פִּינְקֵל, AND TOGETHER THEY HAD 11 CHILDREN. ר' נִתָּן צְבִי BEGAN GIVING שְׁעוּרִים IN THE יִשְׁבֵּיבָה IN 1965. IN 1990, HE WAS APPOINTED רֹאשׁ יִשְׁבֵּיבָה TOGETHER WITH ר' שְׁמוּעֵלֵבִיץ זְצ"ל. ON TOP OF HIS רוחניות, HE ALSO GAVE שְׁעוּרִים IN רִאשׁוֹנִים. HE DEVELOPED בְּחִינּוֹת TO ENHANCE THE לִבְיָנוֹת AND אֶרֶץ יִשְׂרָאֵל IN תּוֹרָה, AND ON A SIMILAR LEVEL TO THE PONOVEZHER רב, HE BUILT תּוֹרָה IN תְּלֻמִּידִים, AND OF HIS גְּשָׁמִיּוֹת.

