



זכרון יחזקאל

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פרשת יגש - הפטרה: ואתה בן אדם (יחזקאל לז:טו-כח) **דף יומי:** יומא כ"ט
מצות עשה: 0 מצות לא תעשה: 0 - ותן טל ומטר לברכה



Torah Thoughts



ויאמר פרעה ... כמה ימי שני חייך

... ויאמר יעקב אל פרעה ימי שני מגורי שלשים ומאת שנה מעט ירעים היו ימי שני חיי פרעה said [to יעקב] "How many are the years of your life?" פרעה said to יעקב, "The days of my life are one hundred thirty years; few and hard were the days of my life, and I did not live as long as my fathers did during their lives!" (Bereishis 47:8,9).

The מדרש states that when יעקב uttered the words מעט ירעים היו ימי שני חיי, few and hard were the days of my life, די said, "I saved you from the hands of עשו and לבן and returned to you יוסף and דינה. How could you complain that the days of your life have been few and hard? חייך, I swear, that for every word you uttered about how difficult your life has been, you shall lose one year of your life."

Since these two פסוקים contain thirty-three words, יעקב אבינו lived exactly thirty-three years less than his father, יצחק אבינו. יעקב אבינו lived one hundred eighty years, while יעקב אבינו passed away at the age of one hundred forty-seven.

It is understandable that יעקב was punished מדה כנגד מדה, measure for measure, and lost twenty-five years for the twenty-five words from ויאמר יעקב until the end of פסוק ט. But why were

the eight words of פסוק ח' included in the punishment? Was יעקב also responsible for פרעה's words?

R' Chaim Shmulevitz infers from the דעת זקנים מבעלי דעת זקנים on this פסוק that the reason פרעה asked יעקב's age was that יעקב looked like a very old man.

Furthermore, the ספר חובות הלבבות states that every human being's face is a רשות הרבים, a public domain. Just as we are prohibited from placing a physical obstacle in a public domain, so are we prohibited from publicly displaying a face that expresses grief. A happy facial expression is contagious and radiates happiness to those we encounter. The reverse is also true and is compared to putting an obstacle in a public domain.

Since it was יעקב's facial expression that caused פרעה to question his age, יעקב was, to some extent, responsible for פרעה's inquiry. Therefore, פרעה's eight-word question was also included in the sum of words that subtracted years from יעקב's life. וְהָיוּ מְקַבְּלִים אֶת כָּל הָאָדָם בְּסִבָּר פָּנִים יְפוֹת. **And receive everyone with a cheerful face** (אבות א:ט"ו).

Adapted from: A Gut Vort (with kind permission from CIS)



Yahrzeits of our Gedolim

י"א טבת
5707 - 5763
1947 - 2002

R' Dovid Hersh Mayer זצ"ל was born in the Williamsburg section of Brooklyn, NY, to יצחק זאב ר' (מחבר מהרש"א הערוך) ר' יצחק זאב and לאה (daughter of ר' דוד צבי Pitani). At בר מצוה age, he went to Nitra, ישיבה, and was already known as both an עלוי and a מתמיד. In the mid '60s, he went to learn in בית מדרש גבה, in Lakewood, NJ. He was known as a בקי in תורה וחסידות. While in Lakewood, he married רחל, the Ulemer Rav זצ"ל's daughter. He was a very close confidant of the ראש ישיבה, R' Shneur, and the משגיח, R' Nosson Wachtfogel, and worked with them to open satellite Lakewood בנאמין. In 1976, under R' Shneur's advice, he opened בית בנאמין. He was beloved to all his תלמידים and his fiery shmuessen were full of practical הדרכה.

Gedolim Glimpses

Even though R' Dovid Hersh Mayer זצ"ל went through some very trying financial times, he was wary of accepting any donations that came from a questionable source. When asked to justify the effort spent inquiring about the background details of any potential donor, he would explain, "The רבנו של עולם does not demand of me that I have to have a ישיבה, but if I do want a ישיבה — it must always be run in a נאמן and correct manner!"



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לעיני יחזקאל בן לייב ע"ה
לעיני ה' ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

Living with the Torah

Monetary Matters

... ויסע ישׂראל ... ויבא בארזה שׁבע

And Israel journeyed ... and he came to Be'er Sheva (46:1)

R' Yehoshua Leib Diskin makes an interesting observation: Here, the תורה makes no mention of יַעֲקֹב traveling in the wagons sent by פְּרָעָה. They are only mentioned later on (פְּסוּק ה'), when he continues onwards to שׁוֹבַע. Evidently, יַעֲקֹב did not use the wagons on the first leg of the journey.

R' Yehoshua Leib explains that it was because of יַעֲקֹב's honesty that he did not travel in the wagons. Since ד' had not yet approved his traveling to Egypt, he would not use wagons sent by פְּרָעָה specifically for that purpose, for if ד' would not give יַעֲקֹב permission, then it would mean that he had used the wagons inappropriately. Once ד' told יַעֲקֹב to continue on to Egypt, then יַעֲקֹב allowed himself to be brought in the royal chariots.

*

As with every aspect of his service of ד', the תּוֹזֵן אִישׁ demonstrated unusual zealotness in matters of חֲשׂוֹן מִשְׁפָּט, the שְׁלֵחַן עֲרוֹךְ's section of monetary laws.

Once, when visiting an acquaintance, the תּוֹזֵן אִישׁ would not allow any water he was using to flow down the sink. He explained to R' Nissim Karelitz (his nephew) that the sink's drain emptied onto public property. The הלכה prohibits such drainage during summertime when the ground is normally dry and would be muddied by a liquid flow.

When the electric company issued restrictions on laundering and bathing due to an energy shortage, the תּוֹזֵן אִישׁ insisted that everyone comply. Ignoring it would constitute duress on the seller (i.e., the company would be providing electricity against its will), which is prohibited by תורה law.

An elderly guest once mistakenly switched canes with the תּוֹזֵן אִישׁ. The תּוֹזֵן אִישׁ lost no time in sending the following letter: "Will his honor please be so kind as to permit me to use his cane (which

was mistakenly left here) until an exchange can be made."

A request for guidance arrived by mail from Poland. Enclosed was an expensive international stamp for the תּוֹזֵן אִישׁ to affix to his return envelope. The תּוֹזֵן אִישׁ chose to respond by postcard, the postage of which was far cheaper than the value of the stamp. In his response, the תּוֹזֵן אִישׁ asked the sender's permission to give the difference in price to צְדָקָה. In doing so, he went far beyond the requirements of הַלְכָה, as there is no legal obligation to return unsolicited stamps to a sender. (See שְׂאֵלוֹת וּתְשׁוּבוֹת מִתְרַשְׁי"ם Vol. II §210-12.)

In the attic of his home were sacks of letters that came to him from all across the globe. He once told his nephew R' Shmaryahu Greineman, "I cannot bring myself to discard letters and postcards in which lie people's hearts and souls, their pains and sorrows."

One day, a young child managed to make his way up to the attic and rummaged through the sacks. Finding a number of unused return stamps, he tore up the letters in which they came and proudly brought the stamps to the תּוֹזֵן אִישׁ. Concealing his agitation, he calmly asked the child if he might remember in which envelopes his "treasures" had been found so he could write the senders concerning what to do with the stamps. The child had no recollection of this. The תּוֹזֵן אִישׁ added up the value of the stamps and gave the amount to צְדָקָה.

When one doctor absolutely refused to accept any payment for services rendered, the תּוֹזֵן אִישׁ donated the fee to צְדָקָה, as a source of merit for the doctor.

The תּוֹזֵן אִישׁ's wife and one of her textile customers, an observant Jew, once became involved in a monetary dispute. The customer said, "Let us ask your husband what the הלכה is." Off to the תּוֹזֵן אִישׁ they went. After hearing both sides of the argument, the תּוֹזֵן אִישׁ sided with the customer. Later, the תּוֹזֵן אִישׁ sensed that his wife was hurt by his decision. "Tell me, please," he asked softly, "of what value is life if one possesses even a penny that is not his own?"

Adapted from: The Chazon Ish * (ArtScroll)

Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע כלל ב' סעיף ב'

'Ari, the new boy in Rabbi K's class, did not hear his alarm go off one morning and was running behind schedule. There was no time to find a snack to take along to school. By the time recess rolled around Ari was very hungry. He went over to a group of five boys and asked, "Is there a vending machine in the building where I can buy something for snack?" Yoni quickly replied, "Why bother! Just ask Eli for some of his snack. He always has loads of nosh in his backpack."

Why is the size of the group of boys that Ari approached significant?

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

Answers: Although it is possible that these words could be interpreted negatively, if a group of three or more people is present, we may safely assume that words that have both a positive and negative connotation are meant to be interpreted positively and, therefore, do not fall into the category of לְשׁוֹן הָרַע.

Questions of the Week

1. What 2 food items did יַעֲקֹב send יוֹסֵף that are known to calm down an elderly person?
2. From where do we learn that listening to לשון הרע can cause one to have שְׂנְאָה against the person who is being slandered?

Answers:
 1. a) The תּוֹרָה (ויקרא י"ג: כ"ג); b) the תּוֹרָה (ויקרא י"ג: כ"ג) tells us that he sent old wine and
 2. The תּוֹרָה (ויקרא י"ג: כ"ג) is concerned that the brothers would start arguing and blaming each other for speaking about him, thus causing them to hate him.

Halacha Corner

הלכות ענייני דיומא
 תענית צבור - עשרה בטבת

- The fast of עשרה בטבת is the only תענית that can fall on תשעה באדר.
- On תשעה באדר, one needs to daven מניחה earlier so that the תפילה of ניחל and the תפילה of ענינו should be completed before עשיקיעה.
- Even if one has the מנהג to say מלאכנו on every תענית, one does not say מלאכנו on תשעה באדר, if it falls on Friday.

Focus on Middos

Dear Talmid,
 The fledgling *שיבה* started as a *בית בנמין* for older *בחרים* and in a modest building in the quiet community of Stamford, Connecticut. In its early days, the *שיבה* was on firm financial footing and the *בחרים* had everything they needed.

The ways of *די* are hidden, but apparently the *תורה* that originated from *שיבה בית בנמין* was greater in *די's* eyes when it was learned with *נפש*. As was Divinely decreed, within a short time the *שיבה* found itself in dire straits and could not pay its bills. For a while, things got so bad that the *בחרים* had to wear their coats in the *בית מדרש* during the winter and they had buy their own lunches! R' Dovid Hersh Mayer faced each day with unparalleled *אמונה* and *בטחון*, no matter how grim the financial situation appeared to be.

The last *סכום* of his life, there were only nine dollars in the bank, and the *שיבה* payroll, totaling tens of thousands of dollars, had to be

met shortly after *יום טוב*. R' Dovid Hersh tried desperately to raise the funds, but was unable to do so before *יום טוב*. Despite the financial situation, the *מנהל* was calm and serene, joyously celebrating the first days of *סכות*.

On the first day of *המועד*, a long-awaited major donation came through, and the *שיבה* had enough money to cover the payroll. R' Dovid Hersh enthusiastically told the administrator, "You see how *די* is guiding us? The money came the very day that we needed it, and not a single day earlier!"

My *תלמיד*, despite the challenges R' Dovid Hersh encountered in running his *שיבה*, he always exuded a contagious *שמחת החיים*, joy of life. Challenges bring out the best in a person! We do not fully understand the ways of *די*, but it is clear that without those challenges, the greatness of his level of *אמונה* and *בטחון* would never have been known.

הי זכרו ברוד!

רבי Your, בדידות

Story adapted from Yated Ne'eman



Understanding עשרה בטבת

The reasons for this fast are:

Four *תעניות* were established by the *נביאים* due to the destruction of the *בית המקדש* and the exile from *ישראל*: *אָרְצָה יִשְׂרָאֵל* (in the 4th month from *ניסן*) is *יזיז תמוז*; *יזיז תמוז* (in the 5th month) is *באב*; *באב* (in the 7th month) is *העשירי*; *העשירי* (in the 10th month) is *עשרה בטבת*. The *רושלקמי* (*יומא ה.*) explains that every generation in which the *בית המקדש* is not built in its days, it is as if the *בית המקדש* was destroyed in that generation. The purpose of these *תעניות* is not just for us to remember the pain, but rather for us to change our ways. The primary cause of the current *חנם* was *שנאת חנם*, *hating others for no reason*; therefore, on a *תענית* like *עשרה בטבת*, we should perform acts of *אהבת חנם*, *kind deeds for no reason*.

לעיני משה צבי בן הרי טוביה הלוי זצ"ל



This Week in History

8 שויט / תענית צדיקים 3515 / 247 B.C.E. – This day is a *תענית צדיקים* because the *תורה* was translated into Greek (the Septuagint, Latin for "70"). About 150 years before the *תשמונאים*, the Greek-Egyptian emperor *תלמי* (Ptolemy II) gathered 72 *חכמים* and locked them into separate rooms and ordered each one to translate the *תורה*. The *חכמים* produced 72 identical translations, including 13 intentional "mistranslations" (where a literal translation would have corrupted the true meaning). This day was a tragedy that *תענית* describe in *תענית* as the beginning of "three days of darkness" that descended upon the world.

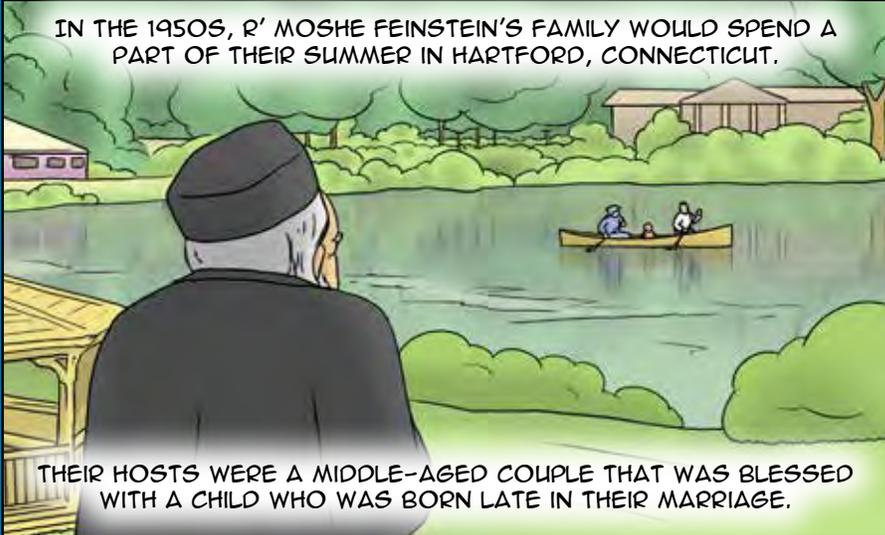
9 שויט / תענית 3442 / 320 B.C.E. – This day is also a *תענית* for an "unspecified painful tragedy" (*תק"פ:ב*). The *אברהם* writes that *טי טבת* is the *אָרְצָה יִשְׂרָאֵל*. He led the return to *ישראל* after *בבל* (423-353 BCE) and oversaw the building of the 2nd *מקדש*. He sealed the *כ"ד* and was the first of the 120 *חכמים* of the *אנשי קנסת הקדולה*. They instituted a series of laws and practices for our *גלות*, including formalizing the *סדר* of *עשרה*.

10 שויט / תענית 3335 / 426 B.C.E. – marks the beginning of the siege of *ירושלים* which led to the destruction of the 1st *מקדש* 30 months later. As *נבוכדנאצר's* armies surrounded *ירושלים*, *ד'ירושלים* appeared to *ד'ירושלים* and commanded him to write down the details of the siege as it occurred. *עשרה בטבת* is the only fast day that can fall on a Friday which is not postponed to Sunday, because it is mentioned in *תזקאל כ"ד(ב)* "...this exact day... this exact day." According to one source, the siege also began on a Friday.

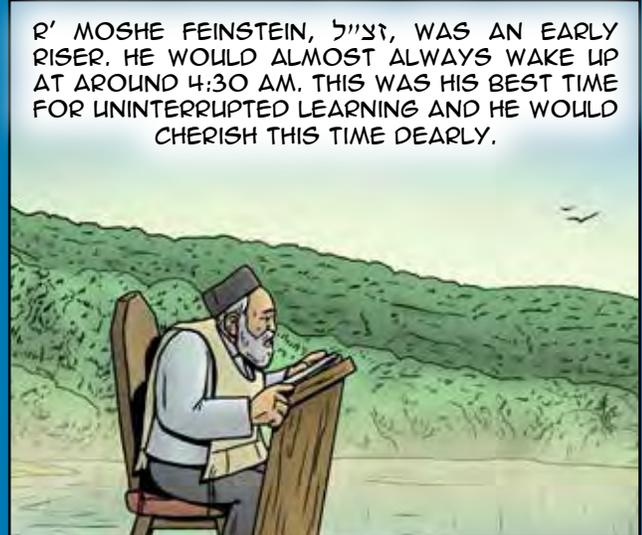
Sage Sayings

R' Dovid Hersh Mayer זצ"ל mentioned to the Viznitzer Rebbe that the *שיבה* was in Stamford. The Rebbe asked, "How many *שטרײַמלעך* are there in Stamford?" With a spark in his eye, R' Dovid Hersh replied, "אײַנער איז מיין געהריקע-שטרײַמלעך, דער צווייטער איז מיין רעגן-שטרײַמלעך און די דריטער איז א שטרײַמלעך וואָס איז געבן א מתנה for a gift!"

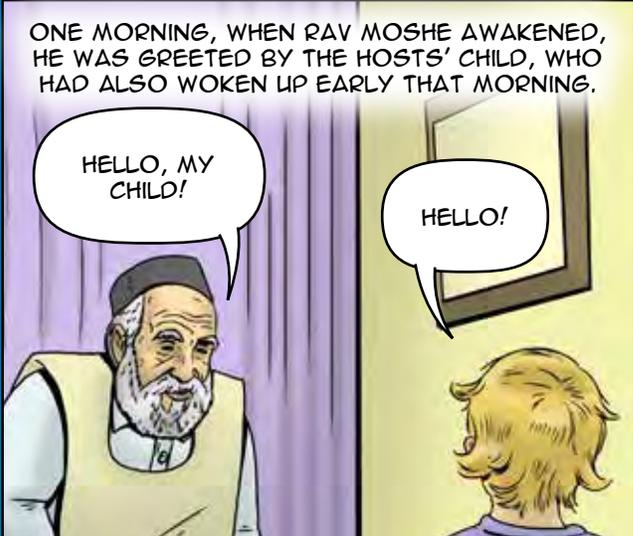
Source: Article in Yated



IN THE 1950S, R' MOSHE FEINSTEIN'S FAMILY WOULD SPEND A PART OF THEIR SUMMER IN HARTFORD, CONNECTICUT.



R' MOSHE FEINSTEIN, זצ"ל, WAS AN EARLY RISER. HE WOULD ALMOST ALWAYS WAKE UP AT AROUND 4:30 AM. THIS WAS HIS BEST TIME FOR UNINTERRUPTED LEARNING AND HE WOULD CHERISH THIS TIME DEARLY.



ONE MORNING, WHEN RAV MOSHE AWAKENED, HE WAS GREETED BY THE HOSTS' CHILD, WHO HAD ALSO WOKEN UP EARLY THAT MORNING.

HELLO, MY CHILD!

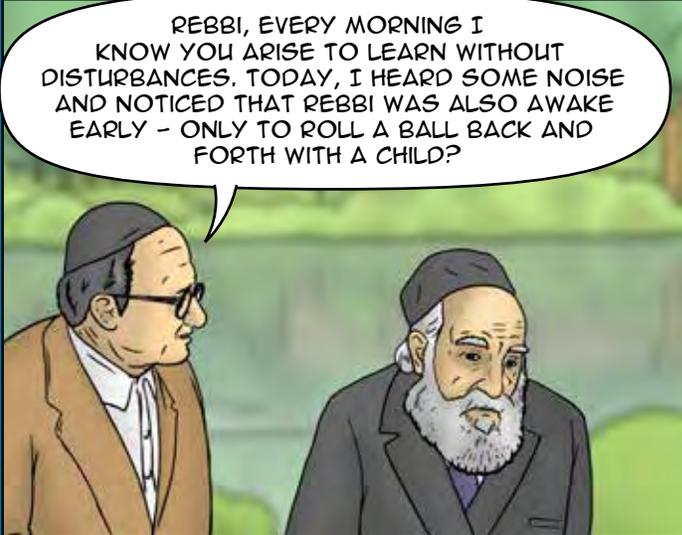
HELLO!



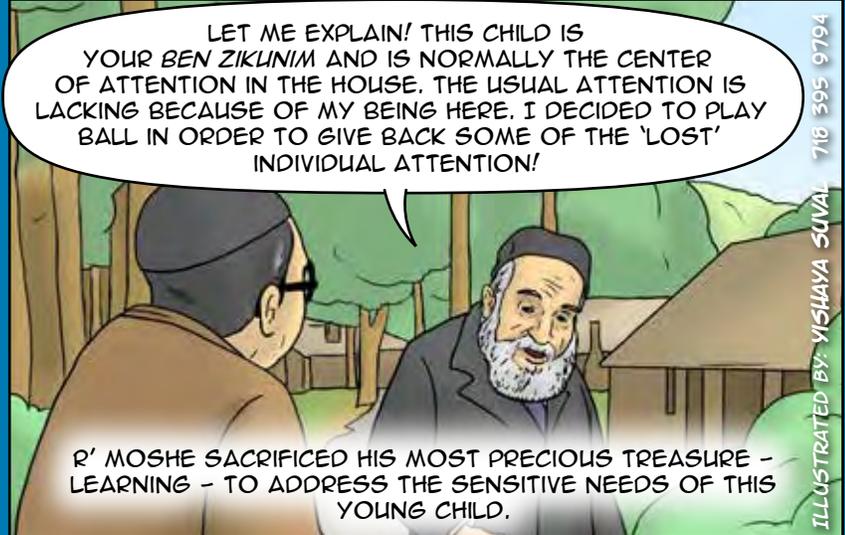
I SEE YOU HAVE A BALL! LET'S PLAY TOGETHER!

WOW...SO THIS IS THE NOISE I'M HEARING!

PLAY!
PLAY!



REBBI, EVERY MORNING I KNOW YOU ARISE TO LEARN WITHOUT DISTURBANCES. TODAY, I HEARD SOME NOISE AND NOTICED THAT REBBI WAS ALSO AWAKE EARLY - ONLY TO ROLL A BALL BACK AND FORTH WITH A CHILD?



LET ME EXPLAIN! THIS CHILD IS YOUR BEN ZIKUNIM AND IS NORMALLY THE CENTER OF ATTENTION IN THE HOUSE. THE USUAL ATTENTION IS LACKING BECAUSE OF MY BEING HERE. I DECIDED TO PLAY BALL IN ORDER TO GIVE BACK SOME OF THE 'LOST' INDIVIDUAL ATTENTION!

R' MOSHE SACRIFICED HIS MOST PRECIOUS TREASURE - LEARNING - TO ADDRESS THE SENSITIVE NEEDS OF THIS YOUNG CHILD.

ILLUSTRATED BY: YISHAYA SUDVAL 718 395 9794

R' MOSHE FEINSTEIN זצ"ל WAS BORN ON אדר ז' IN UZDA, RUSSIA. HIS FATHER, ר' דוד, WAS רב AND WAS HIS MAIN רבי IN HIS YOUNGER YEARS. HE LATER WENT TO LEARN UNDER ר' איסר זלמן MELTZER AND THEN WITH HIS מוהק רבי מוהק ר' פסח, רבי מוהק ר' PRUSKIN. WHILE YET A בחור, HE BECAME רב OF LUBAN, NEAR MINSK, AND REMAINED THERE FOR 16 YEARS. HE MARRIED SHIMA KUSTANOVICH IN 1920. IN 1936 HE CAME TO THE USA AND BECAME THE ראש ישיבה OF מתיבתא תפארת ירושלים, A POSITION HE HELD UNTIL HIS פטירה. HE CHAIRED THE מועצת גדולי התורה OF AGUDAS YISROEL OF AMERICA. ר' משה WAS UNIVERSALLY RECOGNIZED AS THE גדול הדור, AND RECEIVED ALL THE COMPLICATED ISSUES OF HIS TIME. HIS WRITINGS INCLUDE THE CLASSIC אגרות משה, דברות משה, AND דרש משה.

