



PIRCHEI Weekly

Agudas Yisroel of America

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

דף יומי: קידושין ל"ז מצות עשה: 11 מצות לא תעשה: 0

Torah Thoughts

הנה אנכי שלח לכם את אליהו הנביא ... והשיב לב אבות על בנים ולב בנים על אבותם ... (מלאכי ג:כג-כד)
Behold, I send you אליהו the prophet ... And he will turn back [to G-d] the hearts of fathers with [their] sons and the hearts of sons with their fathers ...

The above מלאכי is found in the last chapter of פסוקים (and also the last chapter in the ספר). They are part of the הפטרה on שבת הגדול, and convey the well-known prophecy that אליהו הנביא will be sent **before** the arrival of משיח. We especially recognize the need for משיח so that we can be זוכה to bring the פסח in the בית המקדש. Rav Pam is bothered by an apparent contradiction between this פסוק and the פסוק אליהו הנביא ... במהרה: מוצאי שבת שבת שמירת זמיר ... פסוק אליהו הנביא ... יבא ... עם משיח בן דוד **with** משיח, son of דוד.

In this זמר we mention that אליהו will arrive **together** with משיח; but doesn't the פסוק from the מלאכי clearly state that אליהו will come **before** משיח?

The גמרא (ראש השנה יא:) גמרא brings two opinions about which month משיח will come. ר' אליעזר is of the opinion that the גאולה, redemption, will happen in the month of תשרי, while ר' יהושע says the גאולה will take place in the month of ניסן. However, both opinions contradict (ערובין מג.) that teaches us that if a person says, "I want to be a זוהר starting from the day that משיח arrives," he must keep the הלכות of a זוהר on every weekday. The גמרא explains that משיח will not arrive on שבת or טוב, but משיח can arrive on any other day in any month of the year. This seems like a contradiction to

ניסן and תשרי will only come in תשרי and יהושע ר' אליעזר both.

To resolve this contradiction, the טורי אבן (סנהדרין צח.) mentions two different ways the future גאולה can happen. אליהו הנביא prophesied about the final גאולה saying: *I am ד', in its time I shall hasten it.* How is it possible that the גאולה will take place *in its appointed time*, and also *being sped up*? The answer is that if ישראל do תשובה and are worthy, then ד' will hasten the arrival of the גאולה [אחישה]. If they are not worthy, then משיח will arrive only at the appointed time for the גאולה [בעתה]. Even if ישראל is found undeserving, there still is a specific date and month by which משיח will arrive. According to ר' ניסן, this month is תשרי; according to ר' יהושע, this month is תשרי.

Rav Pam suggests that the אליהו's arrival **before** the coming of משיח refers to **בעתה**, the last possible date of the גאולה. אליהו will need to arrive earlier than משיח to prepare ישראל and bring them to a full תשובה — to turn the hearts of fathers to ד', with their sons. However, if ישראל does תשובה earlier and ד' hastens the גאולה, there will be no need for אליהו to prepare ישראל and bring them to a full תשובה. תשובה will then arrive **together** with משיח — this is the גאולה referred to as **אחישה**.

This גלות has been so long and the months of ניסן and תשרי fall into the category of both **בעתה** and **אחישה**. We all daven and hope to ד' that we will still be זוכה to bring the פסח in the בית המקדש this year, whether it is **בעתה** or **אחישה**!

Adapted from: *The Rav Pam Haggadah & Shir Hashirim* (with kind permission from Feldheim)



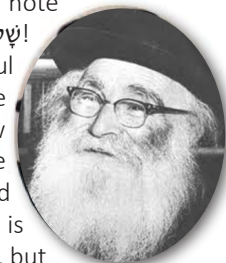
Yahrzeits of our Gedolim

ט' ניסן
5645 - 5729
1885 - 1969

ר' אריה לוי זצ"ל and ר' בנימין בניניש זצ"ל were born to אריה לוי זצ"ל in Orlay (near Bialystok), Lithuania. Until age 12, he learned with his father, his uncle עוזיאל and local רבנים. He then went to learn in ישיבת סלונים. After a year, he went to Slutsk, where he was a תלמיד מובהק of the רידבי"ז (ר' רפאל יעקב דוד בן זאב) and ר' איסר זלמן (ר' רפאל יעקב דוד בן זאב) and ר' מלצר. At age 16, he went to Halusk to learn under ר' ברוך בער Lebovitz and was his תלמיד. In 1902 he went to Volozhin. At the age of 19, with WWI looming, he traveled to ישראל with his niece, Frank, who arranged שדוה with his niece, תנה, daughter of ר' דוד Shapiro. He became the **משגיח** of עץ חיים and is remembered as the **אבי** and loving father of the prisoners and the sick.

Gedolim Glimpses

Reb Aryeh Levin זצ"ל once posted a note in the ישיבה: "To my dear sons, שלום! May I kindly ask you to be careful during the next few days to keep the **ישיבה** clean. Please try not to throw any papers on the floor ... because the man who usually sweeps and arranges the tables and benches ... is not feeling well." The בחורים obeyed, but had no idea that the mysterious cleaner was in fact R' Aryeh himself!



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

... וְעַץ אֶרֶז וְשֵׁנֵי תוֹלַעַת וְאַזְבֵּי (ויקרא יד: ד) ...
 ... a piece of cedar wood, and thread of scarlet [wool] and [a bunch of] hyssop

י"י explains that cedar wood was required for the מצורע's purification, alluding to the fact that afflictions of צרעת come because of haughtiness. His כפרה entailed using שני תולעת — crimson wool and אזב — hyssop, for they served as reminders to the מצורע that his remedy lay in lowering himself like a worm (תולעת means both dyed wool, as in our פסוק, and worm) and like hyssop — a low-growing shrub.

Throughout the generations, גדולי ישראל have always possessed the trait of humility, devising various different strategies in order to protect themselves against succumbing to the מדה of haughtiness.

Reb Zusia was extremely poor and had no steady means with which to earn a livelihood. When his daughter came of age, he lacked the necessary funds to marry her off. His family urged him to make an effort to secure the money needed for her dowry, but Reb Zusia placed his trust in הקבי"ה and did not worry about it at all.

One day, Reb Zusia went to see his רבי, the Maggid of Mezerich. "I know that you lack the money to marry off your daughter," the Maggid said. "Here are 500 rubles; may Heaven help you find a suitable חתן." On his way home, Reb Zusia stopped at an inn where a small wedding was just getting underway. Suddenly he heard sounds of commotion and bitter weeping.

Reb Zusia asked the innkeeper, "What happened?"

The man replied, "An orphaned girl was about to be married, but, just now, prior to the חופה, her mother discovered that she had misplaced the dowry money — the 500 rubles that she collected with so much effort was gone. The חתן, who is also an impoverished orphan, let them know that if he did not immediately receive the full amount of the dowry originally promised, then he could not go through with the marriage."

Reb Zusia made his way into the large room where the people had gathered and announced, "רבותי, I have found the money." Immediately the tumult turned from one of great sorrow to one of pure joy. The crowd was so relieved and ecstatic that these two orphaned children's wedding would proceed on time after all!

Reb Zusia, however, informed everyone that he would like 50 rubles as compensation for his efforts in finding the missing money. Shocked by his request, a few people tried to convince him to show some level of compassion for the poor פלה. However, R' Zusia could not be persuaded.

It was not long before the commotion grew heated. "Are you not ashamed?" they yelled at him. "Is there no mercy in your heart for a poor, orphaned פלה?" But Reb Zusia stood firm in his bizarre request — 50 rubles for the money's return.

The people finally took Reb Zusia by force to the רב of the town, who carefully listened to the unusual case. He ruled that the entire sum be returned at once, without a cent going to Reb Zusia. Reb Zusia handed over the money and was expelled from town in utter disgrace.

Several days later, word of the incident reached the ears of the Maggid. He summoned Reb Zusia and asked him, "Why did you act in such a manner? Could it be true — you had no mercy towards a poor and orphaned פלה?"

"When I saw the orphaned פלה's misery," replied Reb Zusia, "I took pity on her situation and immediately decided to give her the entire sum of money. However, when I entered my room to get the money, the יצר הרע began to put various ideas into my head: 'Zusia,' he said, 'you are as great as אבינו,' and other such thoughts.

"Do you want me to succumb to haughtiness?" I asked my יצר הרע. 'I'll show you! This מצוה does not need you to get involved! You will yet see how they will take the money from me and banish me from the town in disgrace.'

"And that is just what happened."

Adapted from: A Shabbos Vort (with kind permission from ArtScroll)

Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע כלל ט' סעיף ו'

*Yidi and Gad were inseparable. During the school break, they would almost always be found playing together. They would bike home from school together and, at night, do their homework together. One day Eli, a classmate, came to the classroom early and noticed that Yidi was going through Gad's desk and took out a pen. During the lesson, Gad was rummaging for his pen, but could not find it. During the "recess" break, he announced that his pen had disappeared.

Which 7 conditions are required before Eli may tell Gad what he saw?

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

Answer: To meet the 7 conditions Eli must: 1) have personally witnessed the incident, 2) be 100% clear that an ארסא occurred, 3) first have tried to correct the situation, 4) not exaggerate, 5) have intentions only ארסא ארסא, 6) have no other option and 7) be sure that Yidi's punishment will not exceed his "crime."

Questions of the week

1. When was it that the פנענים hid their wealth in the walls of their homes?
2. Which פלי is the תורה in fact concerned about by requiring the removal of all פלים BEFORE the house is declared טמא?



1. During the 40 years גאנאל גאנאל were in the מדרבן. In the event that גאנאל גאנאל would capture the land, they did not want to benefit from the spoils (ל"ד:34).
2. The פלים, earthenware. All the other פלים can be made by immersing them in a גאנאל (ל"ד:36).



הלכות חג בחג Contest

Dear Talmid,

Imagine hearing a desperate knock on your front door at 2:00 a.m.. You very carefully open up the door and see a pale-faced neighbor. He whispers that there is a robbery in progress in a store nearby. How would you react? Would you call the police? Such a story happened with R' Aryeh Levin ערב פסח one ז"ל.

In the משכנות neighborhood of ירושלים at around 2:00 a.m. the streets were quiet and deserted. Reb Aryeh was sitting in his home working on a שטיקל תורה when all of a sudden, he heard insistent knocking at the door.

Reb Aryeh got up from his ספרים and went to see what the commotion was about. In the doorway stood his neighbor, the owner of a nearby kiosk, breathless and shaking.

"רבי," he cried, "I saw somebody breaking into my store. I even heard noise coming from inside. What should I do? I am afraid the burglar will attack me!"

"Don't worry, my son," said Reb Aryeh.

He put on his coat and strode over to the kiosk. Standing at the entrance, he could see a burglar filling sacks with anything he could grab.

The burglar saw Reb Aryeh and stopped.

Reb Aryeh walked over to him, laid his hand on his shoulder, and whispered, "My son, you must have forgotten what it says in the תורה. Doesn't it say: לא תגנב, you shall not steal?"

The burglar had never in his life heard such simple words, which came from the heart. He put down the sacks of food, apologized for breaking in, and left the kiosk a different person.

My תלמיד, there are many ways to resolve a difficult problem, but nothing is more effective and long-lasting than kind words!

יהי זכרו ברוך!
Your רבי

Story adapted from: The Burglar Who Surrendered - Reb Aryeh (with kind permission from Feldheim)

The הלכות מגלה רמ"א writes in תרצ"ה סימן א' that one should begin the תורה by learning סעודת פורים. He explains that this מנהג is hinted at in the words ליהודים היתה אורה ושמחה – the Jews had light and rejoicing; the word אורה, light, is a reference to the spiritual light of תורה. In the 1st הלכה of הלכות משנה ברורה (תכ"ט סעיף א') פסח (סי"ק ב') teaches that one should start learning הלכות פסח from פורים.

With this in mind, we have chosen to repeat our international הלכות contest for a 2nd year: Learn one הלכה פסח in הלכות קצור every day until פסח שנתך (preferably together with an older תברותא, but this is not a requirement).

The two practical סימנים in קצור (totaling 23 סעיפים) chosen for the contest are: סימן קי"ח (הכנת הסדר - י"א סעיפים) and סימן קי"ט (סדר ליל סדר - י"ב סעיפים).

If you are interested in joining this amazing program and of course will try continue to אי"ה review the weekly פרשה as per your grade level, please send a signed fax every week to 718 506 9633 – include your grade, name, school, city & state, and your contact number and fax number. Your name will be entered into a raffle to win a beautiful set of גדולות חומשים after פסח.

Halacha Corner עניני דיומא: הלכות מוצ"ש שבת הגדול ופסח

- If ערב פסח is on Friday, as it will be this year, then one should say ויהי נעם מעריב on מוצאי שבת הגדול (Some סדורים say differently!)
- The סדר table should be set during the day so that the סדר can begin on time and the children can be awake for the entire סדר.
- The table should be set with the best dishes and preferably, one must 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 כוס. The minimum amount that one must drink is a רביעית רוב.
- A קטן, child under בר מצוה, 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 מצה, מרור, the two dipping during the סדר, 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 ברכה over מצה, one may not speak about matters that have no relevance to the meal until AFTER one has finished eating the כורכך 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.



FOR MANY YEARS, ON HIS WAY TO SUPERVISE THE BAKING OF MATZOS, R' YONOSON STEIF WOULD MAKE A DETOUR TO A CERTAIN STORE.

WHY DOES THE ROV NEED TO STOP HERE?

A WIDOW TOOK OVER RUNNING THIS STORE AFTER HER HUSBAND PASSED AWAY.



EVERYONE MOVED ASIDE AND WELCOMED THE ROV AS HE CAME INTO THE STORE.

REBBETZIN, MAY YOU BE GEBENTCHED WITH SUCCESS IN ALL YOUR ENDEAVORS THIS COMING YEAR... A KOSHEREN UN FREILICHEN PESACH..

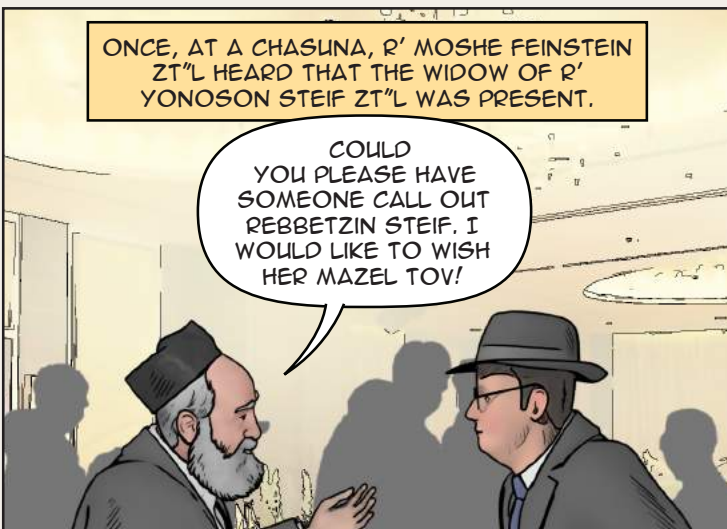
AMEIN...THANK YOU! V'CHEIN L'MAR! THE ROV'S PERSONAL VISIT AND HIS WARM BROCHOS GIVE ME THE STRENGTH TO CONTINUE...



HASHEM REPAID R' YONOSON MANY YEARS LATER...

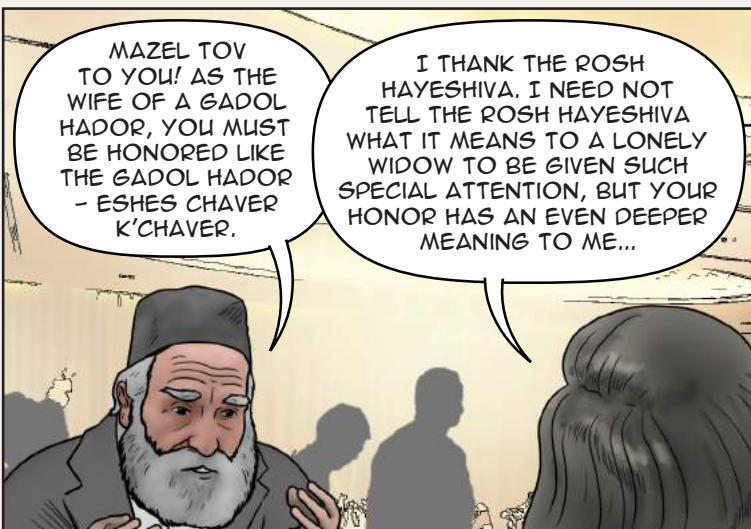
ONCE, AT A CHASUNA, R' MOSHE FEINSTEIN ZT"L HEARD THAT THE WIDOW OF R' YONOSON STEIF ZT"L WAS PRESENT.

COULD YOU PLEASE HAVE SOMEONE CALL OUT REBBETZIN STEIF. I WOULD LIKE TO WISH HER MAZEL TOV!



MAZEL TOV TO YOU! AS THE WIFE OF A GADOL HADOR, YOU MUST BE HONORED LIKE THE GADOL HADOR - ESHES CHAVER K'CHAVER.

I THANK THE ROSH HAYESHIVA. I NEED NOT TELL THE ROSH HAYESHIVA WHAT IT MEANS TO A LONELY WIDOW TO BE GIVEN SUCH SPECIAL ATTENTION, BUT YOUR HONOR HAS AN EVEN DEEPER MEANING TO ME...



...I ONCE SAW MY HUSBAND STANDING AND HAVING A LIVELY TORAH CONVERSATION ON THE TELEPHONE. I GESTURED TO HIM TO SIT DOWN BUT UNCHARACTERISTICALLY HE REMAINED STANDING.

AFTER HE HUNG UP, HE SMILED AND THEN EXPLAINED HIMSELF...

I WAS TALKING ON THE PHONE TO THE TORAH GIANT, R' MOSHE FEINSTEIN... DO YOU THINK I CAN REMAIN SEATED?



אם אתה משמח את שלי, אני משמח את שלך, [ד' PROMISES] IF YOU WILL MAKE MY CHILDREN HAPPY (THE LEVI [TORAH SCHOLAR], THE GER, THE ORPHAN AND THE WIDOW), I WILL MAKE YOURS HAPPY (רש"י דברים ט"ז: י"א)

R' YONASAN WAS BORN IN GAYA, CZECHOSLOVAKIA, TO R' TZVI AND SHAINDEL STEIF. AT THE AGE OF 11, HE WENT TO LEARN IN PRESSBURG UNDER R' SIMCHA BUNIM SOFER, THE SHEVET SOFER. THERE HE BECAME CLOSE TO R' DOVID NEIMAN, ד"ר OF PRESSBURG. HE MARRIED BLUMA, THE DAUGHTER OF R' MICHOEL FISCHEL. AFTER SERVING AS BOTH THE RAV AND ראש הישיבה IN GUTA AND THEN UNGVAR, HE JOINED THE PRESTIGIOUS BUDAPEST BEIS DIN FROM 1923-1944. HE ESCAPED TO SWITZERLAND ON THE KASTNER TRANSPORT AND IN 1947, EMIGRATED TO AMERICA. AFTER SERVING AS A MAGSID SHIUR IN NITRA FOR A SHORT WHILE HE BECAME THE BELOVED RAV OF THE VIENER KEHILLAH. HE WAS UNIVERSALLY ACCEPTED AS THE GADOL HADOR AND HEADED THE HISACHDUS RABBONIM. THOUSANDS OF HIS TESHUVOS WRITTEN TO SHE'ELOS FROM ALL OVER THE WORLD ARE RECORDED IN שו"ת מהר"י שטייף. HE ALSO WROTE SEFORIM ON אמונה ו"ס, אבות בני נח ובעה מצות בני נח.

