



# PIRCHEI Weekly

Agudas Yisroel of America

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**פרשה: ויחי - הפטרה:** ...ויקרבו ימי דוד למות... (מלכים א בא-יב)

**דף יומי:** בבא מציעא ק"ו **משיב הרוח ומוריד הגשם - ותן טל ומטר**



**חזק, חזק, ונתחזק!**

## Torah Thoughts

ויחי יעקב בארץ מצרים שבע עשרה שנה... (בראשית מו: כח)  
And Yaakov lived in the land of Egypt for 17 years ...

There is an interesting story told about the **צמח צדק** (1789—1866) when he was a young boy in **חדר**. His **רבי** began teaching the young children in his class the opening **פסוק** in this week's **פרשה**: **ויחי יעקב בארץ מצרים שבע עשרה שנה** — *And Yaakov lived in the land of Egypt for 17 years*. The **רבי** then asked the underlying question of the **בעל הטורים**: The word **ויחי** is found in the **תורה** only in reference to the essence of life, as in: **כאשר שמעת אתה ויחי** — *as you heard and lived* (דברים ד: לג), or in reference to the years of a person's life, as in **ויחי יוסף מאה ועשר שנים** — *and Yosef lived 110 years* (בראשית נ: כב). The way that the **תורה** writes that someone is living in a place is usually with the root **שכן**, *to dwell*, as in **והוא שכן בארץ ממצרים** — *and he dwelled in the plains of Mitzrayim* (בראשית יד: יג).

The **רבי** then continued with one of answers offered by the **בעל הטורים**. The word **ויחי** hints at the 34 best years that **יעקב** lived together with **יוסף**. The **ויחי** of **גימטריה** is 34. The first 17 years of **יוסף's** life, before he was sold, and the last 17 years of **יעקב's** life after he was reunited with **יוסף**, were the content years of **יעקב's** life without any problems. The **צמח צדק** was still very troubled. He had another gnawing question: "How was it possible that the best years of **יעקב's** life would be spent in a land that was as disgusting and impure as Egypt?"

The **צמח צדק** came home and asked his grandfather, the

Alter Rebbe (בעל התניא) (1745—1812) his troubling question. The Alter Rebbe gave him an answer that he often repeated and which the **צמח** lived with every day. "Do you remember the **רבי** your **רש"י** taught you last week (בראשית מו: כח), that even before **יעקב** went down to **מצרים**, he sent **הוזהר** to establish a **שיבה** to learn and teach **תורה**? When one studies the **תורה**, then one comes closer to **די**. This closeness is the key to truly living in **גלות**. **יעקב** lived with **תורה** and taught **ישראל** how to find true life even in the darkest of **גלות**, in Egypt."

The **חנוד** explains that the reason we have a **מצוה** to learn **תורה** is so that we can understand the ways of **די** [and thereby become close to Him]. Without **תורה** our life would have no meaning and we would live aimlessly like the animals in the field.

**מדיני המצוה (תיט: מצות תלמוד תורה)**

The **חנוד** elaborates on the **תורה** and explains the importance of carving out time to learn **תורה** daily. Every day comes with its difficulties and good excuses, but if one pushes himself to learn, **די** will assist him from Heaven and will make his life easier, removing the normal stresses of life. He will thus live all his days joyfully in this world [in **גלות**], and good fortune will be his in the World to Come. The **חנוד** ends with a message that is especially applicable to those who learn **תורה**: **Fortunate is one who speak to a listening ear!**

Adapted from: ספר החנוך על מרשת השבוע



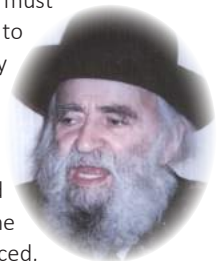
## Yahrzeits of our Gedolim

ט"ז טבת  
5678 — 5762  
1918 — 2001

R' Chaim Kreiswirth זצ"ל was born in Wojnicz, Poland, to the **העילוי מקראקא** and **פערלה**. He was known as "העילוי" at the age of 15 in **ישיבת חכמי לובלין**. He gave **שעורים** in the **זבחים** in **Piaseczna** on **ספר חובות התלמידים** at age 18. His **ספר** on **זבחים** received **הסכמות** from **ר' חיים עוזר זצ"ל** and the **מרחשת** (the **כתבים** were lost during WWII). In 1939, he fled to Lithuania, where he married **שרה**, R' Avrohom Grodzinski's daughter, escaping with her to Jewish children sheltered by gentiles during the war. In 1947, he moved to the U.S. and was **ראש ישיבה** in Skokie, Ill. In 1953, he moved to Antwerp, serving as **אב בית דין / אב דאתרא** until his **פטירה**.

## Gedolim Glimpses

R' Chaim Kreiswirth זצ"ל once said, "One must learn **תורה** even when he has no desire to do so!" He added that he personally never had this particular problem. He then continued to elaborately describe his feelings while learning **תורה**. There was at least one person in the crowd who, having heard R' Chaim describe the sweetness & pleasure that he experienced, ran to get a **גמרא** immediately after the **רשעה**, and he sat down and learned for several hours.



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

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In honor of the bar mitzvah of Avrumi Zagelbaum

# Living with the Torah

# Of Prayers and Tears

וְאֵי בָבַי מִפְּדוֹן מֵתָה עָלַי רַחֵל ... וְאֶקְבְּרָהּ שָׁם בְּדֶרֶךְ אֶפְרַת הוּא בַּיִת לְחָם.  
*But as for me – when I came from פְּדוֹן רַחֵל died on me ... and I buried her there on the road to אֶפְרַת, which is בַּיִת לְחָם (בְּרֵאשִׁית 1:27).*

*“And I buried her there – and I did not even take her to בַּיִת לְחָם to bring her into the land, and I know that there is hurt in your heart towards me. But you should know that by the word of י' I buried her there, so that she should be of aid to her children. When בְּנוֹתָאֲדָן would exile them and they would pass by רַחֵל's tomb, she would go out to weep and seek mercy for them ... and the Holy One would answer her, 'There is reward for your act, says י' ... and [your] children shall return to their boundaries'” (בְּרֵאשִׁית 1:27).*

While our prayers and tears may not have the power of those of רַחֵל אִמִּינוּ, nevertheless, we should not underestimate them. When praying on behalf of someone who is seriously ill, רִי"ל, and whose condition appears to be getting worse, there is a tendency to grow despondent and to be overcome by a feeling that one's prayers are for naught.

The Steipler Gaon זצ"ל once enumerated five areas in which such תְּפִלוֹת achieve significant accomplishment:

- The תְּפִלוֹת may very well diminish the patient's suffering to some degree.
- The תְּפִלוֹת may extend the patient's life by a few months, weeks, days, or even a few hours. Even a moment of life, said the Steipler, is of inestimable value and is more precious than gems.
- Our Sages teach, “Even if a sharp-edged sword is resting upon a person's neck, he should not refrain from beseeching the Heavens for mercy” (בְּרֵאשִׁית 1:17). There have been many instances reported where, through the kindness of Heaven, someone who was gravely ill experienced a full recovery.
- Even if the תְּפִלוֹת effect no change at all in the patient's

condition, they are still a source of merit for him, since all those who prayed aroused Heavenly compassion through their prayers, which were uttered because of him. These merits will stand by him in עוֹלָם and may also protect his offspring in the future.

e) These תְּפִלוֹת can bring salvation to other individuals and to the community as a whole. At the End of Days, when all will be revealed, we will learn how each תְּפִלָּה uttered by each individual brought about great goodness and salvation (תּוֹלְדוֹת יַעֲקֹב p. 118-119).

R' Aryeh Levin, the legendary צַדִּיק יְרוּשָׁלַיִם, was a man of rare compassion. Once, a very distraught, recently widowed woman came to him and wept bitterly. R' Aryeh did his best to console the woman, but she continued to weep. After a long time, she said, רַבֵּי, I am prepared to accept your words of consolation, but there is something in particular that troubles me. Please tell me, what happened to all my tears? I prayed and prayed that my husband should get well. I recited chapter after chapter of תְּהִלִּים and shed countless tears. What happened to them?”

R' Aryeh replied softly, “After 120 years, when your soul will return to Heaven, you will see how meaningful were all your prayers and tears. You will then see that י' Himself had gathered in and counted every teardrop that you shed and treasured them like priceless gems. You will then perceive that when harsh decrees hovered over the Jewish people, it was your tears that washed away the evil and saved our people from danger. Even one sincere tear can be a source of salvation!”

When R' Aryeh finished, the woman began to shed tears anew – tears of gratitude and hope.

Sometime later, she returned to the צַדִּיק and said, רַבֵּי, remember what you told me? Please, tell it to me again.”

**The gates of tears are always open!**

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

## Chofetz Chaim Moment

ספר ח"ח הלכות רבילות כלל א' סעיף ו'

\*When the teacher stepped out of the classroom to pick up some sheets from the office, Ari picked up a piece of chalk and wrote “the teacher's feet smell” across the board. When the principal happened to pass the classroom and noticed the blackboard, he said the culprit would have to serve detention. He then asked Eli, who sat by the board, to name the boy or serve detention instead of him. Eli was an orphan, who worked as a waiter at night to bring home a few dollars. If he served detention, he might lose his job.

**Is Eli permitted to identify the guilty party in his difficult situation?**

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

**Answer:** One cannot transgress the איסור of רבילות, even if the refusal to relate the matter will cause serious financial harm. Eli may not reveal that Ari was the person who wrote the unflattering words across the blackboard in the classroom, even if this means that he will lose his job!

## Questions of the week

- Why was עֶשָׂו referred to with the unbecoming title of אָמְרֵי in the סוּפָה? (2 reasons)
- Which two brothers never carried the אָרוֹן of יַעֲקֹב? Why? Who took their places?

- (a) He acted despicably, like the Amorites (מְעַשֵׂה אֲמֹרִית), the most sinful nation, and (b) he would tap his father with the words of his mouth (וּפִי יִפְּסֵהוּ) (48:22).
2. The king was destined to carry the אָרוֹן of יַעֲקֹב. חֲבָלָהּ וְהָיָה לְעֵשָׂו וְהָיָה לְעֵשָׂו וְהָיָה לְעֵשָׂו (50:13).

## Halacha Corner

עֲבוּרֵי דְיוֹמָא  
 הַלְכוֹת שְׁנֵימֵי מְקָרָא  
 וְאֶחָד תַּרְגָּמוֹ

- There is a חַיִּיב for every individual to read the weekly רַמְבַּ"ם הַלְכוֹת תְּפִלָּה פָּרָק י"ג once (see תַּרְגוּם רַמְבַּ"ם) twice and תַּרְגוּם רַמְבַּ"ם once (see תַּרְגוּם רַמְבַּ"ם).
- לְקַבְּלָהּ, one should read the פָּרָשָׁה early and finish on שַׁבַּת morning before the שַׁבַּת day meal.
- Some say one can't fulfill this מִצְוָה after מִצְוָה שַׁבַּת.

\*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 Talmid,

R' Chaim Kreiswirth זצ"ל was a living ספר תורה, filled with pages of בבל and רישלמי — a master of the entire תלמוד. As a child, he was tested on all of מוסקת גיטין by R' Meir Shapiro זצ"ל. R' Meir took a liking to R' Chaim and seated him at the head of the table at a reception that was arranged for R' Meir in the city.

The רב of Kovno, the דבר זצ"ל, was especially fond of R' Chaim as well. When the latter was 22, the Kovner רב wrote him a glowing letter of תהלה in anticipation of his pending journey to either the United States or ישראל. Following is part of the letter:

"Among the great תלמידי חכמים who have been exiled among us from Poland, there is a young man, of approximately 22 years of age, who is an amazingly wondrous prodigy, literally an outstanding genius, who is actually fluent, by heart, in the whole of ש"ס, with תוספות and a majority of the הלכות, in the סמ"ב and in other works of the אחרונים and the ראשונים.

"He is extremely capable

and also comprehends and delves deeply, and produces wonderful חידושים. He is also a pleasant and charming person, easygoing and well mannered. It is unusual to find a young בחור who is also a true גאון. My esteemed friend knows that I am not given to exaggeration, and, in fact, I have not added anything extra but have actually removed much." In his letter, the Kovner רב went on to remark about R' Chaim's fine מדות.

When R' Avrohom Grodzinski (R' Chaim Kreiswirth's father-in-law) was looking for a שדוך for his daughter, he listened to the young man's choice of words. He explained that good מדות and character can be spotted by listening to a בחור 'talking in learning.'

My תלמיד, both the Kovno רב and R' Chaim's future father-in-law assessed his sterling character by his words. It is important to realize that our choice of words in expressing our thoughts tells a wise listener everything about us.

הי זכרו ברוך!

בגידודות,

Your רבי

Story adapted from שר התורה

## Sage Sayings

R' Chaim Kreiswirth זצ"ל continuously stressed that the best method for achieving success in learning is simply to learn. He often added, "תז"ל זאגן אונז אז תורה איז נישט — אזוי ווי אנדערע זאכען — בי תורה א פולע בלי קען האלטען א סאך מער — with [regard to] תורה, a full vessel can hold much more — אבער א לידיקע בלי קען גארנישט האלטען!"

Source: שר התורה

## The 3<sup>rd</sup> International ערב שבת Learning Program

Do you remember last year's ערב שבת contest that had the participation of over 300 boys from many States within the US, Canada and UK?

Next week's פרשה is שמות — the first פרשה of ערב שבת. Have you ever heard of this term? This is an acrostic of the פרשות משה, ואתר, בשלח, בא, וארא, שמות. According to the אריז"ל these פרשות are especially opportune for תשובה and for strengthening our resolve to do מצות. This auspicious time is mentioned in the באר היטב או"ח תרפ"ה סימן ב'.

Throughout the world, many places have dedicated these weeks for שיעורים to strengthen מצות in the home. Pirchei Agudas Yisroel Newsletter will be dedicating the next eight weeks to strengthening the מצות of שנים מקרא ואחד תרגום. It is noteworthy that R' Moshe Feinstein זצ"ל writes that the חוב of שנים מקרא ואחד תרגום is equal in importance to all מצות דרבנן. R' Moshe notes that the need had never been as great as in his times — and surely this applies even more to our times — to have a deeper understanding of תורה שבכתב, the written תורה.

The Pirchei Agudas Yisroel Newsletter שנים מקרא ואחד תרגום program has been designed as follows:

Boys from 1<sup>st</sup> and 2<sup>nd</sup> grade should complete the פרשה until שני.

3<sup>rd</sup> grade until שלישי.

4<sup>th</sup> grade until רביעי.

5<sup>th</sup> grade until חמישי.

6<sup>th</sup> grade until ששי.

7<sup>th</sup> and 8<sup>th</sup> grades should complete the entire פרשה.

If you are interested in joining this special ערב שבת program this year and will review the weekly פרשה according to your grade level, please send a fax every week signed by a parent to 718 506 9633 — include your grade, name, school, city & state, and your contact number and fax number. Your name will be entered into a raffle to win a beautiful set of גדולות חומשים.

We would also like to receive feedback from elementary schools or individuals that are interested in promoting this extra-curricular activity in order to train boys to be fluent in this special מצוה. Please feel free to fax any comments or suggestions to 718 506 9633.



REBBETZIN GROSSMAN WAS WALKING HOME FROM THE MAKOLET (GROCERY STORE), CARRYING HEAVY PACKAGES.

GIVERET ("MRS."), THAT'S MUCH TOO HEAVY! CAN I HELP?

I'LL TAKE IT ALL. PLEASE GIVE ME YOUR HANDBAG TOO...

THANK YOU SO MUCH! EVERY BIT OF ASSISTANCE IS APPRECIATED.

OH, HOW THOUGHTFUL OF YOU! HERE...

WHEN THE REBBETZIN STARTED UNPACKING THE BAGS SHE NOTICED THAT HER HANDBAG WAS OPEN.

I HAD A 100-SHEKEL BILL IN MY BAG, AND I BELIEVE THE POOR BOY MIGHT HAVE TAKEN IT..

REBBETZIN, MAYBE THE POCKETBOOK OPENED UP AND IT FELL OUT. YOU ARE PROBABLY RIGHT, BUT WE MUST NOT JUDGE THE MATTER UNTIL WE SPEAK TO THE BOY.

THE REBBETZIN WENT OUT AND FOUND THE BOY AND BROUGHT HIM TO THE RAV.

I AM REALLY SORRY...BUT WHAT CHOICE DO I HAVE? WHEN MY FATHER PASSED AWAY, HE LEFT MY MOTHER AND ME WITH NO MONEY IN THE HOUSE...

MY PRECIOUS SON, FROM NOW ON I AM YOUR FATHER. WHAT IS YOUR NAME?

??  
MOSHE.

REBBETZIN, IS IT OK IF MOSHE AND HIS MOTHER EAT THE SHABBOS SEUDOS IN OUR HOME THIS WEEK? AND MOSHE, KEEP THE MONEY TO BUY FOOD FOR YOUR HOME. IF THERE IS ANY EXTRA, KEEP A SHEKEL A WEEK FOR SPENDING MONEY.

OF COURSE, MOSHE AND HIS MOTHER ARE WELCOME ANYTIME.

A CLOSE RELATION DEVELOPED BETWEEN MOSHE AND R' YISROEL GROSSMAN. MOSHE DID NOT MAKE ANY IMPORTANT DECISION WITHOUT FIRST DISCUSSING IT WITH R' YISROEL.

WHAT AN HONOR FOR MY DAUGHTER TO MARRY WHAT REB YISROEL CALLS HIS "PRIZE" TALMID!

ר' יצחק גרוסמן היה בנו של ר' משה שניור זלמן ופרידל שיפרא גרוסמן בירושלים. הוא היה אדוק קרלינר חסיד, בילדותו למד תורה תחת ר' צבי דושנסקי. הוא גם למד ב"מחנה" ישיבת קאמניץ תחת ר' משה ברנשטיין והיה תלמיד מובהק של שני אבותיו. לפני נישואיו לגיטא פרל, בתו של ר' יוסף גוטפארב, הוא נבחן על כל ש"ס על ידי ר' זליג ריוון בנגיס. אביו היה ר' שלמה זכיל. בן 25, הוא מונה לראש ישיבת קרלין. ב-1958 הוא הפך לראש ישיבת ישיבת תומכי תמימים בלוד ומחמש שנים מאוחר יותר, כעבור חמש שנים, שם עבד למשך עשרים שנה. הוא גם היה מנהיג במאמצים ל"ילדי טראן" ומייסדו של יאד לאחים. הוא והבן היחיד שלו, ר' יצחק דוד, הקימו מוסדות חינוך וחינוך בירושלים. הוא גם היה חבר בד"ץ אגודת ישראל בירושלים וכתב 13 ספרים.



For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yishaya Suval [www.leilshishi.com](http://www.leilshishi.com)

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