



PIRCHEI Weekly

Agudas Yisroel of America

December 30, 2023 - י"ח טבת, תשפ"ד - Vol: 11 Issue: 12

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

דף יומי: בבא קמא נ"ח

ותן טל ומטר לברכה ברכי נפשי (שבת מנחה)

חזק, חזק, ונתחזק!

TorahThoughts

... אבידך צנה לפני מותו ... שא נא פשע אחיד ... ויאמר אליהם יוסף ... וינחם אותם וידבר על לבם (בראשית נ: טז-כא).

You father commanded before his death ... Please forgive the deliberate sin of your brothers ... And יוסף said to them ... And he consoled them and spoke to their heart.

The simple understanding of these פסוקים seems to indicate that יעקב was fully aware of the brothers' sale of יוסף. For the sake of future peace in the family, the brothers told יוסף that their father יעקב had commanded them on his death bed to inform יוסף that he should forgive the brothers for their deliberate sin. יוסף cried when he heard his beloved father's last wish and did not question his brothers. On the contrary, יוסף immediately explained that everything that had happened to him was directly from ד' and in reality, the whole episode was for everyone's good. יוסף then consoled them and spoke to their hearts.

The gnawing question that many מפרשים ask is, why did יעקב never speak about the incident until this time? True, יעקב poetically hints about the sale in the ברכות, but there is no direct mention of any rebuke that יעקב gave his children.

The יוסף and the brothers had in fact kept the entire episode a secret from יעקב and he never found out the truth. יוסף went as far as minimizing as much as possible his visits to his father in fear of יעקב questioning him about the circumstances through which he ended up in מצרים. The יוסף proves this since it is clear that יוסף rarely visited his father as he only

became aware that his father was sick from his son אפרים. The opinion of יוסף seems to contradict what the פסוקים we just learned indicate.

The יוסף explains that the brothers spoke to יוסף with great remorse. They realized that יוסף would question them, since they all were aware that יעקב never knew about the sale. They added, אבידך צנה לפני מותו — *your father commanded [us just] before his death*. He had an extra level of prophecy that is common to a צדיק just before he dies, and prophetically learned of it just before his passing [when he gave the ברכות] and asked יוסף to forgive them.

יוסף points out that יוסף does not mention words of מחילה, forgiveness. He comforts his brothers to protect them from any harm, but does not fully express מחילה. This was a grave error on his part, because the brothers died without full מחילה, and this was the source of the tragedy of the עשרה הרוגי מלכות, ten צדיקים who were killed by the Roman emperor, Hadrian.

R' Shteinman asked, "Why didn't יוסף, who was known for his righteousness, fully forgive his brothers?" He explains that יוסף was a true צדיק. Yes, he was fully מוחל them, but he was concerned that perhaps in his heart of hearts he had not yet reached the perfect level of מחילה to say the words "I am מוחל, I forgive [you]." יוסף are therefore teaching us the importance of verbalizing "I am מוחל." If we fail to verbalize our forgiveness, the one who hurt us is still considered at fault. By saying "I am מוחל," we grant our full forgiveness.

Adapted from: A שיעור of R' M. Kaufman ז"ל



Yahrzeits of our Gedolim

כ"ג טבת
5676 - 5761
1916 - 2001

ישראל גיפטר was born in Portsmouth, VA, to ישראל and מטילא. His parents moved to Baltimore to provide their children with a better תורה education. At בר מצוה age, he went to ישיבת אלתרן in NY. He went to Telz ישיבה in Lithuania in 1932. In 1940, he married יולמן ר' בלוק daughter of שרתה, daughter of ברוך in Waterbury, CT, in 1943. A year later, he joined Telz ישיבה in Cleveland as משגיח. He immigrated to ישראל in ארץ ישראל in 1977 to found Telz-Stone ישיבה near ירושלים. After ברוך Sorotzkin ר' יצחק in 1979, he returned to Cleveland. He served ישראלי כלל with every essence of his חכמה and warm personality, as a רבי and leader of the התורה גדולי of Agudath Israel of America.

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

Gedolim Glimpses

A ישיבה in the Telz ישיבה had decided that the time had come for him to leave ישיבה to go to college. He passed by a room where R' Mordechai Gifter ז"ל had just finished learning, and saw how the ישיבה ראש kissed his גמרא with tremendous love and געשמאק. The בחרור later related that after witnessing this beautiful display of אהבת התורה, he thought, "If someone could love תורה so much, how could I leave ישיבה?"



לעיני ר' ישראל בן אברהם ז"ל

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

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Soaked in Cold Water

... שכל את ג'דיו כי מנשה הבכור (בראשית מח:יד).
... He [צ'קב] crossed his hands, because מנשה was the firstborn.

צ'קב quotes the אוקלוס to explain that the word שכל is from the root שכל, common sense. The תרגום is, acted wisely. צ'קב explains that צ'קב was fully aware of what he was doing, and this was a deliberate action that was done with שכל.

צ'קב was dealing with a delicate issue — the feelings of others. צ'קב wanted to show greater honor to a younger brother, without causing his older brother to feel hurt. This required utmost sensitivity. The חכמה צ'קב's explains that צ'קב was that he deliberately kept מנשה on his right side so that מנשה would have the greater honor of standing on the right side. Others add that since both מנשה and אפרים were standing with their heads facing down, מנשה would never realize that צ'קב's hands were crossed.

Sometimes R' Shteinman would receive visitors in his bedroom. One day, a group of his students came into his room to discuss an important issue with him.

There was a נטילת ידים basin on the floor, with a full cup of water in it. Due to the lack of space in the room, one of the תלמידים who had come in picked up the basin and moved it to the pillow on the bed. Then he sat down in his seat and turned his attention to the conversation going on around him.

A few moments later, it happened: The cup of cold water spilled all over the bed — exactly in the place where R' Shteinman was sitting!

Had this incident happened to anyone else, the person would most likely have jumped up from his place in alarm and dismay — or, at the very least, would have turned his head, said something about what had just happened, moved away a bit ... something! But the ראש ישיבה did not do anything at all. He simply continued sitting in his place, as if nothing at all had occurred! He did not turn his

head; he did not even utter a cry. He just went on serenely conversing with his visitors, while his clothing became more and more drenched.

Only after the visitors finally left the room, and R' Shteinman was sure that his reaction would not cause embarrassment to the תלמיד who had left the water in such an impractical spot, did he quickly get up from his place.

His family was shocked when they grasped what had happened. The water from the נטילת ידים cup had gotten everywhere. The ראש ישיבה's clothing was sopping wet, the sheets and blankets were soaked, and even the mattress was sodden.

"How was the ראש ישיבה able to sit in his place like that — to the extent that even those around him did not realize that a cup of cold water had just spilled all over him?" his family asked in amazement.

R' Shteinman calmly responded, "Would it have been better for a Yid to become embarrassed? Do our Sages not tell us that a person should throw himself into a fire rather than have his friend shamed in public?"

It was פורים. R' Shteinman was sitting in his room with a group of אברכים, when suddenly, a בחור who was tipsy burst into the room. He began to give a דרשה in which he praised the ראש ישיבה over and over again.

R' Shteinman, who deeply disliked any type of praise about himself, felt very uncomfortable and turned his head toward the wall. Those present saw this and, realizing how unpleasant the scene was for the ראש ישיבה, they quickly chased the בחור outside.

For a few long minutes afterward, R' Shteinman could not be calmed. He kept worrying about the incident, and asked again and again whether or not the בחור had been offended; if he had been chased away by force; and if they had dealt with him as respectfully as possible.

Adapted from: A Warm Heart (with kind permission from Israel Bookshop Publications)

Focus on Middos

Dear תלמיד,

R' Avrohom Chaim Feuer שליט"א related an interesting story at a הספד of his father-in-law R' Mordechai Gifter זצ"ל.

As a boy after his מצנה, בר, young Mordechai Gifter was much like any other teenager growing up in his generation, and like the typical teenagers in his time, he had a mirror in his room that he would look into regularly.

What was unique was the mirror itself. Pictures of גדולים surrounded this mirror. On top of the mirror was a sign that read, "WHY NOT YOU?"

Apparently, as a young man, R' Gifter

would go over to this mirror and see the pictures of various גדולים. He would see the image of himself in the mirror and read "WHY NOT YOU?"

The answer was that there was no reason why not ... because in fact he became R' Gifter, the Telshe ראש ישיבה, a leader of Agudas Yisroel, a leader of Torah Umesorah and one of the most famous of the ישראל in our generation.

One of the key messages that we learn from this story is the importance of setting goals. R' Gifter had set himself a goal that he believed was within his reach. He focused on what was needed, and he worked

very hard to get there.

Recently, I had mentioned that R' Hutner זצ"ל wrote in a letter that גדולים were not born that way. They also had their fair share of up and downs. However, they all had one thing in common: They had a goal and worked hard to get there.

My תלמיד, you were created for greatness, for your נשמה was taken from under the כסא הכבוד — you should also be asking yourself, "WHY NOT ME?"

הי זכרו ברוד!
בגידות, רבי Your

Story adapted: A "Shmuz" by R' B. Shafier שליט"א (with kind permission)

- The חיוב מדרבנן [rabbinical obligation] to complete שנים מדרבנן; therefore, even תלמידי חכמים who devote all of their time to learning (like ר' שמעון בר יוחאי) must still fulfill the מצנה of שמו"ת (סימן יז) (אגרות משה אורח חיים חלק ה סימן יז).

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.



The 10th International Pirchei שמו"ת Contest

This week 10 of our 10th Annual Pirchei Newsletter International תרגום וְאָחַד מְקָרָא וְאָחַד שְׁנַיִם contest.

In חוֹבֶרֶת כִּיּו תשע"ה (י: סָפֵר אֹרֶז הַשָּׁבָת), Kanievsky ר' חיים זצ"ל was questioned regarding a child reviewing only part of a פְּרָשָׁה. For תּוֹנֵד, a child must normally fulfill the complete מִצְוָה. Regarding תְּרַגְּמוּ, שְׁנַיִם מְקָרָא וְאָחַד תְּרַגְּמוּ. ר' חיים was of the opinion that a child should be trained "לֵאמֹר לֵאמֹר" — in stages, similar to our שׁוֹבְבִים Contest: 1st and 2nd grade (6+) should complete the פְּרָשָׁה until שְׁנֵי, 3rd grade (8+) until שְׁלִישִׁי, 4th grade (9+) until רְבִיעִי, 5th grade (10+) until חֲמִישִׁי, 6th grade (11+) until שְׁשִׁי, 7th and 8th grades (12+) complete the entire פְּרָשָׁה.

Is your school or city represented in the Pirchei International תְּרַגְּמוּ וְאָחַד מְקָרָא שְׁנַיִם contest? Every week is a new opportunity to enter this raffle! **Any** week you and your school can join and become part of this amazing 'קְדוּשַׁת ד'. You can be part of hundreds of the children who are igniting the world with the זְכוּת of this unique מִצְוָה as an אֲחֵת אַחַת!

It is not too late to enter the contest. To become a part of this amazing 'קְדוּשַׁת ד', please send a weekly fax to [718 506 9633](tel:7185069633) or email to shnayimmikracontest@gmail.com signed by a parent – include your grade, name, school, city, state, zip, contact and fax #, and which פְּרָשָׁה.

The list of contestants as of press time for first 8 weeks of the contest are:

Grade 1 – Yeshaya Gewirtz; Yeshivas Kochav Yitzchok (TI); Baltimore, MD; Dovid Geisler; Lakewood Cheder School; Chaim Schneider; Yeshiva Ohr Yehuda; Lakewood, NJ; Aryeh Leib haCohen Schwartz; Yeshivas M'kor Boruch; Passaic, NJ.

Grade 2 – Boruch Greenfield; Yeshivas Chofetz Chaim (TA); Baltimore, MD; Zev Waldman; Yeshiva Shagas Aryeh; Lakewood, NJ; Yisroel Willner, Yosef Willner; Yeshiva Karlin Stolun; Brooklyn, NY.

Grade 3 – Eli Mark, Elie Sadwin, Ephraim Silver; Yeshivas Kochav Yitzchok (TI); Baltimore, MD; Mordechai Shmuel Fisher; Talmud Torah Ohr Moshe; Menashe Salb; Yeshiva Torah Vodaas; Brooklyn, NY; Asher Epstein; Fallsburg Cheder; Fallsburg, NY.

Grade 4 (UK) – Asher Yochanan Herskine; Keser Torah Boys School; Gateshead, UK.

Grade 4 – Ari Nachman Wheeler; Rambam Day School; Savannah, GA; Dovid Waldman; Yeshiva Shagas Aryeh; Lakewood, NJ; Yehuda Bachrach, Yehuda Lazarowitz; Yeshivas M'kor Boruch; Passaic, NJ; Yaakov Mordechai Fulda, Yisroel Meir Ganz; Siach Yitzchok; Far Rockaway, NY; Nochum Shimon Brown, Elisha Daniel, Simcha Leib Deal, Rephael Flaum, Nosson Tzvi Gewirtz, Mordechai Gold, Yehuda Gross, Elisha Iskowit, Ahron Katz, Elan Levi, Shimon Orlian, Zev Schonkopf, Tzvi Schulman, Yehuda Shafran, Levi Sherman, Moshe Solomon, Raphie Weiss; Yeshiva Ketana of Long Island; Inwood, NY.

Grade 5 – Yosef Shalom Stern; Yeshiva Ketana of LA; Los Angeles, CA; Ari Gale, Shmuel Yaakov Herzog, Matis Mintz, Yossi Newman, Yisroel Novice, Shua Rubin, Baruch Silver, Meir Yehuda, Tzvi Zakem; Yeshiva Kochav Yitzchok (TI); Yehuda Frieman, Kalman Hefter, Chaim Katz, Daniel Kraines, Naftali Kraines, Zevi Minkin, Yaakov Pianko, Eliyahu Rayman; Yeshivas Toras Simcha; Baltimore, MD; Dovid Bachrach, Yehuda Lazarowitz; Yeshivas M'kor Boruch; Passaic, NJ; Avraham Abba Freedman; Yeshivas Derech HaTorah; Cleveland, OH; Yitzchok Binder; Yeshiva Yesodei HaTorah; Toronto, ON.

Grade 6 – Yaakov Eliyahu Naiman, Amrom Novice; Yeshiva Kochav Yitzchok (TI); Elazar Meir Dashevsky, Yoel Goldstein, Nachshon Grayman, Menachem Marcus, Akiva Morris, Reuven Newman, Yakov Newmark, Aaron David Richards, Yehuda Rubin, Noach Salzberg, Avi Scherer, Dovi Shulman, Shlomo Steinharter, Baruch Tessler; Yeshivas Toras Simcha; Baltimore, MD; Zecharia Waldman; Yeshiva Shagas Aryeh; Lakewood, NJ; Meshilem Zev Fisher; Talmud Torah Ohr Moshe; Shmuel Perlman; Yeshiva Ketana of Bensonhurst; Brooklyn, NY; Betzalel Alter, Shaul Geller, Yaakov Kaminsky, Avrohom Lehman, Moshe Miller, Avrohom Boruch Rottenberg, Menachem Spira; Yeshiva Bais Dovid; Monsey, NY; Meir Tzvi Handelsman, Shmuel Hirsch, Mordechai Isaacs, Naftali Kestenbaum, Shmuel Kestenbaum, Yona Krongold, Aaron Kuznicki, Yosef Yitzchock Lifshits, Menachem Lipsett, Elazar Malaib, Yosef Shalom Merzel, Shraga Nathan, Shimon Yehuda Ochs, Yaakov Ouzzan, Elazar Pam, Refoel Moshe Paretzky, Eliezer Reiss, Yaakov Nosson Rosen, Yonah Schaumer, Pinny Scheinberg, Eliezer Schloss, Dovid Silberstein, Ephraim Silver, Eliyahu Simon, Yitzi Sobel, Naftuli Weiss, Dovid Yavorsky, Yaakov Yefet; Yeshiva Yesodei HaTorah; Toronto, ON.

Grade 7 – Avinoam Glass; Rambam Day School; Savannah, GA; Menachem Gale; Yeshiva Kochav Yitzchok (TI); Shalom Barth, Betzalel Cohen, Daniel Herman, Shraga Kraines, Akiva Krohn, Chaim Newmark, Yaakov Paige, Yaakov Tzvi Rayman, Eliezer Dov Saitowitz, Akiva Asher Shafranovich; Yeshivas Toras Simcha; Baltimore, MD; Yaakov Heitner; Cheder D'Monsey; Spring Valley, NY; Tzvi Alon, Yehuda Belsky, Mordechai Eliyahu Braun, Binyomin Cohen, Mordechai Sender Colman, Asher Elkaim, Dovid Enkin, Shimon Felder, Elazar Garfunkel, Meir Simcha Golub, Dovid Grossmann, Avrom Grunfeld, Shmuly Kaplan, Eli Katz, Nesanel Katz, Yosef Zalman Kozak, Chaim Krupnik, Eli Reichmann, Elchonon Zev Rosen, Yisroel Meir Rothstein, Nosson Meyer Rubanov, Kalman Rubner, Boruch Ber Rudner, Meir Simcha Schuster, Dvir Shukroon, Yehuda Spivak, Yosef Ullman, Eli Meir Weiss, Meir Wiesenfeld, Yehuda Zauderer, Ari Zimmerman; Yeshiva Yesodei HaTorah; Toronto, ON.

Grade 8 – Dovi Nitekman, Zev Weinberg; Rambam Day School; Savannah, GA; Yisroel Bloch, Yaakov Zev Greenfield; Yeshivas Chofetz Chaim (TA); Moshe Kraines, Aharon Markowitz, Yitzchok Rayman; Yeshivas Toras Simcha; Baltimore, MD; Yitzchok Friedman, Pesach Gartenhaus, Yonah Zev Gewirtzman, Boruch Ber Landau, Simcha Zissel Levovitz, Yitzchok Avraham Perlstein, Yehoshua Mattisyahu Rockove, Moshe Rubinfeld, Yehoshua Heschel Schamovic, Michel Yehuda Schustal, Moishe Schwarcz; Lakewood Cheder School; Avraham Rupp; Yeshiva Even Yisroel; Meir Waldman; Yeshiva Shagas Aryeh; Lakewood, NJ; Avrohom Chaim Toplan; Yeshiva Ketana of Bensonhurst; Brooklyn, NY; Yitzchok Teichman; Bais Mikroh; Monsey, NY; Dovid Anhang, Avraham Berkowitz, Chaim Asher Bitterman, Nochum Brodsky, Avraham Chaim Buksbaum, Moshe Bursztyn, Eliezer Czermak, Mordechai Menachem Dworetzky, Dovid Feldman, Yechiel Frankel, Gershon Gartenhaus, Yosef Greenberg, Menachem Gross, Meir Kestenbaum, Raham Kotliarov, Shmuel Yosef Labkovsky, Yaakov Lindo, Eli Marder, Shmuli Meisels, Moshe Yisroel Merzel, Yiddle Milevsky, Gavriel Oberstein, Raphael Pavel, Yerucham Rothenberg, Levi Simcha Sachs, Meir Simon, David Turtel; Yeshiva Yesodei HaTorah; Toronto, ON.



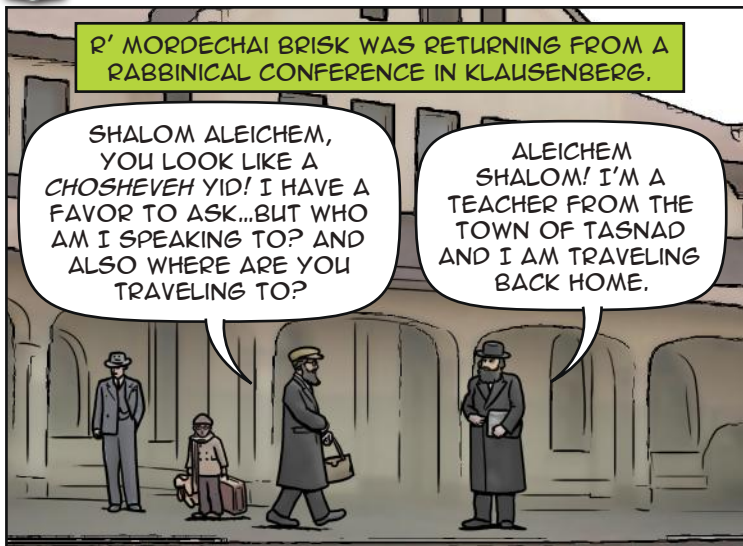
LEARNING FROM OUR LEADERS

בס"ד PIRCHEI AGUDAS YISROEL OF AMERICA

R' MORDECHAI BRISK WAS RETURNING FROM A RABBINICAL CONFERENCE IN KLAUSENBERG.

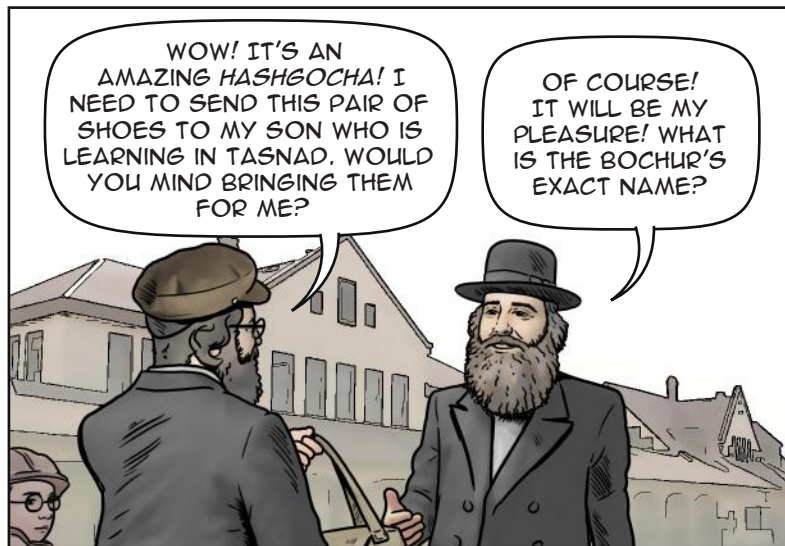
SHALOM ALEICHEM, YOU LOOK LIKE A CHOSHEVEH YID! I HAVE A FAVOR TO ASK...BUT WHO AM I SPEAKING TO? AND ALSO WHERE ARE YOU TRAVELING TO?

ALEICHEM SHALOM! I'M A TEACHER FROM THE TOWN OF TASNAD AND I AM TRAVELING BACK HOME.



WOW! IT'S AN AMAZING HASHGOCHA! I NEED TO SEND THIS PAIR OF SHOES TO MY SON WHO IS LEARNING IN TASNAD. WOULD YOU MIND BRINGING THEM FOR ME?

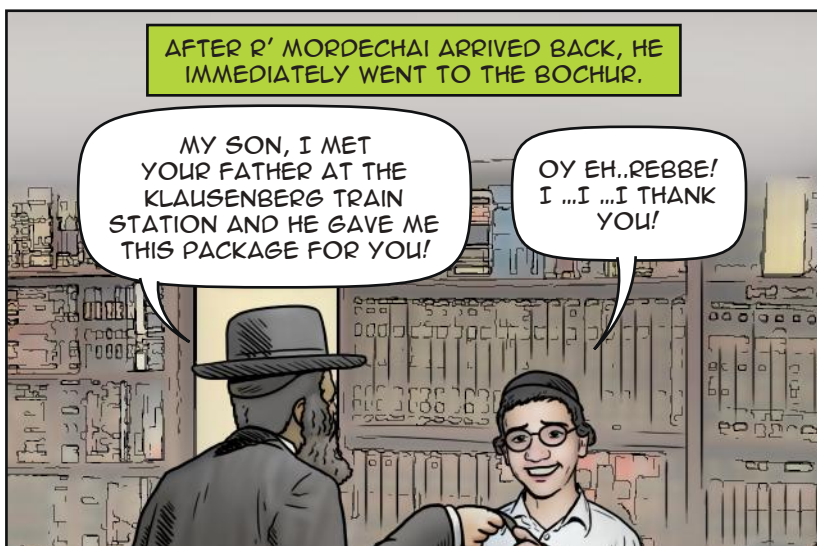
OF COURSE! IT WILL BE MY PLEASURE! WHAT IS THE BOCHUR'S EXACT NAME?



AFTER R' MORDECHAI ARRIVED BACK, HE IMMEDIATELY WENT TO THE BOCHUR.

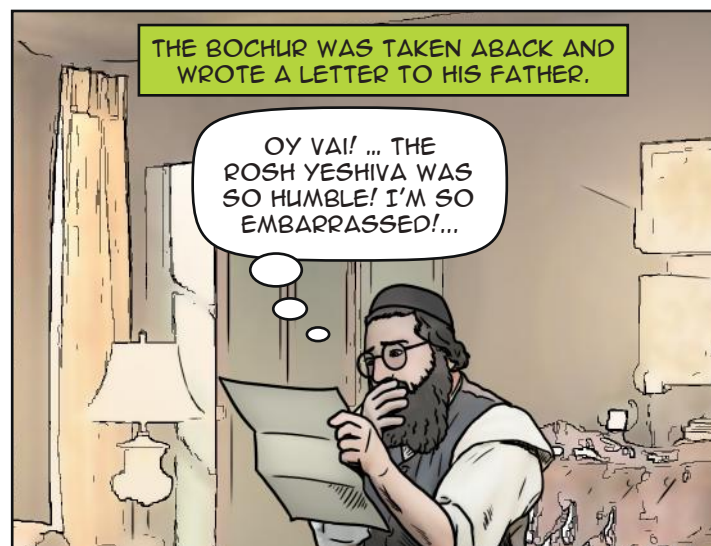
MY SON, I MET YOUR FATHER AT THE KLAUSENBERG TRAIN STATION AND HE GAVE ME THIS PACKAGE FOR YOU!

OY EH...REBBE! I ...I ...I THANK YOU!



THE BOCHUR WAS TAKEN ABACK AND WROTE A LETTER TO HIS FATHER.

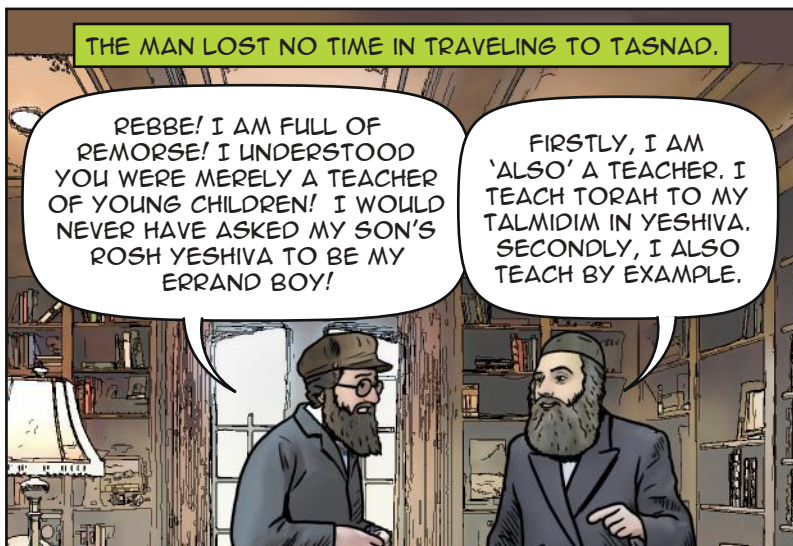
OY VAI! ... THE ROSH YESHIVA WAS SO HUMBLE! I'M SO EMBARRASSED!...



THE MAN LOST NO TIME IN TRAVELING TO TASNAD.

REBBE! I AM FULL OF REMORSE! I UNDERSTOOD YOU WERE MERELY A TEACHER OF YOUNG CHILDREN! I WOULD NEVER HAVE ASKED MY SON'S ROSH YESHIVA TO BE MY ERRAND BOY!

FIRSTLY, I AM 'ALSO' A TEACHER. I TEACH TORAH TO MY TALMIDIM IN YESHIVA. SECONDLY, I ALSO TEACH BY EXAMPLE.



...WHY DO YOU THINK MY POSITION SHOULD DEPRIVE ME OF THE MITZVAH AND OPPORTUNITY TO DO SOMEONE A FAVOR?



ר' מרדכי הי"ד WAS BORN IN TISZADADA, (NORTH EASTERN) HUNGARY TO THE TOWN רב, R' YEHOASHUA AND ESTHER BRISK. IN HIS YOUTH, HE LEARNED IN MAAD UNDER THE ESTEEMED לייב מרדכי ר' WINKLER (לבושי מרדכי) (1845-1932). AT THE AGE OF 18, HE RECEIVED סמיכה FROM R' WINKLER (WHO WAS ALSO HIS נשדכן) AND OTHER רבנים. IN 1907, HE MARRIED WEINBERGER (DAUGHTER OF זצ"ל - ר' שמואל זלמן וצ"ל MARGARETEN). IN 1911 HE SERVED AS דין IN MARGARETEN. IN 1919 HE BECAME רב OF TASNAD IN THE REGION OF TRANSYLVANIA (ROMANIA), WHERE HE TRANSFORMED THE TOWN AND ITS SURROUNDING LOCALITIES BY OPENING A ישיבה AND NEW חדרים, ADDING חכמים TO STRENGTHEN כשרות, BUILDING NEW מקוואות, STARTING גמילות חסדים AND חב"ת AND משיגות AND MORE. HE HEADED ONE OF THE LARGEST ישיבות IN HUNGARY WITH OVER 500 בחורים. HE PRINTED HIS שו"ת, ספר שו"ת, DURING WWII, ADDRESSING COMPLEX WAR RELATED ISSUES. ר' מרדכי, HIS WIFE AND YOUNG CHILDREN WERE SENT TO THE INFAMOUS AUSCHWITZ-BIRKENAU DEATH CAMP. ר' מרדכי WOULD CONSTANTLY UPLIFT THE SPIRIT OF HIS FELLOW INMATES. THEY ALL DIED על קדוש ד' (EXCEPT FOR HIS SON, ר' אהרן צבי).



For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yeshaya Suval

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