



זכרון ויחזקאל

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פרשת בהר - הפטרה: ...הנה חנמאל בן שלם דדך... (ירמיהו לבו-כז)
אבות ג' - דף יומי: ראש השנה ב' - 25 **ימים לעומר - מצות עשה:** 7 **מצות לא תעשה:** 17

Torah Thoughts

וכי תמכרו ממכר לעמיתך ... אל תונו איש את אחיו

When you sell to your friend...do not cheat each other (ויקרא כה-יד).

In the middle of its instructions regarding שמיטה, the תורה inserts the prohibition of אונאה, overcharging — אל תונו איש את אחיו. Why does it belong here? Furthermore, the laws of שמיטה are essentially laws about land. However, the laws of אונאה do not apply to real estate, since land prices vary by location and many other variables. Why then do the הלכות of אונאה, which apply only to movable property, appear in the midst of the שמיטה laws that apply to the land?

The בית אב explains: The underlying message of the שמיטה year is to impress on people that everything we have comes directly from ד'. Do not think that the harder you work, the more you earn. We are told to leave our land fallow and not plow or plant it for a full year, and we are guaranteed that our livelihood still will not suffer.

This concept demonstrates that cheating is pointless. A person who cheats thinks that his underhanded methods will bring him some additional money; however, if he honestly believes that everything comes from ד', then he certainly cannot expect to outsmart Him. He may think that he is gaining a few dollars by cheating, but then some unanticipated expense will arise (parking tickets, doctor's bills, etc.).

costing him the same amount of money he gained. In the end, the bottom line will be what הקב"ה intended it to be.

The following story illustrates this concept:

Yaakov cultivates flowers in Israel's Central Region. In preparation for שמיטה 5740 (1980), upon the directive of פוסקים, Yaakov planted his fields well in advance of ראש השנה so as to permit a harvest, with distribution controlled by the local בית דין. However, during the following summer of שמיטה he was not permitted to till the soil or plant. It would be too late to start working the fields after שמיטה ended. His flowers have to be uprooted and planted anew each year, so it seemed that he would have no crop at all for the year following שמיטה.

The local בית דין found no loophole to allow Yaakov to plant anew. One of the רבנים suggested that after the שמיטה year was over, Yaakov should water and fertilize his old plants. "Who knows?" the רב reasoned. "Perhaps your old plants will yield another crop."

They did ... and they even produced another crop the following year.

If one keeps the מצוה of שמיטה, if he absorbs its message, he will understand that cheating is not only wrong — it is futile.

Adapted from: Rabbi Frand on the Parashah (with kind permission from ArtScroll)



Yahrtzeits of our Gedolim

ט"ז אייר
 5666 - 5763
 1906 - 2003

ר' אברהם יצחק ר' Yechiel Michel Feinstein, born to אשתו in Lithuania, lost his father at age 7 and went to live with his grandfather, ר' דוד, of Stravinsk, Byelorussia. At the age of 13, he traveled to Slutsk to learn under ר' Isser Zalman Meltzer זצ"ל. At 16, he left to Mir to learn with ר' Aharon Kotler זצ"ל. Traveling with R' Aharon Kotler, he escaped to the US in 1941. Shortly after his arrival, R' Moshe Feinstein זצ"ל, his uncle, summoned him to serve by his side as head of תפארת ירושלים in New York. In 1946, he married the Brisker רב's daughter, Lifsha. He returned to ישיבת בית יהודה in 1952 and founded תפארת ירושלים. After his daughter's פטירה in 1976, he transferred the ישיבה to בני ברק. His son-in-law is R' Tzvi Kaplan שליט"א.

Gedolim Glimpses

davened ר' יחיאל מיכל Feinstein with the same עבודה and dedication that he invested in learning תורה. His תלמידים would wait for him, not to end קריאת שמע, but to begin! He sat in thought for a few moments, slowly counting his fingers. Nobody knew why. After his פטירה, one תלמיד related that once, he plucked up the courage to ask עשקת what he was doing. "I am counting the years," R' Michel replied. He would accept each מצוה of the תורה before he recited קריאת שמע.



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לענין ה' יחזקאל ע"ה בן יבלחטי"א לייב נ"י
 לענין ה' ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י



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 לכבוד הבר מצוה של ה' אליהו בן חיים יעקב מיללער



Living with the Torah

ובשנה השביעית שבת שבתון... שבת לה' שדך לא תזרע וְכרמך לא תזמר

But the 7th year shall be a complete rest ... a שבת for Hashem; your field you shall not sow and your vineyard you shall not prune (ויקרא כה:ד).

בְּרָכוּ ה' מְלֹאכָיו; גְּבֵרֵי כַח עֹשֵׂי דְבָרוֹ, לְשֹׁמְעֵי בְקוֹל דְּבָרוֹ. (תהלים קג:כ)

R' Yitzchak Nafcha said: This refers to those who observe שְׁמִיטָה ... This man sees his field lie fallow, his vineyard lie fallow — and he accepts all this in silence! Can there be a more powerful warrior than he? (ילקוט שמעוני תהלים תת"ס).

The observance of שְׁמִיטָה refers to the year of שְׁמִיטָה as שְׁמִיטָה. The observance of שְׁמִיטָה bears testimony that the world in 6 days and rested on the seventh. When one refrains from work on שְׁמִיטָה, he demonstrates his belief that it is Who determines whether his efforts to earn a living during the 6 workdays will succeed. Similarly, the observance of שְׁמִיטָה proclaims that the land is Who determines whether or not the farmer's efforts during the other 6 years of the שְׁמִיטָה cycle yield good crops.

Recent שְׁמִיטָה years have seen thousands of religious farmers lay down their plows and allow their fields to lie fallow. In several instances, farmers have clearly seen how the faith which they demonstrated during שְׁמִיטָה brought blessing to their crops.

*

A banana farmer who was completely secular decided he would undertake to keep שְׁמִיטָה this time around. He approached the קָרָן הַשְּׁבִיעִית for assistance. They stipulated that he would be registered in their program if he would also undertake to be personally שֹׁמֵר שְׁבֵת throughout שְׁמִיטָה. He agreed. קָרָן הַשְּׁבִיעִית undertook to cover his farming expenses in return for which all the produce would become the property of וְאִתּוֹ בֵּית דִּין and would be distributed in full accordance with הַחֲקָה.

Israel had suffered a significant cold spell over a 2-3 week period. Bananas don't like cold. Cold doesn't like bananas. When bananas are

Israeli Farming Winter 5771: A Small Miracle

still growing and get hit with frost, they turn brown and become rock-hard.

The hero of our story, the banana farmer, knew he was in deep trouble when the relentless cold lasted for over a week. He lived a bit far from his orchard and had not yet seen the damage with his own eyes. He received calls from farmers who have orchards bordering his, complaining bitterly that their entire banana crops had been destroyed by the frost. He decided it was time to inspect the damage up close, painful as it might be.

He drove up close to שְׁבִיעִית to inspect his orchard and those of neighboring farmers. As he passed from one orchard to another, he was overwhelmed by the damage. Not a single fruit had survived, no tree was spared. His neighbors had taken quite a beating. All the bananas were brown and hard as rocks. He could only imagine how bad his trees must look.

Yet when he finally got to his orchard, he was awestruck! ALL of his bananas were yellow and green. It was as if his orchard was not part of this parcel of land. His orchard bordered those of his neighbors, but not a single tree of his was struck by the frost. It was as if a protective wall kept the damage away.

At first, he thought he was imagining it. As he rushed from one section of his orchard to another, the realization hit home that, more than the farmer keeps the שְׁמִיטָה, the שְׁמִיטָה keeps the farmer.

He immediately called his contacts at קָרָן הַשְּׁבִיעִית and yelled into the phone, "קָרָא נָסִי! קָרָא נָסִי!" — a miraculous modern-day manifestation of "וְצִוִּיתִי אֶת בְּרַכְתִּי".

The only way to explain the miracle is that ה' keeps His promises. He says, "Keep שְׁמִיטָה, and I'll take care of you." He surely does! קָרָן הַשְּׁבִיעִית reported that farmers who until now refused to keep שְׁמִיטָה turned to the קָרָן following the losses suffered as a result of the frost — now ready to commit to שְׁמִיטָה observance.

Adapted from: Visions of Greatness (With kind permission from CIS)

Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע כלל ד' סעיף א'

"Simcha was a new boy in the class. His father had become a בן of the new shul and the family had relocated to New York. It was not long before everyone in town had heard about Simcha's father. He was a popular speaker and always had an interesting story with an inspirational message to relate. Eli's father remembered Simcha's father from his ישיבה days and wanted to tell Eli about some of the pranks that they played together on the רבנים in ישיבה."

Can Eli's father tell his son about the new רב's former ways?

*Stories adapted from Guard Your Tongue, A Daily Companion, A Lesson a Day and various real-life situations.
 Answer: Not only is it forbidden to discuss another person's failings, it is also to mention someone's past if it would cause him embarrassment today. Even if one recently saw a friend doing something wrong privately, one has to be careful to address him correctly, for it is to embarrass him.

Questions of the week

1. Why did the לויים have more lenient rules regarding the sale of their property?
2. What is the comparison between earned monies through killing the firstborn Egyptians and רבית?

1. They had no other property (וי'אמר יי' אל'הי ישראל - 25:33).
2. He was able to determine what are רבית monies, no matter how much one tries to launder it, and punish the lender accordingly. Alternatively, it took us out of Egypt on condition that we accept all His commandments. even difficult ones like רבית (וי'אמר יי' אל'הי ישראל - 25:38).

Halacha Corner

עניני דיומא: הלכות פסח שני - ו"ד אייר

1. Since פסח has its own special קדושה with regard to the eating of the פסח, many do not fast or make הקדשים on this day.
2. There are also various מנהגים about not saying תחנון and למנוח.
3. Some people have a מנהג to eat מצה שני during the day, as a זכר לקרבן פסח.

*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.

Focus on Middos

Dear Talmid,
R' Yechiel Michel Feinstein זצ"ל often said that when one Yid *davens* sincerely, with all his heart, on behalf of another Yid, his *תפלה* reaches the *כסא הכבוד* directly, even if he is not a great *צדיק*.

One of R' Michel's *תלמידים* once came to give him the good news that his daughter had become engaged. "It is the *ראש ושיבה*!" he exclaimed. Just a month before, the father had asked R' Michel to *daven* that he find his daughter's *שדוך* quickly.

"This is not a *ניס*!" R' Michel insisted. "When you came to see me, I saw your pain and was very distressed. I put all my heart and soul into the *תהלים* that I recited. I then blessed you wholeheartedly. You should know that *ד'* fulfills the request of any Jew who gives a *ברכה* wholeheartedly!"

R' Yitzchok Zilberstein שליט"א recalls the time that he was presented with a difficult query concerning a terminally ill patient who was in serious condition. The woman wanted very much to see the *חפה* of her engaged

daughter. It was *חול המועד סכות* and the question was how to find a way that a *חפה* might possibly be arranged during *חול המועד* (since *הלכה* prohibits marrying on *חול המועד*).

R' Zilberstein consulted with R' Michel and explained the *שאלה* to him. After listening carefully, R' Michel told him, "Why are you looking for leniencies? Let us *daven* that the mother has a long life!" R' Michel then *davened* and did not answer his *שאלה*.

R' Zilberstein returned to the family and instructed them not to change the original date of the *חתונה*. The mother lived to see her daughter's wedding, which was held during *חגיגה*. She passed away the day after the *ברכות* *שבע ברכות* ended.

My *תלמיד*, R' Michel lived and *למד* based on the power of a sincere *תפלה* for another Yid. Think about others during your *תפלה*; it will help your *תפלות* reach directly to the *כסא הכבוד*!

יהי זכרו ברוך

רבייך, Your *בגידות*

A letter from a Rebbe (based on interviews)

Sage Sayings

R' Michel Feinstein זצ"ל related R' Chaim Ozer's *משל* to describe R' Dovid Karliner זצ"ל, one of the greatest Lithuanian *גאונים* in R' Chaim Ozer's time. "A true master tailor makes his own needle, sharpens the point and decides precisely where to make the hole!" R' Chaim Ozer continued, "*ר' דוד האט*" — R' Dovid made his own needle! — *יצא פארשטיין יעדערער סגנה*, *ער האט זיך אנגעפאנגט פונסנין* — In order to understand each *סגנה*, he began anew [without using works of others!]."

Source: Dei'ah veDibur

Understanding ספירת העומר

...תספרו חמשים יום, והקרבנתם מנחה חדשה לד'...

as it says in the *תורה*... you shall count 50 days, and then offer a new meal offering to ד'...

The *ניקרא כגטו* *קלי יקר* explains that the word *חדשה*, *new*, in this *פסוק* alludes to *תורה*. Learning *תורה* must be done with excitement and a feeling of *newness*. The *קלי יקר* then asks, "Why do we not find a clear reason in the *תורה* for *שבועות*?" The *קלי יקר* answers that *פסח* and *סכות* remind us of the special miracles that happened during those specific periods of the year. *שבועות*, however, is quite different. If the *תורה* would have written the reason for this *יום טוב*, we might have mistakenly understood that *שבועות* is the only day to celebrate *תורה*. This is incorrect. Every day a person must learn *תורה* with a fresh spark of a personal *הלוי צייל*.

לעיוני משה צבי בן הרי טוביה הלוי צייל

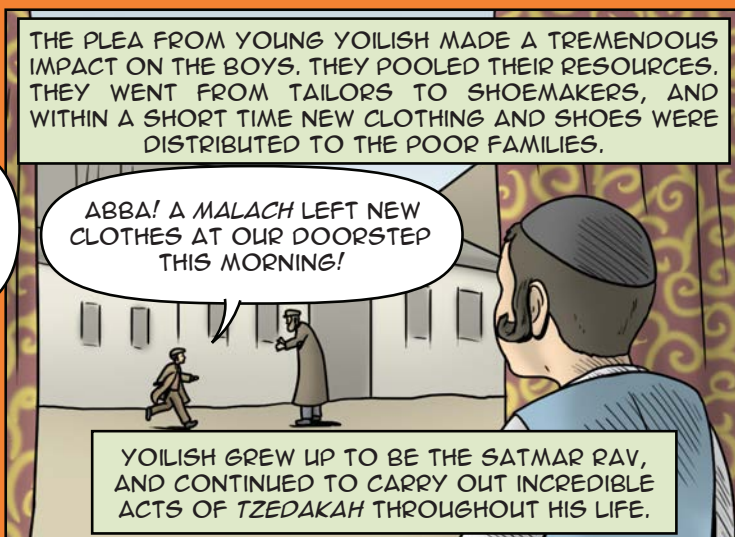
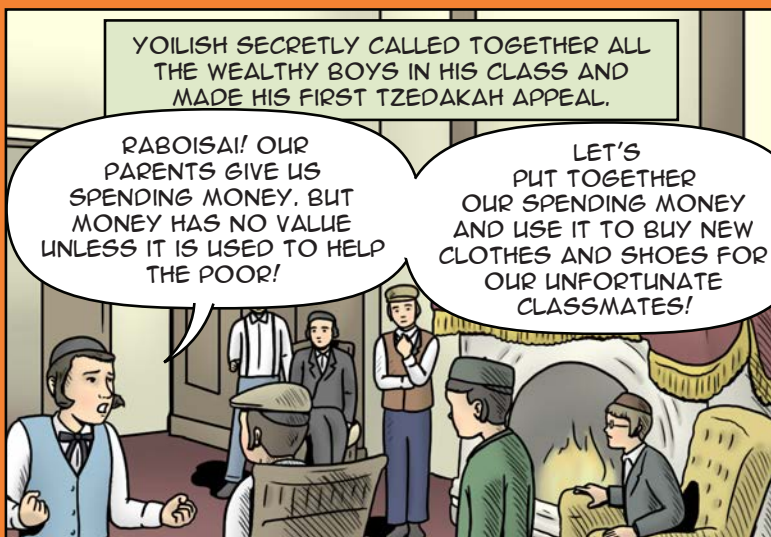
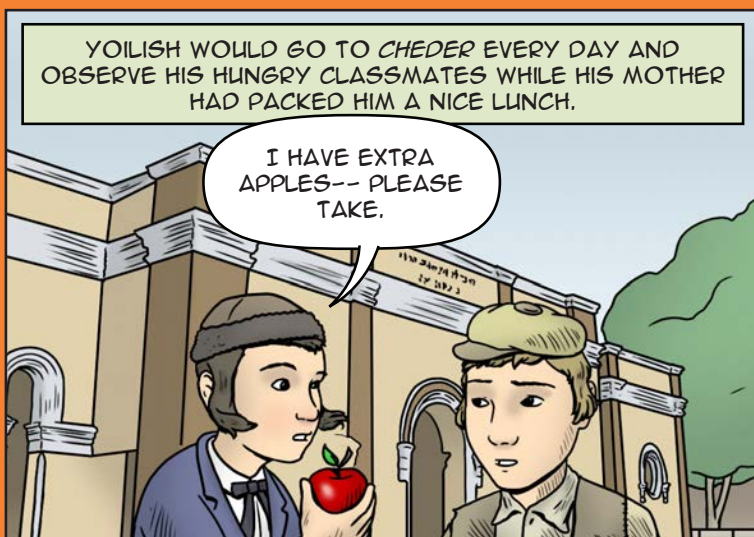
This Week in History

פרי יוסף תאומים 1792 / 5552 אייר 10, the *פרי*, born in 5487/1727 in a town near Lvov where his father, *ר' מאיר דון*, was the grandson of Metz and author of *יונה תאומים*. He learned under his father and at 18 years of age he published his father's *ספר* with his own *חידושים* at the end. In 1755, he married the daughter of *ר' אלקים* of Komarna, where he lived for ten years. He made his living as a *חדר רבי*. It was in Komarna that people started asking him *שאלות* and he became a well-known *פוסק*.

In 1767, he moved to Berlin upon the invitation of a wealthy Jew named R' Daniel Yaffe, who offered to support him fully as well as making a *בית מדרש* in his home. In 1770 his father was *נפטר* and he was called back to Lvov to take up his father's position. Since he had not yet completed the *פרי*, he refused the offer, but in 1774, he moved to Lvov, to succeed his father. In 1781, he was appointed *רב* of Frankfurt-on-Oder.

Aside from the *פרי*, he also authored *קבוצות* and rules of *נעים* (70 rules for understanding *נעים*), *תפלה* (explanations and *מנהגים*), among others. He also wrote a famous letter bemoaning that people do not learn *חומש* and that *לשון הקודש* is almost forgotten.

These are his humble words in the *הקדמה* to his *פרי*: "There is no greatness in my work. I am like a beggar who was granted permission from kings and ministers to go into their courtyards and palaces during mealtime to collect a few leftover crumbs... Every now and then I found a precious stone on my way. I took from them small scraps of expensive material and weaved myself a nice multicolored garment..." He lived in the times of the *גרייז*, *שאלת אריה*, and *קצות החושן*, yet his classic *ספר*, written with such humility, became one of most referenced by any *פוסק* before rendering the final *הלכה*.



R' YOEL TEITELBAUM, THE SATMAR REBBE, ZT"l, WAS BORN IN SIGHET, ROMANIA. HE WAS THE YOUNGEST OF FIVE CHILDREN BORN TO THE REBBE, R' YOMTOV LIPA, THE קדושת יום טוב, "REB YOILISH" (AS HE WAS FONDLY KNOWN) TRACED HIS ANCESTRY TO THE מנהרש"א AND THE רמ"א. HIS MAIN רבי WAS HIS FATHER. AT THE AGE OF 17, HE BECAME רב OF MUSZA IN CZECHOSLOVAKIA. AFTER APPOINTMENTS IN SEVERAL OTHER PLACES HE BECAME רב OF SATMAR FROM 1935 TO 1944. HE WAS ONE OF THE SELECT HUNGARIAN JEWS SAVED ON THE KASTNER TRANSPORT. IN 1946, AFTER A YEAR IN ישראֵל, HE ARRIVED IN NY AND SETTLED IN WILLIAMSBURG. THERE HE REBUILT FROM THE ASHES THE VIBRANT SATMAR COMMUNITY AND WAS ONE OF THOSE WHO WERE DIRECTLY RESPONSIBLE FOR THE REBIRTH OF תורה AND חסידות IN AMERICA. HIS BRILLIANCE IN תורה AND HIS PROPHETIC VIEW OF WORLD AFFAIRS CAN BE FOUND IN HIS ספרים.

