



# PIRCHEI Weekly

Agudas Yisroel of America

December 5, 2015 - כ"ג כסלו, תשע"ו - Vol: 3 Issue: 6



**פרשה: וישב - הפטרה:** על שלשה פשעי ישראל... (עמוס ב:ו-ג:ח)

**דף יומי:** סוטה מ' מתחילים ותן טל ומטר לברכה במוצאי שבת קודש ליל א' דחנוכה יהיה בליל שני הבא עלינו לטובה  
**מברכים ראש חודש טבת** (מולד ערב שבת קודש בשעה: חלקים 12 + 07:19)

## Torah Thoughts

... חיל פרעה וכל זרעו ירדו כאבן במצולה.  
... *army and all his children went down like a stone into the deep sea* (זור) (מעוז צור).

That the Egyptian army drowned is documented and well known. But where do we find that any Egyptian children drowned? Were these children part of the Egyptian army? If so, why were they singled out as children? If they were not part of פרעה's army, where do we find that the Egyptian army brought along children? Furthermore, why did they die along with פרעה's army?

The former Gateshead Rov, R' Bezalel Rakow, זצ"ל, answered these questions based on רמב"ן's difficulty in ד' ... *אשר הציף את מי ים סוף* ... פסוק. The נאמר עשה לחיל מצרים ... *and what He did to the army of Egypt ... over whom He swept the water of the Sea of Reeds ... and 'caused them to perish until this day*. On these last words, הנה, *and 'caused them to perish until this day* — the רמב"ן asks, the Egyptian people who drowned are definitely not around today. What is the meaning of the extra words *until this day*? How do we understand this?

אבן. The אבן עזרא answers with a fascinating *אבן* writes that not only did the entire Egyptian army suffer death by drowning, but every one of their children that remained in the world

also died. The sins of these people who chased after ישראל were far greater than the ones who remained in Egypt. They had lived through the open miracles of the ten plagues and yet they still were willing to fight against the Jewish nation.

A person with such *מסירת נפש* to do an *עברה* leaves an everlasting impression on his family. Therefore, his descendants must be destroyed from this world. This is the meaning of the words *עד היום הנה* — *until this day*. Today, there are no living descendants of any of the Egyptian warriors.

The Gateshead רב explained that the words *and all his children* — *מעוז צור* does not refer to פרעה's children but rather to the descendants of the Egyptian army. They were destroyed because of their parents' wickedness.

מדה טובה מרבה על מדת פורענות, (שמות לד:ז) tells us *the measure of good [that 'd rewards] is greater than the measure of punishment [by a ratio of] one to five hundred ...* If the *מסירת נפש* to do an *עברה* could have such a negative impact, how much more so must this concept hold true when parents demonstrate *מסירת נפש* for performing a *מצוה*. Their positive attitude towards doing the *מצוה* will endure and give life to their descendants forever.

Adapted from a *שעור* by: Rabbi Chaim Kaufman זצ"ל

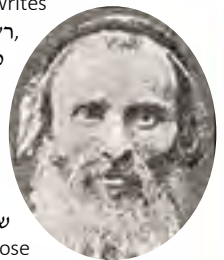
## Yahrtzeits of our Gedolim

כ"ט כסלו  
5588 - 5665  
1828 - 1905

of Vilna, the famous אב בית דין, ר' שלמה הכהן זצ"ל, was born in Vilna to ר' ישראל מנשה, the Vilna דיין. In his youth he learned under his father and then his older brother, ר' (מראה כהן). As a young child, ר' שלמה was known for his diligence and devotion to תורה study. He pored over various old manuscripts and edited the famous Vilna Edition ש"ס (published by ר' אהרן רא"ם). His חידושים were printed together with the ש"ס under the name שלמה חשק. He also wrote the שלמה חשק on טור יו"ד בשו"ע. His ספרים include משניות and טור יו"ד בשו"ע. His only son, ר' אברהם, among others. His great-grandson was נחום ר' Partzovitz succeeded him.

## Gedolim Glimpses

Medini ר' חיים חזקיהו, שדי חמד, writes regarding the שלמה הכהן זצ"ל, חשק שלמה, that he was given the honorary title of כהן גדול by his peers. He continues, "... his encyclopedic knowledge revealed many secrets of the תורה... the brilliance of his revelations can be compared to a כהן גדול entering the holiest, innermost chamber of שדי חמד מערכת ("לפני ולפנים, בית המקדש chose the חפץ חיים to give his magnum opus, the מושק ברוך!



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

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לע"נ ה' יחזקאל ע"ה יבלחט"א ר' לייב נ"י

# Living with the Torah

## What Will They Say? (Part II)

...ונבא הביתה לעשות מלאכתו...  
... And he [יוסף] came home to do his work ... (בראשית לט:יא)

The **גמרא** (סוטה לו:), relates that **רב יוסי** was asked: How is it possible that **יוסף**, a 17-year-old boy [who had been cut off from his family, was living in the immoral Egyptian society, and was appointed to a very prestigious position in the household of an influential minister], was able to withstand the strong pressures from the minister's wife?

The **גמרא** explains: **יוסף** saw a vision of his father **יעקב** in the window. He said to him, "**יוסף**, in the future your brothers' names will be inscribed among the stones of the **אפוד**, and your name will be together with them. Do you want your name to be blotted out from among the names on the **אפוד**?"

When **יוסף** heard that, he was able to withstand the test. This fear of forever losing his connection to his family and his roots is what held him back from sinning. **יוסף** could not bear the thought of the shame of being cut off from the future and having to face his father.

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Tzvi Stauber stood there fidgeting. He felt he needed a change and he planned to move in a different direction. He was not sure what the **הפץ חיים** was going to say to him and he surely did not know what he was going to answer. But one thing he knew for certain: **תורה** Judaism and all that came along with it were no longer for him. He did not like learning, much of his life was meaningless and empty, and he felt like an outsider most of the time. He was just not interested in the **תורה** life anymore, and although his parents and good friends tried to reason with him, he remained unmoved and implacable.

One can imagine Tzvi's surprise when he received a message that the famous **הפץ חיים** wanted to see him. There was no way out; he could not dare to say "No!" to the renowned leader of

the generation. He walked into the room and although he was somewhat intimidated in the presence of the **תורה** giant, he was determined not to compromise. He had decided that he was no longer interested in being a religious Jew. He wanted to live without any yoke and get to taste the "free world."

The elderly **צדיק** spoke softly to the rebellious youth, but no matter what he said, nothing seemed to make an impression. Finally the **הפץ חיים** looked at Tzvi and said, "You know, Tzvi, I knew your grandfather. He was a wonderful person. I also remember when your father got married and when you were born."

The defiant young man seemed to let down his guard just a bit. They spoke for a few moments about his grandfather, the relationship the boy had had with him, and how much he had loved him. The **הפץ חיים** reminisced about his childhood relationship with Tzvi's grandfather.

And then the **הפץ חיים** continued, "It won't be long before I too am going to die. And when I do, I am probably going to see your grandfather. I imagine he is going to ask me if I ever saw his *einikel*, his grandson. And of course I will tell him that I have seen him."

At this point, Tzvi's guard was breaking down as he feared the inevitable conclusion of this conversation. He had loved his grandfather very much, and he remembered his grandfather's love for him. He pictured the scenario the **הפץ חיים** described, cringing at the shameful thought of his *zeide* seeing him now.

"And when I tell your *zeide* that I have seen you, he is going to ask me how you are doing."

By now the **הפץ חיים**'s soft eyes were filling with tears.

"Tzvi, what will I tell him?"

The question hung in the air as Tzvi's soft, muffled cries could be heard. "I am sorry, *Zeide*, I am so sorry ... You were always so proud of your *einikel* ... I won't let you down!"

Adapted from: *Touched by a Story 3* (with kind permission from ArtScroll)

## Chofetz ChaimMoment

ספר ח"ח הלכות לשון הרע כלל ח' סעיף ט'

**\*Purim fever** was in the air in the **שיכון**. During their lunch break, the **בחורים** would discuss setting up their groups for collecting on **פורים**. R' Yosef was sitting at the table, listening as Eli was pleading with Levi to let him join his group. R' Yosef remembered that in previous years, Levi had gotten himself into trouble over **פורים**, and this year the **בחורים** in Levi's group were similar to those in previous years. R' Yosef spoke to Eli, advising him not to join Levi's group, telling Eli the reason why.

**When can a רבבי or a spouse say הרע הרע?**

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

**Answer:** People often mistakenly assume that one may always relate to a spouse or colleague (including Eli) to avoid bad company. R' Yosef may have related to Levi, but only as much as needed for his words to be heeded. Eli must trust his **רבבי**, but may not repeat it as fact.

## Questions week

- How did **ד'י** squelch the slander spread by **פוטיופר** against her faithful servant **יוסף**?
- We learn from the words of the last **פסוק** that the **המשקים** "forgot" **יוסף** twice. When were these 2 "forgetful" occasions?



- To divert attention from **יוסף** as a topic of conversation, the **משקים** were thrown into prison (מלכים א' 1:40:1).
- On that same day [when the **משקים** were reinstated to his former position] (מלכים א' 1:40:23:1) — after two years, until he had his dream (מלכים א' 1:40:23:1).

## Halacha Corner

הלכות ענייני דיומא  
התורה

- If one forgot to recite **עשרה** or **ברכת המזון** during **על הנסים** and realizes this error before reaching the name of **ד'י** in the next **ברכה**, one should go back to the **ברכה** and continue from there.

- If one does not realize the error until after saying the name of **ד'י**, one does not repeat **ברכת המזון** or **עשרה**.

\*Since we only discuss 1-3 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,

The lineage of ר' שלמה of אב בית דין of Vilna (often referred to as the ירושלים of Lithuania), dates back to the family of עלי הכהן. Similar to his forefather, he served as a beloved leader for forty years. He became a legend in his own time for his classic works, חשק שלמה, עצי ברושים and שו"ת בגן שלמה, yet he was extremely modest and would try to avoid being openly active in community affairs. It is said that in ר' שלמה's later years when he went to shul together with other people and the men in shul would rise in his honor, he would tell those who accompanied him that these respectful people wanted to perform the beautiful מצוה of rising before the elderly.

ר' שלמה was known in the תורה world as a master of הלכה. Throughout the Diaspora, רבנים and laymen alike would send him their difficult שאלות. The חפץ חיים was a close friend of ר' שלמה. It is said that he chose the חשק שלמה to give his

משנה ברורה not only because he was a master of הלכה, but because of his astounding knowledge of הלכות that pertain to כהנים serving in the בית המקדש.

The חפץ חיים lived every moment preparing for משיח and he even opened a כולל so that כהנים should be well versed in הלכות קרבנות. The חפץ חיים is quoted as saying that the חשק שלמה learned the הלכות with such depth and clarity that when משיח will arrive he will be ready immediately and will have at his fingertips all the הלכות that a כהן needs to know to serve in the בית המקדש.

My גדולים, both חפץ חיים and the חשק שלמה, were known for their modesty and for their longing for משיח. They lived every moment with a higher purpose. They taught by example that the ultimate world will be the world בביאת המשיח, and that today's honor is fleeting — it passes like a cloud!

יהי זכרו ברוך!  
רבני, Your בנידיות

*A letter from a Rebbi based on interviews*

## Sage Sayings

The ר' שלמה הכהן זצ"ל, חשק שלמה, had on the table a rare ספר בן רבינו ירוחם בן הלכה ספר: הלכה ספר (a well-known תלמיד of the ר"א who lived from 1290-1350). When ר' שלמה returned from shul, he was informed that there had been a robbery in his home. He immediately ran to his study and checked the ספרים. When he saw that the רבינו ירוחם was still on the table, he said with a big sigh of relief, "דאס — זענען שוואכע גנבים..."

*Source: Heard around the שבת table*

## Understanding Davening

ועל הנסים ועל הפקדון...

[We thank 'ד...] for the miracles and for the redemptions...

The word פקדון is found in the נוסח of על ספרך and אשכננו. What does it mean? The תרגום of the word וְשִׁוְעָה, salvation, is פְּרִקְנָה (שְׁעִיחָה). If וְשִׁוְעָה is the understanding here, we have two problems: 1) we repeat the thought with the words וְעַל הַתְּשׁוּבוֹת, and 2) it is interesting that the word פקדון is Aramaic and all the other words of על צלותא דאברהם are תְּשׁוּבָה. The פקדון suggests that it comes from the word פְּרִיקָה, breaking free of the yoke, and refers to freedom from the dominion of the גוים. He uses the word שֹׁלֵט, ruler, to demonstrate that תְּשׁוּבָה can have an Aramaic-like ending.

לענין ר' משה בן הר' טוביה הלוי זצ"ל

## This Week in History

5519 / 1758 — 25<sup>th</sup> of R' Shlomo Zalman Kramer of Vilna זצ"ל, father of the אג"ת, the Gaon of Vilna. R' Shlomo Zalman was born c. 5455 / 1695 in Vilna, Lithuania, to R' Yissachar Ber. On his father's side he was a descendant of R' Eliyahu Chassid, the son of R' Moshe Kramer, רב of Vilna; on his mother's side, of the Be'er HaGolah, R' Moshe Ravkash. R' Shlomo Zalman, a תלמיד חכם, was renowned for his piety. He married Treina, the daughter of R' Meir, who was the son of R' Binyamin Wolf of Seltz (near Grodno), Byelorussia.

R' Shlomo Zalman dedicated his life to learning תורה. He was supported by the income from the estates of his maternal grandfather, the Be'er HaGolah, who appreciated his talents and goals, and allocated him this part of the inheritance.

On the first day of פסח, 5480 / 1720, the home of R' Shlomo Zalman was filled with שמחה as a baby boy was born. This boy, named אֶלְיָהוּ, went on to become one of the foremost leaders of Jewry of all time who enlightens ישראֵל to this very day — the Gaon of Vilna.

R' Shlomo Zalman was a community leader in Vilna and was active in קבלה work. In his humility he asked that no elaborate titles be written on his מצבה.





# LEARNING FROM OUR LEADERS

PIRCHET AGUDAS YISROEL OF AMERICA

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ONE MORNING IN SUMMER CAMP, REB LEIZER GELDZAHLER WAS ON HIS WAY TO THE BEIS MEDRASH FOR MORNING SEDER.

YINGELE, WHY ARE YOU CRYING?

REBBI, I JUST MISSED THE RIDE TO MY DAY CAMP, AND TODAY IS THE GRAND TRIP!



WITHOUT HESITATION, HE TOOK THE BOY BY THE HAND AND HEADED TOWARD THE PARKING LOT.

OY! THAT IS A REAL PROBLEM, AND B'EZRAS HASHEM I WILL DRIVE YOU THERE. WHICH DAY CAMP IS IT?

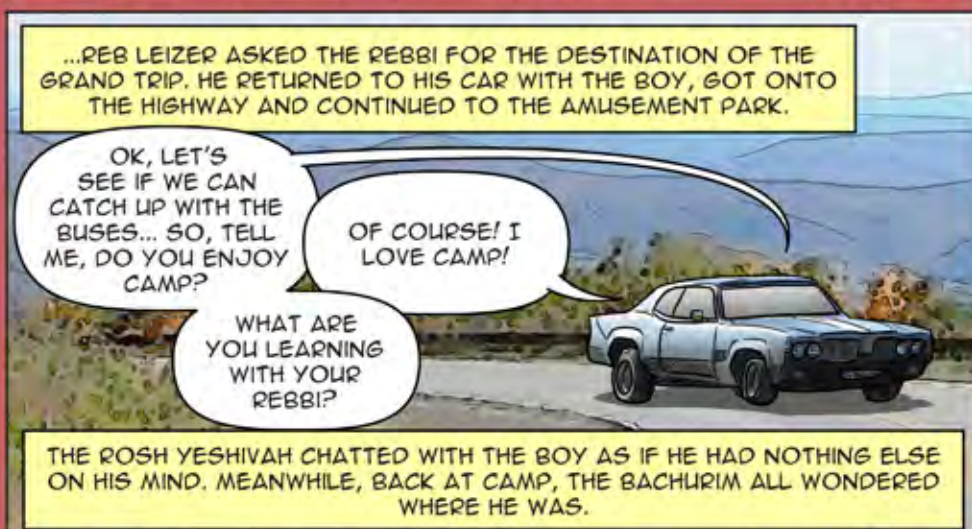
REBBI! REBBI! THANK YOU! THE VIENER DAY CAMP...



A WHILE LATER, THE TWO ARRIVED AT THE VIENER CAMP.

EXCUSE ME, WHERE ARE THE BUSES LEAVING FOR THE GRAND TRIP?

OY! THE BUSES LEFT ABOUT 15 MINUTES AGO!



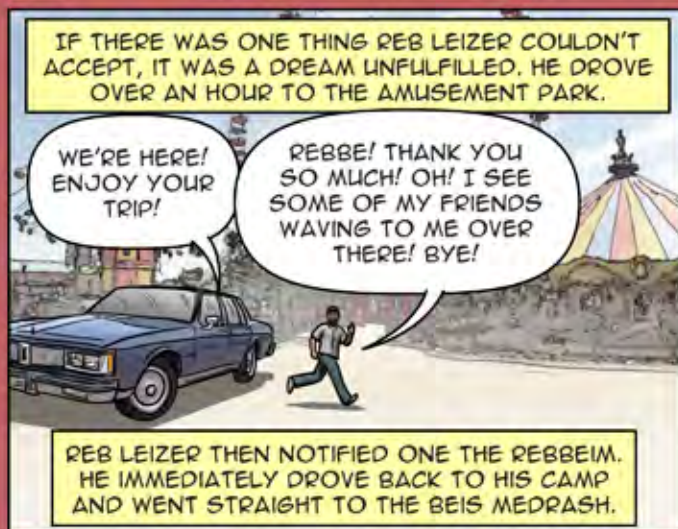
...REB LEIZER ASKED THE REBBI FOR THE DESTINATION OF THE GRAND TRIP. HE RETURNED TO HIS CAR WITH THE BOY, GOT ONTO THE HIGHWAY AND CONTINUED TO THE AMUSEMENT PARK.

OK, LET'S SEE IF WE CAN CATCH UP WITH THE BUSES... SO, TELL ME, DO YOU ENJOY CAMP?

OF COURSE! I LOVE CAMP!

WHAT ARE YOU LEARNING WITH YOUR REBBI?

THE ROSH YESHIVAH CHATTED WITH THE BOY AS IF HE HAD NOTHING ELSE ON HIS MIND. MEANWHILE, BACK AT CAMP, THE BACHURIM ALL WONDERED WHERE HE WAS.



IF THERE WAS ONE THING REB LEIZER COULDN'T ACCEPT, IT WAS A DREAM UNFULFILLED. HE DROVE OVER AN HOUR TO THE AMUSEMENT PARK.

WE'RE HERE! ENJOY YOUR TRIP!

REBBI! THANK YOU SO MUCH! OH! I SEE SOME OF MY FRIENDS WAVING TO ME OVER THERE! BYE!

REB LEIZER THEN NOTIFIED ONE THE REBBEIM. HE IMMEDIATELY DROVE BACK TO HIS CAMP AND WENT STRAIGHT TO THE BEIS MEDRASH.



IT WAS HIGHLY UNUSUAL FOR THE ROSH YESHIVAH TO BE LATE FOR MORNING SEDER, AND HE EXPLAINED WHAT HAD HAPPENED TO THE PUZZLED BACHURIM IN THE BEIS MEDRASH.

BUT REBBI - IT WAS JUST A FEW HOURS OF FUN HE WAS MISSING...

MEIN KIND! TO A CHILD, A GRAND TRIP COMES AFTER WEEKS OF WAITING, AND IT'S THE CONVERSATION FOR THE NEXT FEW WEEKS AFTERWARDS. YOU NEED TO UNDERSTAND EACH CHILD AND PUT YOURSELF IN HIS SHOES!

R' ELIEZER GELDZAHLER זצ"ל WAS BORN TO R' ELIAHU YEHOSHUA AND REBBETZIN HENNY (DAUGHTER OF R' ELIAHU ELIEZER DESSLER זצ"ל). HE LEARNED IN HIS FATHER'S YESHIVA, OHR YISROEL; IN SHAAREI YOSHER UNDER R' YOSEF ROSENBLUM, שליט"א; IN SOUTH FALLSBURG UNDER R' ELYA BER WACHTFOGEL, שליט"א; IN BRISK UNDER R' DOVID SOLOVEITCHIK, שליט"א, AND LATER IN LAKEWOOD UNDER R' SHNEUR KOTLER זצ"ל. HE MARRIED BAILA TWERSKI, DAUGHTER OF R' MICHEL AND REBBETZIN FAIGE TWERSKI, IN 1980. AFTER A FEW YEARS, HE BECAME ראש כולל IN THE כולל FOUNDED BY R' CHAIM MOSHE STRULOWITZ. IN 1995 HE BECAME ראש ישיבה UNDER THE CHERNOBYLER REBBE OF BORO PARK. IN 1998, HE OPENED HIS OWN YESHIVA, OHR YISROEL, IN WILLIAMSBURG. HE WAS A TRULY BELOVED AND INNOVATIVE ראש ישיבה, WHO WILL BE REMEMBERED FOR HIS VIBRANT חיים ונחמדים AND HOW HE CHANGED THE WORLD.



For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yishaya Suval 718-395-9794

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