



PIRCHEI Weekly

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

דף יומי: בבא מציעא ק"ג

משיב הרוח ומוריד הגשם - ותן טל ומטר



Torah Thoughts

ואמרתם אנשי מקנה היו עבדיך... גם אֲנַחְנוּ גַם אֲבֹתֵינוּ... (בְּרַשִׁית מו: לד)
Then you are to say, "Your servants have been herdsmen... both we and our forefathers..."

explains that יוסף's intention was to create a separation between his brothers and the מִצְרִיִּים. יוסף told his brothers that if they would say that for generations their family were herdsmen whose entire lives were dedicated to rearing animals solely for the benefit of man, it would immediately create a divide with the מִצְרִיִּים. The מִצְרִיִּים worshipped sheep as a god and would deem it sacrilegious to derive any benefit from them.

The חֲזֹקוֹנִי offers a reason for יוסף's advice to his brothers that is seemingly difficult to understand. יוסף knew that once his brothers claimed that they were herdsmen, they would lose any chance of being elevated to a position of power, and therefore they would not have the opportunity to overthrow him from his seat of power.

Rabbi Yehoshua Heber שליט"א explains the חֲזֹקוֹנִי as follows. יוסף knew the brothers deeply regretted what they had done, but he was very concerned that there could possibly still be a minute lingering jealousy in their hearts. In order to avoid even a remote chance of reoccurrence, he did not want to put his brothers in a place where they would be tested, and advised his brothers to say they were herdsmen.

There are many אַסּוּרִים connected to being jealous or having hatred in one's heart. The חֲזֹקוֹנִי explains that the אַסּוּר of שְׂלֵא לְשֹׂנְאֵי אֶחָיו (מִצְוָה רלח), *not to hate one's brothers [fellowmen]*, is only if the

hatred merely lingers in the heart. If the hatred is displayed openly then the person is עוֹבֵר, *transgresses*, the אַסּוּרִים of שְׂלֵא לְנַקֵּם (מִצְוָה מֵצוּה) (מִצְוָה רמב) שְׂלֵא לְנִטֵר, *You shall not take revenge*, and וְאֶהְבֶּתָ לְרֵעֲךָ כְּמוֹדָךְ (מִצְוָה רמג) שְׂלֵא לְנִטֵר, *You shall not bear a grudge*. The person is also עוֹבֵר the אַסּוּרִים of כְּמוֹדָךְ (מִצְוָה רמג) שְׂלֵא לְנִטֵר, *you shall love your fellow like yourself*. The reason the תורה gives a stronger warning for hatred in the heart than for open hatred is that hatred in the heart is far more damaging.

מִשְׁרָשֵׁי הַמִּצְוָה (רלח: שְׂלֵא לְשֹׂנְאֵי אֶחָיו)

The חֲזֹקוֹנִי explains that hatred in the heart is the cause of the greatest evils between people. The hatred can lead to killing and other types of deadly evils. It is also the cause of libeling others and handing over a fellow Jew over to the authorities without reason. Hatred is the worst and most repulsive מַדָּה, *trait*, of all bad traits of man.

מִשְׁרָשֵׁי הַמִּצְוָה (רמא-רמב: שְׂלֵא לְנַקֵּם וְשְׂלֵא לְנִטֵר)

The חֲזֹקוֹנִי explains that anything that happens, whether good or bad, comes from ד'. Nobody has the power to cause anyone even an iota of pain without ד' wanting it to happen; therefore, any pain that someone causes another person is in truth a direct message from ד' and he should realize that this is [cleansing him] of his sins. When יוסף was cursed by אֶחָיו בֶּן גְּרָא שְׂמִיעִי בֶּן גְּרָא he told his officers who wanted to kill him that this was cursed by אֶחָיו בֶּן גְּרָא שְׂמִיעִי בֶּן גְּרָא, *let him be and let him curse, for ד', blessed be He, has told him to*. דוד המלך taught us to blame the matter on our own sins. This way of thinking will put a stop to all מַחֲלָקוֹת and would create peace amongst people.

Adapted from: ספר החנוך על מרשת השבוע



Yahrzeits of our Gedolim

י"א טבת
5707 — 5763
1947 — 2002

R' Dovid Hersh Mayer זצ"ל was born in the Williamsburg מחנה מנהרש"א (ר' יצחק זאב and ר' דוד צבי Pitani). At age, he went to Nitra, and was already known as both an age and מתמיד. In the mid-'60s, he went to learn in בית מדרש גבה, Lakewood, NJ. He was known as a בקי in תורה וחסידות. While in Lakewood, he married רחל, the Ulemer Rav זצ"ל's daughter. As a close confidant of the ראש השנה, R' Shneur, and the משגיח, they worked together to open satellite Lakewood בתי מדרש. In 1976, under the advice of R' Shneur, he opened בית בנימין. Beloved to all his תלמידים, his fiery *shmuessen* were full of practical חכמה.

Gedolim Glimpses

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



Living with the Torah

... כל הנפש לבית יעקב הבאה ממצרים שבעים (פראשית מו: כז).
 ... all the people of יעקב's household who came to Egypt — seventy.

The הפך חיים writes (שער התבונה פרק ו): The Hebrew word for “souls” is נפשות. Yet in this verse the singular form, נפש, is used, alluding to the fact that in Heaven the souls of the people of Israel are like one. Each Jewish soul, while part of one whole, is distinct and unique, like a person whose body is a single unit comprised of many individual parts, each with its own distinct and unique function.

The הפך חיים translates this point into practical terms: “If another Jew refuses to do a favor that you have asked of him, or even if he has caused you heartache or has shamed you in some way, do not seek revenge or bear a grudge. For who is ‘oneself’ and who is ‘one’s fellow’? — both stem from the same source, as it is written, ומי ומי — קעמד ישראל גוי אחד בארץ... — And who is like Your nation, Israel, one nation on earth? (יו: כא).”

teach that הרבן בית שני came about because of senseless hatred among Jews (יומא ט:). The הפך חיים comments: If senseless hatred destroyed an existing בית המקדש, surely it has the power to prevent the third בית המקדש from being built!

also teach that when the Jewish people arrived at הר סיני to receive the תורה, they were קאיש אהד בלב אהד — like one man with one heart (ב: רש”י שמות יט: ב). Without unity, says הקדוש, the Jewish people could not have received the תורה.

states: “The Holy One, Blessed is He, said to Israel: ‘My beloved children! Is there anything I lack that I should have to ask it of you? All I ask of you is that you love one another, that you honor one another, that you respect one another. In this way, no sin, robbery, or base deed will be found among you, so that you will remain pure forever.’”



Like One Man, With One Heart

In 1911 the entire Jewish world was in an uproar over the infamous “blood libel” case against Mendel Beilis, an unassuming Russian Jew, who was falsely accused of murdering a Christian child in order to use its blood for Jewish ritual. Well aware that it was virtually unheard of for an observant Jew to commit any sort of violent crime, the prosecution sought some sort of “proof” that the תורה permits such crimes against people of other faiths.

Someone uncovered the following גמרא (יבמות סא.): “ואתן צאני צאן מרעייתי אדם אדם, אתם קרויין אדם, ואין העובדי כוכבים קרויין אדם. — Now you, My sheep, the sheep of My pasture — you are אדם [man] (יהזקאל לד: לא) — You [Israel] are called אדם, but the nations of world are not called אדם.” Is this not conclusive proof, claimed the prosecution, that the Jews view the gentiles as sub-human? And if gentiles are sub-human, then did it not follow that for a Jew to kill a gentile for his blood is no worse than to slaughter an animal for its meat?

A response to this accusation was provided by Rabbi Meir Shapiro, then a relatively unknown רב in the Eastern Galician town of Galina and the future רב of Lublin and originator of דף יומי. He explained: The term “אדם — man” as used in the Talmudic passage in no way indicates that non-Jews are not considered “man.” Rather, it indicates that the Jewish people stands alone as a nation that is, in a real sense, like one man.

When a person has an inflammation in his foot, one cannot say that the man’s foot hurts, but the rest of him feels fine. A person’s entire body is affected by a disorder in a single limb. Similarly, the souls of the Jewish people are bound up with one another. When one Jew is hurting, all Jews, even those who do not know that Jew personally, feel the person’s pain and suffering in a way that simply is not found among any other nation on earth. Only the Jewish nation is like a single soul.

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

Chofetz Chaim Moment

ספר ח”ח הלכות רכילות כלל א’ סעיף ה’

*The brakes on Eli’s brand-new bicycle had to be adjusted. After Levi, the ‘bike expert,’ fixed it for him, Eli noticed some new scratch marks on the handlebars. During recess the next day, Eli told a group of friends that he was unhappy about Levi’s collateral damage. Later that day, Levi met Ari after school and said, “Someone mentioned that you were standing next to Eli when he talked about the repair job I did on his bike. Did he like it? What did he say?”

How should Ari respond to Levi’s question?

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

Answer: The הברא דאית לך אפלייט קלירא, whether one speaks voluntarily or is mentioning anything negative and to say only that Eli had said that Levi had kindly fixed his brakes, without revealing Eli’s dissatisfaction.

Questions of the week

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



1. (a) The תורה (א: קמ"ג) tells us that he sent old wine and (b) the ש"ת says that he sent split beans (א: קמ"ג) — (45:23).
2. The ש"ת was concerned that the brothers would start arguing and blaming each other for speaking ארר עליו, thus causing them to hate him (א: קמ"ג) — (45:24).

Halacha Corner

ענין דיומא
תענית צבור - עשרה
בטבת

- Except for תשעה באב, יום כפור, all fasts begin at עלות השחר. It is important to note that one must not start to eat מזונות or פת within one half-hour before עלות השחר.
- If one is weak and needs to eat before עלות השחר, he must make a תנאי before going to sleep at night that he intends to eat before עלות השחר.

*Since we only discuss הלכות 1-3, 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 fledgling **בית ישיבה** started as a **בית מדרש** for older **בחורים** and **יונגעלעט** in a modest building in the quiet community of Stamford, CT. In its early days, the **בית ישיבה** was on firm financial footing and the **בחורים** had everything they needed.

The ways of **די** are hidden, but apparently the **תורה** that originated from **בית ישיבה** was greater in **די**'s eyes when it was learned with **מסירת נפש**. As was Divinely decreed, within a short time the **בית ישיבה** found itself in dire straits and could not pay its bills. For a while, things got so bad that the **בחורים** had to wear their coats in the **בית** during the winter and they had to 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 **ערב סכות** of his life, there were only nine dollars in the bank, and the **בית ישיבה** 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 **חול המועד**, a long-awaited major donation came through, and the **בית ישיבה** 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 **בית ישיבה**, 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.

יהי זכרו ברוך!

רבי Your **בידידות**

Story adapted from Yated

Understanding Davening

Four **תעניתים** were established by the **בית** due to the destruction of the **אֶרֶץ יִשְׂרָאֵל** and the exile from **המקדש**: **צום הרביעי** (in the 4th month from **ניסן**) is **צום החמישי** (in the 5th month) is **צום השביעי** (in the 7th month) is **צום גדליה**; and **צום העשירי** (in the 10th month) is **עשרה בטבת**. The **ירושלמי** (**יימא**) 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 **תעניתים** is not just for us to remember the pain, but to change our ways. The primary cause of the current **גלות** 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*.



This Week in History

9 **טבת** 5392 / 1631 — **Yahrtzeit** of **אברהם חיים** Schorr **נציל**, author of **תורת חיים**. His father, R' Naftali Tzvi Hirsch Schorr, was a direct descendant of the **בכור שור**, a **תלמיד** of **רבינו תם** and other **בעלי תוספות**. He was considered a leader in his generation. He was also known as a **מקובל**. His **ספר חיים** (**מסכתות** on nine **חידושים**) was a classic in its time. He also co-authored **צאן קדשים** with R' Mordechai, **רב** of Berzan. This **ספר** became known as one of the most important **ספרים** required for learning **קדשים** and corrected textual errors in this **סדר**. The **חפץ חיים** chose to print it anew in his time and in later generations quote from **תורת חיים** in their **תשובות**. The **ספר** is revered for its unusual brilliance and **אברהם חיים**'s son-in-law R' Tzvi Hirsh of Dubna writes that **אברהם חיים** published it only after receiving the acceptance of the **בית ישיבה של מעלה**.

In his **הקדמה** (introduction) to **תורת חיים**, **אברהם חיים** explains that he disagrees with **רש"י**, the reader should not take it as his own **חידוש** — as who am I to argue with **רש"י** — rather, he will notice that it is always based on another of the **ראשונים**, such as the **רמב"ם**. Some list the day of his **פטירה** as the 19th of **טבת**, saying that the letter **י** was not legible on the **מצבה**. As he requested, he was buried in Lvov among the **רבנים** of the city.

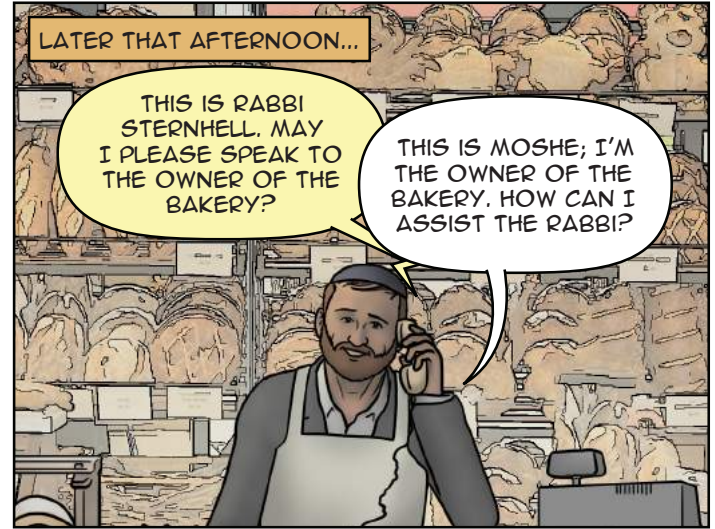
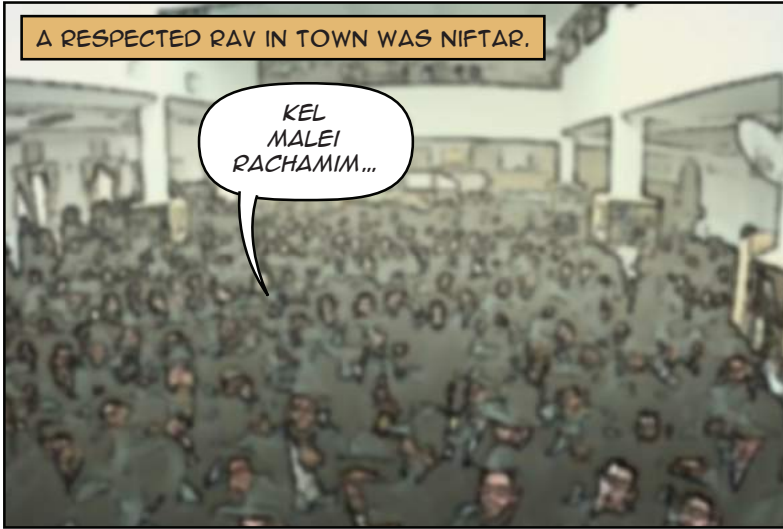
אברהם חיים's son, R' Tzvi Hirsh of Cracow, was the son-in-law of R' Nosson Nota Shapira, the **מגלה**. He had two sons-in-law, R' Asher Zelig Halevi Horowitz and R' Tzvi Hirsh, **רב** in Dubna.

Sage Sayings



R' Dovid Hersh Mayer **נצ"ל** mentioned to the Vizhnitzer Rebbe that the **בית ישיבה** was in Stamford. The Rebbe asked, "How many **שטרמימלעך** are there in Stamford?" With a twinkle in his eye, R' Dovid Hersh replied, "איינער איז. **שטרמימלעך**. **זענען פארהענגן דריי שטרמימלעך**. **איינער איז מײן רעגן-שטרײמל און די דריטער איז א שטרײמל וואס איך האב געקויפט צו געבן א מתנה!** There are 3 **שטרמימלעך**. One is my regular **שטרמימל**, the 2nd is my rain **שטרמימל**, and the 3rd is a **שטרמימל** I bought to give as a gift!"

Source: Article in Yated



R' YITZCHOK WAS BORN IN GORLITZ, POLAND, TO R' DOVID AND RIVKA STERNHELL. AT AGE 8, THE FAMILY MOVED TO SANZ. HE EXCELLED UNDER THE DEDICATION OF HIS CHILDHOOD רביים. AFTER HIS BR מצוה, HE LEARNED IN OSHPIZIN, THEN IN MUNKATCH, AND BECAME A תלמיד מנהק OF THE REBBE, (מנחת אלעזר) HIS חברותא WAS THE YOUNG יעקב מנהק ר' WEISS, THE FUTURE אב"ד OF גאב"ד OF SALZBURG AND IN 1949 HE MARRIED RIVKA SEIDENFELD. HE IMMIGRATED TO THE USA AND MOVED TO BALTIMORE IN 1952, WHERE WITH SELFLESS ENERGY HE REBUILT AN ENTIRE קהילה. HE COLLECTED FUNDS AND ARRANGED FOR חלב ישראל MILK, FOUNDED קהילה MACHZIKEI TORAH, TORAH INSTITUTE/ KOCHAV YITZCHOK AND WAS BELOVED BY HIS תלמידים AND קהילה. HE WAS HELD IN HIGH ESTEEM BY THE גדולי הדור OF HIS TIME, AS IS EVIDENT FROM HIS MAGNUM OPUS, THE MULTI-VOLUME יצחק כוכבי יצחק.

