

42675

2

חובלת א

בעזריית

# "דגלנו"

ובשם אל קינו נוגד

## קובץ ספרותי חרדי

לעניני הצעירים החרדים והסתדרותם  
מופיע מעת לעת

אגודת ישראל  
(במרכז שלהם אמוני ישראל)  
שואמת  
למחור ברוח התורה והמצוות  
השאלות השונות אשר העלינה  
יש להם על הפרק בחיי כל  
ישראל במדינתנו ובעולם  
הגדול

צעירי אמוני ישראל  
החברים יחד לחנון על פעמיהם  
בחייהם בדרך התורה והמצווה  
ולעבוד שכם אחד עם חוקיהם בכל  
הענינים הנוגעים להרבת קרן  
התורה וחוקי חלה

יצא לאור ע"י אגודת צעירי אמוני ישראל

בניו ארסא

ערך בדי אלכסנדר זושא טרידמאן

כסרו תרפ"א

ה'למודים והתחלקותם לשעות השבוע בכל המחלקות

מספר הסדר	ה'למודים	פרוודור הגיל: 4-5	מבנה 5-6	ראשונה 6-7	שני 7-8	שלישית 8-9	רביעית 9-10	חמישית 10-11	ששית 11-12	שביעית 12-13	שמינית 13-14
א	קריאת עברית	10	3	-	-	-	-	-	-	-	-
ב	תפלה	6	3	3	3	3	3	3	3	3	-
ג	פרוש התפלות והפיוטים	-	3	2	2	1	1	1	1	1	1
ד	חומש	-	15	14	-	-	-	-	-	-	-
ה	מפרשי החומש (רש"י)	-	-	2	2	10	8	5	3	3	3
ו	נביאים וכתובים	-	-	3	3	3	3	2	3	3	3
ז	משנה	-	-	5	5	3	3	3	3	3	-
ח	גמרא (פ"ט)	-	-	-	-	6	14	5	5	6	6
ט	גמרא עם מפרשים (תוספות)	-	-	-	-	-	-	10	10	12	10
י	פוסקים	-	-	-	-	-	-	-	-	-	10
יא	פלפול	-	-	-	-	-	-	-	-	-	5
יב	דינים מוסר ומדות	2	3	2	2	2	2	2	2	3	3
יג	תרי"ג מצוות (מצוות השם, החנוך)	-	-	-	-	-	-	-	-	-	1
יד	קורות עם ישראל	-	-	-	-	-	-	-	-	-	2
טו	פסקי טעמים וכללי קריאה	-	-	-	-	-	-	-	-	-	-
טז	בט"ת	-	-	-	-	1	1	1	-	-	-
טז	ספורי קדש מתנ"ך ומדרשים	3	2	-	-	-	-	-	-	-	-
יז	שיוות להתפתחות ושעשועים	6	3	-	-	-	-	-	-	-	-
יח	לשון הקדש (כתיבה ודקדוק)	-	-	-	-	2	2	2	2	1	-
יט	יודיש (כתיבה ודקדוק)	-	-	-	-	2	2	2	2	1	-
כ	למודי-חול ועפ"י הפרוגרמה של המיניסטריום)	-	-	-	-	10	10	12	12	12	12
סה"כ שעות ל'מודים בשבוע		27	36	46	46	49	51	51	51	51	56
הפסקות בין ה'למודים		6	6	3	3	3	3	3	3	3	3
סה"כ שעות הבקור בחדר לשבוע		33	42	49	49	52	54	54	54	54	59

Esther Farbstein, Hidden in Thunder  
Warsaw Ghetto  
Purim 1942

Appendix 2  
The Full Text of the Article from  
*A Kol in der Midber*<sup>116</sup>

Dust and Ashes: Wiping Out Amalek  
*A Kol in der Midber*

"Remember what Amalek did to you!"<sup>117</sup>

"The Lord will be at war with Amalek from generation to generation!"<sup>118</sup>

"Wipe out the memory of Amalek. Do not forget!"<sup>119</sup>

Many nations have waged war against the Jews, done evil to them. But Amalek is something else entirely. Amalek made the annihilation of the Jews its goal, its program, its principle—deliberately, in cold blood, sadistically, according to a plan, in an orderly manner, through laws and clauses—"and the decree was issued in Shushan."<sup>120</sup>

Amalek and his descendant Haman are not satisfied with just murdering individual Jews, putting to death a few individuals. No, that's too little, a trivial matter. A real disgrace. They want to destroy the entire nation all at once, rip out the roots, eradicate Judaism—"destroy, kill, and annihilate all the Jews, the nation of Mordecai."<sup>121</sup>

Amalek is concerned not so much with the Jews as with Judaism: the Jewish outlook, the Jewish worldview, the Jewish sense of honesty, the Jewish sense of justice, the Jewish attitude toward the indigent and the deprived, the Jewish aversion to bloodshed and violence, the Jewish interpretation of the concept of heroism. All these are diametrically opposed to Amalekism and they infuriate Amalek: "And their laws are different from those of every other nation."<sup>122</sup>

<sup>116</sup> *A Kol in der Midber*, Agudath Israel underground newspaper, in Yiddish, four double-sided sheets of paper, microfilm, Yad Vashem Archives, JN/3452/8. Translated into English from the Hebrew version in Kermish, *Itonut ha-Mahteret*, 5:221-223.

<sup>117</sup> Deuteronomy 25:17.

<sup>118</sup> Exodus 17:16.

<sup>119</sup> Deuteronomy 25:19.

<sup>120</sup> Esther 3:15.

<sup>121</sup> The phrase in quotation marks is a conflation of two verses: Esther 3:13 and 3:6.

<sup>122</sup> Esther 3:8.

Amalek and Haman are targeting the Jews less as a people than as a Divine people, as a chosen people from which the world has something to learn. Therefore their war is directed mainly against the God of Israel. They don't like mercy and compassion for the persecuted and tormented, or [God's] zealous vengeance on the persecutors and tormentors. They object to His Torah, which speaks so much about love, even for gentiles, about offering peace even to the enemy, and about the ban on destroying a tiny tree even in time of war.

They are not comfortable with faith in such a God Who sees everything and demands an accounting for wrongdoing. These things are not to the Amalekites' liking. They don't want them. They therefore want to destroy the Jewish people, which stands for perfect faith in the God of Israel. This is why God's name and throne cannot be whole as long as Amalek exists.

Amalek always awakens when weaknesses are discovered among the Jews—if they become lax with respect to the Torah, if they are somewhat divided and fragmented, when their faith loses some of its intensity, if they long to form too much of a connection with the non-Jewish world. When they want to lick the bones from Ahasuerus' tables and dance at his balls, then Amalek comes, sword in hand, and Haman arrives with his edicts.

Amalek is the whip—the strap for the rebellious—that Divine Providence instituted to remind the Jews that they are Jews and that they must be Jews. Amalek is the rod that from time to time is given dominion over the bodies of the Jews when there is a need to call on them to repent: [God] "sets upon them a king as harsh as Haman."<sup>123</sup>

Consequently, we must always remember what Amalek did to us and what it is doing. When Amalek is given dominion over the Jews and wants to destroy them, we have to remember not only the evil but also the reasons that prompted its empowerment and growth. We must remember not only the Amalek on the outside, but the Amalekism that has penetrated our insides, and we must make an effort to efface and uproot the Amalekism from inside us. Then the external Amalek will automatically be wiped out.

If Amalek comes because "they became lax with respect to the Torah, then we have to intensify and expand Torah study.

<sup>123</sup> JT Taanit 1:1. The article quotes and alludes to a broad range of sources that mention Amalek: verses from the Pentateuch, Prophets, and Book of Esther, passages from the Midrash and Talmud, and liturgical poems.  
<sup>124</sup> BT Bechorot 5b.

If Amalek's power stems from doubts and carping—"Is God among us or not?"<sup>125</sup>—then we have to greatly strengthen our faith and *eruse in G-d*.

If Amalek draws its strength from our coldness—*asher karcha*<sup>126</sup>—and from our negligence and helplessness—"the stragglers in your rear"<sup>127</sup>—then we must be fervent, strong, and valiant, bear everything, suffer as Jews, and withstand all the trials.

If Haman's star rises because we are neglecting the sanctity of our table—"they partook of that wicked one's feast"<sup>128</sup>—and are consequently not properly observing the laws of the Divine Torah—"And they do not obey the King's laws"<sup>129</sup>—then we have to overcome all the impediments and obstacles through a concerted effort, and observe the Torah and its precepts again in our everyday lives under the most difficult conditions.

If Amalek disseminates cruelty, torture, sadism, and evil in the world, we have to nurture among ourselves the sense of Jewish compassion that is deeply rooted within us, help one another, support the needy, give some of what is on our plate, part of our dinner, to those who have none—"and sending portions to one another."<sup>130</sup>

This is what is called wiping out the memory of Amalek. This is how we fulfill [the mitzvah of] wiping out the memory of Amalek today.

We must wipe out the Amalekism; it is in our hands. The true, real effacement of Amalek, which is in God's hands, will follow. Then the great day of vengeance will come. That is something beyond the capacity of human imagination, for it has been locked up and concealed by the Creator—"The day of vengeance is in My heart."<sup>131</sup>

The rivers of Jewish blood, the seas of Jewish tears, the hundreds of thousands of Jewish *kedoshim* who were tormented and tortured—no man, only God, can avenge all these. And He will indeed avenge them. We are sure of it. We have to only wipe out the Amalekism in our own deeds.

<sup>125</sup> Exodus 17:7.

<sup>126</sup> "Who happened upon you" (Deuteronomy 25:18). The word *karcha* resembles the word for "cold."

<sup>127</sup> *Ibid.*

<sup>128</sup> BT Megillah 12a.

<sup>129</sup> Esther 3:8. The allusion is to the "King of the universe," according to the Midrash.

<sup>130</sup> Esther 9:19.

<sup>131</sup> Isaiah 63:4.

We must hasten that day, bring it closer. And we must pray that we will last until that day—"The righteous one shall rejoice when he sees vengeance."<sup>132</sup>

(3)

Remember what Amalek did to you! Do not forget!  
Master of the world, do not forget!

But if Israel—with human weakness—violated the covenant to remember;  
You, Who are God and not a human, why do You not remember?

Though I know that You are to remember,  
my soul is despondent until You finally do remember.

Do I have the strength to hope until the time of remembering?

And when will my life end that I can survive until You remember?

If You don't remember for my sake,

remember for Your sake and for the sake of Jerusalem.<sup>133</sup>

---

<sup>132</sup> Psalm 58:11.

<sup>133</sup> This passage, which constitutes the end of the underground newspaper, is taken from a *yotser* poem for the Torah portion *Zachor*. The English translation is from Scherman and Zlotowitz, *Artscroll Siddur*, 885. Reprinted with permission of Mesorah Publications.



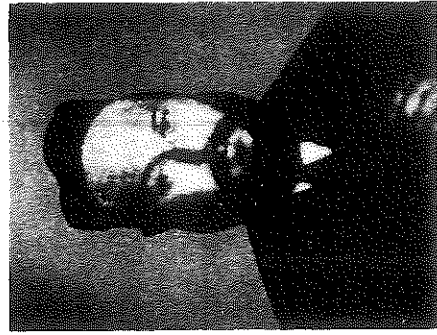
*Alfred Seidman*

Street, I noticed R. Nechemia Alter (brother of the Gerrer Rebbe), Rav Mendel Alter (of Kalish), the Kozmirer Rebbe (Rav Taub), the Stoliner Rebbe (Rav Perlow), the Novominsker Rebbe (Rav Perlow), and nearly all of Warsaw's *rabbanim*. Eulogies were delivered by *Judenrat* President Adam Czerniakow, Rav Yitzhak Meir Kanal, and R. Alexander Zisha Friedman (on behalf of Agudas Yisrael). Czerniakow was so impressed by R. Friedman's eulogy that he immediately suggested that he assume Kaminer's place in the *Judenrat*, but R. Zisha refused. This memorial service was the last mass funeral in Jewish Warsaw.

### RABBI ALEXANDER ZISHA FRIEDMAN

As General Secretary of the Polish Aguda, R. Zisha had a symbiotic relationship with Agudas Yisrael. While he impressed his individual stamp on the movement, his own personality was formed and molded in turn by the Aguda. To understand R. Zisha, one has to understand the Polish Aguda, which had its own characteristic style. Religious Jewry in Germany marched to the banner of "*Torah im Derech Eretz*" as formulated by Rav Samson

Raphael Hirsch: strict adherence to *halachah* coupled with a total acclimatization to the language, culture, and lifestyle of Western Europe. By contrast, Poland's Jews dismissed any compartmentalization — pure Torah and tradition had to dominate *all* spheres of life. *Ipsa facto*, common Polish behavior



was therefore non-Jewish and to be frowned upon. Agudas Yisrael, as the standard bearer of religious Jews in Poland, sought to stamp a distinctive Torah-oriented imprint on every aspect of communal endeavor, whether it be in business or politics, literature or the Palestine colonies.

R. Alexander Zisha was born in Sochatchov on 11 Av, 1897. His father was a simple *shammass* and his mother supplemented their meager income by trading at fairs. When Zisha was three years old, he knew the whole book of *Bereishis* by heart, and by the time he was nine, his teacher confessed he had no more knowledge to impart and advised his father to enroll him in the local but famous Sochatchov Yeshivah. Fearing envy, his father refused but when he heard that three of the town's wealthy magnates were hiring a choice teacher for their teenage children, Zisha's father asked if Zisha could join them. They were willing to accept the brilliant prodigy for free — or even to pay him! However, Zisha's father insisted on paying his share of the fees, even though this amounted to all his wages. From then on, the family subsisted on the mother's earnings.

Zisha's bar mitzvah *drashah* was a sensation in Sochatchov, with townspeople crowding in at the doors and windows to hear the young prodigy amaze the learned guests with his knowledge and ingenuity. In Sochatchov Yeshivah, his diligence earned the fond regard of the Sochatchover Rebbe, but the family fled to Warsaw at the outbreak of World War I. In Warsaw, the young Zisha continued his learning program and became friendly with the wealthy *lamdan* R. Baruch Gelbart, who offered to support the young student entirely but Zisha was only interested in Torah. Meanwhile, he was tested by the rich Meir Yoel Schwartzstein, who presented him with an expensive watch — a gift he treasured till the end. He also became

familiar with Dr. Immanuel Carlebach of Germany who billeted in Warsaw during the occupation and organized lectures in Jewish subjects for the young intelligentsia.

The young Zisha Friedman displayed other talents, too. He was an exemplary *baal korei*; when he led the prayers, his sweet voice pulsed through the congregation. During these War years R. Zisha married. His wife came from a small village near Sochatchov and her father was of simple stock without substantial financial means. Yet her mother was renowned for her outstanding piety and generous to a fault in supporting the needy and *talmidei chachamim* — and this attracted R. Zisha to marry her only daughter.

Joining the Aguda at a young age, R. Zisha naturally gravitated to Zeirei Agudas Yisrael. As a talented speaker, a facile writer, and an excellent organizer, he rose rapidly through the ranks. *Zeirim* were then in their infancy, buzzing with fresh ideas and new recruits. In his capacity as editor of *Digleinu*, R. Zisha attracted many adherents with his polished prose and his innovative thinking. Long after he relinquished his post he was warmly regarded as the father figure of Zeirei Aguda. His speech at the First National Aguda Convention in 1919 enraptured the audience, and he was chosen as secretary of Aguda's central organization, then operating under the name of *Shlome Emune Yisrael*. In 1925 he was promoted to become the General Secretary of the Polish Aguda — a position he held to the last. It was an inspired choice. R. Zisha revitalized the central authority of the organization and instituted regularity. Matters were immediately attended to, letters received a reply, close contact was established with all the branches as well as sister parties abroad. Nothing was too small to merit R. Zisha's meticulous attention, and his bookkeeping was exemplary. None of this

deflected him from taking the broad view or transformed him into a party hack. He remained one of the people, with a common touch, yet every action was rooted in *daas Torah*.

R. Zisha shone in yet another public arena when he joined the Warsaw Kehillah Council. Until 1926, the Warsaw Kehillah had traditionally been run solely by the old ruling elite drawn from the famous, the rich, and those from distinguished lineage. No "outsiders" stood a chance. All this changed at the first democratic election in 1926. The Aguda swept the board and formed the largest party with fifteen seats. The list was led by R. Yitzhak Meir Lewin (Aguda president and son-in-law of the Gerrer Rebbe) and a number of rich and powerful tycoons. Despite his growing fame, R. Zisha was sixteenth on the list and so narrowly missed being elected, but he was soon co-opted onto the ruling council.

Officially the Warsaw Kehillah should only have been concerned with internal matters, but it acted in effect as a Jewish mini-parliament with public sittings to discuss international issues. There was intense jockeying for power, since no one party had enough seats to control the Kehillah. Out of the forty-eight seats, the Aguda had fifteen and another two members from the Praga suburb (one held by R. Menachem Ziembra, then an iron merchant, later a Rav in Warsaw). Since R. Itche Meir Lewin took the floor only on special occasions, R. Zisha Friedman was the main speaker for the Aguda bloc. Although he was a young man without wealth or rank, R. Zisha earned the respect of the old ruling class. He was reelected at all subsequent elections and became famous among all circles as one of Poland's foremost speakers.

R. Zisha took public speaking seriously. Not one to rely on his mellifluous voice or agile brain to improvise a dazzling

6



speech on the spur of the moment, he would take time off from his crushing schedule to prepare his address, taking care with both the content and the structure. He had a unique ability to turn a well-worn Chasidic maxim or a well-known passage in the Torah (generally from the weekly *sidra*) into a fresh observation, entirely apt for the occasion. Often his dissertations, with their rhetorical flourishes, were the talk of the town for weeks afterwards.

Much of his time and interest was taken up with education. He was the executive director of "Horev" (comprising the network of the Yesodey Hatorah schools, *Talmud Torahs*, *chadarim* and *yeshivos ketanah*), in charge of *Keren Hatorah* (sponsoring religious education), and an executive member of the Beis Yaakov network and its seminary in Crakow. Furthermore, he established a seminary for religious tutors (in Warsaw at 6 Twarda Street) that raised *melamdinim's* prestige. R. Zisha also had hands-on experience from taking part in the Crakow Beis Yaakov summer sessions out in the country. Likewise, he also wrote a number of primers for teachers and students.

R. Zisha even saw Agudas Yisrael's general activity from a perspective of *chinuch*. When there arose a question of which candidate to put forward as a member of the Sejm (the Polish parliament), he argued that the best candidate would be somebody who looks and dresses as a Rav — with the appropriate clothing and a large skull cap, beard, and side curls — who would have a positive influence on the youth. Indeed, Rav Aaron Lewin of Reischka was chosen to represent the Aguda in the Sejm. R. Zisha was totally involved in all the branches of the Aguda: Zeirei Aguda, Poalei Aguda, B'nos Aguda, and their newspapers.

In fact, he helped set up Poalei Aguda to safeguard the

interests of the religious worker whose rights were not always recognized by some factory owners. Subsequently, Poalei Aguda drifted apart from Agudas Yisrael, yet when they requested *hachshara* to help them prepare for Eretz Yisrael, R. Zisha was most helpful. R. Zisha personally visited Eretz Yisrael in 1934 as part of an Aguda delegation led by R. Itche Meir Lewin and found much to criticize — describing it as "light and darkness operating in confusion" — nonetheless, he felt that there was more light than darkness and encouraged emigration to Eretz Yisrael. R. Zisha's parents emigrated to Jerusalem in their old age and one of his sisters married R. Avraham Mokatski (better known by his pen name, Eliyahu Ki-Tov). According to R. Avraham Mokatski, R. Zisha personally wanted to settle in Eretz Yisrael but could not forsake his duties in Poland.

He began his literary activity by editing *Digleinu*, Aguda's first Hebrew periodical, which appeared intermittently from 1919 to 1931; and from 1936 R. Zisha edited the weekly *Darkeinu* — Aguda's official periodical — and also found time to write poetry. Despite these manifold duties, every day R. Zisha spent at least three hours learning Talmud, *halachah* and also *Tanach*. He even managed to help publish volumes of the Sochatchover Rebbe's *sefarim* and also had a booklet of *responsa* between himself and Rav Menachem Ziemba (as well as other *rabbanim*). However, he was most famous for his work on *Chumash* known as *Der Torah Kyall* (now better known as *Meino shel Torah*). In 1939, R. Zisha was about to bring out his own *chiddushim* (novella) to belatedly commemorate his fortieth birthday when the German invasion put an end to his plans.

On November 20, 1939, R. Zisha Friedman was held hostage by the Nazis — together with twenty-one other communal activists — to prevent resistance while establishing a Ghetto (in

fact, the Ghetto decree was then postponed). After a week they were freed, and I remember waiting for R. Zisha outside the prison in Danilowiczowska Street. He was freed just before evening and raced home in order to lay *tefillin* before nightfall. Not being allowed *tefillin* in prison had been a great tribulation to him, and he told me he never experienced such joy from *tefillin* as he did on the day he was released from prison.

During the War years, R. Zisha rose to the challenge of the hour and played a leading role in the Ghetto. Soon after the invasion, he established — together with R. Itche Meir Lewin — a large soup kitchen in the Beis Yaakov Hall at 37 Nalewki Street, run by Beis Yaakov teachers. In time, more soup kitchens were set up by the Aguda, where Aguda activists and writers found some employment. These soup kitchens, supported by David Guzik of the Joint and other sources, helped the needy, especially *rabbanim*, *roshei yeshivah*, *melamdin*, Torah scholars, and religious activists. As the only religious representative on the Joint, R. Zisha continually demanded with utmost vehemence that the religious Jews should receive better treatment, as they suffered most from the Germans and were unfairly estranged from both the *Judenrat* and Joint.

Later R. Zisha utilized the Joint to set up an elaborate network of religious education, officially masquerading as soup kitchens or kindergartens. When the Nazis began seizing and torturing religious teachers, he managed to "legalize" some of these clandestine institutions under the auspices of TOZ (the Society for the Preservation of Health). In 1941, the ZSS (Jewish Communal Self-Help) began operating, and R. Zisha became one of the directors, representing Agudas Yisrael. Likewise, R. Zisha occupied a central position on the *Ezras Torah*, supporting yeshivos and Talmudic scholars in the Ghetto. When

*Judenrat* President Adam Czerniakow finally obtained German permission to reopen the schools, R. Zisha Friedman joined his committee representing Horev, and many of the religious schools were officially recognized.

Actually, Czerniakow had frequently invited R. Zisha Friedman to become a *Judenrat* member, but he always refused (even though members were paid a salary of one thousand zloty a month and were relatively free from forced labor and other German persecutions). In February 1942, Czerniakow confessed to R. Zisha that he had decided there was no point to Jewish survival in the Ghetto unless it had some Jewish background and faith. He asked him to help infuse religious input and promised his support. R. Zisha readily agreed to establish the *Judenrat's* religious committee, and this was the only committee to represent all the various political parties. R. Zisha presided over this committee, and it included David Guzik (Joint), R. Leib Scharanski and Yehudah Yefes (representing Mizrahi), Ackerman and Avraham Mordechai Rogovy (Aguda), R. Shimon Stockhammer and Rav David Shapira (both members of the *Judenrat*), and myself (representing the *Judenrat's* Religious Department).

The committee proposed making Saturday the compulsory day of rest. There was much Shabbos desecration in the Ghetto, and for no reason since all Ghetto inhabitants were Jewish. Yet the official day of rest remained Sunday as it had been before the War. Nominally, the *Judenrat* president had the powers and position of a town mayor, and the *Judenrat* immediately issued a decree, with German authority, that all rules and restrictions previously applicable for Sunday now applied to Saturday. This brought about a farcical situation. The people detailed to enforce these new rules were the *Judenrat's* Jewish police,

generally assimilationists and irreligious, and their reports about Shabbos desecrations were written down, there and then, on Shabbos! To prevent this, R. Zisha set up a religious group of "*Shomrei Shabbos*," as it was known, as an adjunct of the tenement block committees. This religious committee also began numerous religious activities, particularly in the spreading of Torah.

In the summer of 1942, when the mass deportations began, the Joint was closed down and R. Zisha was thereby left without any financial support for himself or his activities. The *Judenrat* offered him a position in the archives — where many intellectuals had sought sanctuary — but he again refused, preferring work in a factory or workshop. Eventually, after much pleading and persuasion, he was accepted as a shoemaker in the large workshop of Shultz at 44-46 Nowolipie Street, where Avraham Hendel was the foreman. R. Zisha moved to the apartment of R. Yosef Krill at 59 Nowolipie Street and labored in shoemaking for twelve-hour shifts, either all day or all night.

In that factory many *rabbanim*, Chasidic Rebbes, and scholars also "worked." I once visited there and found him among exalted company: R. Moshe Betzalel (brother of the Gerrer Rebbe), R. David Halberstadt (Rav of Sosnowiec), Rav Avraham Alter (Rav of Pawianitz), Rav Klonimus Shapira (Piasnow Rebbe and author of *Chovos Hatalmidim*). R. Zisha was taking old shoes to pieces, removing the nails — and learning *mishnayos* by heart. Every so often he would steal a glance at a *mishnayos* (*Horev* edition) balanced on his knees below the work table. R. Zisha gave a *mishnayos shiur* at Shultz; when he returned home he would lecture on Talmud in depth for younger students as well as on *Yirmiyahu*. All week, R. Zisha worked hard at the workshop, but Shabbos was a different

story. (Officially we were duty bound to toil on Saturdays, too, yet the religious somehow avoided it.) He wore the traditional Chasidic garb for Shabbos and would lead the prayers, revealing himself as a wonderful *baal tefillah* (as a *baal korei* he had always been famous). By becoming a partner in a bakery, he obtained *challos* and also prepared the special Shabbos food. Eventually R. Avraham Hendel invited R. Zisha to eat with him on Shabbos and *Yomim Tovim*.

By that time, R. Zisha was the sole survivor of his family — his parents-in-law, wife, and only daughter, born after eighteen years of marriage — had all been deported. His thirteen-year-old daughter was very intelligent, and R. Zisha showed me a poem of eulogy that he had written on his only child. In it he wrote that he did not know what to pray for — an early homecoming or an easy death, without suffering. I tried to persuade him to leave the workshop and come to the *Judenrat* archives, but he felt safer at the workshops. Between October 1942 and January 1943, the Joint clandestinely started again, and R. Zisha Friedman rejoined to assist religious Jews.

Until April 1943, I was in constant contact with R. Zisha Friedman, who was a member of the Resistance Committee planning the Uprising. Earlier, in March, he had received a Paraguayan passport from R. Chaim Yisrael Eiss in Zurich, Switzerland, but he did not show it to the German authorities and it was too late to save him. For a short time he sought refuge with the family of Hendel before being deported to the labor camp of Trawinki near Lublin, together with Senator Yaakov Trokenheim. From there I still received news until September 1943, and he continued to help and support others in Trawinki. During one of the "selections" he was deported, and all trace of R. Zisha Friedman was lost (the Trawinki Camp itself was

Mrs. Rus had set out for the "other side" to purchase some bread and sell it in the ghetto, in order to feed herself with the profit. She was caught, convicted, and the sentence was carried out.

The rabbi took an interest in the child's fate, and registered her in an orphanage. He removed the pouch of jewelry from the Jewish police station, and handed it over to the orphanage in the girl's name.

#### A Jew Relates

On Monday, the first day of Hanukah 5702 (December 1941), I put on my *talis* and *tefillin*, and was about to begin to pray with the *minyán* when I heard the sudden noise of approaching taxis. We went over to the window and saw that a large number of taxis had driven up to the prison gate and scores of Germans were stepping out of them. They entered the prison building; we understood that something was about to happen, but didn't know what.

Soon we saw a sizable number of Polish policemen arrive on the scene, armed with rifles. We were filled with grief; our hearts began to pound harder. We began to say to each other, "They're not going to shoot Jews again, are they?" It wasn't long before our fears were realized. We suddenly saw how eight new victims were led out to the execution area to be shot.

We, the entire *minyán*, began to say the *Shema Yisroel*. We could hear Jews screaming the same words on the street. The unfortunate Jewish convicts called out incessantly, "Jews, save us!" But unfortunately, we couldn't save them.

We heard the sound of two resonating shots being fired by the Polish police. We thought the building was going to collapse. It didn't, but eight Jewish victims fell to the ground. While their warm blood was still dripping, they were put inside and nailed shut.

We noticed that although the execution was over, the angels of death weren't leaving the execution area. Again we understood that something was still going to happen. We began to recite the prayers, when suddenly, we once again heard terrible screams and wails from the prison yard. We went over to the window and our blood froze in our veins when we saw a new group of seven Jews being led to the execution area.

The same course of events repeated itself—again "Shma Yisroel," again "Jews, save us!" again two rounds of fire, and the seven bodies of the martyrs were again packed and nailed shut in caskets. We witnessed how fifteen Jews, innocent souls, died for the sanctification of God's name, only because they were Jews. As they were placed in the caskets, their blood was still pouring forth from them.

The caskets—fifteen in all—remained in the yard of the execution area, and were taken away at about twelve o'clock. All of Gesia Street became jam-packed with people who came there in sorrow and mourning. The cries and shouts of relatives, friends, and everyday people reached the uppermost heavens. The entire street full of people escorted them to the cemetery, but a guard consisting of numerous policemen let no one enter.

#### The Sum Total of the Second Execution

The facts concerning the second execution repeated those of the first execution.

Of the fifteen victims, twelve were women, only three were men; thus, eighty percent of the victims were women.

The young age of the victims was strikingly obvious, as was the high percentage of refugees and exiles. They crossed over to the "other side" in order to earn some income, so that they wouldn't be a burden for anyone.

There was a sizable proportion of wealthy people among the victims; not all of them were workers or employees.

#### The Tribute

In early 1942, a special tribunal sentenced approximately three hundred Jews to death for the crime of crossing the ghetto border. All of the convicts were held in the Jewish prison at 24 Gesia Street.

During the first days of January 1942, the chairman of the *Judenrat*, Czerniakow, called a meeting at which he announced that

for the sum of 1.5 million zlotys, with which the Germans could purchase fifteen hundred sheepskin furs, the doomed Jews would be released.\* A second meeting of various communal leaders was held concerning this question. There were two opposing opinions. One opinion was in favor of the proposal—if there is the slightest hope of freeing the doomed Jews, everything must be done. The second opinion was based on the rabbinic dictum that "one does not free the captives for more than their financial wealth," and also a number of other considerations. Against the proposal [. . .] first opinion.

In January a huge public assembly took place, attended by representatives of the house committees and devoted to this question. The assembly took place in the building of the Jewish Social Self-Help Organization at 5 Tlomackie Street. The auditorium and all the corridors were overflowing with hundreds of people.

At the head table were seated Dr. Ringelblum, Director Guterman, Monoakh Kon, Rabbi Nogozhinsky, Starobinski, Z. Fridman, and Councilman Rozen. Dr. Ringelblum was chairman; Rabbi Huberband, secretary. The following people spoke on behalf of the collection campaign: Dr. Ringelblum, Z. Fridman, Rabbi Nogozhinsky, Councilman Rozen, and Director Guterman. All the house committees undertook immediate collections. The amount of 1.5 million zlotys and more was collected, but to this day, February 5, 1942, the convicts are still in prison. We are appending a copy.†

### Minutes

Of a meeting concerning the rescue of those Jews arrested for crossing the boundaries of the Jewish Quarter; Warsaw, January 15, 1942; held in the offices of the Jewish Social Self-Help Organization (JSSO), 5 Tlomackie Street. Submitted by Mr. Starobinski, Director of the Finance Department.

\*Cf. the note by A. Czerniakow, op. cit., December 24, 1941, p. 253; the note of January 17, 1942, p. 260; the note of January 31, 1942, p. 264.

†Huberband's minutes of the assembly comprise the next section.

### The Presidium

Dr. Ringelblum; Dr. Gitterman,\* Director of the Joint; Rabbi Rogozhniksky;† Messrs. Starobinski, Kon,‡ Fridman;§ Councilman Rozen.¶ Chairman: Dr. Ringelblum. Secretary: Rabbi Huberband.

### In Attendance:

Nearly all of the chairmen of the house committees of the Jewish Quarter; representatives of the *Kehillah* and JSSO. The auditorium, lobby, hallways, and steps were occupied by hundreds of people.

Dr. Ringelblum opened the meeting and announced that, according to a communication received from the chairman of the *Judenrat*, it would be possible to save from death the three hundred Jews being held in the Gesia prison in exchange for fifteen hundred fur coats, which would equal 1.5 million zlotys. The authorities have promised, in exchange for this sum, to release all the Jews

\*Gitterman, Yitskhok. One of the directors of the Joint in Warsaw; a community leader, who actively participated in public life in the ghetto, especially in cultural affairs. "After Zagan, he was the second most important figure to be taken from us during the current 'resettlement.'" Ringelblum, *Ksoutim fun Geto*, p. 36. (YV)

†Rabbi Rogozhniksky's name appears on the list of rabbis compiled by E. Ringelblum, *Yad Vashem Archives AW/231*. (YV)

‡Ringelblum wrote the following about Menakhem Kon a member of the Oneg Shabbos group: "The dedicated father and provider of the group was the heart-stricken but still warm-hearted Menakhem Kon. He rescued both [Irish Viaser] and Rabbi Huberband from typhoid fever, cared for the sick child of Fr. Gjutkovsky, and also came to the aid of the starving writer and journalist Peretz Olpotshinsky). . . . He risked his life twenty-four hours a day by performing "nonkosher" labor while carrying objects from one place to another. . . . Society will give him his due tribute and reward in the days of freedom." (YV)

§Aleksander Zishe Fridman was one of the organizers of Poale Agudath Israel; for many years he headed the organization of Orthodox schools. Chorev. Served as a *Kehillah* councilman, representing the Agudath. During the German occupation, he was a member of the *Judenrat* and participated in many social activities, social services, etc. After the defeat of the Warsaw Ghetto uprising, he was sent to a concentration camp in the Lublin region. His name appears on the list of 320 murdered Jewish community leaders, rabbis, writers, teachers, etc. Melech Neustadt ed., *Fiurbar ve-Mered Yehudet Varsha* (Tel Aviv, 1947), pp. 598-599. (YV)

¶Henrik Rozen was a member of the *Judenrat*, head of its labor division, and director of the Jewish Work Battalion. Ringelblum noted, in his account of the March 1940 Polish pogrom against the Jews, that "the hoodlums were chased away with the help of the work battalion. I heard that the battalion suffered many casualties due to assaults. Rozen and Rozenthal were wounded." (Rozenthal was a leader of the Jewish Social Self-Help Organization.) Ringelblum, op. cit., vol. 1, pp. 107, 253. (YV)

who have been sentenced to death, as well as all imprisoned Jews still awaiting trial for crossing the ghetto border. The *Kehilah* has initiated a fund-raising campaign among the wealthy Jews. We have convened the chairmen of the house committees to permit broad mass participation in this great campaign. Although the *Kehilah* is capable of collecting this sum of money without difficulty from the wealthy Jews, nonetheless, when it appealed to us regarding such an important matter, we immediately accepted their proposal, especially now, after the two executions which were conducted of twenty-three Jews. It is the sacred duty of every Jew to take special lists, visit the inhabitants of their houses, and ensure that everyone contributes toward rescuing our brothers and sisters.

*Mr. Z. Fridman:* We are accustomed to referring to every event in the Jewish community during the war as an "historical" event. But this campaign is truly an historical one. It involves rescuing the lives of over three hundred of our brothers and sisters from certain death. If the *Kehilah* had proclaimed this fund-raising campaign only among the wealthy Jews, we, the masses, would have had to protest their failure to give us a part to play in this *mitzvah* of "liberating captives." Now that we have been called upon to participate in the campaign, we must do so. According to Jewish law, "one does not secure the release of captives for more than their wealth," but this principle only applies when the captives are not in life-threatening danger. We read in the Bible concerning the plagues of darkness, "and they did not see their brethren," i.e., one brother did not help the other. If, on the other hand, we help our unfortunate brothers, then we will be blessed, according to the verse, "And for all the children of Israel there was light in all their dwelling places."

*Rabbi Rogozhniksky* indicated that Jewish law requires every Jew to support this campaign as much as possible. He mentioned that according to the ruling of Maimonides, one who does not save the life of a Jew violates even biblical commandments. He called upon the assembly, in very emotional terms, to carry out the campaign immediately.

*Councilman Rozen* (from the *Kehilah*) gave impressions of his visit to the Gesia prison. When the arrested Jews were informed that there was hope that they would be freed, they wept tears of joy without end. We must, therefore, undertake this campaign with all

our energy. House meetings must be called at once. Special sanctions will be taken against those wealthy Jews who refuse to fulfill their brotherly obligation.

*Director Giterman* delivered the closing address. There is little time. There are only two days to conduct this campaign. The Jews of Warsaw have acquired a terrible reputation among our people. Only in Warsaw does one find restaurants and cabarets on the one hand, and on the other hand—corpses of men, women, and children lying on the streets. Warsaw Jews must not allow themselves to be branded with the bloody mark of Cain, that they allowed their own brothers and sisters to perish on account of their money. A few days ago Jews stood on line to hand over their furs because their lives were at stake; now they must stand on line to give money, because the lives of other Jews are at stake. The Jews of Lvov stood on line and contributed 20 million rubles to rescue Jewish hostages. We, the Jews of Warsaw, must now do the same.

At the same time, *Director Giterman* mentioned the importance of the Winter Aid Campaign, which must not be diminished by the current rescue campaign.

The meeting accomplished its goal. The assembled house chairmen stood on line for hours to receive the collection papers needed to conduct the campaign in the entire Jewish quarter. The very same evening, funds were raised in a number of houses for the designated purpose.

## From a Report of the Jewish Fighting Organization in the Warsaw Ghetto on its Activities

◀ PREVIOUS    NEXT ▶

...On Wednesday, July 22, 1942 [the eve of Tisha be-Av, Day of Mourning], the liquidation of the Warsaw ghetto was begun. The Public Committee was immediately summoned to find out what the situation was and to take measures. Those attending the meeting included: L. Bloch, Shmuer Bresler [Breslav], Dr. A. Berman, Yitzhak Cukierman, Zisha Friedman, Josef Finkelstein-Lewartowski, D. Guzik, Yitzhak Giterman, Josef Kaplan, Menachem Kirszenbaum, Alexander Landau, M. Orzech, Dr. Emmanuel Ringelblum, Josef Sack, Szachna Sagan and Dr. Yitzhak Schiper. Opinions were divided. Representatives of the left-wing Zionist parties and of He-Halutz [Zionists] and also some of the men in public life called for active intervention in some way or other. The majority wanted to wait. How long? Until the situation became clearer. For rumors were circulating that no more than 50,000 to 70,000 Jews would be deported from Warsaw (old people, the sick, prisoners, beggars, etc.), and [after that] the *Aktion* would be finished....

On July 28, 1942, a meeting was held of He-Halutz and its youth-movement branches: Ha-Shomer Ha-Zair, Dror, and Akiva. It was decided to set up the Jewish Fighting Organization YKA (*Yidishe-Kampf-Organizatsie*). The organization signed proclamations which it issued in the Polish language with the initials ZOB: *Zydowska Organizacja Bojowa* Jewish Fighting Organization. The members of the Command were: Bresler, Cukierman, Zivia Lubetkin, Mordecai Tenenbaum and Josef Kaplan. A delegation was sent to the Aryan side [i.e., outside the ghetto], to the Poles: Tosia Altman, Plotnicka, Leah Perlstein and Arie-Jurek Wilner, in order to make contact with the Polish Underground and to obtain weapons for the ghetto.

The fighting organization had been set up, but all the weapons there were in the ghetto at that time consisted of just one pistol...!

Yad Vashem Archives, O-25/96.

\* From a report by Yitzhak Cukierman in Warsaw, March 1944. See document 126.

▲ TOP



# דער תורה-קוואק

הוענק והוכנס לאינטרנט  
www.hebrewbooks.org (מעיןנה של תורה)  
ע"י חיים חשם"ט

דערטער, דעיוונות, השקפות, און אסאך מען  
פון גארני ונדלרי ישרא

אויף די וואכען-פרשיות, הספרות,  
ימים - טובים און הריג מצות.

געקליבען, צוזאמענגעשטעלט און פאפולאריזירט דורך  
אלכסנדר זושא פרידמאן

ספר פראשית



תאריך: תר"ח"ק ■ הוצאת, הור"ב ■ תר"ח"ק



### ה ק ר מ ה

מאז ומעולם היה דבר התורה למקור של נחמה, עידוד וחיוק לאדם מישראל. המישרות שנאמרו על פרשיות השבוע, על עניגאדיומא, בסביבת בית-אבא — אם אמרה של דרוש, אם רעיון חסידי או אם השקפה מוסרית — כל אלה קשרו את היהודי הפשוט מכללימות-השנה אל הספר, עשו את התורה יותר פתוחה, יותר בהירה ויותר קרובה במקצת אליז, והשכו את החומש שלו לספר-הייו אשר מתוכו יכול הוא ללמוד את כל הדרוש לו ולשאוב ממנו מלאי כוחות חדשים ליהדות ולמטורה, בזמניו הקשים ביותר.

בתקופתנו האחרונה, תקופה של ירידה רוחנית עצומה, נעשה דבר התורה יותר ויותר לאורה נדיד בסביבה היהודית. מוחו של אדם רצון, רוחו נכאה עליו, ואין שעתו ודעתו של יהודי פשוט נתוגות להעיף מבט לתוך ספר תורני. רבים הם בעלי-הבתיים בישראל, אשר כבר אינם מסוגלים אפילו לירד לעומקו של ספר יהודי, ואפילו לגבי חלק מהגורע הדתי מהרה ספר כזה, הכתוב בלשון הקודש ובסגנון התלמודי העתיק, כספר החתום. מתוך כך הולכים ומתרחקים יותר ויותר מפעיינה הנצחי של היהדות, פרשת-השבוע נעשית מטעם למעט יותר וזה ובגית-טובנה, החומש הדל מלשמש כמורה-דרך בחיים, והשפל הרוחני הולך ומחמיר יותר ויותר — לפי שהמים תחיים מפעיר-התורה הנצחי אינם מגיעים עד ילדיו הרבים של הדור.

מן החובה, אפוא, לפתוח מקור-חיים זה ולקרבו אל לבותיהם של יהודים פשוטים. מן ההכרח להלכיש את האמרה התורנית לבוש קל, מובן, שחה לכל נפש, למען תינתן להשגתם של המוחות והלבבות הטרודים ועמוסי-הדאגה, יש לצקת מחדש — כדרך שעשו זאת גדולי מנהיגינו בתקופות קדומות — את האמרות, ההשקפות, הרעיונות והחלגמים התורניים, בשפת-העם הברורה, לעשותם קלים ונוחים להבנה, ולקרב עלי-ידיכך את המוגי-העם אל ספר-הספרים שלנו.

תתעוררנה הרוחות הנכאות מקרני-ההוד של רעיון יהודי אמיתי, יאורו המחיות מברק חסידי שנון, יתעוררו הלבבות פרעיון מוסרי מעמיק, יתחילו נא בניו הצעירים של הדור, לראות שוב את החומש בתור המעיין האיתן הנצחי, וגובע חכמת-חיים, מוסר, מידות, התחזקות והקרבה למען היהדות, יתכחו נא הכל לראות, כי בתוך חומש זה מצויים כל המקורות והגורמים ליסודינו ולשמחותינו, לפכל-הגלות ולתקוות-הגאולה, ויהיו הכל להיות בנים נאמנים לעם הספר.

חבר זה שלטנינו, מעינה של תורה, מהוה צעד אחד לשם השגת מטרה קדושה זו.

כאן נאספו ממקורות גדולי-ישראל, ראשונים ואחרונים, כל מיני מישרות ורעיונות בצורות השונות של דרוש, רמז מוסר וחסידות, מסודרים לפי פרשיות התורה, ההפטרות ומעדי-השנה, וערוכים בשפה קלה השווה לכל נפש, מרוכות וממצה, למען יהיו מובנים וברורים לכל שכבות העם. השתדלתי להביא בעיקר אמרות, שיש בהן משמעות רצינית ושימושית, כדי להבהיר פסוק או מאמר-חזיל מוקשה, כדי ללמד לקח כלשהו ביהדות, או כדי להוכיח כיצד הכל מרומז בתורה הקדושה, ברם, יותר מזה השתדלתי שלא להביא מישרות מטופלות, בדיחות והלצות, המטופחות אל פסוקי התורה ומנוצלות — לפי רוח הזמן האחרון — בתור חומר-קריאה לעתון, בין כל מיני הבלים ודברי-בטלים.

מיוחדר לציין, כי כל האמרות המובאות בזה, אינן אלא סיפה מן הים הגדול של מעין התורה הנצחית, הבלתי-אכזב. אולם, אשילו בתור חלק זעום מתוך מעין כביר זה, יש בכוחן — כפי אמונתי ותקוותי — להשיב ולהחיות את הנפשות השוקקות והצמאות למלה יהודית הורנית.

ואני תפילה להשמיית ברך, כי חיבור זה ישיג באמת את מטרתו הקדושה — לקרב את המוני העם אל מעין התורה המקורי, להחזיר לדברי התורה את מקומו הראשון, בתור האורה החביב והקבוע ביותר בבית ובסביבה היהודית, ובעיקר — לקרב לב יהודים אל אביהם שבשמים.

ב"ה וורשה, תרמ"ץ. אלכסנדר זושא פרידמן

**רבדים אחרים עם הפהדורה הקברית**

בבואנו לתרגם את הספר הזה לעברית שמנו לנו למטרה לשמור ככל האפשר על צורת כתיבתו, סיגנונו והרצאתו של המחבר, בהתאם לרצונו ושאיפתו שבאו לידי ביטוי בדברי הקדמתו לספר.

משום-כך היינו נאמנים לסיגנונו הבהיר והשחוחלכלל-נפש של המחבר, גם כאשר ציטט מאמרי חו"ל בגמרא ובמדרש, או דברי ראשונים ואחרונים, הכתובים במקורם בלשון הקודש — ומסרנו אותם בשפתו והרצאתו הוא, כדי לשמור על עקרון חיבורו של ספר זה: לקרב את המוני העם אל ספר-הספרים שלנו, ולמען יהיו כל האמרות והרעיונות מובנים וברורים לכל שכבות העם.

## פרשת ויקרא

זרמי יעקב בארץ מצרים. (מו—כח)  
יעקב מרמז על מידת ה"אמת" — "תתן אמת ליעקב". במידת האמת אפשר לבלות את כל העתים הקשות והמצרים (מלשון מיצר) הקשים ביותר...

(הודושי-הרי"ס ז"ל)

למה פרשה זו סתומה? לפי שכיון שנפטר יעקב אבינו נסתמו עיניהם ולבם של ישראל מצרת השעבה.

מקשים המפרשים מזה שנאמר במדרש, כי כל זמן שאחד מן השבטים עוד היה חי, לא היה כל שעבוד? ברם, שיעבוד-הגוף אמנם לא היה, אבל השיעבוד הרוחני כבר התחיל מעתה. נסתרה האמת הפנימית, עד שהלב והעינים לא היו רואים ומרגישים אלא רק את הצד החיצוני — והרי זהו עיקר הגלות...

(שפת אמת)

דבר אחר שבקש לגלות את הקץ לבניו ונסתם ממנו. מפני מה ביקש יעקב לגלות את הקץ?  
(רש"י)

כי כאשר יודעים את קץ הגלות, אין הגלות קשה כל-כך. ברם, מן השמים רצו שהגלות תהיה קשה מבלי ידיעת הקץ, ולפיכך נסתם ממנו...  
(הרבי ר' בונם ז"ל חפשיסחה)

נעשית עמדי חסד ואמת אל נא תקברני במצרים. (מו—כט)

העלאות של יעקב לקבורה בארץ-ישראל אינה קרויה חסד-של-אמת. לפי שיוסף קיבל שכר על כך, שעצמותיו היעלו לקבורה בארץ-ישראל, כפי שאומרת הגמרא: "יוסף זכה לקבור את אביו, מי לנו גדול מיוסף שלא נתעסק בו אלא משה" (סוטה ט'). ברם, יעקב ביקש ממנו שאפילו באופן זמני, לפי-שעה, לא יקברנו במצרים, כי אם יעלוהו מיד עם מותו לקבורה בארץ-ישראל; וזהו שפיר חסד של אמת, שכן עצמותיו של יוסף נשארו לפי-שעה במצרים, כדי שזכותו תעמוד לישראל בעת קריעת ים-סוף — "הים ראה ויגוס, מה ראה? ארונו של יוסף".

"ועשית עמדי חסד ואמת" — יהא זה חסד של אמת מה שתעשה עמדי: "אל נא תקברני במצרים" — שאפילו רק לפי-שעה לא תקברני במצרים."

(מלא העמוד)

כל טובה הנעשית לאדם בעולם הזה, אין יודעים אם אמנם טובה אמיתית היא זו. לפעמים סבור אדם שנעשה טובה לחבירו, ולבסוף מתברר שזו היתה רעה, או שיצאה ממנה רעה. לעומת זה, החסד הנעשה למתים, זהו חסד אמיתי, לפי שבדאי זקוקים הם לו...

(אתה יעקב)

ראשית-יבנות של "אמת" הם: ארון, בליטה, תכריכים — זהו החסד הנעשה למתים..."

(חדש תפוח)

ויתתו ישראל על ראש המטה. (מו—לא)

על שהיתה מסתו שלמה ולא היה בה רשע, שהרי יוסף מלך הוא ועוד שנשבה לבין הגויים והרי הוא עומד בצדקו. (רש"י)

הלא תחילה נשבה לבין הגויים, ואחר-כך נעשה מלך, ולמה תקדיש רש"י ואמר: "שהרי מלך הוא" ואחר-כך: "שנשבה לבין הגויים"?

ד"ר

ברם, המדרש אומר על הפסוק, "וישמע ראובן ויצילו מידו", שכששמע ראובן את יוסף בספרו את חלומי: "ואחד-עשר כוכבים משתחוים לי", אמר, הריני רואה שהוא מונה אותי כזושבו האהים וחייב אני להצילו (מדרש רבה וישב).

יוצא איפוא, שמתוך חלומי של יוסף הבין ראובן, שנמחל לו חטאו והוא נימנה בחשבון האחים, ובכל-זאת לא היה ראובן בטוח בקב, לפי שהיה זה רק חלום והרי, דברי חלומות לא מעלין ולא מורידין. אך משנתקיים החלום ויוסף נעשה מלך, כבר היה ברור שנמחל לו חטאו.

וזהו, איפוא, הכוונה בדברי רש"י: "שהרי יוסף מלך הוא" — וראיה מכאן שנמחל חטאו של ראובן: "ועוד שנשבה לבין הגויים והרי הוא עומד בצדקו" — וראיה מכאן שיוסף היה צדיק. הרי מכאן ומכאן ראיה "שהיתה מיטתו שלמה ולא היה בה רשע" — לא מצד ראובן ולא מצד יוסף...

(הגאון ר' נפתלי כ"ז ד"ל)

ויאמר ליוסף חנה אביך חלה. (מו—א)

עד יעקב לא היה חולשא, אתה יעקב בעי רחמי וזהו חולשא. שנאמר חנה אביך חלה. (בבא טביעא פ"ז) נאמר בגמרא, אדם המבשר בשורה רעה הריחו בכלל, "ומוציא דב"ה הוא כסיל". אלא יש לספר את הדבר בצורה המשתמעת לשת פנים, כאופן שהלה יבין מאיליו את הכשורה הרעה. כגון אם הוא שואל: "האם אבא חי?" יש להשיב לו: "אמא חיה" (פסחים ג').

יש להקשות, איפוא, מדוע אמר כאן השליח ליוסף: "חנה אביך חולה", והיה בכלל, "מוציא דיבה"? הלא צריך היה לומר לו, כי האחים בריאים הם וממילא היה יוסף מבין שהאב נהנה חולה?

אלא, כיון שעד אז לא היתה בכלל מחלה בעולם, הרי אם היה השליח אומר לו, שהאחים בריאים הם, היה יוסף מסיק שהאב כבר מת. לפי שהמושג מחלה היה זר לו לחלוטין — לפיכך היה עליו לומר בפירוש: "חנה אביך חולה".

הרי מכאן ראיה, כי "עד יעקב לא היה חולשא"...

(מודש הלולים)