



# PIRCHEI Weekly

Agudas Yisroel of America

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**פרשה: ויגש הפטרה: ... ואתה בן אדם... (יחזקאל ל:טו-כח)**

**דף יומי: חולין י"ח ותן טל ומטר לברכה משיב הרוח ומוריד הגשם, ברכי נפשי (שבת מנחה)**

## Torah Thoughts

ויגש אליו יהודה ויאמר בי אדני דבר נא עבדך דבר באדני נאל ואל יחר אפיך בעבדך... (בראשית מד: יח)

Then יהודה approached him and said, "If you please, my lord, may your servant speak a word in my lord's ears and let not your anger flare up at your servant..."

ויגש notes, *ויגש דברי באדניך*, that יהודה wanted his words to "penetrate directly into your [אדניך's] ears." What is רש"י adding? How else can one hear words?

The Brisker Rov, R' Yitzchak Zev הלוי Soloveitchik זצ"ל, explains that יהודה wished to speak **directly** in לשון הקדש to the Egyptian leader, instead of through an interpreter. His argument was essentially a plea for mercy. He spoke of matters having no bearing on the case itself, of his "old father," of the "child born in old age," of the "brother who had died." All were appeals to the mercy of יוסף, who, "like יהודה" (as יהודה emphasized), possessed the power to pardon, even though בנמין was guilty in the eyes of the law. Pleas of this sort must be directed to the heart of יוסף, more than to the mind, and therefore, they must be heard by יוסף directly, without go-betweens or interpreters.

However, the question remains. The brothers spoke only לשון הקדש, a language the Egyptian leader supposedly did not understand. How could יהודה plead without an interpreter? How

would יהודה understand יהודה's message?

This can be explained by means of a real-life story which took place between the **הפץ חיים** and the President of Poland. The Polish government had just removed the independent status of all of the Jewish schools, placing them instead under the authority of the Ministry of Education. This major change was threatening the very future of תורה education in Poland. The leaders of the time attempted to have the law overturned. With **סניצתא דשמינא**, an audience was arranged between the **הפץ חיים** and the Polish head of state.

The elderly **הפץ חיים** traveled to Warsaw and, in the presence of an interpreter, the **הפץ חיים** delivered an impassioned plea, straight from his pure, holy heart. Though he spoke in Yiddish, the non-Jewish president listened attentively throughout. At one point, when the **הפץ חיים** grew particularly emotional, the president actually had tears in his eyes.

After the **הפץ חיים** finished speaking, the interpreter began to translate his words into Polish. The president waved him off, saying, "It is unnecessary. Although I do not speak the language, certain things require no translation. These were words straight from the heart."

This was the language יהודה wanted to use with יוסף — the language of the heart!

*Adapted from: Tallei Oros (with kind permission from Feldheim)*



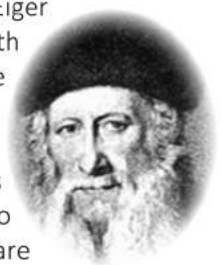
## Yahrtzeits of our Gedolim

י"א טבת  
5545 — 5613  
1785 — 1852

R' Shlomo Eiger, born in Lisa, Hungary, was the youngest son and תלמיד of the famous R' Akiva Eiger זצ"ל and his wife, Glikcha. He was a merchant in Warsaw. When he lost his property during the Polish rebellion in 1831, he became the **רב** of Kalisz. After his father's פטירה in 1839, R' Shlomo was appointed to fill his place as **רב** of Posen. In community affairs, R' Shlomo attempted to enable Jews to work in agriculture (instead of being merchants), and he planned an agricultural settlement for Jews with the agreement of the Kaiser. He fought strongly against the inroads of the Reformers. He authored the **גליון** on **מקרא** and several other **ספרים**. His son, ר' יהודה לייב, became a **חסיד** and founded the **חסידות** of Lublin.

## Gedolim Glimpses

In a **הקפד** for his uncle, R' Shlomo Eiger זצ"ל, the **כתב סופר** noted that with the פטירה of R' Shlomo Eiger we once again lost his father, R' Akiva Eiger. "As long as R' Shlomo was still alive, he served as his father's substitute as a direct connection to his greatness. But now we are left bereft of both of our leaders simultaneously."



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לעיון ר' ישראל בן אברהם ז"ל  
לעיון ה' ישעיהו דוב ע"ה בן יבלחסי"א יצחק צבי נ"י

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In honor of our devoted readers in Passaic, New Jersey

# Living with the Torah

# Not a Moment to Spare

מִהָרֹג וְעָלוּ אֶל אָבִי וְאֶמְרָתֶם אֵלָיו כֹּה אָמַר בְּנִי ... שְׁמִי אֱלֹקִים לְאֹדוֹן לְכָל מִצְרַיִם כִּי הָאֵל אֱלֹהֵי אֲבִי תַעֲמֹד (בְּרֵאשִׁית מו: ט).

[Hurry — said to his brothers:] Hurry — go up to my father and say to him, "So said your son Yosef: 'G-d has made me master of all Egypt. Come down to me; do not delay.'"

Hurry — So that he will not suffer any additional pain (סְפֹרֶנּוּ).

For 22 years יַעֲקֹב אָבִינוּ lived with the pain and anguish which stemmed from his belief that his beloved son יוֹסֵף was dead. Why did יוֹסֵף not send his father a message that he was alive and well as soon as he was freed from prison and appointed viceroy of Egypt? According to יוֹסֵף, רַב־נָבִיא considered his dreams about his father/brothers bowing before him to be נְבוּאוֹת, prophecies. יוֹסֵף knew that he had to allow these prophecies to unfold by Divine direction, and thus, he could not reveal himself until the right moment. When הַהִנְחָה delivered his impassioned speech for בְּנֵי־מִצְרַיִם's freedom, and even the palace servants appealed for mercy on behalf of the brothers, יוֹסֵף knew that the moment had arrived.

As soon as he revealed himself, יוֹסֵף's utmost priority was to spare יַעֲקֹב any additional pain. And so, יוֹסֵף told his brothers, "Hurry..."

For many years, the Sadovner רַב, R' Yisrael Sekula, would spend his פְּנִימָה morning in a rather unusual way. He would daven שְׁחִירָת and hear the reading of the מגִלָּה at an early hour. He would then spend the rest of his morning making the rounds of the Boro Park shuls on foot, walking among the congregants at each מְנוּחָה as he collected צְדָקָה for the poor.

One year, he arrived home from his collections shortly before noon, exhausted but exhilarated. It was R' Sekula's custom to partake of two סְעוּדוֹת (meals) on פְּנִימָה day, and the table was already set for the first meal. However, R' Sekula's pockets were bursting with assorted change and bills of a variety of denominations. He emptied his pockets and, assisted by his children, proceeded to unfold and

sort out the money.

Suddenly, R' Sekula cried out in dismay, "Look! A \$100 bill!" R' Sekula was one of scores of collectors who made their rounds of the Boro Park shuls on פְּנִימָה morning. It was highly doubtful that an individual would give one collector — even one as distinguished as the Sadovner רַב — so large a contribution. "I'm sure that I know who gave this to me. Whenever I come around collecting, he gives me a \$10 bill. This man probably reached into his wallet for ten dollars and mistakenly pulled out this \$100 bill. He probably thinks that he must have dropped it somewhere."

R' Sekula donned his coat and headed for the door; he was going to return the money. His family pleaded with him to eat something first. He had exerted himself and was now about to strain himself yet further. Could he not partake of the סְעוּדָה first and then attend to the matter?

The רַב explained, "If my assumption is correct, and indeed that man did give me this bill mistakenly, then he is surely distressed over its loss. Each minute that I delay in returning it is another minute of anguish that he will suffer. I must return it immediately." With those words, the רַב headed out the door, accompanied by his sons.

They arrived at the man's house and R' Sekula got straight to the point. "Did you lose any money today?" he asked. Taken aback, the man replied that he had lost a \$100 bill somewhere. "Did you intend to give me \$10 this morning?" When the man replied affirmatively, the Sadovner רַב handed him the bill and explained what had happened.

However, the man was somewhat embarrassed to accept the money and suggested that the Sadovner רַב keep it. However, R' Sekula would not hear of it. "I only accept צְדָקָה that is given בְּלֵב שְׁלֵם (with a full heart). You never intended to give this for צְדָקָה. Please take back your hundred, give me \$10 and we will be 'even.'"

Their transaction completed, R' Sekula wished him "a joyous פְּנִימָה" and headed home with his children for the סְעוּדָה (ArtScroll).

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

## Chofetz Chaim Moment

סֵפֶר ח' ח"ח הלכות רכילות כלל ח' סעיף ב'

\*Shlomie spent several months building a tree-house together with his friend, Chaim. The beauty of the tree-house was the great attention to the detail. They gathered many different items that were given by neighbors from old kitchen and dining room furniture. They even had some gedolim pictures hanging on wall. Meir was talking to Chaim and told him how Shlomie was such a kind fellow, he invited the whole school to visit their tree-house.

Why is there a possible *אסורי ביטול* in Meir's comment?

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

house will be ruined with all the traffic.

If Shlomie did not get permission from Chaim, then Chaim may be upset that the tree-

cause the person listening to feel that he may incur a loss by the person being praised.

Answer: There is a problem that relates to the אסורי ביטול with lavishly praise. It may

## Questions of the week

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



1. a) The אגוז (walnut) tells us that he sent old wine and b) the אגוז (walnut) says that he sent split beans (אגוזים). (45:23) — 45:23.
2. אגוז (walnut) was concerned that the brothers would start arguing and blaming each other for speaking אגוז (walnut) about him, thus causing them to hate him (45:24) — 45:24.

- Except for יום כיפור and תשעה באב, all fasts begin at צלות. It is important to note that one must not begin eating מוֹנוֹת or פֶּת within one half-hour before צלות.
- If one is weak and needs to eat before צלות, he must make a תנאי before going to sleep at night that he intends to eat before צלות.

\*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.

## Halacha Corner

הלכות עמיני דיומא:  
תענית צבור-עשרה  
בטבת

## Focus on Middos

Dear Talmid,

R' Shlomo Eiger was the successor of his renowned father, R' Akiva Eiger זצ"ל of Posen. Before leading his son to the חפה on his wedding day, R' Akiva Eiger placed both his hands on the חתן's head and blessed him, as is customary. For many years no one knew or thought much about what the ברכה had been or if it had been fulfilled, until the רב of Warsaw, R' Chaim Davidson זצ"ל, posed an unusual question to R' Shlomo.

It was the talk of town that R' Shlomo had an uncanny ability that was most apparent during the period of time when he headed his father-in-law's business. He was required to deal with men of the aristocracy on a daily basis. Often, R' Shlomo had to interrupt his studies with his תלמידים in order to conduct business with his guests. When he had seen the gentlemen out, R' Shlomo returned to his תלמידים and invariably returned to his subject without missing a word.

R' Davidson asked R' Shlomo Eiger wherein lay this remarkable ability. R' Shlomo's eyes took on a faraway look, as

he remembered his wedding day.

"As my father was about to lead me to the חפה, I stood there awaiting his ברכה for health, children, and that I merit to build a בית נאמן and be a credit to him and to my mother. My father placed his hands on my head and whispered to me his ברכה and most ardent wish.

"My son," he said with emotion, "... I know that at some point you will be obliged to assist in your father-in-law's business and this will involve תורה. I therefore bless you that whenever you must interrupt your learning, may ה' give you the wisdom and clarity of mind to return to the ענין exactly where you left off without having to waste more time going back to the beginning of the subject."

"... ברוך ה' it has been fulfilled."

My תלמיד, the biggest ברכה that R' Akiva Eiger could wish his son under the חפה was that his time would be used properly and not wasted. This would be the source for all other ברכות that he could ever wish for the חתן and כללה.

יהי זכרו ברוך!

בגידות, Your רבי

Story adapted from: *Dei'ah Vedibur* (with kind permission)

## Sage Sayings

When R' Leibele Eiger became a Kotzker חסיד he was extremely careful to show his father R' Shlomo the beauty of חסידות. He asked his רבי, ר' מנחם מנדל מורגנשטרן, how he should explain his long preparations for davening. The Kotzker רבי answered, "זאג — Tell your father that the rules: — האלצהאקער ווערט באצאלט אפילו פאר דער צייט — a woodchopper is paid even for the time spent preparing the ax for chopping!" Preparation for a מצוה is part of the מצוה!

Source: *Heard around the Shabbos table*

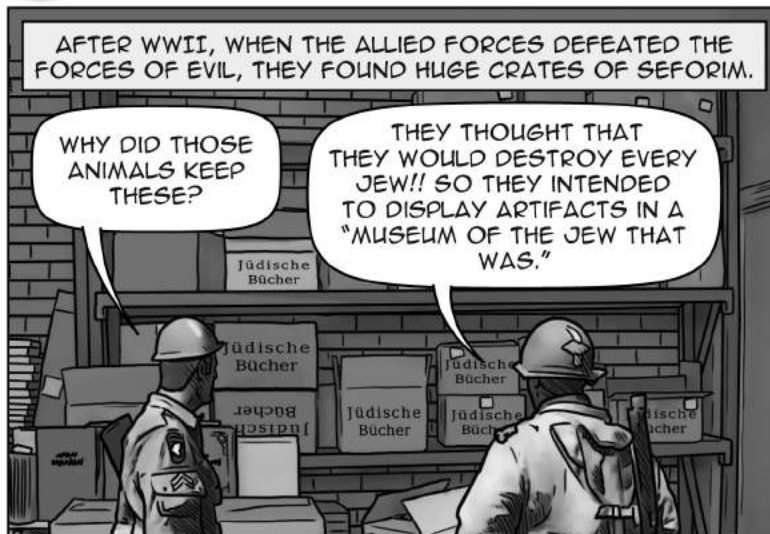
## Understanding Davening

Four תעניות were established by the בית due to the destruction of the ארץ ישראל and the exile from המקדש: צום הרביעי (in the 4<sup>th</sup> month from ניסן) is צום החמישי; י"ז תמוז (in the 5<sup>th</sup> month) is צום השביעי; ט' באב (in the 7<sup>th</sup> month) is צום גדליה; and צום העשירי (in the 10<sup>th</sup> month) is צום השואה. The יומא (ירמיה) tells us that every generation in which the בית המקדש is not built in its days, is considered 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 to change our ways. The primary cause of this גלות was שנאת חנם, *hating others for no reason*; therefore, on a תענית like עשרה, we should perform acts of אהבת חנם, *kind deeds for no reason*.

## This Week in History

8 תענית / 3515 / 247 B.C.E. — This day is a תענית because the תורה was translated into Greek (the Septuagint, Latin for "70"). About 150 years before the תלמי, 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 deliberate "mistranslations" (where a literal translation would have corrupted the true meaning). This day was a tragedy that describe תענית as the beginning of "three days of darkness" that descended upon the world.

9 תענית / 3442 / 320 B.C.E. — This day is also a תענית, for an "unspecified painful tragedy" (שוי"ע תק"פ: ב'). עזרא מגו אברהם writes that עזרא הסופר of יארצט is ט' טבת. He led the return to ארץ ישראל after בבל (423—353 BCE) and oversaw the building of the 2<sup>nd</sup> המקדש. He sealed the ספרי and was the first of the 120 חכמים of the אנשי כנסת הגדולה. They instituted a series of laws and practices for our גלות, including formalizing the עשרה of סדר.



ל"ה נ"ה. HE WAS ORPHANED OF BOTH OF HIS PARENTS AT A VERY YOUNG AGE. HE LEARNED IN THE LOCAL חדר AND THEN TRAVELLED TO LEARN IN MIR, POLAND. DURING WWII, HE JOURNEYED WITH THE נשיכה ACROSS THE EURASIAN CONTINENT TO KOBE, JAPAN, AND SHANGHAI, CHINA. IN ORDER TO AVOID THE ISSUE OF 9 DAYS OF כפור WHILE IN SHANGHAI, HE BECAME AN EXPERT IN THE SUBJECT OF THE DATE-LINE. [ED. NOTE: HE ARRIVED AT THE SAME CONCLUSION AS THE LONG BEFORE IT REACHED SHANGHAI]. DURING THE WAR HE AUTHORED דברי דוד, A COLLECTION OF עיונים ON עיונים AND BECAME RENOWNED AS A TOP תלמיד OF נשיכת מיר. AFTER THE WAR, HE MOVED TO THE U.S. AND JOINED THE תנועה OF נשיכת IN BALTIMORE. FOR 25 YEARS HE FILLED MANY ROLES IN THE נשיכה, SERVING AS מנהל, משיג, AND נשיג. HE DELIVERED WEEKLY שיחות מוסר, נעדים, AND TAUGHT THE HIGHEST DAILY תורה. HE BUILT SPECIAL RELATIONSHIPS WITH ALL HIS תלמידים AND HIS BRILLIANCE IN תורה WAS ONLY EXCEEDED BY HIS EXEMPLARY שיחות חכמה ומוסר. HE MANY ESSAYS WERE COLLECTED IN קראת שמים.

