



# PIRCHEI Weekly

Agudas Yisroel of America

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פרשה: כי תבוא הפטרה: קומי אורי כי בא אורך... (ישעיהו ס:א-כב)

לדוד ה' אורי כתיבה וחתימה טובה

אבות פרק ג-ד' דף יומי: ערובין כ"ג שבועות לראש השנה: 2

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## Torah Thoughts



הייתי רק למעלה ולא תהיה למטה

... And you will be only on top and not on the bottom.

(דברים כח: יג)

A person cannot be on top and on the bottom at the same time. Why then does the תורה have to tell us that "you will be only on top and not on the bottom"?

יעבץ of Lublin explains with the תפלה of רב צדוק הכהן — אם ברוך תברכני והרבית את גבולי, "דברי המים א, ד: יג) If You will bless me and You extend my borders." What exactly did יעבץ mean when he asked for both a blessing and for an extension of his borders? רב צדוק explains that people may be given tremendous ברכות. However, if they are not properly equipped to handle them, the ברכות can destroy their lives. יעבץ asked ד' for a blessing, but, prudently, he also asked ד' to extend his borders. יעבץ asked to become a bigger, better and wiser person, a man of deeper understanding and broader horizons, a man who would be the master of his ברכות.

People who receive ברכות are not always equipped to handle them. There are some people who win the lottery. One day they were bagging groceries and the next day they are

multimillionaires. How are they affected? Often their lives fall apart. The lottery winner has not changed, his horizons have not broadened. He is still the same worker, just with a few more dollars in his bank account. He does not know how to deal with several million dollars, and so, it destroys his life.

How, then, does one become a bigger person? The תלמידים explains (תמונה ט"ז). יעבץ explains: "If You will bless me with תורה and expand my borders with תלמידים. If You give me תורה, יעבץ davened, "please also give me תלמידים with whom to share it." A competent רבי needs his growth in תורה to be together with that of his תלמידים. His תלמידים question him and help analyze his thoughts. יעבץ was asking that together with his תלמידים he would be the most successful in broadening his understanding in תורה learning.

This is what the תורה means: ד' will give us numerous ברכות; however, we will only be on top and He will make sure that we do not remain on the bottom — little people with ברכות too big to handle. As we grow in our ברכות, so also, He will help us grow and mature to appreciate the ברכות properly.

Adapted from: *The Pleasant Way* (with kind permission from R' Sholom Smith)



## Yahrtzeits of our Gedolim

י"ז אלול 5598 - 5689 1838 - 1929 ר' יעקב קאפל רייד זצ"ל was born in the Verboi, Czechoslovakia to ר' אברהם יחזקאל (רב the city's) and שרל. He was taught by his father before being sent to the Pressburg ישיבה, where he became a תלמיד מובהק of the סופר ר' יעקב אהרן ר' יצחק אהרן ר' Landsberg (Grosswardein). He married the daughter of ישראל ר' Shveir (רב in Sobotitch). When his father-in-law was נפטר in 1860, ר' יעקב קאפל became רב. In 1872, he was appointed רב in his native city of Verboi, and then, in 1890, he became רב and ראב"ד of Budapest. A brilliant למדן and orator, ר' יעקב קאפל valiantly fought to build a thriving orthodox community הקודש על טהרת תורה אהרן. A few of his תורה ר' יעקב קאפל (written by his son-in-law זצ"ל) are found in עטרת פז.

## Gedolim Glimpses

The highlighted דרשה at any public event was ר' יעקב קאפל רייד זצ"ל דרשה. It was inspiring, thought provoking, and delivered in a unique oratory style. ר' יעקב's einikel once found him pacing back and forth, quietly repeating an upcoming דרשה. Bewildered, the בחור asked, "Zaidy, you give hundreds of דרשות; do you still need to prepare?" His Zaidy explained one of his secrets, "By now I suppose I know what to say, but I still always need to prepare what to leave out and not to say!"



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לעיני ר' ישראל בן אברהם ז"ל לעיני ה' ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

This week's Pirchei Weekly is dedicated

In honor of our dedicated readers in South Africa



# Our Eternal Secret (R' Shmuel Dishon שליט"א)

## הזקק and התעוררות from גזולים on the message of a catastrophic time:

During the weeks leading up to ראש השנה, this column will continue to feature some timeless תורה messages from our גדולי ישראל, both past and present, on how we can change ourselves for the better during these unprecedented times.

מצות עשה מן התורה לזעוק ... על כל צרה שתבא על הצבור ... אבל אם לא יזעקו ... אלא יאמרו דבר זה ממנהג העולם איננו לנו ... הרי זו דרך אכזריות ... (ותוסיף הצרה צרות אחרות).

It is a מצות עשה דאורייתא [to gather together as a community] to wake up and repent ... when any communal tragic event occurs ... If one does not wake up and repent, but rather says that this is a natural tragedy, this is an act of cruelty ... [since it causes] additional calamities to occur (רמב"ם הלכות תענית פרק א: א-ג).

In the last few decades כולל ישראל and the rest world have witnessed some of the worst historical disasters. Are we missing His message? R' Pam זצ"ל would explain that although ד' knows that we have no נביאים who can tell us the exact message, He is definitely still sending us messages. Our job is to realize He is sending a message, and we must start by fixing our own faults.

לכן פה אמר ד' אל בית יעקב אשר פדה את, ישעיהו הנביא — Therefore, so said ד', Who redeemed אברהם, to the house of יעקב ... (כט: כב). The מדרש offers a fascinating translation. [When R' Aharon Kotler would quote this מדרש he would emphasize its powerful message.] אברהם survived the fiery furnace because [in the merit] of the building of the House of יעקב [his future generations].

כלל ישראל passed many trials and tribulations from the time ד' exiled us from ארץ הקודש (the Holy Land). But none of them compare to the fiery furnace that כלל ישראל endured from 1939 to 1944. Today (this was written in May 2005), sixty years later, it is still too early for us to assess its damage. It is far beyond human comprehension.

... The survivors all realized that they had to overcome and conquer their personal feelings ... They had to wrestle with the difficulty of getting up every morning, burdened with the memory of what they had lost.

But they had a mission ... in most cases, under very difficult conditions, in an alien country ... In America, the situation was similar. Yet the survivors were dedicated to rebuilding ... They formed an army of giants — individuals who were able to maintain their strong אמונה in ד', despite the Divine concealment that they experienced. Where did they derive their strength from?

There are two parts of one פסוק that tell us about the fundamental difference between the reactions of יעקב and עשו to a loss: עשו מן השדה והוא, and יעקב נזיד, and יעקב came from the field, and he was tired (בראשית כה: כט). This took place on the day that אברהם אבינו left the world. עשו הרשע, with his sharp mind, could not comprehend the death of his grandfather, and proclaimed, "This old sage was smitten with the strict measure of justice. There is neither justice nor a Judge." This notion of a leaderless world brought out the worst in him. As תנ"י tell us, עשו committed five major עברות that day.

What did יעקב אבינו do? יעקב dictates that the אבל eats a קעודה when he comes home from the burial. The components of the קעודה are all indicators of דין שמים, acceptance of ד' judgment and declaration of the intention to continue life in accordance with ד' Will ... As R' Avigdor Miller זצ"ל said, "Some approach a difficulty as an excuse for failure, and some perceive it as an impetus for growth!" ... If when confronting a moment of difficulty, one accepts it as a challenge, ד' endows a human being with a גבורה that mortals are not believed to possess ...

R' Moshe Prager זצ"ל documents the astounding inner strength of our nation (Those Who Did Not Yield). Can any other nation comprehend such גבורה, inner strength, let alone duplicate it? ... Our community used its funds to build living memorials — ישיבות and קבוצות, as well as institutions of חסד unrivalled in the past ...

לא עתה יבוש יעקב ולא עתה פניו יתרו, ישעיהו הנביא — יעקב will not be ashamed now, and his face will not be pale. Now, when he sees his children ... With these children, we will be marching to welcome קדושים and there unite with all those קדושים.

Adapted from: The Jewish Observer (with kind permission)

## An Ahavas Chesed Moment

ספר אהבת חסד חלק א' פרק ב' ב'

\*The מצוה of גמילות חסדים, acts of kindness (e.g., lending), as applicable to a woman depends on her marital status. A married woman is required to receive her husband's explicit permission before lending money, unless the amount is minimal. A married woman may lend out household items that are commonly borrowed, even if somewhat costly (e.g., a mixer, etc.), without explicit permission from her husband. A wife that encourages her husband to be involved in the מצוה of גמילות חסדים will share in his reward.

\*This is intended only as a guide. Please review any real-life situations with a competent Rav. R' Yosef Chaim Sonnenfeld זצ"ל once received money to daven for a rich, childless woman. He returned the money and wrote, "I received the letter with the money...the רב wrote that the lady gave the money. I suspected that this was without her husband's permission. Of course, I will still daven for her..."

## Questions of the week

1. The פסוקים list 11 specific ארורים, corresponding to 11 of the שבטים. Which שבט was deliberately left out by מנשה? Why?
2. How do we know that it can take forty years for a student to truly appreciate and understand his רבי?



1. The פסוקים list 11 specific ארורים, corresponding to 11 of the שבטים. Which שבט was deliberately left out by מנשה? Why? — 27:24

2. How do we know that it can take forty years for a student to truly appreciate and understand his רבי? — 27:24

- The most preferable time to begin קליחות is in the last three hours of the night — the watch before עלות השחר.
- There is a well-accepted מנהג to start the first קליחות after midnight on מוצעש"ק. One reason is that we want to begin with the שמחה of שבת; therefore, we should say קליחות still dressed in שבת clothing.



# Focus on Middos

Dear Talmid,  
 ר' יעקב קאפל רייד זצ"ל was recognized as the leading and respected representative of Hungarian orthodoxy. The official title Orthodox Chief Rabbi of Budapest was never filled after his פטירה. He was even chosen by Emperor Francis Joseph I as his royal councilor and was also the first Rabbi ever to represent the Orthodox Jewish community in the Upper House of Parliament.  
 ר' יעקב קאפל's political rank and high esteem almost caused a major upset in the hierarchy of government. The then 89-year-old Rov was asked to stay away from the inaugural meeting. The issue was that he was the oldest statesman in the upper house of Parliament and the inaugural meeting was always opened by the current president (Ed. Note: It seems that his age automatically made him the president). The government did not want to risk the scandal that the upper house would be led by an orthodox rabbi, even if only for one day. ר' יעקב קאפל complied with the request and missed the first day of the

meeting due to his "illness".  
 As the רב and ראב"ד in Budapest, he dealt with many community-related issues. He established a community Cheder to teach תורה in the way of his forefathers and named it תורת אמת. He also built an elaborate community complex of מקוואות and innovated and developed the concept of a community Jewish hospital, old-age home and a free [paid by communal funds] חברה קדישא, burial society.  
 ר' יעקב, while תלמיד's position as the Orthodox Rabbi in the Hungarian Government is insignificant in today's history books, his מסירת נפש in his capacity as the רב and ראב"ד still bears fruit today. The old age home, the מקוה complex, and the תורת אמת school are still the center of the orthodox community today. The חברה קדישא fast and have their סיועם on זי אדר and follow his tradition of remembering members who recently passed away. This is our eternal תורה's testimony of his selfless נפש.

הי זכרו ברוך!  
 רבי Your  
 בדידות,  
 A letter from a Rabbi, based on interviews

## Understanding Davening

לְדוּד ה' אורי וישעי ... (תהלים כ"ז)  
 כי קמו בי עדי שקר ויפח חמס.  
 ... for [my enemies] have arisen against me  
 false witnesses who breathe violence.

The current state of affairs in the UN bears testimony to the timelessness of הַדָּוֵד הַמְלֵךְ's words. Throughout the generations our enemies have made up false stories in order to arouse violence against ישראל. ר' פאם gave his insight behind the creation of the UN (United Nations) that was formed in 1945 after WWII. ת"ז tell us that at the time of משיח, the nations of the world will all try to claim that everything they developed was for ישראל's benefit. ד' will show each nation the records of their decrees against (ע' תהלים ז: י"א ורש"י שם) בני ישראל. ר' פאם explained that the "official" record of the 193 member nations are recorded in the UN.

## 6th Annual Pirchei שבת Learning Contest 5780

The latest Pirchei Newsletter which began in the weeks leading up to קבלת התורה, is designed to make your שבת fulfilling and memorable, especially in these difficult times. During the next few weeks, learn at least 45 minutes before מנחה every שבת, in your home, ערב שבת or local מדרש, בית מדרש or local ישיבה, please ask your parent or Rabbi to email thepircheinewsletter@gmail.com by Monday 2:00 pm. Please include your name, grade, city, state, and contact # and your name will be entered into a drawing for a beautiful set of גדולות חומשים!

- Contestants so far:
- Grade 3 — Elazar England; Yeshiva Ohr Yehuda; Lakewood, NJ.
  - Grade 4 — Yaakov Zev Greenfield; Yeshivas Chofetz Chaim; Baltimore, MD; Yehuda Naftoli Mandelbaum; Fallsburg Cheder; Fallsburg, NY.
  - Grade 5 — Aron Tzvi Papoff; Yeshiva Tiferes Tzvi; Chicago, IL; Menachem Blejer; Yeshiva Elementary School; North Miami Beach, FL.
  - Grade 6 — Moshe Shmuel Guttman; Yeshiva Torah Vodaath; Brooklyn, NY; Shmuel Yitzchak Rothman; Yeshiva Darchei Torah; Far Rockaway, NY.
  - Grade 8 — Benjamin Sardar, Yaakov Rafal; Yeshivat Ateret Torah; Brooklyn, NY.

## Sage Sayings\*

in the packed קהלה to tears, reminiscing about the מדות טובות of members and גדולי ישראל who passed away in the prior year. In his last year, when he was too weak to prepare, the חברה קדישא still sent him their customary nominal payment. ר' רייד is reported to have joked, "If a word is worth one — מלה בסלע, משתוקא בתרין (מגלה יח):" — איוב א ווארט איז ווערט און סלע שוועגן — סלע איז ווערט צוויי!"

Source: Heard around the Shabbos Table



ON THE NIGHT OF ROSH HASHANAH, R' YEHUDA AND HIS FAMILY GATHERED AROUND THE TABLE ON THEIR ROOF FOR THE FESTIVE CHAG MEAL. WHILE BRINGING THE WINE FOR KIDDUSH TO THE TABLE, R' YEHUDA'S WIFE TRIPPED.

...TSK... THIS IS THE ONLY WINE WE HAVE... THIS IS NOT A GOOD START FOR THE YEAR..

THIS IS A GOOD SIMAN - IT IS A SIMAN BERACHAH TO HAVE A HOUSE WHERE WINE SPILLS LIKE WATER.



AFTER HEARING THAT THERE WAS NO OTHER WINE, R' YEHUDA SUGGESTED THAT THEY CONTINUE WITH MAKING KIDDUSH ON THE CHALLAH. AS HE LIFTED THE CHALLAH HE KNOCKED INTO THE OIL LAMP, AND ALL THE OIL SPILLED ONTO HIS SPECIAL CLOTHING FOR THE CHAG.

OH, NO! THIS IS NOT A SIMAN TOV FOR THE YEAR..

...V'ROMAMTANU MIKOL LASHON... VATITEN LANU...B'AHAVAH...



AFTER KIDDUSH R' YEHUDA SIMPLY WIPED UP THE OIL AND CONTINUED WITH THE SIMANIM.

ON THIS WE SAY...SHANAH TOVAH LUMETUKAH...



THEN, WHEN IT WAS TIME TO SERVE THE SOUP...

HASHEM YISHMOR...

THIS IS A SPECIAL SEUDAH THAT IS GOING TO BRING TREMENDOUS BERACHAH FOR THE YEAR...



WHAT DO YOU MEAN? THERE IS NOTHING GOOD THAT HAS HAPPENED AND WE'RE ONLY AT THE FIRST MEAL OF THE YEAR...



THE IMPORTANCE OF NOT GETTING ANGRY ON ROSH HASHANAH IS WELL KNOWN. ALL THE BOUNTY FOR THE NEXT YEAR DEPENDS ON THIS DAY. HASHEM HAS SENT US A SPECIAL OPPORTUNITY SO THAT WE WILL MERIT A BEAUTIFUL AND SUCCESSFUL YEAR!



HACHAM YEHUDA MOSHE FETAYA זצ"ל WAS BORN IN BAGHDAD, IRAQ, TO R' MOSHE, A WELL-KNOWN TALMID HACHAM AND MEKUBAL. GROWING UP IN HIS FATHER'S HOME, HE DEVELOPED HIS SPIRITUAL ROOTS, HIS THIRST FOR תורה AND HIS KIND PERSONALITY. IN HIS YOUTH, HE STUDIED AT MIDRASH TALMUD TORAH, WHERE HE DEVELOPED HIS EXTRAORDINARY INTELLECT AND DESIRE TO LEARN תורה AND KEEP מצוות. HE LEARNED IN BET HAMIDRASH ZILKA UNDER HACHAM SHIMON AGASI AND HACHAM ABDALLAH SOMECH, WHO GAVE HIM SEMIHAH AS BOTH A TEACHER AND POSEK. AT AGE 25, HE AUTHORED HIS FIRST WORK ON KABBALAH. HE CAME TO ירושלים IN 1905, 1923 AND FINALLY IN 1934. HE WAS A תלמיד מובהק OF THE BEN ISH HAI. HE AUTHORED MINHAT YEHUDA, AMONG OTHER WORKS.

