



PIRCHAI Weekly

Agudas Yisroel of America

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פרשה: מקץ **מפטייה** במדבר זיח-זכט **הפטרה:** רני ושמי... (זכריה ביד-ד:ז)

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

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

דף יומי: תענית כ"ב משיב הרוח ומוריד הגשם ברכי נפשי (שבת מנחה)



Torah Thoughts



...והתרווה איש אל אחיו לאמר, מה זאת עשה אלקים לנו. (בְּרֵאשִׁית מ:כח)
... and they turned trembling one to another, saying, "What is this that Y has done to us?"

יוסף does not reveal himself to his brothers and cleverly hides his identity by calling them spies. He knew that once he labeled his brothers as 'spies,' they would be afraid to ask any questions from the people in Egypt about this new "harsh" ruler. Yet יוסף also knew that his brothers would look for a 'sin' if something went wrong. Why did he act strangely and refill their sacks with money, causing them to tremble and wonder, "What is this that Y has done to us?" Why was יוסף not concerned that they might logically suspect that the "harsh" ruler behind this strange occurrence was יוסף? After all, they all heard יוסף's dream.

The **יוסף** mentions another difficulty: If יוסף was trying to hide his identity, why, when the brothers first told יוסף that a brother was missing, did יוסף interrupt and tap on his goblet and say, "I see through the magic powers of this cup that his name [the missing boy's] was יוסף!" What prompted יוסף to come so close to revealing the secret? What difference does it make to their story that he should add the name?

Here is another one of twelve eye-opening questions posed by R' Eliyahu Meir Finkel זצ"ל: Was it logical for a suspicious ruler to send nine 'spies' home with enough food for their entire families for months and keep one 'spy' in custody? Wouldn't it have made more sense to send one 'spy' home with barely enough food for the trip and keep the rest of the 'spies' in custody? What was יוסף's **חכמה** in doing

something so seemingly illogical? **שמעון** was thrown into jail only temporarily. As soon as the rest of the brothers returned home he was released. What did **שמעון** think was happening? Did he reveal what happened to his brothers?

R' Eliyahu Meir answers many difficulties with one explanation that we all know is true of human nature. People will never be able to see the truth, even it is clear to all, if they have to admit on their own that they were wrong. יוסף used this knowledge and acted with great **חכמה**. As long as the brothers thought they were right, they would continue to think illogically and not see the truth even if it should have been obvious.

This is similar to the **אסור** of **שחד** [for a judge] *not to take any form of bribery*. Even the wisest of people with the greatest **שמירה** will be persuaded not to see the truth when they have a reason forcing them to think differently (e.g. by taking money from one of the litigants).

משפטי המצוה

The **חנוד** explains that the prohibition of taking bribery applies even when the intention of the judge is noble and he is trying to judge honestly. The reasoning behind this **אסור** is clear to everyone (it is human nature) and does not require any logical proof. [The **גמרא** (**כתובות קה:**) tells us that the word **שחד** is from two words: **שחוד** and **חד**, *that he is one*. The judge becomes one with the person who bribed him **ואין אדם רואה חובה לעצמו לעצמו**.]

Adapted from: **ספר החנוך על פרשת השבוע - מקץ**



Yahrtzeits of our Gedolim

ד' טבת
5617 - 5694
1857 - 1933
אדם צובה זצ"ל Dweck חכם חיים שאול הפנהו (רַב) חכם אַלְהוּו (city) Aleppo, Syria, to בחור חכם חיים תאוויל. He married מְרֻדְכִי חכם Abadi and תאוויל. He also studied the principles of קבֵלָה under חכם אַלְהוּו Mishan and חכם נָסִים Harari-Raful. He was a recognized authority and prolific writer in the קבֵלָה of חכם אַבְרָהָם חכם Cohen's daughter. In 1890, he moved to נְיוֹרְשֵׁלִים and learned in בֵּית אֶל-ל. In 1896, he opened נְשִׁיבָה. At 42 he lost his sight following eye surgery. In 1930, the Munkaczer Rebbe זצ"ל wrote in glowing terms in his סִפְרֵי, about a visit to שאול חיים רי. Although blind for 30 years, he still continued giving שְׁעוּרִים and wrote 10 classic סִפְרֵים about קבֵלָה.

Gedolim Glimpses

Shortly before חיים שאול הפנהו רי Dweck זצ"ל's financial conditions in his home were so severe that there was no money to buy the food needed for שֶׁבֶת. When asked what could be done, he replied, "אין עוד מלכודו! — *There is no existence except Y!* [Y is the Provider!]" The Munkaczer Rebbe chose that particular week, which was the week of חֲנֻכָּה, to send a money order of 500 gold crowns. The funds arrived early in the day on Friday, in time to purchase all that was needed for שֶׁבֶת.



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לעייני רי ישראל בן אברהם ז"ל לעייני ה' ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

לרפואה שלמה למרת חיה מרים בת שרה שתחיי בתוך שאר חולי עמך ישראל



Shleppers, Shlemazels and Shamayim

ויקרא פרעה שם יוסף צפנת פענח ... (בראשית מא:מה) ...
צפנת פענח called יוסף by the name צפנת פענח ...

explains: *decipherer of the cryptic*. If that is the meaning of יוסף's title, asked the אמת, then would it not have been more appropriate to reverse the order of the words and refer to him as *צפנת פענח* — *decipherer, of that which is hidden (cryptic)*?

Answers the אמת, יוסף merited his unique ability to reveal that which was hidden because he acted with extreme modesty, always hiding his own righteousness from others. This is why he was referred to as *צפנת פענח* — *the hidden one*, because he went to great lengths to hide his greatness, he merited to *decipher hidden matters*.

R' Moshe Aaron Stern זצ"ל, the beloved and famed משגיח of Kaminetz Yeshiva in ירושלים, once related the following episode.

During the early 1940s, the Torah Vodaath בית המדרש buzzed with the sounds of תורה learning. The ראש השיבה, R' Shlomo Heiman זצ"ל, along with R' Shraga Feivel Mendlowitz זצ"ל, spearheaded the effort to turn young students into the future leaders of ישראל. These בחורים spent their days and nights focused on one thing: the learning of תורה. Delving into the depths of the גמרא, they would research the סגיגה, plumbing the heart of the matter, through the interpretations of the timeless ראשונים and אחרונים. In fact, R' Shlomo once commented that the quality of the learning in Torah Vodaath and Kamenitz were the same. The only difference between them was that in Kamenitz there were more young men and the ישיבה was overcrowded.

However, there was one problem in the בית המדרש of Torah Vodaath: the ספרים that were removed from the bookshelves never found their way back. Much of the young men's precious time was wasted in searching for a needed volume. One anonymous fellow was particularly sensitive to the issue and decided to do something about it. The following day the young men came into an orderly, organized בית המדרש. Shocked, they wondered who had cleaned up. But no one

seemed to know. Even after some more serious inquiries and investigations, the mysterious ספרים organizer's identity remained a secret.

The mystery piqued the interest of R' Shraga Feivel. He remained in the בית המדרש until the late hours of the night, hoping to catch a glimpse of the "culprit," but by 1:00 a.m. R' Shraga Feivel realized that the young man must do his cleaning up in the early-morning hours. The next day R' Shraga Feivel came to the בית המדרש at 4:00 a.m., but by the time he arrived the בית המדרש was already straightened up. R' Shraga Feivel was surprised that he had still not been able to identify the secret benefactor.

Finally, left with no option, R' Shraga Feivel decided to remain in the בית המדרש the entire night. But when R' Shraga Feivel dozed off for 45 minutes and opened his eyes to an orderly בית המדרש, he knew that the time had come for him to give up in his quest to solve the "mystery."

That evening he called the young men together for a מוסר talk. The boys had heard about their רבי's fruitless efforts to learn the identity of the secretive individual.

"Young men," R' Shraga Feivel began, "there are many among you who are outstanding scholars and have brilliant minds. There are others who have an unusual perseverance in their learning. But I am unable to promise that either of these groups will become great תורה luminaries. As for the young man who has made it his business to arrange the בית המדרש daily, however, the הקב"ה 'carries out the will of those who fear Him.' And I want you to know that of one thing I am certain — he is destined for greatness."

As R' Moshe Aaron got to this point in his story, he looked up and smiled. "You are all probably wondering who that young man was — but then his wish for anonymity would be ruined."

All of those listening felt certain that R' Shraga Feivel's promise had been realized. Some even dared to wonder just how R' Stern seemed to know every little intricate detail of the בחור's timing!

Adapted from: *Touched by a Story 2* (with kind permission from ArtScroll)

An Ahavas Chesed Moment

ספר אהבת חסד - חלק א' פרק ט' ט"ו-י'

*Once a hired worker has completed the work for which he was hired, the employer may not use his money for some other business venture if this will result in his not being able to pay his hired worker on time, even if the worker has not yet come to his employer to demand his wages. The חפץ חיים advises that it is worthwhile for an employer to have the monies prepared and at hand even before hiring a worker so that the wages will be readily available as soon as the work is completed.

*This is intended only as a guide. Please review any real-life situations with a competent Rov. If the employer is not able to pay the entire sum to his worker upon completion of the work, then he must still pay the worker for whatever portion of the wages that he does have in his possession. E.g. If one hires a babysitter, and only has some money at hand, then one must pay at least the money available.

"רש 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).
2. יוסף's name allude to his "brother" and the troubles that he had endured, thus stirring יוסף's compassion towards בנימין — his brother (see 43:30).

תפנית instead of אהבה לצרת אהבה לצרת we say שבת ראש חודש מוסף of יוסף to introduce the added קרבנות of ראש חודש.

The ברכה ends with: אהבה לצרת אהבה לצרת. If one forgets ראש חודש and ends שבת, then יוצא, he is אהבה לצרת.

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.

Halacha

Corner

הלכות עניני דיומא: ראש חודש שולח בשבת

Focus on Middos

Dear תלמיד, Dweck חכם חיים שאול was sensitive to any deviation from the spiritual growth of his community. Often, he wrote a strong קורא, signed with other leading רבנים, about immodest dress, shaving with a razor and participation in the political events organized by irreligious Zionists. He signed another קורא announcing that 72 רבנים would fast and daven for 3 consecutive days and collect money to save Yemenite/Russian Jews from pogroms.

Dweck's independent approach led to a fierce challenge that threatened to delay the printing of his major work, איפה שלמה. One day, two חכמים, opponents of חכם חיים's approach, went to חכם Nahum, Dweck's financial supporter who managed the publishing process, and strongly criticized חכם Dweck. They told חכם Nahum that חכם חיים was a radical in his teachings. They said that חכם Dweck had no authority to override the teachings of those who had gone before him and

that it would be אסור to print the new ספר.

These remarks deeply disturbed חכם Nahum. He drastically delayed the production process of the ספר and decided to send some samples of the manuscript to two תלמידי חכמים, the דרכי תשובה (R' Hirsh Shapiro זצ"ל) and the לשם (R' Shlomo Elyashiv זצ"ל), who immediately recognized the worthiness of the work and sent back their enthusiastic הסקמות, filled with glowing words of praise for the author and the ספר.

As soon as the enthusiastic הסקמות reached חכם Nahum in ירושלים, he immediately regained his courage and resumed the production process, thereby pleasing חכם Dweck, who never did receive an explanation for the delay.

My תלמיד, sometimes י' sends us a שוועה in the most interesting way. These הסקמות not only helped in the printing of חכם Dweck's ספר, but also forever strengthened the bond between a רבי and תלמיד!

יהי זכרו ברוך!

רבי Your

בנידודות, Adapted from: Aleppo City of Scholars (ArtScroll)

Sage Sayings

Despite his blindness, חכם חיים שאול never forgot the words of תורה or the קבלה of מסורה he had learned from his רבי. His תלמיד Hacham Suleiman Moussafi זצ"ל asked him how he recalled such deep thoughts with such clarity. Pointing, חכם Dweck asked, "What's this?" "A window." He then replied [in his native tongue], "איך פאקטער?" — How many things go into making a window? Analyzing the parts, and seeing the whole, is the way to remember your learning!"

Source: Aleppo City of Scholars (with kind permission from ArtScroll)



Understanding Davening

...והשם (בראשית א:ב)

זה גלות יון שהחשיכה עיניהם של ישראל בגזירותיהן, שהיתה אומרת להם: כתבו על קרן השור שאין לכם חלק באלקי ישראל... (בראשית רבה ב:ד)

And darkness ... This alludes to the Greek exile, for they darkened the eyes [the essence] of ישראל with their [wicked] decrees. They decreed, "You must write on the ox's horn that you have no portion in the Jewish G-d"

The Gateshead ישיבה, ראש ר' Leib Gurwitz זצ"ל once heard that the British Museum had a display of artifacts from the Greek Empire, including a baby bottle made from the horn of a cow or bull. R' Leib exclaimed, "This is an insight into their evil 'darkening' of the essence of ישראל." כלל ישראל. The young babies were forced to grow up seeing this message every single day.

This Week in History

30th / 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 20th century, from Galicia, bringing with him the great legacy bequeathed to him by his distinguished forebears.

The Sokolover Rav was known for his ישראלי 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 בעל מדרגה and for his sublime מדות and qualities. Yet, as his מצבה testifies, he was a נסתור, indicating that much of his greatness was not apparent to those around him.

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

LEARNING FROM OUR LEADERS

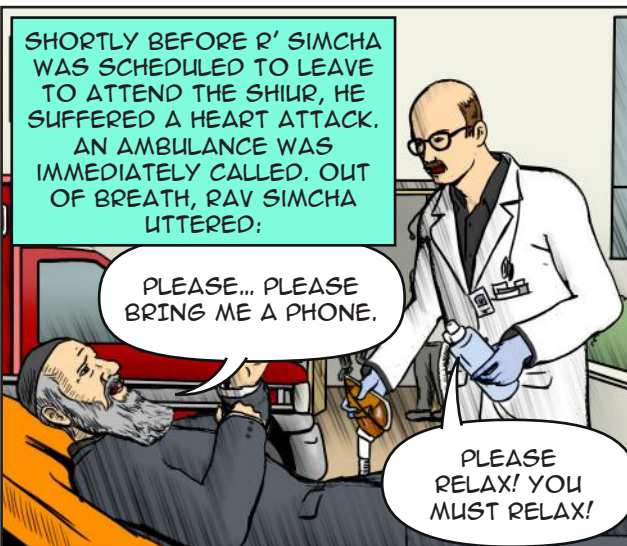
R' ELAZAR SIMCHA WASSERMAN זצ"ל WAS THE OLDEST SON OF R' ELCHONON WASSERMAN הי"ד, THE FAMOUS AND BELOVED ראש ישיבה OF BRANOVICH ישיבה. R' SIMCHA EMIGRATED TO AMERICA IN 1938 JUST BEFORE WORLD WAR TWO. HE OPENED UP A DAY SCHOOL IN DETROIT AND A YESHIVA IN LOS ANGELES.



R' HILLEL ZAKS, ראש ישיבה, שליט"א, OF CHEVRON YESHIVA IN ירושלים, WAS ONCE INVITED TO GIVE A LECTURE FOR MEN AND WOMEN AT R' SIMCHA'S ישיבה IN LOS ANGELES.



SHORTLY BEFORE R' SIMCHA WAS SCHEDULED TO LEAVE TO ATTEND THE SHIUR, HE SUFFERED A HEART ATTACK. AN AMBULANCE WAS IMMEDIATELY CALLED. OUT OF BREATH, RAV SIMCHA UTTERED:



PLEASE... PLEASE BRING ME A PHONE.

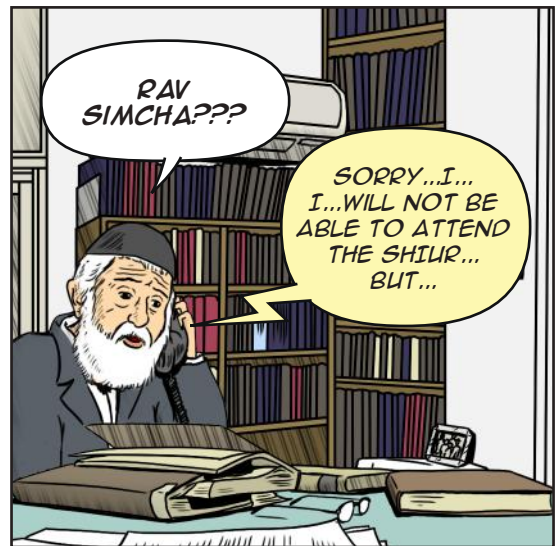
PLEASE RELAX! YOU MUST RELAX!

I MUST MAKE ONE CALL BEFORE I CAN RELAX!

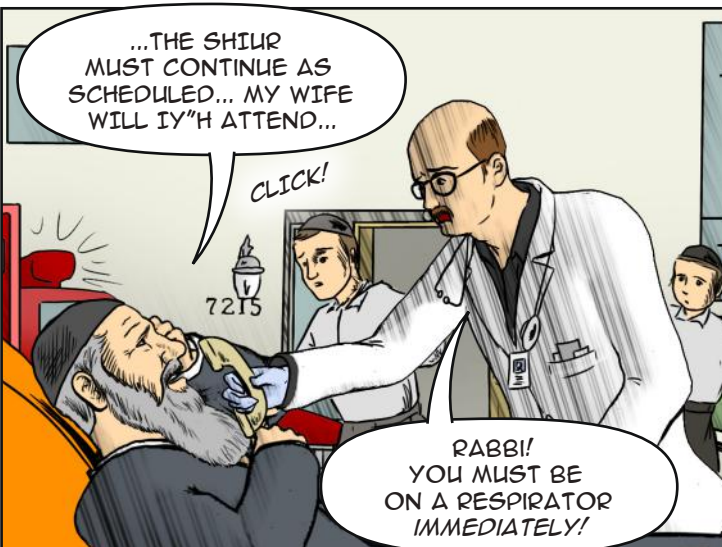


RAV SIMCHA???

SORRY...I... I...WILL NOT BE ABLE TO ATTEND THE SHIUR... BUT...



...THE SHIUR MUST CONTINUE AS SCHEDULED... MY WIFE WILL IY"H ATTEND...

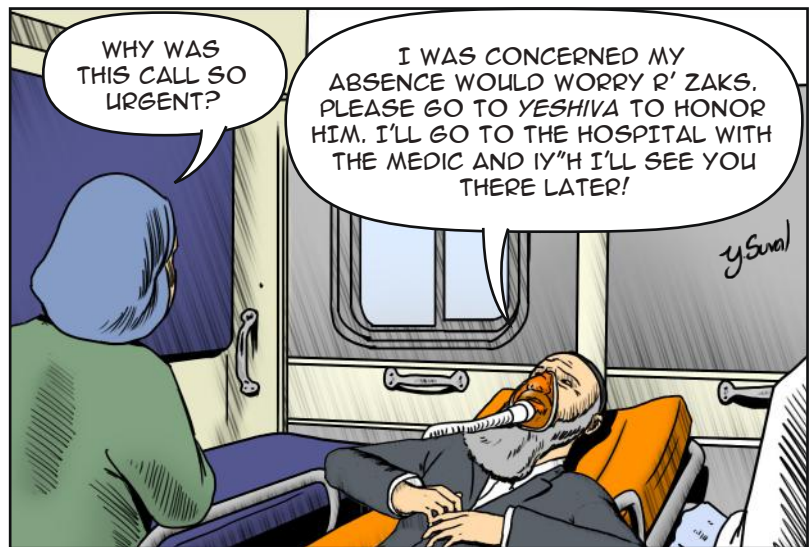


CLICK!

7215

RABBI! YOU MUST BE ON A RESPIRATOR IMMEDIATELY!

WHY WAS THIS CALL SO URGENT?



I WAS CONCERNED MY ABSENCE WOULD WORRY R' ZAKS. PLEASE GO TO YESHIVA TO HONOR HIM. I'LL GO TO THE HOSPITAL WITH THE MEDIC AND IY"H I'LL SEE YOU THERE LATER!

R' ELAZAR SIMCHA WASSERMAN זצ"ל, SON OF אֶלְחָנֹן ר' AND מִיכָלָא, WAS BORN IN IMPERIAL RUSSIA. HE LEARNED UNDER THE ALTER M'NOVARDOK FROM SHORTLY AFTER HIS מִצְוָה בֵּר. HE WAS מְקוּרָב BY THE חֶפֶץ חַיִּים AND HIS UNCLE, ר' חַיִּים עֹזֶר, AT HIS FATHER'S REQUEST, HE WENT TO OPEN A יְשִׁיבָה IN STRASBOURG, FRANCE. IN 1938, HE WENT TO AMERICA, WHERE HE TAUGHT IN תּוֹרָה AND BECAME CLOSE TO ר' שְׂרָגָה פִּיּוּוֹל. IN 1944, HE MOVED TO DETROIT AND OPENED THE הַיּוֹדָה DAY SCHOOL. IN 1953, HE FOUNDED אֹר אֶלְחָנֹן IN LOS ANGELES. 25 YEARS LATER, HE AND HIS WIFE, רַחֵל פֵּיּוּגָא, רַחֵל פֵּיּוּגָא, FINALLY EMIGRATED TO אֶרֶץ יִשְׂרָאֵל, WHERE, TOGETHER WITH ר' מֹשֶׁה חֲדָשׁ, HE ESTABLISHED אֹר אֶלְחָנֹן IN יְרוּשָׁלַיִם. א גָּאוֹן IN TEACHING AND מִדּוֹת, HE WROTE UP HIS FATHER'S חֲדוּשִׁים AND קִבְּץ מְאֻמְרִים AND קִבְּץ שְׁעוּרִים IN חֲדוּשִׁים (AND ADDED TO חֲקָרוֹת).

