



PIRCHEI Weekly

Agudas Yisroel of America

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פרשה ראה **הפטרה** עניה סערה לא נחמה... (ישעיהו נד-יא, יז, נה-א-ה)
מברכים ר"ח **אלול** שיהיה **ביום חמישי וששי** (מולד יום חמישי: חלקים 0 + 08:15)
מתחילים לתקוע בשופר ולאמר לדוד ד' אורי ביום ו' בשחרית
דף יומי: חולין ק' **אבות ה'** **מצות עשה:** 17 **מצות לא תעשה:** 38 **שבועות לראש השנה:** 5

Torah Thoughts

עשר תעשר את כל תבואת זרעך ... (דברים יד: כב)
 You shall tithe the entire crop of your planting ...

The **גמרא** in **מסכת שבת** (קיי"ט) makes a well known comment on the double expression of **עשר תעשר**. The **גמרא** notes that hidden in these words is a very special blessing; **עשר בשביל שתתעשר** — take from your own produce (or monies) a tenth (**מעשר**) and, in return, you will be blessed with wealth.

R' Shimon Schwab זצ"ל poses a very powerful question. This **ברכה** of affluence does not seem to be in line with everything that we have learned in many places in **חז"ל**. Do we not find a consistent message throughout the **ספרים** of **שלי** and **קהלת** that **שלמה המלך**, the wisest of all men, despised wealth and all of its trappings? What is the value of a **ברכה** of riches if wealth, owning riches as an end reward, is so scorned?

R' Schwab explains this with a **גמרא** in **מסכת נדרים** (ל"ח). The **גמרא** says in the name of **ר' יוחנן**, that **ה'** only rests His **שכינה** on a person who is blessed with certain qualities. One of the qualities that is listed is being wealthy. Again, we have the same question.

The **גמרא** answers that the **גמרא** does not mean to

say that in order to be eligible to be a **נביא**, you must possess great wealth. The terminology of **עשר** regarding a **נביא** refers to that which we learn in **פרקי אבות** (פרק ד: א): **אִיזְהוּ עֹשֶׁר, (פְּרָק ד: א) פְּרָקִי אֲבוֹת** **Who is considered rich? One who is satisfied with his lot.** The **גמרא** explains that being satisfied with what you have and not being wishful about what you could have had, is an essential quality in becoming a **נביא ה'**.

With this understanding of the necessary quality to be a **נביא ה'**, Rav Schwab explains our **גמרא** in **מסכת שבת**. One who is able to be happy with his lot and share his G-d given wealth with others will be **זוכה** to reach the highest level of wealth, **שִׂמְחַת בְּחֻלְקוֹ**, that of **being satisfied with his lot**. This is the truest form of riches, for this type of wealth will last forever.

The **גמרא** in **מסכת תענית** (ט') on the **פסוק** in **דברים** **... and I will pour out upon you blessing without end**, interprets the **ברכה** as follows: you will have so much plenty that you will say **די** — **enough**. Says Rav Schwab: in the same vain, you will be able to say **די** — **enough** — because you will be truly satisfied — **שִׂמְחַת בְּחֻלְקוֹ**.

Adapted from: Peninim on the Torah (with kind permission from Rabbi A.L. Scheinbaum)



Yahrtzeits of our Gedolim

אב (נצ"י) Berlin (the נצ"י) born in Mir, 5577 – 5653 Poland, was known as a **מתמיד**. A few months after 1817 – 1893 his **מזנה**, **בר** married Raina, the daughter of R' Itzele of Volozhin, the son of **ר' תיים** of Volozhin. His 2nd wife was his niece, a daughter of R' Yechiel Michel Epstein (ערוך השלחן). In 1854, he became **ראש** of Volozhin. Under his leadership, the **ישיבה** became the largest institution of its kind. Despite the town's and the **ישיבה** building's destruction in large fires, enrollment increased. In 1892, the **נצ"י** made the painful decision to close the **ישיבה** rather than to be forced to teach **חול**. He wrote **העמק דבר** on **חומש** and **משני דבר** and **אחאי גאון** **העמק שאלה**, **חומש** **תשובות**.

לע"נ רבי ישראל בן אברהם ז"ל

Gedolim Glimpses

The נצ"י Berlin, נפתי צבי יהודה, נצ"י, loved his **תלמידים** as if they were his own children. One very concerned father brought his only son to study at the renowned **ישיבת וואלאזין**. Before leaving, he turned to the נצ"י, and asked him to keep a special eye on his son, for the boy was the only one he had. "You have one only son", the נצ"י replied with a smile, "whilst I have four hundred only sons!"



לע"נ רבי ישראל בן אברהם ז"ל

אחינו כל בית ישראל, הגתונים בערה ובשבה, העומדים בין בים ובין ביבשה, המקום ירחם עליהם ויוציאם מערה לרנחה, ומאפלה לאורה, ומשעבוד לגאולה, השתא בעגלא ובזמן קריב, ונאמר אמן:

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הלכות עניני דיומא: אלול

Focus on Middos

Dear תלמיד,

When R' Shimon Shkop, first learned in Volozhin, he did not attend the שיעורים נצי"ב. At that time, the ר' חיים שיעורים Soloveitchik נצי"ל were considered more of an in-depth analysis in the גמרא and the pace was slow. However, the נצי"ב's שיעורים were based on his broad scope of knowledge in כל התורה and although they addressed many of the same issues, he covered more ground. Since R' Shimon was more interested in in-depth analysis, he preferred R' Chaim's שיעורים to those of the נצי"ב.

All that changed, after the following incident. One day, R' Shimon found himself unable to understand a רש"י in ברא. He spent long hours examining and wracking his brain to grasp the פשט's רש"י in the גמרא.

Well past midnight, when only a handful of the תלמידים remained in the בית מדרש, the נצי"ב entered. (The נצי"ב often came late at night to learn from ספרים he did not have at home, and to encourage תלמידים in the בית מדרש to think

of their health and get some sleep.)

Upon seeing the נצי"ב, R' Shimon picked up his גמרא to ask for help with the difficult רש"י. To R' Shimon's great surprise, he did not even have to explain his difficulty. As soon as the נצי"ב saw which piece of גמרא he wanted to ask about, he smiled warmly and said, "My dear son, if you only knew how many tears I have poured out at R' Chaim Volozhiner's קבר to be given an understanding of this problem!"

Once he saw how much effort the נצי"ב put into understanding the depths of the גמרא, R' Shimon began to attend the שיעורים נצי"ב and was זוכה to gain from both גדולים.

My תלמיד, most of us imagine traveling to a קבר's צדיק and crying bitter tears when living through some great tragedy! R' Shimon realized that the נצי"ב expected him to understand that a difficulty in תורה is a similar situation! Such תורה was 'life' and that was the תורה that R' Shimon wanted to learn.

יהי זכרם ברוך!
רבי Your, בידודות

Adapted from: *The Rosh Yeshiva Remembers* (ArtScroll)



Understanding Davening

לך ה' אורי וישעי ... (תהלים כ"ז)
... ממי אירא, ה' מעוז ... ממי אפחד ...
shall I fear? ד' is my ... strength, whom shall I dread?

The חובת הקבוצה tells of a צדיק who would sleep alone and unprotected in the wilderness. One man asked the צדיק, "Are you not fearful of the wild lions that roam around?" The צדיק replied, "I would be embarrassed in front of ד', if I would be afraid of anything else besides Him!" The צדיק implied: imagine if a bee would fly past at the same time that a lion approached. Would the צדיק be concerned about the bee's sting? The צדיק's fear of ד' was constant at every moment. He had no place for any other fear. This is what דוד meant — ד' is my light, my savior, my life's strength, whom shall I fear? I fear ד', there is no place for any other fear!

This Week in History

1 אבול - August 14, 1942:

The ghetto of Mir, Poland (modern day Belarus), was liquidated by the Nazis ימ"ש. Mir had been a center of Jewish scholarship in pre-War Europe, the site of the famed ישיבת מיר that was founded in 1815 by R' Shmuel Tiktinsky נצי"ל.

Jews first began to settle in Mir in the 17th century, and by the end of the 19th century, Jews comprised 62% of the town's population. The Germans captured Mir in June 1941, and executed large numbers of Jews. By May 1942, the remaining Jews were confined to an ancient fortress in the city where they were murdered.

The students and staff of the Mir Yeshiva, had fled to Lithuania with the fall of Poland in 1939. There, they were able to obtain visas from the Japanese consul-general in Lithuania, Chiune Sugihara, and made a miraculous escape across Siberia by train. After a brief stay in Kobe, Japan, the ישיבה eventually arrived in Shanghai where they remained until 1947.

After the war, new ישיבות were established in Brooklyn, New York, and ירושלים, which today is one of the largest ישיבות in the world with over 5,000 students.

Sage Sayings

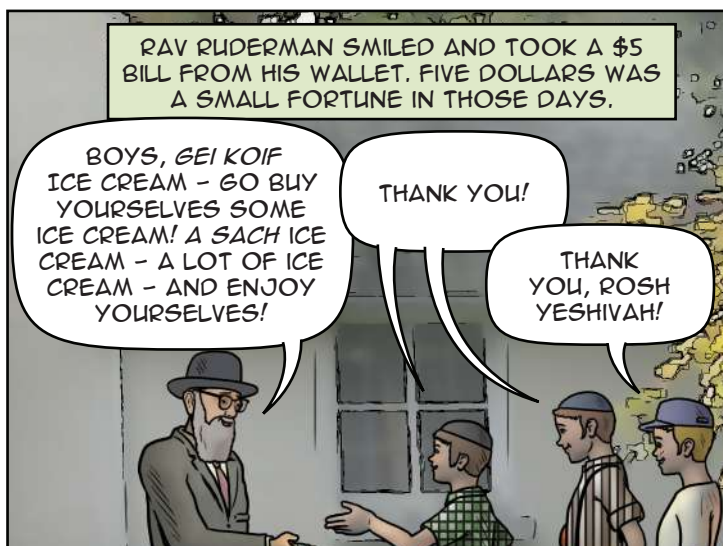
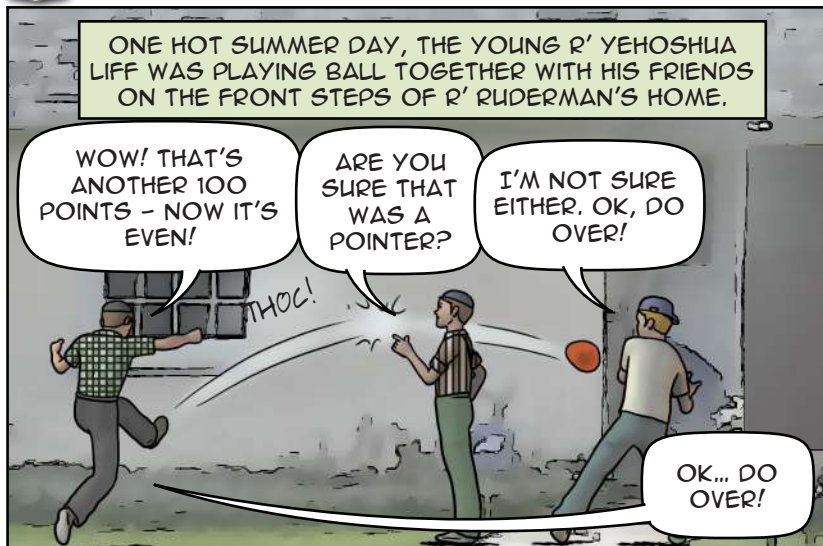
It is well known that the נצי"ב, Berlin, ר' נפתלי צבי יהודה, would ask his תלמידים to make a סיום on other חלקים, e.g. תורה, הלכה, משניות, תנ"ך, etc. However, he would explain the importance of learning the גמרא as follows, "מענטשן פארגלייכן לערנען הלכה און די גמרא צו עסען פיש און קיין — People compare learning הלכה without the גמרא to eating fish without spice. אבער איך זאג אז ס'איז ווי עסען געווייזט — But I say it is like eating spice without fish."

Source: *Men of Distinction*



LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA



R' YAAKOV YITZCHOK HALEVI RUDERMAN זצ"ל, WAS BORN ON שווען פריים IN DOLHINOV, RUSSIA, TO REB YEHUDA LEIB AND SHEINA. HE STUDIED IN ישיבת פנסט ישראל IN SLOBOCKA, UNDER R' NOSSON ZVI FINKEL זצ"ל (THE ALTER) AND R' MOSHE MORDECHAI EPSTEIN זצ"ל. HIS חבורתה WAS R' YECHESKEL SARNA זצ"ל. HE MARRIED FEIGA GOLDA KRAMER IN 1924. HE RECEIVED סמיכה FROM R' MOSHE MORDECHAI EPSTEIN AND R' MEIR ALTAS זצ"ל IN 1926. HE DEVELOPED A CLOSE RELATIONSHIP WITH R' CHAIM OZER GRODZINSKI זצ"ל AND WOULD OFTEN CONSULT WITH HIM. ABOUT THAT TIME, R' RUDERMAN PUBLISHED HIS ONLY WRITTEN WORK, עבודת הלוי. IN 1930, HE JOINED HIS FATHER-IN-LAW, R' SHEFTEL KRAMER'S ישיבה IN NEW HAVEN, CONNECTICUT. IN 1933, HE MOVED TO BALTIMORE, MARYLAND, AND FOUNDED נר ישראל. HE SERVED AS ITS ראש ישיבה FOR 54 YEARS, UNTIL HIS פטירה. HE ALSO WAS A MEMBER OF THE תורה ומסורה ON THE תורה ומסורה OF AMERICA AND THE תורה ומסורה OF AMERICA. HIS תלמידים PUBLISHED 2 VOLUMES POSTHUMOUSLY: שיחות ON THE פרשה, AND משאת לוי. HE WAS A TRUE VISIONARY AND HIS LOVE TO HIS תלמידים AND כולל ישראל WERE LEGENDARY.



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