

פרשה: כי תבוא

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

דף יומי: ערובין כ"ג מצות עשה: 3 מצות לא תעשה: 3

לדוד ה' אורי אבות ג'-ד' שבועות לר"ה: 2 כתיבה וחתימה טובה!

Please do not read this publication during קדיש, קריאת התורה, or חזרת הש"ץ.

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Torah Thoughts

Adapted from: The Pleasant Way
(with kind permission from Rabbi Sholom Smith)

וְהָיִיתָ רַק לְמַעַלָּה וְלֹא תִהְיֶה לְמַטָּה

... And you will be only on top and not on the bottom. (דְּבָרִים כח:יג)

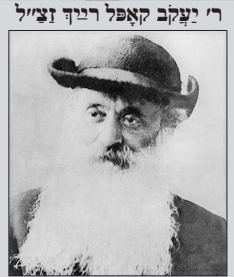
A person cannot be on top and on the bottom at the same time. Why then does the **תורה** have to tell us that “you will be only on top and not on the bottom”?

אם ברוך תברכני והרבית את , (דברי הימים א', ד:י) יעבץ of תפלה of Lublin explains with the רב צדוק הכהן גבולי — *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 **פְּרִיָּוֶה** 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 **גמרא** explains (תמורה ט"ז.) based on the תפלה of **נעבץ**: "If You will bless me with תורה and expand my borders with תלמידים. If You give me תורה, נעבץ 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. נעבץ 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 בְּרָכוֹת; however, we will only be on top and He will make sure that we do not remain on the bottom — little people with בְּרָכוֹת too big to handle. As we grow in our בְּרָכוֹת, so also, He will help us grow and mature to appreciate the בְּרָכוֹת properly.




ר' יעקב קאָפּל רייד: זצ"ל

The highlighted דְּרָשָׁה at any public event was the דְּרָשָׁה of ר' יַעֲקֹב קאַפֿל רייך זצ"ל. It was inspiring, thought provoking, and delivered in a unique oratory style. ר' יַעֲקֹב once found him pacing back and forth, quietly repeating an upcoming דְּרָשָׁה. Bewildered, the בָּחור asked, "Zaidy, you give hundreds of דְּרָשׁוֹת; 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 need to always prepare what to leave out and not to say!"

Yahrtzeits of our
גדולי ישראל

י"ז אלול
5598 – 5689
1838 – 1929



 ר' יצחק קאפל רייז' וצ"ל was born in the Verboi, Czechoslovakia ו' אברהם יִסְרוֹעַל (the city's רב) and ש"ר. He was taught by his father before being sent to the Pressburg ישיבה, where he became a תלמיד מובהק. He also learned by כתב סופר in תלמידי מובהק. He married the daughter of אהרן ר' Landsberg (Grosswardein). He married the daughter of ישראֵל ר' Shveir (רב in Sobotitch). When his father-in-law was נפטר in 1860, ר' יצחק 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 leader and orator, ר' יצחק קאפל valiantly fought to build a thriving orthodox community הקודש על טהרת הקודש. A few of his תורה are found in דעות (written by his son-in-law מרדכי אפרים ויסמן וצ"ל).

Understanding Davening

לע"נ הר' משה צבי בן הר' טוביה הלוי זצ"ל



לָדָוָד ה' אֹרִי וַיִּשְׁעֵי ... (תהלים כ"ז)

... *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 הנקד'ה's words. Throughout the generations our enemies have made up false stories in order to arouse violence against ישראל. R' Pam זצ"ל gave his insight behind the creation of the UN (United Nations) that was formed in 1945 after WWII. הנקד'ה tell us that at the time of משיה, the nations of the world will all try to claim that everything they developed was for כלל ישראל's benefit. ד' will show each nation the records of their decrees against בני ישראל (שם) ורש"י זי"א (ע. תהלים). R' Pam explained that the "official" record of the 193 member nations are recorded in the UN.

New York City Only

| | |
|--------------|--------------|
| 7:04 עש"ק | הדלקת נרות |
| 9:04 | סוף זמן |
| 9:40 | קריאת שמע |
| 10:21 | סוף זמן תפלה |
| 10:45 | |
| 7:20 | שקיעה |
| 8:21 | מוצש"ק |
| 8:33 | |

PAI NEWS

Every תפלה, especially those
of our children (תינוקות של בית
רבך), is powerful. The תפלה
writes that davening for
others is a מצוה דאורייתא. Even if
you cannot assist your friend
with money, you can assist
him with your תפלות. In this
time of עקבותי ודמשיקה, please
try to say extra תהלים for אחינו
בני ישראל. In זכות of our
collective תפלות, may we be
זוכה to the אצולה שלמה בקרוב!

This week's issue and Learning Program are sponsored by:

שמואל מאיר ולאה שווארץ

לע"ג מרת פעריל לאה באבעציה בת הרב יוחנן ז"ל

(יארצייט ח"י אלול)

This week's issue is dedicated by:

Family Scherman

לע"נ יעקב בן משה אביגדור ז"ל

יִאֲרָצִי יֵט כ"א אֱלֹל תִּשְׁע"ז

ולרפ"ש ר' יוסף בן איטא חיה, ור' אלטר חיים בן יהודית, ור' ברוך מרדכי בן טעסיל, ור' אברהם בן רחל, ור' מתתיהו חיים בן עטיל
ולרפ"ש לאה בת שרה ריבא, ורחל בת חיה ביילא, ושרה לאה בת אסנה רחל, וצפורה מלכה בת אסתר ליבא בתוך שאר חולי ישראל



Living with the Timeless Torah

Our Eternal Secret (R' Shmuel Dishon) (של"ט"א ר' שמואל דיסון)
Adapted from The Jewish Observer (with kind permission)

הזמן וההזדמנות from גדולים 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 אירע לנו ... הרי זו צרה אכזרית ... ותסיף הצרה צרות אחרות. It is a מצות עשה לאורחא, [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 ... (רמב"ם הלכות תענית פרק א-ג).

In the last few decades ישראל and כלל 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 גבאים 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.

Therefore, — לכן פה אמר ד' אל בית יעקב אשר פדה את אברהם, says, וישעיהו הנביא, so said ד', Who redeemed us, to the house of יעקב ... (כט:כב). The תורה offers a fascinating translation. [When R' Aharon Kotler would quote this verse 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].

יעקב 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 יעקב 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: ויגד יעקב נזיד, and יעקב cooked a stew, and ויבא עשו מן השדה עשוי, and עשו came from the field, and he was tired (בראשית כה:כט). This took place on the day that אברהם left the world. עשו, 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 יעקב tell us, עשו committed five major עבירות that day.

What did יעקב do? ה' dictates that the אבל eats a סעודה when he comes home from the burial. The components of the סעודה are all indicators of קבלת 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 יעקב, as well as institutions of חסד unrivaled in the past ...

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 צדקנו and there unite with all those וטהורים קדושים.



Learning Contest 5780

The latest Pirchei Newsletter contest is designed to make your שבת fulfilling and memorable. During the weeks leading up to קבלת התורה and beyond, learn at least 45 minutes before מנחה every שבת, in your home, or local מדרש. Learn for an hour or more and get an additional raffle entry. There is no particular למוד to learn — you can even review תרגום. If you arrange for a group to learn on the phone, and have a שיעור to learn about תורה or הלכות שבת, you will receive an extra raffle entry. The contest is open for all ages up to 12th grade. To join the program, send a weekly email to thepircheinewsletter@gmail.com by Monday 2:00 pm. Please include your name, grade, ישיבה, city, state, and contact # and your name will be entered into a drawing for a beautiful set of חומשים.

Please be careful to handle this sheet in the proper manner as required הלכה.



Focus on Middos

A letter from a Rebbe, based on interviews

בס"ד

Dear Talmid,

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.

יעקב'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. יעקב קאפל complied with the request and missed the first day of the meeting due to his "illness".

As the רב 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 מקנאות and innovated and developed the concept of a community Jewish hospital, old-age home and a free [paid by communal funds] burial society.

My יעקב קאפל רייד זצ"ל, while תלמיד, his 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 תורה complex, and the תורה school are still the center of the orthodox community today. The fast and have their סינים on אדר ז' and follow his tradition of remembering members who recently passed away. This is our eternal מסירת נפש תורה's testimony of his selfless יהי זכרו ברוך!

בגידות,

Your רבי



Sage Sayings

Heard around the Shabbos table

in the packed Kazinczy Utcai main Shul would reduce the קהלה to tears, reminiscing about the מדות טובות of members and ישראלי 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, "משתוקא, If a word is worth one סלע, silence is worth two — אויב א ווארט איז ווערט איין סלע שווייגן איז ווערט צוויי!"



*Halacha Corner:

הלכות עניני דיומא: אלו

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

*Since 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.

Questions of the week:

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

Answers

1. The explanation: אברהם (אברהם) was not a descendant of the tribe of Levi, therefore, he did not have it in his heart to bless before his death. (27:24).
2. The explanation: אברהם (אברהם) was not a descendant of the tribe of Levi, therefore, he did not have it in his heart to bless before his death. (27:24).