



זכרון וחזקאל

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פרשת מקץ - מפטיה: במדבר ז:zel הפטה: רני ושמחו (זכריה ב:יד-ד:) **דך יומי:** ימא כ"ב **מצות לא תעשה: 0** **מצות עשה: 0** **ימן ג' דחנוכה** מתחילה ותל ומטר בלילה (בערבית) **מברכים ר'ח' בטבת, יום שני ושלישי** (מולד: יומ שישי, 5 חלקים + 00:00)

Torah Thoughts

הם לא ידעו פי שמע ... כי המליך בינו.

And they did not know that **יוסף** understood, because the interpreter was between them (B'reishis 42:23).

The question arises: If we count the number of times that **יעקב** is referred to in the **פָטוֹקִים** as "your servant," we find only five such references. They are: **וַיֹּאמֶר שָׁלֹם לְעַבְדָךְ לְאָבִינוּ** — "And they said, 'Your servant, our father, is well'" (43:28); **וַיֹּהֵי כִּי עַלְנוּ אֶל עַבְדָךְ** — "And it was when we went up to your servant, my father" (44:24); **וַיֹּאמֶר עַבְדָךְ אָבִינוּ אֲלֵינוּ** — "And your servant, my father, said to us" (44:27); **וְעַתָּה בָּאֵי אֶל עַבְדָךְ אָבִי** — "And now, when I will come to your servant, my father" (44:30); **וְהִולְדוּ עַבְדָיךְ אֶת שְׁבַת עַבְדָךְ אָבִינוּ בְּיוֹנוֹ** — "And your servants will have lowered the old age of your servant, our father, with sorrow into the grave" (44:31). Why, then, does the **שָׁאַלָה** hold **יוסף** responsible for hearing it ten times?

The Vilna Gaon explains that, indeed, **יוסף** heard the phrase

"עַבְדָךְ" — your servant" repeated ten times. He understood the brothers' statements, of course, in the original Hebrew. The interpreter was only there to further his pretense of being an Egyptian. When their statements were translated into Egyptian by the interpreter, **יוסף** was hearing the brothers' offensive words for the second time. Thus, although they uttered them only five times, he, indeed, heard them ten times.

There are many lessons we can learn from this and the interpretation of the Vilna Gaon. However, there is one lesson that might easily be missed. **יוסף** had no control over the first time the brothers said "עַבְדָךְ לְאָבִינוּ" in reference to **יעקב**. Why was he still punished, even for the first time?

There is an important lesson we can learn about watching a wrongdoing and not protesting. **יוסף** would not have been punished if he would have protested after the first time he heard his brothers using the words **יעקב**. **לְעַבְדָךְ לְאָבִינוּ** should have protested immediately and asked his brothers to refrain from using that phrase, but he did not, and for this he was punished. If one notices improper behavior or speech and has the ability to effect a change in the situation, then remaining silent shows one's approval.

Adapted from: Talelei Oros (with kind permission from Feldheim)



Yahrtzeits of Gedolim

ג' טבת

5740 - 5662 R' Chaim Leib Shmulevitz, **זצ"ל**, was born in Stutchin, Poland, to the Alter of Novardok's daughter. When he was 18, both his parents died within 6 months, leaving him to care for his three younger siblings. At the age of 19, he was asked by R' Shimon Shkop to be a **מגיד שער** in Grodno. In 1925, R' Chaim went to learn in Mir, where he married Chana, daughter of R' Leizer Yudel Finkel, the Alter. During WWII, he led **ישיבת מיר** in Shanghai for 5 years along with R' Chatzkel Levenstein. After the war, R' Chaim immigrated to America, but after a few months, moved to **תונקה** in Brooklyn for 32 years. His **שיחות מוסר** is best appreciated by learning his classic work, **מדוזת**.

Gedolim Glimpses

When **ר' מילס** was bedridden with his final illness, a visiting **תלמיד** asked him to daven for the **תוליה** of **ר' טופיה שקלוביץ**. After the **תוליה** left, the **ראש ישיבה** asked his son to dress him and take him to the **טנלאַז**. His son protested, but **ר' מילס** insisted. The **ר' מילס** was carried to a car and driven directly to the **טַלְּפָזָה** plaza. Barely able to stand, **ר' מילס** tearfully beseeched **ר' טופיה** to help the **טַלְּפָזָה**. He was carried back to his bed, a satisfied man. He was still able to help a **תלמיד** in need!



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לעינן יחזקאל בן ליב עי"ה

ליינן היב ישועתו דוב עי"ה בו גיבלחטיא יצחק צבי ני"ג

Living with the Torah

וַיֹּאמֶר יְהוָה וְיִמְלָאוּ ... פְּלִיקָתָם בָּר וְלַחֲשֵׁב פְּסִיפִים
אִישׁ אֶל שְׁקֹדֶשׁ לְתֹתֶת לְהַמִּצְחָה לְזָקָן וְנִשְׁעַן לְרַם גָּן.

וַיֹּאמֶר יְהוָה commanded that they fill their vessels with grain, and to return their money; each one's to his sack, and to give the provisions for their journey; and so he did for them (*B'reishis* 42:25).

The brothers came to Egypt during a famine to purchase food for their family. Posing before his brothers as the suspicious viceroy of Egypt, Yaakov sent them home to their father with instructions to return with their youngest brother, Yosef. Egypt treated them considerably by sending them provisions for the road, in addition to the full vessels of grain which they were bringing home. On the other hand, Yosef secretly instructed his assistants to take the money which the brothers had given as payment, and hide it in their sacks. What was Yosef's motive in hiding the money in their sacks? We do not find any apparent significance to this money.

R' Shimon Schwab, quoting the Brisker Rav, suggests:

He wanted to ensure that the brothers would return to Egypt. He knew that as descendants of Avraham, Isaac, and Jacob, his brothers would not be at peace with themselves knowing that they had someone else's money in their possession. Thus, they would feel forced to return to Egypt, if for no other reason than to return the money that was not their own.

*

R' Schwab himself was renowned for his integrity in all areas. In monetary matters, he went far beyond the strict requirements of Halacha, and in so doing, sanctified the Name of G-d.

Once, R' Schwab visited his son R' Myer when the latter was a student at Mesivta Rabbi Chaim Berlin. The two then went to a subway station to travel to Manhattan. R' Myer spotted a few quarters lying on the ground near the token booth. His father instructed him to give them to the clerk at the token booth.

The Way of a Jew

R' Myer was prepared to obey, but he was somewhat puzzled, for a subway station is considered a public domain and the Halacha clearly allows one to keep an item like money (which has no identifying characteristics) when it is found in such an area. Respectfully, he asked his father for an explanation.

R' Schwab explained to his son: "Certainly you are correct — from a halachic standpoint, the money is yours. But in our day and age, we have to utilize every opportunity to be Mesorah and demonstrate what Tzadaka Jews are all about. You hand the money to the man in the booth and I will stick my beard into the window so that he will see who we are!"

Years later, R' Schwab visited R' Myer in Denver, where he serves as Dean of the city's Bais Yaakov. One day, R' Myer brought home two of his father's suits from the cleaners. Upon examining the receipt and counting his change, R' Schwab realized that he had mistakenly been charged for only one suit. When R' Myer checked the figures, he said, "Yes, it's certainly a mistake. Tomorrow I'll pass by the store and pay the difference."

"It should not wait for tomorrow," his father replied. "We should take care of it right now. I will come along."

At the time of his visit to Denver, R' Schwab was still able to walk, but with difficulty. Nevertheless, he insisted on accompanying his son to contribute his share to this Mesorah. They arrived at the shopping mall and R' Myer pulled up right in front of the cleaners so that the proprietor could see his father sitting in the front seat. R' Myer entered the store, explained what had happened and paid for the suit. The proprietor turned to look out the window and R' Schwab smiled and waved at him from the car. The proprietor told R' Myer, "Rabbi, you didn't have to make a special trip for this — you could have brought the money in tomorrow!"

"I know," R' Myer replied, "but to my father, the matter could not wait until tomorrow; it had to be rectified right away."

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

Chofetz Chaim Moment

ספר חי' ח הלכות לשון הרע כלל ב' סעיף א'

It was the first day of school and a crowd had gathered around Moishy, who had a story to tell them. "The first time Ruvi was the was was on a Friday morning. Ruvi was nervous. When he got up to saying Shliach Tzaar, he said, 'היום יומשראשו...' As soon as he realized his mistake, his face went red." Sholom turned to Moishy and said, "What you just said is לשון קהיר." Moishy tried to defend himself. "But it is true ... and besides, there are so many boys listening..."

Who is right, Sholom or Moishy?

Stories adapted from Guard Your Tongue, A Daily Companion, A Lesson a Day and various real life situations.

Listening to Moishy, the bigger the mistake is, since Ruvi will be embarrassed to tell the story in fact, the more people that many boys are listening although Moishy's story is true, it is still wrong. The fact

Questions of the Week

- What bestow upon his brother that the other brothers had received at an earlier time?
- What stirred compassion towards his brother (as opposed to his brothers)?

Answers: 1. His brother, Ruvi, gave the name of Ruvi to his brother and the troubles that he experienced, thus stirring Yosef's compassion towards his brother. 2. All the other brothers had been blessed with the name of Ruvi (see 33:5) before Yosef was born. Yosef now gave the name of Ruvi to his brother, Ruvi, before Yosef was born.

Halacha Corner

הלכות עטני דינא
רוכח

- If one forgot to recite שמונה עשרה or ברכת המזון during ועל הנפחים and realizes this error before reaching the name of ד' in the next bracha, one should go back to ברכה and continue from there.
- If one does not realize the error until after saying the name of ד', one does not repeat שמונה עשרה or ברכת המזון.

Focus on Middos

Dear Talmid,
R' Chaim Shmulevitz had an elderly relative who lived in a nursing home. The man was a מוסר תלמיד חכם, and R' Chaim was very particular to visit him from time to time and talk with him in learning. Between visits, R' Chaim would send him letters.

On one occasion, he asked a member of his household to mail one such letter. To his surprise, the person mailing the letter saw that R' Chaim had written "Rabbi Chaim Shmulevitz" on the back of the envelope. He knew very well that R' Chaim was very careful not to refer to himself by any title and certainly not to write "Rabbi" on an envelope. He could not resist asking R' Chaim why he had deviated from his normal behavior.

R' Chaim explained, "This man is an older מוסר תלמיד חכם and, in a nursing home, he probably does not receive the attention and respect that is due to him. Who knows! Perhaps if somebody sees that he is receiving a letter from a rabbi, he will be treated differently."

ירושלים moved to תלמיד חכם where he was not very well known. R' Chaim was careful to attend all of his מוסר shmuessen. Although R' Chaim's hearing impairment was very severe and he could not hear what the מגיד שעור was saying, he would sit through his shmuessen from beginning to end. It seemed as if he heard every word.

Once, a member of the תלמיד חכם's family came to escort R' Chaim to the shmuess, but R' Chaim smiled and shook his head. "There is no longer any need for me to attend. I heard that he recently received an important position in the city. He now does not need me at his shmuessen anymore."

My תלמיד Chaim's great love for time was so entwined with his קדש and understanding of others' feelings that he happily traded his most precious commodities of time and 'humility' in order to help feel better or become successful.

רבי זכרו ברוך!

Story adapted from Rav Chaim Shmulevitz (CIS)

Sage Sayings

R' Yisroel Salanter זצ"ל, the father of the מוסר movement, would often explain to his תלמידים, "One can have perfect מוזר without מוזר, but one cannot change מוזר without מוזר!" R' Chaim Shmulevitz זצ"ל would take this idea a step further and say, "מוסר shouts, Gevald! Change!" Without learning מוסר, one may never even realize the need to change!

Source: Rav Chaim Shmulevitz (CIS)



Understanding Davening

...בְּיָמֵי מִתְהִימָה בֶן יוֹחָנָן כָּהן גָּדוֹל מַשְׁמֹנָא וּבָנָיו

In the days of the son of יוחנן, the High Priest, the Hasmonean, and his sons...

It is interesting to note that there are almost no sources in תהליך where we find that there was מותת הימא כהן גָּדוֹל. Many פירושים learn that the words כהן גָּדוֹל refer to יוֹחָנָן, who was called גָּדוֹל (see משלחות מושר שני, פרק ח:בשנה טו). Others explain that כהן גָּדוֹל does not mean High Priest, but rather a distinguished priest, referring back to תהליך. The word גָּדוֹל also has different interpretations. Some learn it is a title of honor like נָאצְתִּי טָמְנִינִים (ונחלים ס'ח:ל'יב) the nobles shall come. Others say was מותת הימא's great-grandfather and was a family name. Some learn that מותת הימא's grandfather, שמעון הצדיק, lived in ח'שכו.

לע"ג ר' משה צבי בן הר' טוביה הלוי זצ"ל



This Week in History

28 בָּאָב 5705 / 1945 – Yahrtzeit of Hacham Ezra Hamway, rabbi of the Aram Soba / Aleppo community. Born in Aleppo, Syria, to ר' קאסם יאנק, he was descended from תמליני חכמים that traced their lineage all the way back to ר' זעיר הכהן. He learned most of his תורה from ר' אבענעם אdes. He was appointed a ר' at a young age and served in the בית דין for nearly 45 years. He emigrated to ר'רשלים in 1935 and was instrumental in founding a new generation of תמלינים. His תלמידים include ר' ליאנו, ר' ישייבת פורת יוסף, Hacham Yehuda Aslan Attiah and many others.

1 בָּטַבְתָּ 3400 / 362 B.C.E. – After 3 years of evading being taken to the king's palace, אסף was caught and taken to the king's palace on נאת חוץ שבעת. A year later, four years after the shameful party at which וושי was killed, אסף was taken to King אחשוורוש's palace on this cold winter day. "And אסף was taken to King אחשוורוש, to his palace, in the 10th month, which is the month of פָּעַת, in the 7th year of his reign..." She found favor in the king's eyes and was instantly pronounced queen, as the סוכת continues "... He placed the royal crown on her head and made her queen in וושי's stead" (גיגלת אסף ב': ט'יז'י). This was one of the many events that first prepared before He allowed the wicked decree of קהן to be enacted (the ר'פואה before the ר'כתה). This key event eventually led to the miracle of פורים six years later, on the 13th and 14th of אדר, and also to the birth of קורין, who was responsible for the rebuilding of the 2nd בית המקדש.



LEARNING FROM OUR LEADERS

SERIES 1 VOLUME 9
PIRCHEI AGUDATH YISROEL OF AMERICA

בג"ה

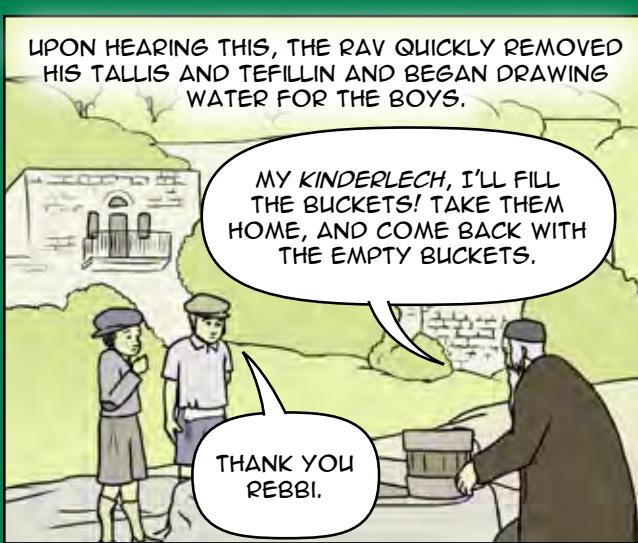
ONE MORNING, RAV YOSEF CHAIM SONNENFELD WAS WALKING HOME FROM SHUL.



...OUR FATHER IS SO WEAK FROM HIS ILLNESS HE JUST CAN'T GET UP FROM BED.

AND OUR MOMMY ALSO JUST HAD A BABY. REBBI, WE NEED WATER IN ORDER TO FILL THE BIG BARREL IN OUR HOUSE!

UPON HEARING THIS, THE RAV QUICKLY REMOVED HIS TALLIS AND TEFLIN AND BEGAN DRAWING WATER FOR THE BOYS.



TATTY, MOMMY IS SO WORRIED SINCE YOU HAVEN'T COME HOME! WHAT ARE YOU DOING HERE BY THE WELL?

I AM HELPING THESE BOYS GET WATER TO THEIR HOME NEARBY. THEY WILL SOON RETURN AND I WILL REFILL THEIR BUCKET.



THE RAV PATIENTLY TOLD HIS DAUGHTER ABOUT THE SITUATION OF THE BOYS WHO NEEDED WATER.

ILLUSTRATED BY: YISHAYAH SUVAL 718 395 9794

R' YOSEF CHAIM SONNENFELD WAS BORN TO R' ABRAHAM SHLIMAH AND ZELDAH IN VERBO, HUNGARY. HIS FATHER WAS WHEN HE WAS 5. HIS MOTHER SENT HIM TO YISHIBAH BEFORE HIS BIRTH. HE TRAVELED TO PRESSBURG AND BECAME A STUDENT OF THE TALMUDIC MOVABEK. AFTER HIS MARRIAGE, HIS REBBI BECAME R' SCHAAAG, AND R' CHAIM DISKIN ACCOMPANIED HIM TO ISRAEL IN 1873. AFTER R' SCHAAAG WAS 3 YEARS LATER, R' CHAIM SERVED AS DISKIN'S ASSISTANT. R' CHAIM WAS ADDRESSED AFTER R' DISKIN, BECAME DEADLY ILL. DAYS BEFORE HIS DEATH, HE CHOSE R' SALANT'S POSITION. R' SALANT'S SON, R' MOSHE SALANT, BECAME HIS SUCCESSOR. R' YOSEF CHAIM TO BE HIS SUCCESSOR, BUT IT TOOK 10 YEARS TO BE ACCEPTED. WITH R' YOSEF CHAIM AND PIKCHUS HE LED YERUSHALAYIM THROUGH ITS TUMULTUOUS YEARS AND FEARLESSLY BATTLED THE ANTI-RELIGIOUS PARTIES. HIS WORKS INCLUDE THE "SHO'OT SHLIMAH CHAIM" AND MANY OTHER CHIDUSHI TORAH.

