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פרשה: מקץ **מפסיר: במדבר:ז-ח:ז-כט** **הפטרה: רני ושמי... (זכריה ב:יד-ז:ז)**

שש עליות בכ' מקץ, עליה שביעי במדבר כח:ט-טו

יום ו' דחנכה, הלל שלם, א' דר"ח טבת, אתה יצרת (מוסף)

דף יומי: נדרים ס' משיב הרוח ומוריד הגשם ותן טל ומטר לברכה ברכי נפשי (שבת מנחה)



TorahThoughts



הם לא ידעו כי שמע... כי המלצין ביניהם (בפראשית מב:כג).
And they did not know that יוסף understood, because the interpreter was between them.

The **מדרש** (פרקי דרבי אליעזר כ"ט) tells us that **יוסף** was to live for 120 years. But when he allowed his brothers to say the words **עבדך** **אביו**, *your servant, our [my] father*, ten times and did nothing to stop them, he lost ten years of his life, one year for each time he heard those words. The **מדרש** continues: If honoring one's father lengthens one's life, then surely allowing him to be dishonored shortens it.

The question arises: If we count the number of times that **עבדך** is referred to in the **פסוקים** as "*your servant*," we find only five such references. Why, then, does the **מדרש** hold **יוסף** responsible for hearing the words **עבדך**, *your servant*, ten times?

The Vilna Gaon explains that, indeed, **יוסף** heard the phrase "*עבדך — your servant*" repeated ten times. The brothers first spoke to an interpreter, and then the interpreter spoke to **יוסף**. **יוסף** was from the original Hebrew. However, when the interpreter translated their statements into Egyptian, **יוסף** was hearing the brothers' words for the second time. Thus, although they uttered them only five times, **יוסף** heard them ten times.

There is still a difficulty on this **מדרש**, even with the interpretation of the Vilna Gaon. The Vilna Gaon explains how **יוסף** heard the words "*עבדך — your servant*" repeated ten times; however,

יוסף had no control over the first time the brothers said "*לעבדך לאביו*" in reference to **יעקב**. Why was **יוסף** punished even for the first time? How was **יוסף** able to know what his brothers were about to say?

The Vilna Gaon's answer is a powerful lesson on how a person must behave when he hears something inappropriate. **יוסף** was dealing with one of the most unusual scandals of the day. The most prestigious family of **יעקב**, the family that had been given royal treatment and had even eaten with the most powerful leader in Egypt, were allegedly caught 'red-handed' stealing that leader's silver goblet. This was a momentous time in the royal palace, and the royal ministers and servants were watching **יוסף**'s every action. The honor of **יעקב** and his family was at stake. If **יוסף** would have stood up immediately for the honor of **יעקב** when he first heard "*עבדך — your servant*" in reference to **יעקב**, he would have changed the people's respect towards his father **יעקב** a few moments earlier.

It is true that **יוסף** did not know what his brothers were about to say, but he never protested after he first heard the words "*לעבדך לאביו*" in reference to **יעקב**. His lack of protest showed that he was not sensitive enough to his father's honor, and for that **יוסף** was punished. While we all know that "Actions speak louder than words," we must also be aware that lack of words can be even more destructive than actions!

Adapted from: Talilei Oros (with kind permission from Feldheim)



Yahrtzeits of our Gedolim

ג' טבת 5662 – 5740 R' Chaim Leib Halevi Shmulevitz זצ"ל was born in Stutchin, Poland, to **ר' רפאל אלתר** (ראש ישיבה) and **הסבא מנובהרדוק** זצ"ל, daughter of **עטיל**, 1902 – 1979. When he was 16, both his parents died within a few months, leaving **ר' חיים** to care for his 3 younger siblings. He became very close to R' Shimon Shkop זצ"ל who asked him to be a **מגיד שיעור** in Grodno. In 1925, he went to learn in **מיר**, where he married **חנה מרים** Finkel, the **ראש ישיבה**'s daughter. During WWII, **ר' חיים** led **ר' חיים** in Shanghai for 5 years along with R' Chatzkel Levenstein זצ"ל. After the war, he immigrated to America before moving to **גרושלים**, where he was **ראש ישיבת מיר** for 32 years. His **גדלות** and **תורה** can be appreciated by learning his classic work, **שיחות מוסר**.

Gedolim Glimpses

When R' Chaim Leib Halevi Shmulevitz זצ"ל was bedridden with his final illness, a visiting **רפואה** asked him to daven for the **תלמיד** of a **חולה**. After the **תלמיד** left, the **ראש ישיבה** asked his son to dress him and take him to the **בתל**. His son protested, but **ר' חיים** insisted. The **ראש ישיבה** was carried to a car and driven directly to the **בתל** plaza. Barely able to stand, **ר' חיים** tearfully beseeched **די** to help the **חולה**. He was carried back to his bed, a satisfied man. He was still able to help a **תלמיד** in need!



לעיני הבי ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

לעיני ר' ישראל בן אברהם ז"ל

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The Way of a Jew



וַיָּצוּ יוֹסֵף וַיִּמְלְאוּ ... כְּלֵיהֶם בָּר וּלְהֵשִׁיב כְּסָפֵיהֶם אִישׁ אֶל שְׂקוֹ וְלָתֵת לָהֶם צֶדֶה לְדַרְדָּר וַיַּעַשׂ לָהֶם כֵּן (בְּרֵאשִׁית מִד: כה).

יוסף commanded that they fill their vessels with grain, and to return their money, each one's to his sack, and to give the provisions for their journey; and so he did for them.

The brothers came to מצרים during a famine to purchase food for their family. Posing before his brothers as the suspicious viceroy of מצרים, יוסף sent them home to their father with instructions to return with their youngest brother, בנימין. יוסף treated them considerately by sending them provisions for the road, in addition to the full vessels of grain that they were bringing home. On the other hand, יוסף secretly instructed his assistants to take the money the brothers had given as payment, and hide it in their sacks. What was יוסף's motive in hiding the money in their sacks? We do not find any apparent significance to this money.

R' Shimon Schwab, quoting the Brisker רב, suggests:

יוסף wanted to ensure that the brothers would return to מצרים. He knew that as descendants of אברהם and יצחק, his brothers would not be at peace with themselves knowing that they had someone else's money in their possession. Thus, they would feel forced to return to מצרים, if for no other reason than to return the money that was not their own.

R' Schwab himself was renowned for his integrity in all areas. In monetary matters, he went far beyond the strict requirements of הלכה, and in so doing made a קדוש השם.

Once, R' Schwab visited his son R' Myer when the latter was a student at Mesivta Rabbi Chaim Berlin. The two then went to a subway station to travel to Manhattan. R' Myer spotted a few quarters lying on the ground near the token booth. His father instructed him to give them to the clerk at the token booth.

R' Myer was prepared to obey, but he was somewhat

puzzled, for a subway station is considered a public domain and the הלכה clearly allows one to keep an item like money (which has no identifying characteristics) when it is found in such an area. Respectfully, he asked his father for an explanation.

R' Schwab told his son: "Certainly you are correct — from a halachic standpoint, the money is yours. But in our day and age, we have to utilize every opportunity to be מקדש שם שמיים and demonstrate what תורה Jews are all about. You hand the money to the man in the booth and I will stick my beard into the window so that he will see who we are!"

Years later, R' Schwab visited R' Myer in Denver, where he serves as dean of the city's Bais Yaakov. One day, R' Myer brought home two of his father's suits from the cleaners. Upon examining the receipt and counting his change, R' Schwab realized that he had mistakenly been charged for only one suit. When R' Myer checked the figures, he said, "Yes, it's certainly a mistake. Tomorrow I'll pass by the store and pay the difference."

"It should not wait for tomorrow," his father replied. "We should take care of it right now. I will come along."

At the time of his visit to Denver, R' Schwab was still able to walk, but with difficulty. Nevertheless, he insisted on accompanying his son to contribute his share to this קדוש השם. They arrived at the shopping mall and R' Myer pulled up right in front of the cleaners so that the proprietor could see his father sitting in the front seat. R' Myer entered the store, explained what had happened and paid for the suit. The proprietor turned to look out the window and R' Schwab smiled and waved to him from the car. The proprietor told R' Myer, "Rabbi, you didn't have to make a special trip for this — you could have brought the money in tomorrow!"

"I know," R' Myer replied, "but to my father, the matter could not wait until tomorrow; it had to be rectified right away."

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

An Ahavas Chesed Moment

ספר אהבת חסד - חלק ב' פרק י"ב

*The world is maintained on 3 pillars: תורה, עבודה, and גמילות חסדים. The חסידים quotes a מדרש that offers a solution of גמילות חסדים that takes the place of עבודה during גלות. The מדרש tells of a conversation between ר' יהושע בן חנניה and ר' יוחנן בן זכאי. ר' יהושע בן חנניה said, "Woe is to us that the place where forgiveness of sins has been destroyed!" To which ר' יוחנן בן זכאי replied, "My son, don't feel saddened! We still have one כפי (חושע ו:ו) that works like an offering — גמילות חסדים! As it says (חושע ו:ו) כי, for I desire kindness, not sacrifice!

*This is intended only as a synopsis. Review of the ספר אהבת חסד is far more extensive and appropriate.

The חסידים continues that there was no day without the עבודה in the המקדש. The המקדש was never empty and everyday during the year there was a קרבן brought. Similarly, everyday in גלות we must strengthen the world with our pursuit of גמילות חסדים and can never miss a day!

"I" Questions of the week

1. What ברכה did יוסף bestow upon his brother בנימין that the other brothers had received at an earlier time?
2. What stirred יוסף's compassion towards one of his brothers [as opposed to his other brothers]?



1. All the other brothers had been blessed with (see 33:5) before בנימין was born. יוסף now gave the ברכה of (see 43:29) to his brother and the troubles that he had endured, thus strengthening his compassion towards בנימין. (43:30)
2. בנימין's name alluded to his father and the other brothers had received it earlier.

- In תפנית we say שבת ראש חודש instead of תפנית. Many add קרבן שבת וקרבן היום כאמור to introduce the added קרבנות of ראש חודש ברוך. ראש חודש if these words are a הפסק.
- מקדש השבת וישאל וראשי חדשים: If one forgets, and ends מקדש השבת, then בדיעבד, he is יוצא.

Reviewed by R' Gedalyahu Eckstein

*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 תלמיד,

R' Chaim Shmulevitz זצ"ל had an elderly relative who lived in a nursing home. The man was a תלמיד חכם, and R' Chaim was very particular to visit him from time to time and talk with him in learning. Between visits, R' Chaim would send him letters.

On one occasion, he asked a member of his household to mail a letter to this man. To his surprise, the person saw that R' Chaim had written "Rabbi Chaim Shmulevitz" on the back of the envelope. He knew that R' Chaim was very careful not to refer to himself by any title, and certainly would not write the title "Rabbi" on an envelope. He could not resist asking R' Chaim why he had deviated from his normal behavior.

R' Chaim explained, "This man is an older תלמיד חכם and, in a nursing home, he probably does not receive the attention and respect that is due to him. Who knows! Perhaps if somebody sees that he is receiving a letter from a rabbi, he will be treated differently."

On another occasion, a ירושלים תלמיד חכם moved to where he was not well known. R' Chaim made sure to attend all of his מוסר *shmuessen*. Although R' Chaim's hearing impairment was very severe and he could not hear what the מגיד שיעור was saying, he would sit through his *shmuessen* from beginning to end. It seemed to the מגיד שיעור as if he understood every word.

Once, a member of the תלמיד חכם's family came to escort R' Chaim to the *shmuess*, but R' Chaim smiled and shook his head. "There is no need. I heard he recently received an important position in the city. He does not need me to attend his *shmuessen* anymore."

My תלמיד, R' Chaim's great love for תורה was so entwined with his חסד and understanding of others' feelings that he happily traded his most precious commodities of time and 'modesty' in order to help a תלמיד חכם feel better or become successful.

יהי זכרו ברוך!
Your רבי, בנדידות

Adapted from: Rav Chaim Shmulevitz (CIS)

Sage Sayings

R' Yisroel Salanter זצ"ל, the father of the מוסר movement, would often explain to his תלמידים, "One can have perfect מדות without מוסר, but one cannot *change* מדות without מוסר!" R' Chaim Shmulevitz זצ"ל would take this idea a step further and say, "מוסר שרייט גוואלד! בייט זיך!" — Learning מוסר shouts, 'Gevald! Change!'" Without learning מוסר, one may never even realize the need to change!

Source: Rav Chaim Shmulevitz (with kind permission of CIS)



Understanding Davening

...חיל פרעה וכל זרעו ירדו כאבן במצולה...
...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 based on a פסוק in דברים (י"א:ד') which says: ... ואשר עשה לחיל מצרים — and what He did to 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*? He answers based on a fascinating אבן עזרא. Their evil needed מסיירת נפש, so not only did the men of the Egyptian army die, but so did all of their future generations. If מסיירת נפש for wickedness deserves such extreme punishment, imagine the reward מצינה for a מצוה.

This Week in History

1 טבת 5462 / 1702 — Yahrzeit of ר' יאיר חיים. He was born in Leipnik in the Moravian province of Austria (today part of the Czech Republic) in 1638, to חנה and ר' משה שמשון, a granddaughter of the מפראג lived in Worms until the בר מצוה of her grandson יאיר חיים, at which time she undertook a pilgrimage to ארץ ישראל but died on the way. ר' יאיר חיים esteemed her to such an extent that his most famous work, חות יאיר, is based on her name. He married ר' משה, the daughter of ר' זוסמן Brillin of Fulda. At age 23, he received סמיכה in Frankfurt and served as רב of Mainz. In 1666 he was appointed רב of Koblenz where he served for 3 years before returning to Worms.

One of his works, מקור חיים, a major commentary on the אורח חיים, was ready to be printed when the commentaries of ר' מגן אברהם and the ט"י were printed. ר' חיים withdrew his own commentary from the printer, intending to rework it in accordance with the ט"י and the מגן אברהם. Sadly, he never finished it. מקור חיים was finally published in 1982 by פטיחה. He published some of his father's works in a ספר חוט השני.

In 1689 the Worms community was decimated by the French. Gradually, it was rebuilt. In 1699 he was finally appointed רב of Worms where his father and grandfather had served before him. He served for only three years until his פטירה.



LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

IN TELSHE, RAV ELIEZER GORDON WAS NOT ONLY THE ROSH YESHIVA, BUT ALSO THE RAV. HIS INVOLVEMENT IN LOCAL COMMUNAL AFFAIRS WOULD EVENTUALLY AFFECT THE MOST POWERFUL LEADERSHIP POSITION IN RUSSIA.

I CAME TO INSPECT YOUR WEIGHTS.

REBBI, THERE'S NO NEED TO BE CONCERNED. MY WEIGHTS ARE THE ONES MY FATHER USED, AND HE WAS A GREAT TZADDIK. THEY ARE SURELY IN ORDER.

MY SON, EVEN THE STRONGEST WEIGHTS BECOME WORN...



SEEING THAT MANY STOREKEEPERS USED WORN AND INACCURATE WEIGHTS AND MEASURES, RAV ELIEZER ISSUED AN ORDER REQUIRING STOREKEEPERS TO EXCHANGE THEM FOR NEW ONES.

I WILL NOT GIVE MY KASHRUS CERTIFICATION UNLESS THE WEIGHTS ARE ALL CHANGED.

ALL RIGHT, REBBI, BUT LET'S MAKE A DEAL...



...I WILL USE NEW WEIGHTS FOR THE JEWISH CUSTOMERS THAT REQUIRE YOUR CERTIFICATION, BUT FOR THE OTHER LOCALS...

NO! MY CERTIFICATION IS FOR ALL CUSTOMERS! THESE OLD WEIGHTS MUST BE REMOVED FROM THE STORE BEFORE YOU CAN RECEIVE MY CERTIFICATION.



RAV ELIEZER'S NAME BECAME KNOWN FAR AND WIDE, AND WHEN NON-JEWS CAME TO THE MARKET IN TELSHE, THEY WOULD ASK THAT THEIR ITEMS BE WEIGHED ON THE RAV'S SCALES.

THIS RABBI IS HOLY. I WENT TO HIM LAST YEAR FOR A BLESSING AND HE BLESSED MY CROPS. THIS YEAR WAS MY BEST YEAR EVER!

OH! I NEED A MAN LIKE THIS FOR MY PROBLEMS...

RABBI, I NEED A BIG FAVOR. I WANT MY ENEMY TO DIE. PLEASE CURSE HIM!



MY DEAR SIR, LET US PRAY INSTEAD THAT HE WILL BECOME YOUR FRIEND, AND THEN YOUR PROBLEM WILL BE SOLVED.



RAV ELIEZER MET THE GOVERNOR OF THE VILNA DISTRICT, WHO HAD HEARD ABOUT HIS INTEGRITY...

RABBI, I HAVE HEARD THAT YOU ARE A HOLY PERSON. I ASK THAT YOU PLEASE BLESS ME.

YOUR HONOR, MAY YOU SEE BLESSING IN ALL YOUR ENDEAVORS!



YEARS LATER THE GOVERNOR BECAME RUSSIA'S PRIME MINISTER.

MY CLOSE CONFIDANTS, DO YOU KNOW HOW I BECAME PRIME MINISTER? WELL, WHEN I WAS STILL A GOVERNOR OF VILNA, I WAS FORTUNATE TO MEET THE HOLY RABBI, RABBI ELIEZER GORDON. SINCE THE DAY OF HIS BLESSING I HAVE SEEN UNUSUAL SUCCESS IN ALL ASPECTS OF MY LIFE.



ר' חיים OF תלמיד א ר' אברהם שמואל זצ"ל WAS BORN IN CARNIANY, BELARUS, TO Zצ"ל WITH HIS IN KOVNO TOGETHER WITH בלאזר ר' יצחק בלאזר ר' יצחק בלאזר זצ"ל OF תלמיד מבהק ר' מוולוז'ין זצ"ל. HE WAS A בלהק זצ"ל IN HIS IN KOVNO TOGETHER WITH בלאזר ר' יצחק בלאזר זצ"ל. AMONG OTHERS, AT THE AGE OF 15, HE WAS APPOINTED BY ישרא'ל סלנטר זצ"ל TO SERVE AS A מנגיד שיעור ר' ישרא'ל סלנטר TO BECOME THE רב OF KELM, WHERE HE OPENED A ישיבה. R' LAZER THEN MOVED TO SLOBODKA WHERE HE STAYED FOR SIX MONTHS, BEFORE FINALLY SETTLING IN TELZ, TO BECOME THE רב AND ראש ישיבה AND רב. IN 1897, HE HIRED לייב ר' לייב ישיבה, THE ישיבה, UNDER R' GORDON'S LEADERSHIP, THE ישיבה HIRED רבב"ל SHIMON SHKOP זצ"ל, רבב"ל YOSEF LEIB BLOCH זצ"ל AND רבב"ל CHAIM RABINOWITZ זצ"ל ("REB CHAIM TELZER"). IN 1908, A FIRE BROKE OUT IN TELZ, DESTROYING ALL THE WOODEN HOMES ALONG WITH THE TELZ ישיבה. R' LAZER WENT ON A FUND-RAISING MISSION TO BERLIN AND LONDON AND WAS נפטר WHILE IN LONDON. R' GORDON WAS BURIED IN THE EDMONTON FEDERATION CEMETERY IN LONDON. !יהי זכרו ברוך.

