



PIRCHEI Weekly



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פרשה צ - שבת הגדול הפטרה וערבה לה' מנחת יהודה... (מלאכי ג:ד-כז)

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יום א: שמות יבכא-נא **הפטרה:** ויאמר יהושע (יהושע ג:ה-ז, ה:ב-ו,א,זכז) **יום ב:** ויקרא כב:ב-כג:מז **הפטרה:** וישלח המלך (מלכים ב:ג:א-ט, כא-כה)

מפסיר ב' ימים ראשונים: במדבר כח:טז-כה **הלל שלם ב ימים ראשונים** **יום א ד'פסח:** תפילת טל

חג כשר ושמח!

Torah Thoughts

ולבש הפנהו מדוד בד ...

The (ויקרא ו:ג) shall don his fitted tunic.

ויקרא ו:ג states that the word **מדוד** is related to **מדה**, *measure*. This teaches us the **הלכה** that the clothing of the **כהן** must be fitted to his size. Why does the **תורה** specifically state this **הלכה** in the chapter that deals with **תְּרוּמַת הַדָּשָׁן**, removing the burnt ashes? Why is this **הלכה** not addressed earlier, in **פְּרִשְׁתַּת תְּצַנֶּה**, the chapter that teaches us all the other **הלכות** concerning the **בְּגָדֵי כְהוֹנָה**?

R' Moshe Wolfson שליט"א offers a thoughtful insight in response to this question. The **תְּרוּמַת הַדָּשָׁן**, removal of the ashes, was not an essential service. The ashes were, in effect, the **פְּסוּלָה**, the disqualified, unfit part of the **קֶרֶבֶן** that remained after everything else had been burned. This act could be performed at night, as would happen on **יום כפור**. It therefore seems obvious that the removal of the ashes was only a minor service.

There were many diverse tasks in the **בית המקדש**, each with their unique degree of holiness. It is human nature to put an emphasis on those areas of service that are particularly revered. It seems quite logical that a **כהן** would be stringent in his noble attire when he was involved with the holy **עבודה**. The **כהן** whose lot it was to remove the

ashes, however, might not display the proper respect and might be more lax in the **הִלְכָה** of wearing perfectly fitting garments. Consequently, the **תורה** admonishes the **כהנים** not to differentiate between services. Regardless of what might seem secondary to them, everything is of equal stature in the eyes of **ה'**. Thus, everything should be accorded the same honor.

This is an important lesson. Most people recognize the respect to be accorded a **קדוש**, such as a **shul**. They therefore come to **shul** on **שַׁבָּת** in attire which befits a holy Place. During the rest of the week, however, when the time for **מִנְיָן** just happens to coincide with Sunday afternoon chores, we may see people entering the **shul** attired differently. This lack of respect is compounded during the summer months when due to the hot weather many people are more relaxed about wearing hats and jackets.

The **כהנים** were cautioned to always remember their nobility and purpose. Similarly, as members of **יִשְׂרָאֵל**, we are charged to become a nation of **כְּהֻנִּים**. Thus, we must be aware of the need to demonstrate our nobility in our manner of speech, action, and dress.

Adapted from: Peninim on the Torah (with kind permission from Rabbi A.L. Scheinbaum)



Yahrtzeits of our Gedolim

ט"ז ניסן
5672 — 5760
1912 — 2000

ר' (Broide), son of ר' שמחה מרדכי זיסקינד זצ"ל (son of ר' שמחה זיסל), was born in **ירושלים**. In his early years, he learned in **תלמוד תורה** under **ר' מרדכי** **חברון**, where he spent his next 75 years. In 1941, he married **ע"ה**, the daughter of R' Moshe Finkel, **זצ"ל**, the **ראש** of **Slabodka** and **חברון**. He began delivering **שעורים** in 1945, and was appointed **ראש מתיבתא** in 1951. In 1961, he became **ראש ישיבה**. **ר' שמחה** was on the **תורה** and was recognized for his sensitivity, **חכמה** and practical **דעת**. His **קפריים** include **חלק ביאורים**, **חלק מאמרים**, and **ש"ס דרך**, among others.

Gedolim Glimpses

In all the hundreds of **הספמות** and letters that **ר' שמחה זיסל ברוידא זצ"ל** ever wrote, he never once referred to a **תלמיד** by the title **תלמיד**, *my disciple*. **ר' שמחה זיסל** had the same approach as **ר' עקיבא איגר זצ"ל**, who reasoned, "Who knows who learned more from whom?" Once, during a **שעור**, a **תלמיד** asked a question from a **משנה** in **חלה**. After **ר' שמחה זיסל** absorbed the depth of the **תלמיד**'s question, he stopped the **שעור**. The next day **ר' שמחה זיסל** used an entirely different approach to explain the **סנה**.



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לרפ"ש ליוסף יצחק בן גיטל Feigelshtock

לע"נ ר' ישראל בן אברהם ז"ל
לע"נ ה' ישעיהו דוב ע"ה בן יבלחט"א יצחק צבי נ"י

אם על תודה לקריבנו ... (ויקרא ז: יב)
If as a thanksgiving offering he shall offer it ...

When the בית המקדש stood, one who survived a life-threatening crisis was required to offer a קרבן תודה. From פרק קי"ז in תהילים, the חכמים derive the four experiences which necessitate this offering: travel through a desert, release from prison, recovery from serious illness and travel overseas. Nowadays, one who experiences any of the above recites ברכת הגומל.

התורה is surely not limited to our relationship with הקב"ה. It is fundamental in our relationship toward our fellow man as well. According to רמב"ן, a lack of התורה is at the root of the prohibition against accepting male converts from עמון and עמוני. These two nations owe the Jewish people eternal gratitude, for it was אברהם who rescued לוט, the forefather of these two nations, when he was taken captive in war. Instead of showing gratitude, עמון and עמוני did not even provide our ancestors with bread and water on their way to ישרא. Those who lack the quality of התורה cannot be part of the Jewish people.

There was a young man in ישיבה תורה ודעת who was not coming to מנין. The faculty tried all kinds of threats to force him to come to מנין, but it was not helping. They finally went to the ראש, R' Yaakov Kamenetsky זצ"ל, and asked him whether they could expel the boy from the dormitory. R' Yaakov gave them permission to do so. They told the boy that he was expelled from the dorm until he started to come to מנין. Then they told him that the ראש ישיבה wanted to see him. The boy figured, "Now I am really in trouble."

When he came to R' Yaakov, the ראש ישיבה asked him, "I understand that you have been asked to leave the dormitory. Where are you going to sleep?"

The boy replied that he did not have any alternate arrangements.

R' Yaakov told him, "I want you to sleep in my house."

The shocked boy asked the ראש ישיבה to explain why on the one hand, he was expelling him from the dormitory, and on the other hand, he was inviting him to stay with him.

R' Yaakov told the בחור, "Your grandfather used to give money to the Kovno Kollel where I learned in Europe. Since I was a beneficiary of your grandfather's support to that Kollel, I owe you a favor and am glad I have the chance to pay it back in this fashion. True, I cannot let you sleep in the dormitory because you do not come to מנין, but you can sleep in my house, out of appreciation for what your grandfather did for me."

R' Hutner used to conduct his פסח סדר in a very serious mood. He treated it as a Divine service; there was no levity or lightheadedness whatsoever. The atmosphere was like יום כפור. One year they had a guest who was somewhat of a jokester. He kibitzed, joked around, and acted more as if it were פורים. R' Shlomo Freifeld was a תלמיד of R' Hutner and said that something had to be done about this fellow. He asked R' Hutner for permission to throw the fellow out of the house.

R' Hutner said, "No. This young man is a nephew of the Alter from Slabodka. If he wants to he can dance on the table; don't touch him!" (Rav Hutner in his youth had been a student of the Alter from Slabodka.)

That is how fundamental התורה is. One is only considered a "person" (i.e. a *mentsch*) when he appreciates all the many favors ד' does for him. No matter what the state of our life is, we are utterly indebted to ד' for life itself.

The חפץ חיים said at the end of his life, "ד', I wrote the משנה ברורה, I wrote the classic volume on לשון הרע, I wrote [this] ... and I wrote [that] ..." [he was a prolific writer]. The חפץ חיים was not bragging. He is not saying, "ד', look how much I've done for You." On the contrary, he went on, "You, ד', have given me the opportunity and the privilege to do all these things that I have done; now what can I do for You in exchange for all these privileges that You have given me?" This is someone who is מכיר טוב. He goes through life recognizing all that has been done for him. This is fundamental to being a human being.

Adapted from: Rabbi Yissocher Frand's Commuter Tapes on the Weekly Portion — CD# 824 (with kind permission)

Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע כלל י' סעיף ג'

*Every year, the extended Gross family would get together on חול המועד. Levi had bought a bike from a cousin some years before and there was quite a to-do about the honesty of the deal. Over the years, although they always were cordial to each other, there was still some lingering resentment, even after they were in ישיבה גדולה. At the get-together, Chaim, Levi's older brother, decided to make sure that Levi did not forget about it. He said, "I remember those long bike rides..."

What is the problem with Chaim's matter-of-fact statement?

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

Answer: The חפץ חיים applies even if one merely hints about an incident (the holy disputed bike sale) by "reminiscing" about it ("those long bike rides"). Chaim's statement was made with the intent of arousing animosity and is therefore absolutely forbidden.

Questions of the week

- Which three categories of כהנים are disqualified from eating קדשים?
- When was the only time that the שוק קרבן שלמים, the right leg, of a קרבן was burned on the מזבח?

- A person who is a יום טוב (immersed that day), lacks atonement, or an אמן (mourner on the day of the death of a relative, prior to burial) is excluded from eating קדשים (שוק קרבן שלמים).
- The only time we find that the קרבן שלמים was burned on the מזבח is when the person was a כהן (שוק קרבן שלמים).



Focus on Middos

Dear Talmid,

A תלמיד of R' Simcha Zissel Broide זצ"ל once related the following episode:

"I got up at 7 o'clock and looked out of my dormitory window. I saw the ראש ישיבה standing still on the pathway that led to the ישיבה. The ראש ישיבה waited a few minutes and then continued walking to the ישיבה building. I was surprised, and my surprise grew even greater when I saw the ראש ישיבה walking speedily towards the בית מדרש.

"I thought to myself, 'If he was so weak that he had to rest awhile before he continued to walk, where did he suddenly find the energy to begin walking at such high speed?'

"The riddle was solved when I noticed an old, tired man walking slowly along the path, leaning on a stick. Each step appeared to be a major effort for him. I understood everything at once. רבינו was always careful not to hurt anybody's feelings — directly or indirectly. This time, R' Simcha Zissel did not allow

himself to pass ahead of the man, knowing that it would cause him anguish to see a man older than himself, walking swiftly on two healthy legs, whereas he was hobbling along on his worn-out, sick legs, leaning on a stick ...

"That's why רבינו did not want to pass ahead of the man, in spite of the fact that he was so particular about being the first one to come to the בית המדרש. [Although standing still for long periods of time would cause him acute pain,] he wouldn't allow himself to cause anguish to anyone, even for that."

My תלמיד, great people are easily recognizable by the way in which they demonstrate their sensitivity to the feelings of other people. Can you imagine how many fine people must have walked past the same old man that day, without ever considering his feelings? The proof of a great person is watching how he relates to, and thinks about, every individual!

יהי זכרו ברוך!

בְּיָדֶיךָ, Your רבי

Story: Exquisite Middos (Prince of the Torah Kingdom — Feldheim)

Contest חג בַּחג

Our international הלכות חג בַּחג contest for a 3rd year is already underway: Learn at least three קצור שְׁלֶחַן in הלכות פֶּסַח in הלכות פֶּסַח every day until פֶּסַח (preferably together with an older חברותא, but this is not a requirement). The two practical קצור שְׁלֶחַן ערוך in סימנים (totaling 23 סעיפים) chosen for the contest are: סימן קי"ח (הכנת) and סימן (הסדר - י"א סעיפים). (סדר ליל סדר - י"ב סעיפים) קי"ט. If you are interested in joining this amazing program, please send a signed fax every week to 718 506 9633 – include your grade, name, school, city, state, contact and fax #.

PLEASE NOTE:

Due to various factors beyond our control, we apologize, but the winners of the international שָׁנִים מקרא הלכות חג בַּחג contest and this international בַּחג contest will receive their prize after פֶּסַח.

Halacha Corner עֲבִינִי דְיוֹמָא: הַלְכוֹת מְשִׁיב הָרוּחַ/סְפִירַת הָעוֹמֶר

- The סדר table should be set during the day so that the סדר can begin on time and the children will be awake for the entire סדר.
- The table should be set with the best dishes. Preferably, one should recline upon pillows, for such is the way of royalty.
- Only one סדר plate should be set, before the leader of the סדר.
- Each סדר participant's cup should be poured by someone else to symbolize the majesty of the evening.
- It is preferable to drink the entire cup of wine for each כּוֹס. The minimum amount that one must drink is a רוב רביעית.
- A בַּר מִצְוָה, child under קטן, does not need to drink a full רביעית; it is fine if he drinks a volume of wine that would fill his mouth.
- It is most important for a child to ask the questions about the reasons for the מִצְוָה, מְרוּר, the two dippings during the סדר, and the הסבה, and clearly understand the answers. [Ed. note for תלמידים: Try to think of one question that is not on any of your sheets.]
- Once one recites the בְּרָכָה over מִצְוָה, one may not speak about matters that have no relevance to the meal until AFTER one has finished eating the כּוֹרֵךְ sandwich.

*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.



RAV HUTNER ONCE INVITED A GUEST TO HIS SEDER.

HAVING A GUEST FOR THE SEDER IS THE TRUE SIMCHAS YOMTOV...



R' HUNTER ENTERED HIS HOME.

BUT YOMTOV! REBBETZIN, THIS IS MOSHE...



THE GUEST FELT AT HOME ALMOST IMMEDIATELY.

PLEASE LET ME POUR THE WINE FOR REBBI...



OOPS!!



OY, OY, REBBI, WHAT DID I DO? I'M SO SORRY!

MY SON, THIS IS A VERY NECESSARY PART OF THE SEDER!



A KITTEL WITHOUT WINE STAINS ON PESACH IS LIKE A YOM KIPPUR MACHZOR WITHOUT TEARSTAINS!



BORN TO R' YUVAL AND CHANA IN WARSAW, POLAND, LEARNED UNDER THE ATER MSLIVODKA, R' NITAN ZVI FINKEL Z"l, AT AGE 15 AND QUICKLY BECAME KNOWN AS DOR U'ARSAH ELUI. IN 1925, R' HUTNER JOINED THE BRONX BRANCH, WHERE HE REMAINED UNTIL AFTER THE 1929 MASSACRE. IN 1932, HE PUBLISHED THE TORAH NER ON REMB"IM HALKOT NER. IN 1933, HE MARRIED MASHA LIPSHITZ AND MOVED TO ISRAEL. HIS OTHER PUBLICATIONS INCLUDE A PARUSH ON HALACHA'S RABINAR HALL ON PARUSH. AN ORIGINAL THINKER, R' HUTNER COMBINED THE THOUGHTS OF THE MAHER"IL AND MANY OTHERS. HIS SEVEN-VOLUME PACH YACHK IS A COLLECTION OF HIS MAAMRIM ON SHABBAT AND YOM TOB. HIS INSIGHTFUL GUIDANCE AND FATHERLY CONNECTION TO HIS TLMIDIM WAS LEGENDARY.

