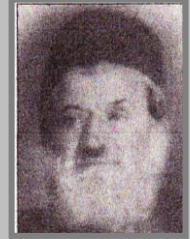


ר' חיים שאול דוויך זצ"ל



Torah Thoughts

ויגש אליו יהודה ויאמר בי אדני יתברך נא עבדך נבר באזני אדני ואל יחר אפיך בעבדך ...

Then approached him and said, "If you please, my lord, may your servant speak a word in my lord's ears and let not your anger flare up at your servant..."

וי"י notes that דברי באזניך, that יהודה wanted his words to "penetrate directly into יוסף's ears."

What is וי"י adding? How else can one hear words?

The Brisker Rov, R' Yitzchak Zev הלוי Soloveitchik זצ"ל explains that יהודה wished to speak **directly** in לשון הקדש to the Egyptian leader, instead of through an interpreter. His argument was essentially a plea for mercy. He spoke of matters having no bearing on the case itself, of his "old father," of the "child born in old age," of the "brother who had died." All were appeals to the mercy of יוסף, who, "like פֶּרַע" (as פֶּרַע is emphasized), possessed the power to pardon, even though יוסף was guilty in the eyes of the law. Pleas of this sort must be directed to the heart of יוסף, more than to the mind, and therefore, they must be heard by יוסף directly, without go-betweens or interpreters.

However, the question remains. The brothers spoke only לשון הקדש, a language the Egyptian leader supposedly did not understand. How could יהודה plead without an interpreter? How would יוסף understand יהודה's message?

This can be explained by means of a real-life story which took place between the הפז תיים and the President of Poland. The Polish government had just removed the independent status of all of the Jewish schools, placing them instead under the authority of the Ministry of Education. This major change was threatening the very future of תורה education in Poland. The leaders of the era sought ways to have the law overturned. With פניקס דשמיא, an audience was arranged between the הפז תיים and the Polish head of state.

The elderly הפז תיים traveled to Warsaw and in the presence of an interpreter, the הפז תיים delivered an impassioned plea, straight from his pure, holy heart. Though he spoke in Yiddish, the non-Jewish president listened attentively throughout. At one point, when the הפז תיים grew particularly emotional, the president actually had tears flowing from his eyes.

After the הפז תיים finished speaking, the interpreter began to translate his words into Polish.

The president waved him off, saying, "It is unnecessary. Although I do not speak the language, certain things require no translation. These were words straight from the heart."

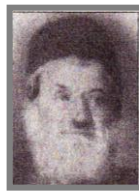
This was the language יהודה wanted to use with יוסף — the language of the heart!

ר' חיים שאול זצ"ל's financial conditions in his home were so bad that there was no money to buy the food needed for שבת. When asked what could be done, he replied, "אין עוד מלכודו!" *There is no existence except ד' [ד' is the Provider!]*. The Munkacs Rebbe chose that particular week, which was the week of תבואה, to send ר' חיים a money order of 500 gold crowns. The funds arrived early in the day on Friday, in time to make all the purchases for שבת.

Yahrtzeits of our גדולי ישראל

(ד' טבת)
 5617-5694
 1857-1933

Dweck זצ"ל, was born in ארם צובא [Aleppo], Syria to the city's רב ר' Abadi and מרדכי ר' Mishan. As a young בחור, his primary רבנים were ר' Abadi and מרדכי ר' Mishan. He also studied the principles of קבלה under ר' Mishan and נסים ר' Harari-Raful. He later became an authority and prolific writer in the מסורה of קבלה. He married Rachel, אברהם ר' Cohen's daughter. In 1890, he moved to ירושלים and learned in בית א-ל. After six years study he opened רחובות הנהר ישיבה. He lost his sight at age 42, in an eye operation. In 1930, the Munkacs Rebbe wrote in glowing terms about a visit to ר' חיים in his ספר, the מנחת אלעזר. Although he was blind for 30 years, ר' חיים still gave classes and he wrote 10 classic books about קבלה.



Los Angeles, CA	
4:29 עש"ק	הדלקת נרות
8:43	סוף זמן קריאת שמע
9:23	
10:13	סוף זמן תפילה
4:48	שקיעה
5:29	מוצש"ק
6:00	

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Living with the Torah

מָהָרָו יָעֲלוּ אֶל אָבִי וְאָמַרְתֶּם אֵלָיו כֹּה אָמַר בְּנֵךְ... שְׂמֵנִי אֶלְקִים לְאֹדוֹן לְכָל מִצְרַיִם רַבָּה אֵלֵי אֶל תַּעֲמֹד.

Hurry — So that he will not suffer any additional pain (Sforno).

For 22 years lived with pain and anguish brought on by his belief that his beloved son Yosef was dead. Why did Yosef not send his father a message that he was alive and well as soon as he was freed from prison and appointed viceroy of Egypt?

As soon as he revealed himself, Yosef's utmost priority was to spare any additional pain. And so, Yosef told his brothers, "Hurry..."

For many years, the Sadovner, R' Yisrael Sekula, would spend his morning in a rather unusual way. He would daven and hear the reading of the מגילה at an early morning.

One year, he arrived home from his collections shortly before noon, exhausted but exhilarated. It was R' Sekula's custom to partake of two meals on day and the table was already set for the first meal.

Suddenly, R' Sekula cried out in dismay, "Look! A \$100 bill!" R' Sekula was one of scores of collectors who made their rounds of the Boro Park shuls on morning.

R' Sekula donned his coat and headed for the door; he was going to return the money. His family pleaded with him to eat something first. He had exerted himself and was now about to strain himself yet further.

The explained, "If my assumption is correct, and indeed that man did give me this bill mistakenly, then he is surely distressed over its loss. Every minute that I delay in returning it is another minute of anguish that he will suffer. I must return it immediately."

They arrived at the man's house and R' Sekula got straight to the point. "Did you lose any money today?" he asked. Taken aback, the man replied that he had lost a \$100 bill somewhere.

However, the man was somewhat embarrassed to accept the money and suggested that the Sadovner keep it. However, R' Sekula would not hear of it. "I only accept that is given with a full heart (with a full heart). You never intended to give this for a hundred, please take back your hundred, give me \$10 and we'll be 'even.'"

Their transaction completed, R' Sekula wished him "a joyous morning" and headed home with his children for the morning.



A Chofetz Chaim Moment: ספר ח"ח הלכות לשון הרע כלל ח' סעיף ב' Can Eli love his family, it is not assume?

*When Chaim's family emigrated to Israel, he lost contact with his friends. One day, he went on a trip to his family. To his pleasant surprise, he met Eli, a former classmate, who was also with his family. They warmly embraced each other and, within moments, they began sharing past family stories.

Answer: Unfortunately it is a common error that people make: if their intention are noble, and they love the person who they speak about, then it is permitted to speak about them in a negative manner. People often talk about their in-laws/parents to other family members without realizing that it is not permitted.



Focus on Middos

Dear Talmid,

The fledgling תשובה בית בנקמיו started as a modest building in the quiet community of Stamford, Connecticut. R' Dovid Hersh Mayer, had the backing of a wealthy and kind individual who agreed to support the תשובה indefinitely.

The ways of ד are hidden, but the תורה that originated from ד was greater in ד's eyes when it was learned with נפש. As was Divinely decreed, within a short time the main supporter of the תשובה was unable to fund the תשובה. For a while, things got so bad that the תשובה had to wear their coats in the winter during the winter and they had buy their own lunches!

The last years of his life, there were only nine dollars in the bank, and the תשובה payroll, involving 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 תשובה was calm and serene, joyously celebrating the first days of תשובה.

On the first day of the תשובה, a long-awaited major donation came through, and the תשובה had enough money to cover the payroll. R' Dovid Hersh enthusiastically told the administrator, "You see how ד 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, had in running his תשובה, he always exuded a contagious joy of life. Challenges bring out the best in a person! The ways of ד are hidden but without those challenges the greatness of his level of אמונה would never have been known.

בְּיַדְיָהוּ

Your רבי



Sage Saying

R' Dovid Hersh Mayer, mentioned to the Vishnitzer Rebbe that the תשובה was in Stamford. The Rebbe asked, "How many שטריימלעך are there in Stamford?" With a sparkle in his eye, R' Dovid Hersh replied, "אויבער איז שטריימלעך. איבער איז מיין רעגן-שטריימל און די דריטער איז א שטריימל וואס איך האב געקויפט צו געבן א מתנה! There are 3 שטריימלעך. One is my regular שטריימל, the 2nd is my rain שטריימל, and the 3rd is a שטריימל I bought for a gift!"



Halacha Corner

הלכות עניני דיומא: תענית צבור - עשרה בטבת

- Except for פסח and תשעה באב, all fasts begin at השחר, it is important to note that one must not start to eat מזונות or פת within one half hour before עלות. If one is weak and needs to eat before עלות, one must make a תפילין before going to sleep at night that they intend to eat before עלות.

question of the week: רש"י

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

שְׂמֵנִי אֶלְקִים

- 1. a) The תורה tells us that he sent old wine and b) the תורה says that he sent split beans. ד"ה מוטב מנא: (45,23)
2. יוסף worried that the brothers would argue and blame each other for his being sold, by saying things like, "Through you he was sold; you spoke against him and caused us to hate him." ד"ה אל תרגו בקרד (45,24)

נערך על ידי הרב שמואל לניאדו

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