

# PIRCHEI Weekly

Agudas Yisroel of America

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**פרשה: וישב - הפטרה:** ...על שלשה פשעי ישראל... (עמוס ב:ז-גח)

**דף יומי:** בבא מציעא פ"ט **ברכי נפשי** (מנחה) **משיב הרוח ומוריד הגשם - ותן טל ומטר**

**ליל א' דחנוכה יהיה במוצאי שבת קודש**

**מברכים ראש חודש טבת (מולד יום חמישי בשעה: חלקים 7 + 04:52)**



## Torah Thoughts

...ותשתחווין לאלהי... השמש והירח ואחד עשר כוכבים משתחווים לי. (בראשית ל"ז: ט)

...and bowed down to my bundle [sheaves of grain]...the sun and the moon and 11 stars were bowing down to me.

יוסף had two similar dreams. The **רמב"ן** points out that יוסף related the first dream only to his brothers, whereas he told the second dream to his father in front of his brothers. **יעקב אבינו** realized that there was some truth in these dreams, but he was unaware that they would come to fruition only 22 years later, when יוסף was the leader in **מצרים**.

The **בעלי תוספות** ask an interesting question. When **פרעה** had two similar dreams, one with cows and the other with a stalk of wheat, יוסף interpreted the repetition of a similar dream to mean that **ד'ס** plan was going to happen immediately. Why did יוסף's two dreams take 22 years to be realized?

**R' Mordechai Carlebach** (**חבצלת השרון**) **שליט"א** quotes a **מב:ט** (**ט: פ'רשת מקץ**) in **רמב"ן** that resolves many intriguing issues and may answer these questions as well. The **רמב"ן** says יוסף interpreted and followed the exact messages of his dreams. He understood that the first dream was about only his brothers; their 11 bundles of wheat bowed to יוסף's bundle of wheat. יוסף realized that his dream would be fulfilled by 11 brothers asking him for wheat. Therefore, when only 10 came, he needed to carefully devise a way that all 11 brothers would come down without their father. The second dream had an

entirely different message. This second dream was a message for **יעקב אבינו** that only after the first dream was fulfilled would the entire family move to **מצרים** and grow as a nation being protected by יוסף.

This **רמב"ן** teaches that יוסף's dreams were not just visions about future events but a prophecy that יוסף needed to follow (see **תרגום אונקלוס מט: כד**). Possibly יוסף believed that he had received a **נבואה** that he had to relate, even if it hurt the brothers to hear it. His brothers may have believed that he was a **שקר** since part of his dream (about the moon — representing his mother) was seemingly untrue.

The **מצוה תקיז** (**חנוד**) discusses the severity of a **נביא שקר**. **משרשי המצוה**

The **חנוד** explains that the prohibition of saying false prophecy is very severe as it undermines the foundation of **תורה**, since our **תורה** and all that we believe in has been taught to us through prophecy. Included in the **אסור** of a false prophecy is repeating someone else's true prophecy. People will accept and honor the **נביא שקר**, *false prophet*, as a holy person who has reached the level of a **נביא** in the eyes of **ד'**. People will then follow his ways and because he is not a 'true' **נביא**, they will be led astray. In one action or another, people will learn from him and be mistaken and this will lead to a corruption of the **תורה**.

Do you realize the responsibility of every Jewish person, not just a **גדול ב'שקראל**?

Adapted from: **ספר החנוך על מרשת השבוע**

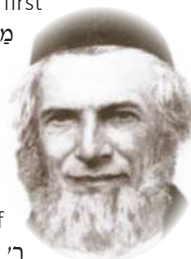


## Yahrzeits of our Gedolim

**כ"ה כסלו** ר' יעקב יוקב **עטלינגר זצ"ל** born in Karlsruhe, Germany, to ר' רחל. He learned under ר' **אהרן מאיר** (his first teacher) and **אשר** Wallerstein, son of the **אריה** אשך on under **אברהם בינג** of Würzburg. He married Genedel Wormser in 1825, and then became **רב** of Mannheim, Ladenburg and Ingolstadt. ר' **עטלינגר** was appointed **רב ראשי** of Altona in 1836, a post he held until his **פטירה**. He battled vehemently against reform. With boundless love for **א"י**, he raised funds to start the **מחסה** neighborhood in **ישראל**. A prolific writer, he is best known for his **לגן** on 8 **מסכתות** in **ש"ס**. ר' **עטלינגר** was a **גאון** in **תורה** and **הלכה** and was known as the statesman of Orthodox German Jewry.

## Gedolim Glimpses

ר' יעקב יוקב **עטלינגר זצ"ל** completed the first volume of the **ערוך לגר** on **מסכת סנהדרין** when he was only 22 years old. He wrote the **ערוך לגר** on **מסכת יבמות** while he was in his 20s as well. Even though he lived in a small community, his **הלכה** was sought after from far and wide. Famous **מהר"ם** שיק **זצ"ל**, such as the **זקל ליג** of nearby Hungary and **זצ"ל** of Wormser, **בצל שם** of Michelstadt, would send **עטלינגר** their difficult **שאלות**!



ולא זכר שר המשקים... יוסף וישכחהו (בְּרֵאשִׁית מ: כג).  
*Yet the chamberlain of the cupbearers did not remember יוסף, but he forgot him.*

יוסף languished in an Egyptian prison after being slandered by פרעה's wife. Sharing the prison pit with him were chief cupbearer and baker, who had dreams that יוסף interpreted correctly. The שר המשקים, שר יוסף said, would soon be returned to his post; and so it was. After interpreting his dream, יוסף asked him to intercede on his behalf when he would be released from prison, but this did not happen.

The מדרש states that because יוסף placed his trust in the שר המשקים, Heaven decreed that he should spend an additional 2 years in prison. Paradoxically, the same מדרש describes יוסף as one who places his trust in ד': זה יוסף, זה מבטחו, זה יוסף: — *Praises to the man who made ד' his trust — this refers to יוסף* (בְּרֵאשִׁית רבא מט: ג).

The מדרש is telling us that there are infinite levels of אמונה, faith, and בטחון, trust, in ד', and a person is expected to live his life according to his level. יוסף lived in מצרים for 22 years, one lone Jew among a people stuck in the lowest levels of spiritual decay. He emerged from this difficult trial spiritually unharmed because of his exalted level of בטחון. Not for a moment did he lose sight of ד' presence and of the exacting השגחה through which he was being protected.

For an ordinary person, it would have been wrong *not* to take advantage of the opportunity presented by the שר המשקים being freed. However, someone as great as יוסף should not have sought his salvation through the immoral, arrogant המשקים, or through any other person. Just as ד' had caused יוסף to be imprisoned, so would He cause him to be freed, as did ultimately happen.

It was 2:00 a.m.<sup>[1]</sup> and R' Chaim Volozhiner was discussing the concept of בטחון with his תלמידים. In those days, few could afford

to own a watch. R' Chaim asked if anyone had the time, but no one responded. R' Chaim remarked, "If we had true בטחון, then ד' would cause a watch — even a gold one — to appear."

A few minutes later, the door of the בית מדרש opened and in walked a Russian soldier. He approached R' Chaim and began:

"I am a Jew from a village near Lodz. Recently I was drafted into the army. It is now several weeks that I am living at the army base. I live in constant fear since I am the only Jew among gentiles. More than once, I have noticed my fellow soldiers eyeing my beautiful gold watch. I have no doubt that if I keep it with my belongings, sooner or later it will be stolen.

"I am presently on a few hours' leave. Passing by, I noticed the light shining in your בית מדרש. Please let me leave my watch with you."

"My son, I would be more than happy to hold the watch for you," R' Chaim replied, "but I must make clear to you that my house is an open house — people are constantly coming and going. I am reluctant to assume responsibility should anything happen to your watch."

After a moment's hesitation, the soldier replied, רבי, I would like to give you the watch as a gift. Better that it should belong to a rabbi than be stolen by a bunch of thugs."

Without waiting for a response, the soldier placed the watch in front of R' Chaim and hurried out of the בית מדרש. R' Chaim tried to catch up to him, but could not.

When the excitement subsided, R' Chaim repeated his earlier words: "If we had true בטחון, then ד' would cause a watch — even a gold one — to appear."

[1] Since the giving of the תורה at סיני, the world exists on the strength of תורה study. If, even for an instant, there would be no תורה study in the world, creation would revert to nothingness. Based on this truth, R' Chaim Volozhiner — who discusses it in his classic נפש החיים — arranged that his students should study in round-the-clock shifts.

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

## Chofetz Chaim Moment

ספר ח"ח הלכות רבילות כלל א' סעיף ב'

\*יוסף and יעקב were inseparable friends. Although they were the same age and went to the same school, they were in parallel classes of the same grade. However, when recess came, they always played on the same team. One day, on the way home, יעקב mentioned to יוסי, "As a good friend, I feel it is important to mention that you are not a team player." יעקב proved his point by explaining that a few others had told him the same thing, and he mentioned their names.

**What was the problem with יעקב's manner of reproving his friend?**

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

those who spoke against him.  
 with him, nevertheless, it is still because יוסי will feel some animosity towards intentions were to provide his point, and not to speak negatively about those who reported. Although his answer: inadvententally committed an error of יעקב's in his report.

## Questions of the week

1. How did ד' squelch the slanderous libel spread by פוטיפר against her faithful servant יוסף?
2. We learn from the words of the last פסוק that the המשקים "forgot" יוסף twice. When were these 2 "forgetful" occasions?

1. To divert attention from a topic of conversation, the המשקים "forgot" יוסף and רבא. On that same day [when the המשקים were reinstated to his former position] (א) משקם רבא לא ידעו למה — 40:23. (b) afterwards [for the next two years, until רבא had his dream] (ב) משקם רבא לא ידעו למה — 40:1.
2. On that same day [when the המשקים were reinstated to his former position] (א) משקם רבא לא ידעו למה — 40:23. (b) afterwards [for the next two years, until רבא had his dream] (ב) משקם רבא לא ידעו למה — 40:1.

## Halacha Corner

ענין דיומא  
 תנכה

- In *shul*, on שבת תנכה, מוצאי שבת תנכה, the lights are kindled after מוצאי שבת [but before תנכה is recited].
- There are conflicting opinions and customs as to the sequence to be followed at home. Some recite תנכה first and then kindle the lights, while others reverse the order. Both views have validity.

<sup>\*</sup>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,

Have you heard of the *Hep-Hep* riots? The term *Hep-Hep* was most likely the sound that was used to round up the people, similar to the typical call of a shepherd to his flock. The riots began in Würzburg on August 2, 1819, sweeping through various Bavarian towns and villages, before spreading to Bamberg, Bayreuth, Darmstadt, Karlsruhe, Mannheim, Frankfurt, Koblenz, Cologne and other cities along the Rhine, reaching as far north as Bremen, Hamburg and Lübeck. Many Jews were killed and much Jewish property was destroyed. ר' יעקב יעקב Ettliger was a *בחור* when they occurred. At the time, he had to jump out a window to escape bodily harm.

ר' יעקב also lived through other difficult periods in Jewish history. After the Napoleonic Wars that ended in 1815 and the great famine of 1816-1817, he had to battle the beginning of the Reform movement. None of these events stopped ר' יעקב from dedicating every fiber of his being to build *תורה* and serve *כלל*. *ישׁראל*. He opened *ישיבות* in every town in which he was a *רב*. His close *תלמידים* included two of the

great leaders of the next generation of German Jewry, ר' זצ"ל Hirsch and ר' זצ"ל Hildesheimer.

When a philanthropist, ר' Zumbil, asked what he should do with his wealth, ר' יעקב's reply was that he should support a *Klaus*, a *כולל*. This was readily done, and the 400,000 marks supported a group of *תלמידי חכמים* until WWII.

ר' יעקב was considered one of the most influential *רבנים* of his era. Yet, he wrote in his will that no one should refer to him as a *צדיק*, there should be no *הספדים*, *eulogies*, and all praises should be omitted from his *מצבה*, tombstone. It should mention only his name, the years as *אב* of Altona, and the titles of his *ספרים*.

My *תלמיד*, in understanding the turbulent time when ר' יעקב lived, his *מסירת נפש* together with his love for *תורה* and realizing his modesty, is it any wonder that ר' יעקב has been accepted as one of the basic classics used as an aid when learning any of the *מסכתות* on which he wrote?

יהי זכרו ברוך!  
בְּיָדֶיךָ, Your רב

Story adapted from *The World That Was Ashkenaz* (ArtScroll)

## Understanding Davening

...*חיל פרעה וכל זרעו ירדו כאבן במצולה*.  
...*פרעה's army, and all his children, went down like a stone into the deep sea.*

Where do we find that the Egyptian children died along with *פרעה's* army? R' Bezalel Rakow זצ"ל (Gateshead רב) explains that this is based on a *פסוק* in *וַאֲשֶׁר עָשָׂה לְחֵיל מִצְרַיִם ... (י"א:ד): וַיִּאֲבֹדְם ד' עַד הַיּוֹם הַזֶּה לְפָנֵי הַיָּם — and what He did for the army of Egypt...and ד' caused them to perish until this day.* The *רמב"ן* asks, what is the meaning of the added words *until this day*? The *רמב"ן* answers based on a fascinating *ענין*: *אבן*: Since their evil was carried out with such *מסירת נפש*, not only did the men of the Egyptian army die, but so did their future generations. If *מסירת נפש* for wickedness deserves such extreme punishment, imagine the reward of *נפש* for a *מצוה*.

## This Week in History

30<sup>th</sup> *בסלו* 5700 / 1939 — Yartzeit of R' Dovid Halberstam זצ"ל, the Sokolover Rav. He was the son and grandson, respectively, of R' Moshe זצ"ל and R' Yechezkel of Shinova זצ"ל (Divrei Yechezkel) and great-grandson of R' Chaim of Sanz זצ"ל (the Divrei Chaim). R' Dovid came to the United States in the early part of the 20<sup>th</sup> century, from Galicia, bringing with him the great legacy bequeathed to him by his distinguished forebears.

The Sokolover Rav was known for his *אהבת* *ישׁראל* and influenced other Yidden, drawing them close to *תורה* and *מצוות*. He sought their well-being and garnered assistance for families in need. He was known as a *בעל מדרגה* and for his sublime *מדות* and qualities. Yet, as his *מצבה* testifies, he was a *נסתר*, indicating that much of his greatness was hidden and not apparent to those around him.

Although R' Dovid greatly longed to return to his family and community back in Europe, the *השגחה* willed otherwise, and he was *נפטר* on these shores in 5700/1939 on the sixth night of *תנקה* at the age of 64. Due to the unrest engendered by World War II, it was impossible to bring him to *אבות* in Europe and he was buried the next day in Union Field Cemetery in Queens. Many visit his *קבר* to this day.

## Sage Sayings

ר' יוסף חיים זאנענבערג זצ"ל neighborhood, home of ר' יעקב יעקב (גאב"ד ירושלים), was built through the efforts of ר' יעקב יעקב and his *תלמידים*. On the 1<sup>st</sup> day of *תנקה*, at the annual *זכרון* that ר' יוסף חיים made for יעקב יעקב, he noted, "זיין נשמה האט געוואוסט צו געבן א נאמען ערוך לנר און שרייבן אויף " and 'ערוד לנר' ספר — His נשמה knew to name his ספר — which is 8 *מסכתות*! [ערוד, arranged, לנר, for *תנקה* — which is 8 days]. This day he brings his brilliant *ספר* to *מעלה*."

Source: *Men of Distinction*



EVERYONE, PLEASE GO UPSTAIRS! THERE IS NO ROOM ON THE LOWER LEVEL!



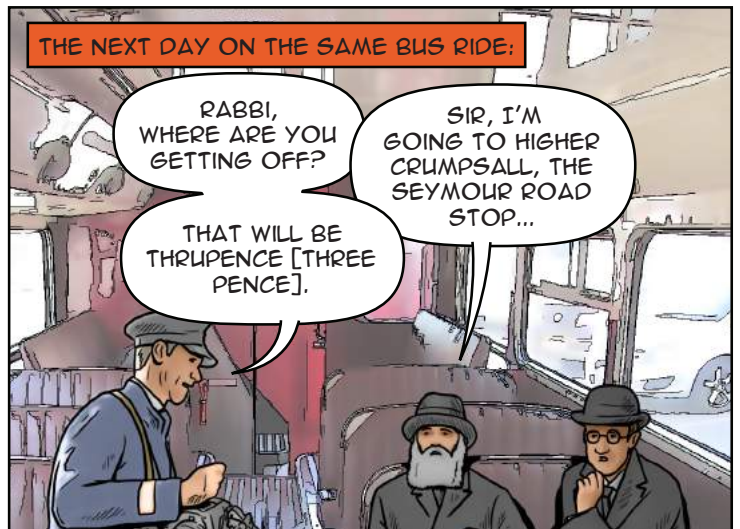
FARES PLEASE, FARES PLEASE.

I HOPE HE WILL COME SOON; I'M GETTING OFF AT THE NEXT STOP...



ATTENTION PASSENGERS: FORGIVE ME, BUT I CAN'T GET TO EVERYONE ... I'M UNABLE TO COLLECT ANYMORE.

IT LOOKS LIKE I'LL JUST HAVE TO PAY NEXT TIME...

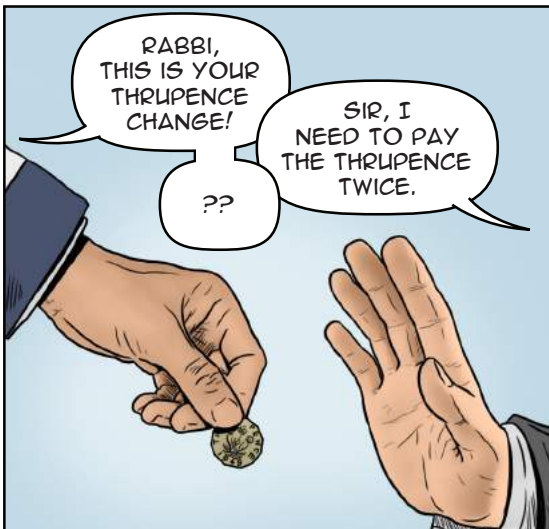


THE NEXT DAY ON THE SAME BUS RIDE:

RABBI, WHERE ARE YOU GETTING OFF?

SIR, I'M GOING TO HIGHER CRUMPSALL, THE SEYMOUR ROAD STOP...

THAT WILL BE THRUPENCE [THREE PENCE].



RABBI, THIS IS YOUR THRUPENCE CHANGE!

??

SIR, I NEED TO PAY THE THRUPENCE TWICE.



LET ME EXPLAIN: YESTERDAY THE BUS WAS OVERCROWDED AND THE FARE COLLECTOR WAS NOT ABLE TO REACH ME BEFORE I HAD TO DISEMBARK. SO NOW I'M ALSO PAYING FOR THAT FARE.

RABBI, IT'S NOT THE FIRST TIME THAT I'VE HEARD OF A BUS BEING TOO CROWDED TO COLLECT FARES... BUT IT'S THE FIRST TIME, TO MY KNOWLEDGE, THAT A PASSENGER EVER PAID HIS FARE ON A LATER BUS RIDE!

R' MOSHE YITZCHOK SEGAL זצ"ל, FATHER OF R' YEHUDA ZEV SEGAL זצ"ל, WAS BORN IN CHARKOV, RUSSIA, TO R' PESACH זצ"ל (DAYAN) AND REBBETZIN BASHA. HE LEARNED IN THE ישיבה OF NOVARADOK UNDER R' YOSEF YOIZEL HURVITZ זצ"ל, THE ALTER, WHERE HE BLOSSOMED INTO AN OUTSTANDING תלמיד AND RECEIVED סמיכה FROM R' YECHIEL MICHEL EPSTEIN זצ"ל, AUTHOR OF ערך השלחן. AT THE AGE OF 19, HE WAS DRAFTED INTO THE CZAR'S ARMY. HE MANAGED TO ESCAPE FROM THE ARMY AND EVENTUALLY MADE HIS WAY TO LONDON, ENGLAND. IN 1900, HE MARRIED ROIZA BRAV. HE FOUNDED ישיבה עץ חיים, THE FIRST ישיבה IN ENGLAND. IN 1913, HE ACCEPTED THE POSITION AS ראש ישיבה OF THE MANCHESTER ישיבה. BEGINNING IN 1938 AND THROUGHOUT WWII, HE INSISTED THAT THE תמדה OPEN ITS DOORS TO ANY AND ALL ישיבה STUDENTS. יראת שמים, תורה IN גדלות HIS AND התמדה, IRאת שמים, תורה IN גדלות HIS AND התמדה WAS ONLY MATCHED BY THE POWERFUL אמונה INSTILLED IN HIM BY THE ALTER.

