

PIRCHEI Weekly

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כרשה: וישב - הכטרה: ...על שלשה פשעי ישראל... (עמוס ב:ז-ח)

דף יומי: בבא מציעא פ"ט ברכי נמשי (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

...ותשתחוין לאלמתי ... השמש והירח ואחד עשר כוכבים משתחוים לי.
(בראשית לו: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's 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) פ"ק מ"ק in רמב"ן that resolves many intriguing issues and may answer these questions as well. The רמב"ן says that 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 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 נביא שקר since part of his dream (about the moon — representing his mother) was seemingly untrue.

The נביא שקר (מפנה תקיז) חנוך discusses the severity of a נביא שקר.

The חנוך 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, as a holy person who has reached the level of a נביא, 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 בדקדוק?

Adapted from: ספר החנוך על מרשת השבוע



Yahrtzeits of our Gedolim

כ"ה כסלו
5558 — 5632
1798 — 1871

ר' יעקב יוקב עטלינגר זצ"ל, born in Karlsruhe, Germany, to ר' רחל. He learned under ר' אהרן מאיר, שגאון ארזיה, as a בחור, and later Wallerstein, son of the אב"ד of Würzburg. He married Genendel Wormser on under אברהם ב"ר, ר' אברהם ב"ר, in 1825, and then became רב of Mannheim, Ladenburg and Ingolstadt. ר' עטלינגר was appointed רב of Altona in 1836, a post he held until his פטירה. He battled vehemently against reform. With boundless love for ארץ ישראל, he raised funds to start the תחומי חסד neighborhood. A prolific writer, he is best known for his ערוך לנר and was known as the statesman of Orthodox German Jewry.

Gedolim Glimpses

ר' יעקב יוקב עטלינגר זצ"ל completed the first volume of the סנהדרין ערוך לנר on ערוך לנר when he was only 22 years old. He wrote the מסכת נדרים while he was in his 20s as well. Even though he lived in a small community, his תלמוד was sought after from far and wide. Famous מהר"ם שיק זצ"ל, such as the רבנים of nearby Hungary and (זקל ליב) ר' יצחק ארזיה (זקל ליב) of Wormser, would send עטלינגר their difficult שאלות!



ולא זכר שר המושקים... יוסף ונשכח (בראשית 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 פוטיפר's wife. Sharing the prison pit with him were cupbearer and baker, who had dreams that יוסף interpreted correctly. The שר המושקים, 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 שר מדרש states that because יוסף placed his trust in the שר המושקים, Heaven decreed that he should spend an additional 2 years in prison. Paradoxically, the same שר מדרש describes יוסף as one who places his trust in ד': זה יוסף, מברטנור, ד' — Praises to the man who made ד' his trust — this refers to יוסף (בראשית רבה מט:ג).

The שר 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'’s 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 המושקים being freed. However, someone as great as יוסף should not have sought his salvation through the immoral, arrogant שר המושקים, 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.^[1] 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' חלכות 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. יעקב, however, was not to speak against those who were in his reproval. Although his intentions were to prove his point, and not to speak against those who were in his reproval, יעקב was not to speak against those who were in his reproval. Although his intentions were to prove his point, and not to speak against those who were in his reproval, יעקב was not to speak against those who were in his reproval.

Questions of the week

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

1. To divert attention from a topic of conversation, the שר המושקים said to יוסף: “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.”
2. “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.”

- In *shul*, on שבת הנקה, מוצאי שבת הנקה, the lights are kindled after מברכין שמונה עשרה [but before הנדלה is recited].
- There are conflicting opinions and customs as to the

sequence to be followed at home. Some recite הנדלה first and then kindle the lights, while others reverse the order. Both views have validity.

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 Ettliger was a *Yotzer* 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 *Torah* and serve *Klal*. He opened *Yeshivot* in every town in which he was a *Rabbi*. His close *Talmidim* included two of the

great leaders of the next generation of German Jewry, ר' Hirsch and ר' 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 *Boyle*. This was readily done, and the 400,000 marks supported a group of *Talmidim* until WWII.

ר' יעקב was considered one of the most influential *Rabbis* of his era. Yet, he wrote in his will that no one should refer to him as a *Zaddik*, there should be no *Eulogies*, and all praises should be omitted from his *Mitzva*, tombstone. It should mention only his name, the years as *Ab* of Altona, and the titles of his *Sepharim*.

My *Talmid*, in understanding the turbulent time when ר' יעקב lived, his *Misvot* together with his love for *Torah* 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 *Misvot* on which he wrote?

יהי זכרו ברוך!

בְּיָדֶיךָ, Your *Rabbi*

Story adapted from The World That Was Ashkenaz (ArtScroll)

Sage Sayings

ר' יוסף חיים זאנענעלד זצ"ל neighborhood, home of ר' יעקב יוקב (גאב"ד ירושלים), was built through the efforts of ר' יעקב יוקב and his *Talmidim*. On the 1st day of *Hanuka*, at the annual *Zakaron* that ר' יוסף חיים made for יעקב יוקב, he noted, "זיין נשמה האט געוואוסט צו געבן א נאמען ערוך לזר און שרייבן אויף " 'ערוך לזר' ספר נשמה — His *Neshama* knew to name his *Sepher* and write on 8 *Misvot* [ערוך, arranged, לזר, for *Hanuka* — which is 8 days]. This day he brings his brilliant *Sepher* to *Megila*."

Source: Men of Distinction

Understanding Davening

...חיל פרעה וכל זרעו ירדו כאבן במצולה.

... *Chil Par'eh'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 *Par'eh's* army? R' Bezalel Rakow זצ"ל (Gateshead) explains that this is based on a *Pisuk* in *Shema* (ד"י): ... *וְאֵשֶׁר עָשָׂה לְחֵיל מִצְרַיִם ... וְנִאֲבָדָם ד' עַד הַיּוֹם הַזֶּה* — *and what He did for the army of Egypt...and ד' caused them to perish until this day.* The *Rambam* asks, what is the meaning of the added words *until this day*? The *Rambam* answers based on a fascinating *Agon*: Since their evil was carried out with such *Misvot*, not only did the men of the Egyptian army die, but so did their future generations. If *Misvot* for wickedness deserves such extreme punishment, imagine the reward of *Neshama* for a *Mitzva*.

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 *Ahava* and influenced other *Yidden*, drawing them close to *Torah* and *Mitzvot*. He sought their well-being and garnered assistance for families in need. He was known as a *Madragna* and for his sublime *Mידות* and qualities. Yet, as his *Mitzva* testifies, he was a *Nashter*, 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, *Nashter* willed otherwise, and he was *Nashter* on these shores in 5700/1939 on the sixth night of *Hanuka* at the age of 64. Due to the unrest engendered by World War II, it was impossible to bring him to *Avot* in Europe and he was buried the next day in Union Field Cemetery in Queens. Many visit his *Kever* to this day.

A black and white portrait of a man with a full, dark beard and mustache. He is wearing a dark top hat and a dark coat. The background is light and slightly textured.

י"ב חשון 1881 - 1946 5655 - 5707