



PIRCHEI Weekly

Agudas Yisroel of America

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פרשה: מקץ הכפרה ויקץ שלמה והנה חלום... (מלכים א ג:טו-ד:א)

דף יומי: בבא קמא מ"ד

ותן טל ומטר לברכה ברכי נפשי (שבת מנחה)

TorahThoughts

וְהָיָה מִקֵּץ שְׁנַת־שְׁנַיִם יָמִים (בְּרֵאשִׁית מֵ: א)

It happened at the end of two years

אֲשֶׁרֵי הִגְדִּיר אֶשֶׁר שָׁם ד' מִבְּטָחוֹ — Praiseworthy is the man who has made *his trust* — זֶה יוֹסֵף. — **וְלֹא מִנֵּה אֶל רֵהֲבִים**. יוֹסֵף — *this is* — זֶה יוֹסֵף. — *And turned not to the arrogant* (ה:תהלים מ:ה) — *because* — זֶכַרְתִּי וְהִזְכַּרְתִּינִי — *because* — זֶכַרְתִּי וְהִזְכַּרְתִּינִי [wine butler], *remember me ... and mention me to* — זֶכַרְתִּי וְהִזְכַּרְתִּינִי [יד:פְּרֹעָה] — *because* — זֶכַרְתִּי וְהִזְכַּרְתִּינִי (בְּרֵאשִׁית מ: יד). — *two years were added to his term in prison* (ג:בְּרֵאשִׁית פט:ג).

Much has been written about this מִדְרָשׁ, which seems to contradict itself. Was יוֹסֵף in בְּטָחוֹן (literally, master of trust in ד') or not? If he is the embodiment of the פָּסוּקִים in תְּהִלָּים praising *the man who has made ד' his trust*, why did he display a lack of בְּטָחוֹן by soliciting the help of the שָׂר הַמַּשְׂקִים?

This issue can be understood through a clarification of what בְּטָחוֹן is and what it is not. Rav Pam would explain it with the following story. An acquaintance of his owned a factory that produced neckties. After WWII, this man hired some concentration camp survivors as his employees and taught them the trade. When one of his workers decided to open his own necktie-manufacturing business, he offered the worker technical assistance. Not only did he not look at the former worker as a threat to his own livelihood, but he also did everything possible to help him make a living. He firmly believed that ד' would give them both sufficient פְּרֹכָה. He was also certain that his selfless act of חֶסֶד would open up the Divine storehouse of חֶסֶד on his behalf.

The אִישׁ, in חֶסֶד וּבְטָחוֹן, explains that while there are

different levels of הַשְׂתַּדְּלוּת required of a בְּטָחוֹן, some types of הַשְׂתַּדְּלוּת are absolutely worthless and display a lack of בְּטָחוֹן. After brilliantly explaining the strange dreams of פְּרֹעָה's chief baker and wine butler, יוֹסֵף asked the שָׂר הַמַּשְׂקִים to "put in a good word" for him to פְּרֹעָה. Of course, יוֹסֵף realized that his salvation was totally in the hands of ד'. Nonetheless, in order not to rely on a miracle, he felt that הַשְׂתַּדְּלוּת required him to enlist the help of the שָׂר הַמַּשְׂקִים. If so, why was יוֹסֵף punished so severely for doing so?

The חֶסֶד explains that the שָׂר הַמַּשְׂקִים was a רָהֵב, a wicked, haughty, selfish person from whom no good could be expected. Of course, יוֹסֵף should not have turned to such an arrogant person for assistance, as this was an improper gesture of הַשְׂתַּדְּלוּת for a בְּטָחוֹן like יוֹסֵף.

This, he explains, was the fault noted by the מִדְרָשׁ in the conduct of the great בְּטָחוֹן. יוֹסֵף, בְּטָחוֹן had already languished in prison for ten years and the experience had not crushed him as it would have a lesser person. His strong בְּטָחוֹן gave him the strength to endure this trial and not surrender to despair or give up hope of ever seeing the light of freedom again.

פְּרֹשֶׁת מִקֵּץ is usually read on שַׁבַּת הַנִּזְכָּה. The lesson of הַנִּזְכָּה is that, as the פָּסוּקִים (סוּטָה מִי"ט): גִּמְרָא puts it, we can only rely on our Father in Heaven to redeem us from our צָרוֹת.

May we be זְזִיזִים to this speedily and in our days.

Adapted from: Shabbos with Rav Pam (with kind permission from ArtScroll)



Yahrzeits of Gedolim

י"ט טבת ר' אברהם אבא למפער זצ"ל was born in Krula, Hungary, to ר' 5678 – 5750 יוסף and שרה טובה. In 1928, the family relocated to 1918 – 1990 Pittsburgh, PA. In 1930, he went to learn in the גְּשֵׁמוֹת of Rakhiv (Ukraine) and Székelyhíd (Romania). At age 17, he received סְמִיכָה. He married רחל (daughter of ר' איתמר Rosenbaum of Nadvorna) in 1939. In 1947, he succeeded in leaving Communist Romania and relocated to Newark, NJ, where he served as רב from 1950-1966 until his father's פטירה. He then returned to Pittsburgh, filling his father's place for 2 years, before emigrating to ישראל. He settled in אשדוד, a city bereft of תורה, and with his חֶסֶד וּבְטָחוֹן, he energized the city with his שְׂעוֹרֵי תוֹרָה. He authored אֲמִנַת אֲבָרָהָם.

לעיני ה' ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

Gedolim Glimpses

Towards the end of his life, ר' אברהם אבא visited Antwerp. His חֲסִידִים arranged to take the רַבִּי for a medical examination by one of the top doctors in the world, planning to pay his exorbitant fee. After the exam, the doctor refused to take payment for his efforts, saying, "Any man in his sickly condition should be depressed with such pain, yet I never met a happier person in my life! If he can be so happy while being so sick, then he must be a very holy person. I can't take a penny from such a holy man!"



לעיני ר' ישראל בן אברהם ז"ל

אחינו כל בית ישראל, הגתונים בערה ובשביה, העומדים בין בים ובין ביבשה, המקום ירחם עליהם ויוציאם מערה לרנחה, ומאפלה לאורה, ומשעבוד לגאולה, השתא בעגלא ובזמן קריב, ונאמר אמן:

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Note-Worthy

וְהָיָה מִקֵּץ שְׁנַתִּים זָמִים ... (בְּרֵאשִׁית מֵא: א)

And it happened at the end of two years ...

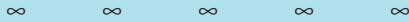
He [ד'] sets a limit to the darkness. It was decreed that יוסף should spend a specific amount of time in the darkness of prison. When the time period reached its end, פְּרַעַה dreamt his dream (בְּרֵאשִׁית רַבָּה מֵט: א).

After successfully interpreting the dream of the שַׂר הַמְּשָׁקִים (the king's butler), יוסף asked that the שַׂר הַמְּשָׁקִים mention him in a favorable way before פְּרַעַה, but the שַׂר הַמְּשָׁקִים did nothing and יוסף remained in prison for two more years. This was a punishment from Heaven for יוסף's having placed his trust in a human being.

For the average person, יוסף's behavior would have been perfectly acceptable; one is required to engage in הַשְׁתַּדְּלוּת, personal effort, in any situation, and place his trust in ד' to bring about the desired result. However, יוסף הצדיק was not an average person. He survived alone in the sinful land of Egypt only because he was aware of ד' Presence, at every instant. On his spiritual level, יוסף should have relied completely on ד' to rescue him from prison.

We can rest assured that throughout those two additional years in prison, יוסף remained firm in his belief that, ultimately, ד' would rescue him from his plight. In the end, the same person who had chosen to forget יוסף was forced to speak of him after פְּרַעַה dreamt his own disturbing dreams.

One can never know from where ד' salvation will come. Sometimes the very means that seem to have failed will ultimately bring about the salvation one awaits.



Aharon had failed again. It was the umpteenth time he had spoken to his father about throwing out the television. Aharon and his family lived in ירושלים where the מתיבתא he attended was one of the best. He was a striving תורה and as his appreciation and thirst for תורה grew, so did his understanding of the negative influence of television and other modern technology.

He had given up watching television long ago, but it pained him that his siblings and parents still watched it. His fine, well-

meaning parents maintained that they had grown up with a television in their home and did not see how they could live without it.

In desperation, Aharon spoke to the מְשֻׁנֵּי רוּחֵי of his מְשֻׁנֵּי. The מְשֻׁנֵּי suggested that he travel to בְּנֵי בְרַק and request a בְּרַקָּה from the Steipler Gaon. Aharon wasted no time in following through with this idea. Since the Steipler was hard of hearing, Aharon wrote down his request to present to the צַדִּיק.

The Steipler was in his final years. He was receiving visitors late at night, after a day of ceaseless learning and davening. Aharon took his place in the line that had formed outside the Steipler's small study. As Aharon's turn drew near, one of the Steipler's grandsons appeared and announced, "I am sorry, but my grandfather has fallen asleep at the table. This sometimes happens these days. He will not be receiving any more visitors tonight."

Very disappointed, he made his way to the taxi stand for the ride back to ירושלים. Aharon arrived home physically exhausted and emotionally drained. He removed his coat and jacket, recited הַמְּטָה קְרִיאַת שְׁמַע שְׁעַל הַמְּטָה and fell asleep.

After davening the next morning, he approached the מְשֻׁנֵּי and related his disappointing journey. The מְשֻׁנֵּי told him not to despair and said he would try to arrange a private appointment for him.

While he was learning with his חֲבֵרֵתָא, he was told he had a phone call. Surprised to hear his father's voice, he asked, "Is everything okay?"

"Yes," he replied, but Aharon detected that his father was overcome with emotion. "I just wanted to let you know what happened this morning. When Ima went to tidy up your room, she found a note that must have fallen out of your pocket last night. The note said: *קְבוֹד הַרַב, Please give me a בְּרַקָּה that my parents should be granted the wisdom to realize the harm that television is causing them and their children.*

"Aharon," his father said in a voice choked with tears, "your note has moved us very much. We are throwing out the television."

Adapted from: *Living the Parashah* (with kind permission from ArtScroll)

Focus on Middos

Dear תלמיד,

In 1968, when ר' אברהם אבא לעפער, the Pittsburgher Rebbe, turned 50 years old, he decided to emigrate to ישראֵל. He came with חסידים, leaving behind מסירת נפש, his father's קהלה, and several married children, but he felt he had a new mission to fulfill.

While deciding where to settle, the Rebbe had a dream in which he envisioned a Sephardi חכם dressed all in white, standing by the ocean. "I am חסדאי אבן שפרוט," the חכם said. "Come to אשדוד and bring Jews back to קודש חול. You must turn the חול into אבנין שבשמיים." The Rebbe later learned that חסדאי אבן שפרוט, who lived in the time of the תשובה, brought an entire city to settle, and was

responsible for bringing תורה from the גְּשִׁיבוֹת in בְּבֵל (פומבדיתא and סורא) to רב רב (חכמי בבל) the רב in Cordova.

When ר' אברהם אבא first moved to אשדוד, its inhabitants were almost entirely made up of traditional immigrants from India, North Africa, and the former Soviet Union, with little תורה learning in the city. ר' אברהם אבא built up after-school programs for the children and started monthly תורה for adults. He used to go from shul to shul every שבת to encourage people to wear their טליתות home after davening and infuse the city with an atmosphere of שבת.

If the Rebbe noticed litter on the

street he would pick it up and then throw it into a garbage can, saying that all of us have the responsibility to keep ישראֵל clean. He later explained that he also had a deeper intention. In his heart he would ask ד' to remove the spiritual impurity of אשדוד as well. Today, almost 50 years later, אשדוד is one of the fastest-growing centers of תורה in ישראֵל.

My תלמיד ר' אברהם אבא taught how with single-minded determination, constant תפלות and boundless love for all Jews, one person can change his entire city forever.

יהי זכרו ברוך!
בְּיַדְדֵינוּ, Your רבי

A letter from a Rebbe based on interviews

- Except for פסח, all fasts begin at יום כפור and תשעה באב, one must eat before going to sleep at night that he intends to eat before יום כיפור.
- If one is weak and needs to eat before יום כיפור, one must eat before going to sleep at night that he intends to eat before יום כיפור.

Reviewed by R' Gedalyahu Eckstein

Since we only discuss 1-3 הלכות, it is important to consider these הלכות in the context of the bigger picture. Use them as a starting point for further in-depth study.

Halacha Corner

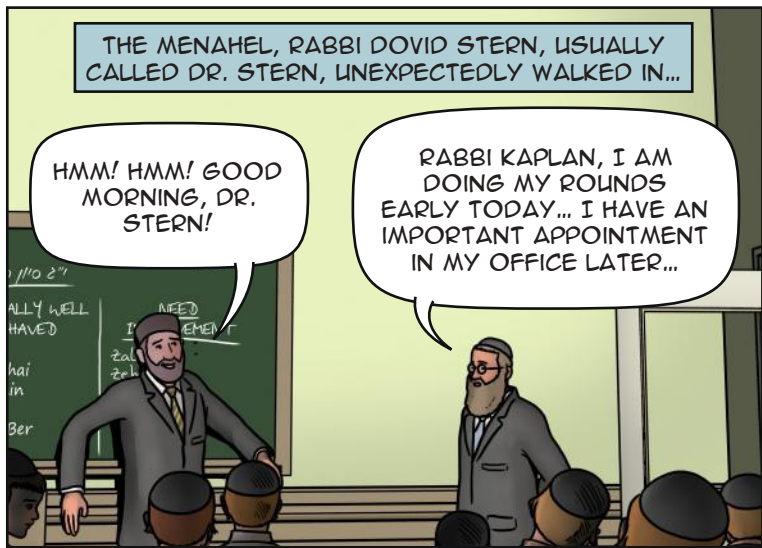
הלכות עניני דיומא
תענית צבור-עשרה
בטבת



LEARNING FROM OUR LEADERS



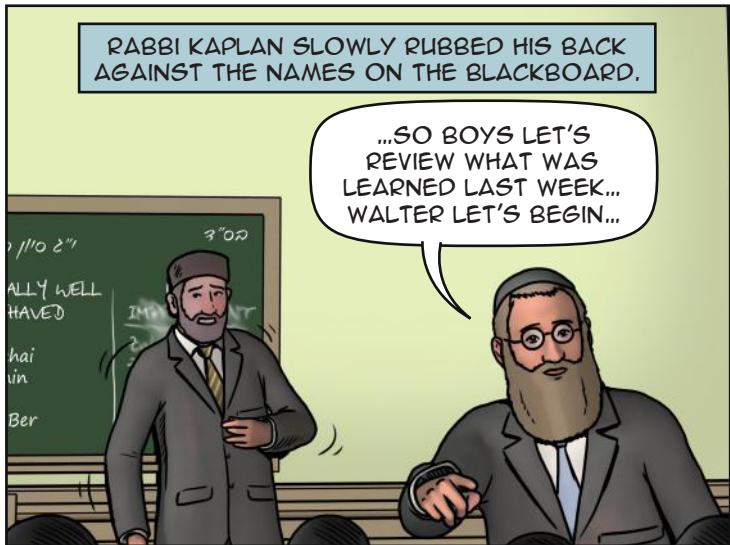
RABBI HIRSCHEL KAPLAN HAD A UNIQUE CLASSROOM MANAGEMENT TECHNIQUE...



THE MENAHEL, RABBI DOVID STERN, USUALLY CALLED DR. STERN, UNEXPECTEDLY WALKED IN...

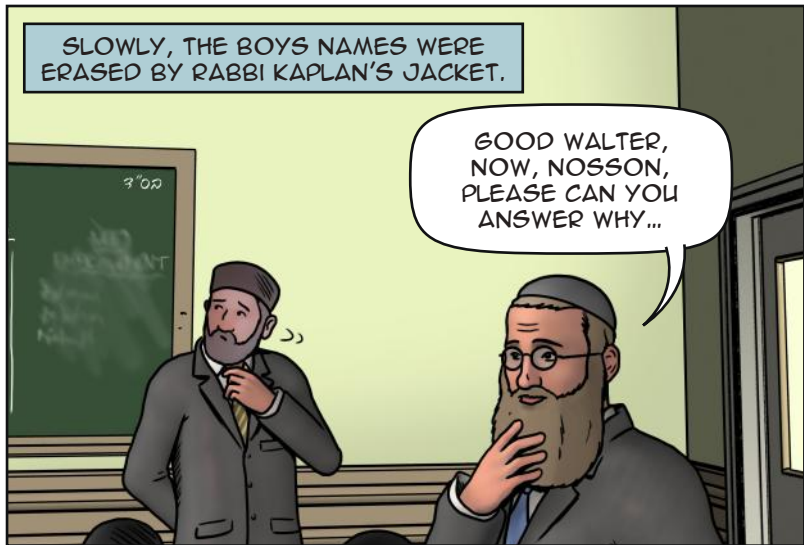
HMM! HMM! GOOD MORNING, DR. STERN!

RABBI KAPLAN, I AM DOING MY ROUNDS EARLY TODAY... I HAVE AN IMPORTANT APPOINTMENT IN MY OFFICE LATER...



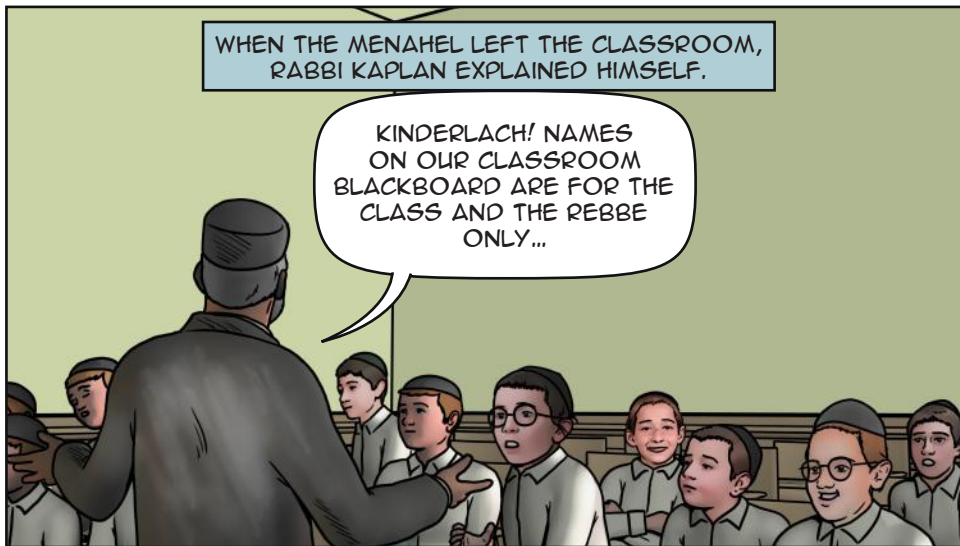
RABBI KAPLAN SLOWLY RUBBED HIS BACK AGAINST THE NAMES ON THE BLACKBOARD.

...SO BOYS LET'S REVIEW WHAT WAS LEARNED LAST WEEK... WALTER LET'S BEGIN...



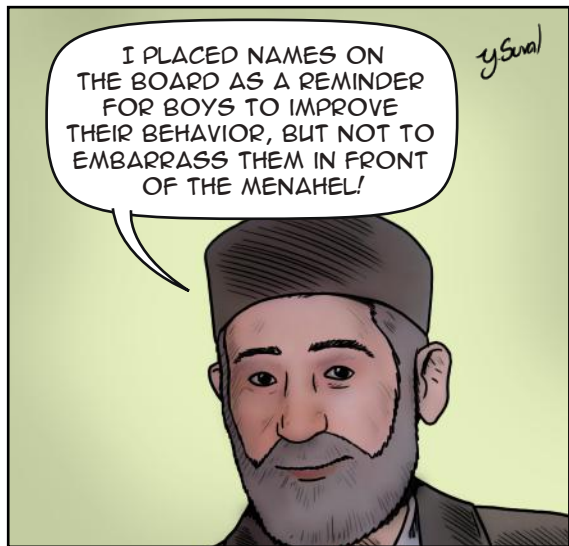
SLOWLY, THE BOYS NAMES WERE ERASED BY RABBI KAPLAN'S JACKET.

GOOD WALTER, NOW, NOSSON, PLEASE CAN YOU ANSWER WHY...



WHEN THE MENAHEL LEFT THE CLASSROOM, RABBI KAPLAN EXPLAINED HIMSELF.

KINDERLACH! NAMES ON OUR CLASSROOM BLACKBOARD ARE FOR THE CLASS AND THE REBBE ONLY...



I PLACED NAMES ON THE BOARD AS A REMINDER FOR BOYS TO IMPROVE THEIR BEHAVIOR, BUT NOT TO EMBARRASS THEM IN FRONT OF THE MENAHEL!

ySuval

הָיָה ר' אֱלִיָּהוּ מֵרָדְכִי AND ר' צְבִי [הַעֲרָשֶׁל] הַכְּהֵן KAPLAN. IN HIS FORMATIVE YEARS, HE LEARNED IN A LOCAL חֵדֵר AND WITH HIS FATHER WHO WAS A RESPECTED תַּלְמִיד חֵכֵם. לְמִיָּם נִוְרָאִים FOR THE בְּעַל תְּפִלָּה AND בְּעַל קוּרָא, מוֹהֵל, תַּלְמִיד חֵכֵם. HE THEN OPENED A תַּלְמוּד תּוֹרָה IN גּוֹרֹדִישֶׁטְז׳ WHICH LASTED 6 YEARS UNTIL THE OUTBREAK ON WWI WHEN HE HAD TO FLEE TO THE UKRAINE. DURING THIS PERIOD HE MARRIED מַחְטַאִיא [HER FATHER WAS LATER A BELOVED רֵבִי IN HARLEM YESHIVA]. IN 1929, HE RETURNED TO MIR WITH HIS FAMILY AND REOPENED THE תַּלְמוּד תּוֹרָה. IMMIGRATED TO NEW YORK WITH HIS FAMILY OF 5 CHILDREN IN 1924 ON A VISA AS A רֵב. AFTER 2 YEARS OF רֵבּוּת, HE JOINED וְעֵת תּוֹרָה וְשִׁבְתָּה, SERVING AS THE 6TH GRADE רֵבִי, SPECIALIZING IN הַתְּחַלַּת הַגְּמְרָא THAT ARE AMONG THE GREATEST תַּלְמִידִים AND מְחַנְכִים תּוֹרָה IN AMERICA TODAY. HIS 3 SONS-IN-LAW, שְׂמוּאֵל פֶּסַח, בּוֹגוֹמִלְסְקִי, AND אֶשֶׁר הַכְּהֵן, KATZMAN, AND ר' בְּרוּךְ KAHAN, WERE ALL רֵבִיִּים AND מְרַבְּעֵי תּוֹרָה.

For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yeshaya Suval 5645 - 5729 1884 - 1969 אב מנחם

