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פרשה עקב הכפרה ותאמר ציון עזבני ה'... (ישעיהו מט:יז-נא:ג)

דף יומי חולין צ"ג אבות ד'

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Torah Thoughts

פסל לך שני לוחות אבנים כראשונים (דברים י: א)

Carve for yourself two stone Tablets like the first ones

ד' instructs לוחות רבינו משה to replace the two לוחות which he shattered. These לוחות contained the הדברות Ten Commandments. Apparently, the replacement represented a pivotal moment for ישראל since, when משה shattered the first לוחות, ד' concurred with his decision. This is evinced in the פסוק of the תורה (דברים לד: יב), *וְכָל הַיּוֹם הַהוּא הָיָה הַחֲזָקָה ... אֲשֶׁר עָשָׂה מֹשֶׁה לְעֵינָיו כֹּל* — *And by all the strong hand ... that משה performed before the eyes of all* the חזקה. The חזקה, *strong hand*, is in reference to משה's shattering of the לוחות, to which ד' responded, *וְיִשְׂרָאֵל כֹּחַדּוֹ תִּשְׁבֶּרֶת* — *You should be strengthened (thank you) for breaking the לוחות*. As this פסוק represents the conclusion of the תורה שבכתב, Written Law, it would suggest that משה imparted a critical lesson to the nation — one so important that it concludes the תורה. Furthermore, the last פסוק in the תורה should be sort of a conclusion which projects a summation of the תורה, what it represents and what it should mean to us. If so, what is the lesson we are to derive from the breaking of the לוחות?

R' Gedaliah Eisenman (מְשַׁבֵּחַ קול תורה) suggests that, by his actions, משה alluded that one should not rely on hypothesis, conjecture, hearsay, before reaching a decision to take action. He must see with his own two eyes and then draw a conclusion. ד' informed משה that the nation has sinned egregiously — by creating a molten idol. ד' instructed משה to descend from Heaven and return to the people. When our leader returned, he saw the level of moral decay to which the nation had plummeted, and he shattered the לוחות.

The glaring question is what took him so long to act? Did he doubt? If the Al-mighty said the nation had sinned, no room for debate existed. משה taught us a powerful lesson: A judge does not issue his verdict until he sees with his own two eyes. משה personally did not have to see the outrage, but he needed to teach a lesson. Thus, he waited until he saw, and then he acted.

Alternatively, משה was certain that, when ד' said the nation had strayed, they had, indeed, sinned. משה felt, however, that perhaps he could inspire them to do תשובה. When משה returned and saw all the revelry that surrounded the idol worship, he realized that they had gone beyond the point of return. To gravitate toward the idol as a result of depression, and fear over losing their leader (who in their minds was late in returning) still allowed for hope of a return to observance. When משה saw them dancing gleefully before their idol, he acknowledged that they were not worthy of the לוחות.

משה was imparting the lesson of שמחה, joy, accompanying an endeavor. As long as the sin of the עגל הזהב was simple rebellion, pure idol worship provoked by whatever fantasy entered their minds, they had hope of returning. Once joy was added to the equation, it was a sin from which they could not return. The flipside is, when joy accompanies a positive endeavor, when one's תורה study is accompanied by a deep-rooted sense of joy and gratitude to ד', the bond is inexorable. משה taught us how to study תורה so that we become inseparable from it. This was the lesson to be derived from the breaking of the לוחות. It is this lesson that appropriately concludes the תורה.

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



Yahrtzeits of our Gedolim

ר' בית הלוי ר' צ"ל Chaim Soloveitchik, the son of the **נ"א מנחם אב 5613 - 5678** יוסף דוב, was born in Volozhin. When he was still a **1853 - 1918** young child, his father became רב of Slutsk. At age 20, He married Lifsha, daughter of the ראש ישיבה of Volozhin, ר' רפאל שפירא (son-in-law of the נצי"ב). In 1880, he took over as ראש ישיבה of Volozhin, a position he held until the ישיבה was forced to close in 1892. He moved to Brisk, where he succeeded his father as רב. Among his most famous תלמידים were ר' ברוך בער לבביץ, ר' אהרן וואסערמאן, ר' אהרן זלמן מלצר, ר' שמעון שקאף, ר' חנוכה חנוכה, and ר' חנוכה חנוכה. His חידושי תורה (printed by תלמידים) are classics that changed the world of תורה and his שיטת הלמוד is used by ישיבות to this very day.

Gedolim Glimpses

R' Chaim Soloveitchik's genius in תורה is well known; however, his חסד was of similar lofty caliber, thus the words **רב החסד**, *teacher of kindness*, are inscribed on his מצבה. His home was open to all. People would hang notices on his walls as they would on a shul notice board. When many homes were destroyed by a huge fire in 1895, he devoted himself to raising funds for the survivors. He insisted on sleeping in shul. He could not sleep in his bed as long as there were people without a permanent home!



לענין חב' ישעיהו דוב ע"ה בן יבלחט"א יצחק צבי נ"י

לענין ר' ישראל בן אברהם ז"ל

אחינו כל בית ישראל, הגתונים בערה ובשכיה, 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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כִּי וּלְאַהֲבָה אֹתוֹ וְלַעֲבֹד אֶת ה' אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ (דְּבָרִים י: יב)

“All this is for our own benefit, as the next verse concludes, ‘[To observe the commandments of Hashem ...] for your benefit.’ To the degree with which one utilizes the attributes of goodness and kindness throughout his life, to that same degree will he merit a flow of goodness and abundant kindness from the Holy One, Blessed is He, all his life.”

"What is going on here?" Yitzchak thought. "Is this guy an anti-Semite that he's making me wait for last? Judging by what I've

"I was waiting for the day when I would meet my Jewish friend with the *yarmulke*," the judge now said, "and that day has finally come. I will never forget the kindness that you showed me."

Adapted from: **More Shabbos Stories** (with kind permission from ArtScroll)

- 1) In many places, we say the words: **כי לעולם תחזקו** ...
- 2) At the end of **מודים**, we end off with the word **להודות ולהודאות**
- 3) At the end of the third **הללויה**, we say: **... המון על ארץ ...**

*This is intended only as a brief synopsis. Pay close attention as you read from your סידור to avoid misreading the holy words of your precious תפילות.

Questions of the week

2. The phrase says, to give to *them* (i.e., the *μαθηται*), not to *you* (*σοι*) implying that the *μαθηται* will be resurrected and receive the land in person (... — 11:21).

Halacha Corner

הלכות עניני דיומא:
אלול

- During the month of אֶלוּל, one should write, either at the beginning or at the end of a personal letter to a friend, wishing them a כְּתִיבָה וְחַתִּימָה טוֹבָה.
- There is a מְנַהֵג to blow the שׁוֹפָר each weekday morning of אֶלוּל after the שְׁחִירִית צִבּוּר finishes. If one davens alone, he does not blow שׁוֹפָר.

*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.



Focus on Middos

Dear Talmid,

R' Chaim Leib Balgley was born and raised in Brisk, where his father, ר' מרדכי יעקב, was very close to ר' חיים Soloveitchik זצ"ל. Below is a personal story that R' Chaim Leib shared:

"An uncle of mine who was in business had once made a large shipment deep into Russia. Through some mishap, it seemed that his merchandise was apparently lost. The value of the lost goods was enough that, if they could not be retrieved, it would have thrown my uncle into bankruptcy. He sought help from ר' חיים, who advised him to whom he should speak and what to do to recover his money. My uncle followed ר' חיים's suggestions and successfully recovered his entire money.

"On his way home, my uncle stopped in to ר' חיים's home to thank him. ר' חיים listened and was extremely happy with the results. My uncle then took out a large sum of money, placed the gold coins in a kerchief, and gave it to ר' חיים, telling him that it was מעשר (a donation to צדקה, a percentage

of the recovered goods). ר' חיים thanked him and shared a דבר תורה with him. In the midst of their conversation, a poor man came by and explained his situation and his desperate need for a large sum of money and asked for a donation. ר' חיים took the entire sum of money and gave it to the poor man."

It is also said that ר' חיים was once having an important meeting with members of the בית דין. An עני, poor man, came into the room, ignoring everyone he went over straight to the couch, plunked himself down and fell fast asleep. ר' חיים warned everyone there not to disturb the עני.

My תלמיד, ר' חיים, every מצוה had to be accomplished as if this was the only מצוה he was commanded to do in his entire life. Every individual מצוה was the only מצוה in the world and this was the last opportunity to perform it! This was the way he learned תורה too. Everything had to be done to perfection!

יהי זכרו ברוך!

רבי Your בן־ידות,

Adapted from: *The Jewish Observer* (with kind permission)

Understanding Davening

לְדָוִד ה' אֹרִי וְיִשְׁעִי ... (תהלים כ"ז)

A psalm of David,

ה' is my light and my salvation ...

It is a widely accepted מנהג to recite this ראש חודש אלול through פְּרָק in תהלים. This מנהג is based on the שְׁמִינִי עֶצְרָת which explains: ה' — ה' אֹרִי — and my light, refers to ראש השנה — and my salvation, refers to יום כפור — יִצְפְּנִי בְּסֻכּוֹ, יוֹם כְּפֹר — He will hide in me in His shelter, refers to סוכות. The implication is that on ראש השנה, ה' helps us see the light and gives us the opportunity to do תשובה. On יום כפור, ה' provides us salvation by forgiving our sins. When the יום טוב of יום כיפור arrives, we have been forgiven for our sins; ה' shelters us from our enemies and other dangers, just as ה' sheltered our forefathers when they were in the מדבר — Wilderness.

This Week in History

113 of יאָרצייט 1929 / 5689 מנחם אב 18 היידי pogrom in 1929. Arab riots and assaults against Jews broke out in ארץ ישראל and spread throughout, killing 133 Jews, היידי. False rumors -- fueled by inflammatory sermons in the mosques -- declared that the Jews were preparing to take control of the holy places, and that Jews were carrying out "wholesale killings of Arabs." Muslims mobs went on the attack, killing 17 Jews in ארץ ישראל and 20 in צפת. The worst atrocities occurred in תברון, where the Arabs rioted for three days amid cries of "Slaughter the Jews." Only one British policeman guarded the entire city and was powerless to stop the rampage. 67 Jews including 12 Americans were murdered in the massacre in תברון while hundreds of others, were injured and maimed. They also burned down many homes, and burned and damaged קדושה. The remaining Jews fled to תשמישי קדושה and the ancient Jewish community of תברון, which had lived in relative peace in the city for hundreds of years, was not revived until after Israel's capture of תברון in the 1967 Six Day war. The records of תשמישי קדושה records that without תשמישי קדושה the Arabs would have killed all the Jews in ארץ ישראל.

Sage Sayings

הסד and תורה, a genius in תורה, encouraged his תלמידים by telling them, "אֵל גָּנֵב אֵינוֹ יָשׁוּט" — A thief is not one who knows how to steal; a thief is one who steals. פונקט אזוי, א תלמיד חכם איז נישט איינער וואס — So, too, a תלמיד חכם is not one who knows how to learn, a תלמיד חכם is one who learns!"

Source: Heard around the Shabbos table



RAV AVRAHAM CHAIM BRIM ARRIVED AT A WEDDING. WHEN THE BAND MEMBERS NOTICED HIM, THEY SWITCHED TO ONE OF RAV BRIM'S FAVORITE SONGS.

THE BACHUR ON THE STAGE JUST STOPPED SINGING.



THE CROWD WAS DANCING WITH RENEWED JOY...

WHAT IS THE NAME OF THE BACHUR WHO WAS SINGING BEFORE I CAME IN?

REBBI, I DIDN'T EVEN NOTICE THAT THERE WAS SOMEONE SINGING.



RAV BRIM WALKED AROUND THE HALL INSTEAD OF LEAVING.

EXCUSE ME! MAYBE YOU RECALL WHO THE BACHUR WAS WHO WAS SINGING BEFORE I CAME IN?

SORRY, REBBI, I WAS NOT REALLY PAYING ATTENTION TO THE SINGING.



FINALLY, AFTER THE WEDDING WAS OVER, RAV BRIM DISCOVERED THE IDENTITY OF THE BACHUR.

PLEASE, I BEG YOUR FORGIVENESS FOR THE DISTRESS I CAUSED WHEN I CAME IN.

WHAT'S THAT? WHAT DOES REBBI MEAN? I WASN'T HURT AT ALL BY REBBI'S ARRIVAL. THE SIMCHA WAS SO MUCH GREATER!



YOU WERE SINGING SOMETHING ELSE, AND WHEN I ARRIVED YOU WERE INTERRUPTED IN THE MIDDLE OF THE SONG...

REBBI, THIS IS THE WAY IT ALWAYS GOES AT CHASUNAH'S... NOTHING HAPPENED!



R' CHAIM PERSISTED...

IT DOESN'T MAKE IT RIGHT JUST BECAUSE EVERYONE DOES IT ... PLEASE, I ASK FOR YOUR FORGIVENESS AND HOPE THAT I WILL BE ABLE TO SHARE IN YOUR SIMCHA!

OF COURSE, I'M MOICHEL... AMEIN!



RAV BRIM WAS BORN IN 1922 TO R' YISROEL ROKACH AND R' MIRCHEL. HE LEARNED IN TLMID AND WAS A TLMID OF R' ISSER ZALMAN MELTZER. LATER HE WAS A BOYANER AND FOUNDED THE BOYANER IN HIS YOUTH. HE AND HIS BROTHER YISROEL (BENI BRK) WERE IN MATTERSBOORF, HE BECAME A TLMID IN SKVER. LATER HE FOUNDED THE SKVERER IN AMERICA, HE DAVENED IN THE SKVERER, WHERE THE ADAMOR OF SKVER INSISTED THAT HE SERVE THERE AS TLMID, AND WAS OFTEN INVITED TO SPEAK AT BMS IN LAKEWOOD, DELIVERING SHULCHAN ARUCH THERE. RETURNING TO AMERICA, R' BRIM FOUNDED THE SKVERER NETWORK, AND WITH HIS FOUNDED OF THE SKVERER NETWORK, R' BRIM IS CONSIDERED ONE OF THE GREAT TLMID IN HIS TIME.

