



PIRCHEI Weekly

Agudas Yisroel of America

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מסת: יום א: שמות יב-כא-נא **הפסרה:** ויאמר יהושע... (יהושע ג-ה, ה-ב-ו;א,ו:כז) **תפילת טל**

יום ב: ויקרא כב-כז-כג-מזד **הפסרה:** וישלח המלך... (מלכים ב כג-א-ט, כא-כה) **הלל שלם בימים ראשונים**

מפסיר ב' ימים ראשונים: במדבר כח-טז-כה **דף יומי:** בכורות ג, ד'

חג כשר ושמה!



Torah Thoughts



ויקרא פְּרַעַה אֶל מֹשֶׁה וּלְאַהֲרֹן וַיֹּאמֶר לָכוּ וּזְבַחוּ ... בְּאֶרֶץ. וַיֹּאמֶר מֹשֶׁה לֹא נִכּוֹן לַעֲשׂוֹת כֵּן ... הֵן נִזְבַּח אֶת תּוֹעֵבַת מִצְרַיִם לְעֵינֵיהֶם וְלֹא יִסְקְלוּנוּ.

called to your G-d in the land." *and said, "Go and bring sacrifices to your G-d in the land."* *and said, "It is not proper to do so... for if we slaughter the god of Egypt in their sight, will they not stone us?"* (שְׁמוֹת ח:כא-כב)

had already been afflicted with four *מכות*, *plagues*, which left Egypt in ruins. He finally agreed to allow the Jewish People to offer their sacrifices to ה'. There was, however, one stipulation — they must do it in Egypt.

had a problem with slaughtering the Egyptian god. Surely the Egyptians would not tolerate having their god slaughtered without offering some sort of resistance. We wonder if מֹשֶׁה was serious in this remark.

asks, was מֹשֶׁה actually afraid this might occur? And if he was, why would פְּרַעַה have suggested the idea? Obviously, the Egyptian nation had been brought to its knees. There was no fight left in them to protest against the Jewish nation slaughtering their god.

explains that indeed, מֹשֶׁה was not afraid of the Egyptians rising up against them. מֹשֶׁה meant to say, however, that when the מִצְרַיִם would observe the slaughtering of their god, they would become so enraged that they would really *want* to kill the Jews.

However, since the מִצְרַיִם had already been devastated by plagues, they would not be able to harm יִשְׂרָאֵל כָּלל. This would make the frustration of the מִצְרַיִם that much greater — something that מֹשֶׁה felt was improper.

It is not acceptable to cause another person any emotional pain. True, the מִצְרַיִם deserved the most severe punishment for their cruel treatment of the Jews. However, causing them emotional pain was unnecessary and inappropriate.

R' Avraham Pam, זצ"ל, observes that this thought has much practical significance. He cites one instance in which an individual accepts upon himself a difficult *חומרה*, *stringency*, which others might find unnecessary or even foolish. Yet, in order to demonstrate to others that he is correct in his observance of this stringency, he will go out of his way to perform it in front of precisely those people who disapprove of it. It is his way of saying, "I do not care about you, what you think, or what you do." This type of foolish action only leads to resentment and strife.

How important it is to go out of our way to be sensitive to the needs and feelings of others! מֹשֶׁה רַבֵּינוּ was extremely sensitive to the needs of Egyptians. Should we not be sensitive to the needs of our fellow Jew?

Adapted from Penim on the Torah (12) (with kind permission from Rabbi A.L. Scheinbaum)



Yahrtzeits of our Gedolim

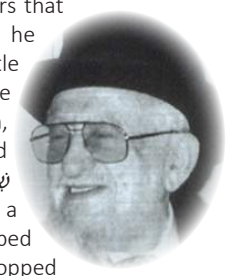


ט"ו ניסן 5672 — 5760 1912 — 2000
Broide, son of ר' שְׁמֵחָה זיסל (ר' שְׁמֵחָה מְרֻדְכֵי זִיסקינד זצ"ל) and ר' יְרוּשָׁלַיִם. In his early years, he learned in תַּלְמוּד תּוֹרָה עֵץ חַיִּים under ר' מְרֻדְכֵי. In 1941, he married עֵיהּ, the daughter of R' Moshe Finkel זצ"ל, the daughter of R' מוֹשֶׁה רַאשׁ יִשְׁבִּיבָה of Slabodka and חֲבֵרוֹן. In 1945, and was appointed מוֹעֵצַת גְּדוּלֵי הַתּוֹרָה in 1951. In 1961, he became מוֹעֵצַת גְּדוּלֵי הַתּוֹרָה and was recognized for his sensitivity, חֲכָמָה and practical דַּעַת. His סְפָרִים include חֲלָק מֵאַמְרֵי, חֲלָק בִּיאוּרִים, and שִׁי"ם דְּרָד, among others.

Gedolim Glimpses



In all the hundreds of תְּקִימוֹת and letters that ever wrote, ר' שְׁמֵחָה זיסל ברוינדא זצ"ל never once referred to a תַּלְמִיד by the title *my disciple*, ר' שְׁמֵחָה זיסל had the same approach as ר' עֲקִיבָה אֵינָר זצ"ל, who reasoned, "Who knows who learned more from whom?" Once, during a שְׁעוּר on גִּיטוּן, a תַּלְמִיד asked a question from a תַּלְמִיד in חֲלָה. After ר' שְׁמֵחָה זיסל absorbed the depth of the תַּלְמִיד's question, he stopped the שְׁעוּר. The next day זיסל used an entirely different approach to explain the סִגְיָה.



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

שיבת חול המועד

Special learning programs are planned in various locations on חול המועד (Monday — Thursday, April 22-25). For time/location nearest you, please call your local Pirchei branch coordinator or contact the National Agudah office at 212 797 9000 ext 272.



... ומבית עבדים פְּדִיתֵנוּ בְּרָעַב זָנְתָנוּ ... (From נִשְׁמַת).
... and freed us from the house of bondage. In famine You nourished us ...

Why was **מִצְרַיִם** called **בַּיִת עֲבָדִים**, a house of bondage? Because it was impossible for a servant to escape the bleak situation. So too, during a famine, the people are lost and desperate. With a strong **אֲמוּנָה** in ה' the situation can change, and what appeared impossible yesterday, happens!

For Jews living in Leningrad during the height of the Cold War, life under Communism was nearly intolerable. Working long hours all week, a man could barely provide for a small family. But when a Jew would try to make a living, he was up against even greater odds.

Torah-observant Jews lived in constant terror that their forbidden observance would be discovered. That was a direct ticket to Siberia. All of the pressure forced hundreds of thousands of Jews to stop keeping **שִׁבְת** and abandon the **תּוֹרָה**. But R' Yitzchak Isaac Krasik would not succumb — not from the hunger, political pressure and certainly not from fear. He lived by his own set of rules. But one time his ingenuity got him in trouble.

On the first **שִׁבְת** morning of his new job, he showed up to work with a fake bandage on his head in order to get excused from work for the day. The next **שִׁבְת** he came in complaining of another ailment. For the first few **שִׁבְתוֹת**, his manager authorized his sick leave. Then he noticed the pattern. Every **שִׁבְת**, R' Krasik came in with another excuse. Each time another mysterious ailment prevented him from doing any physical labor. Finally the plant manager informed him that he knew precisely what tricks he was up to. R' Krasik quickly shifted gears. He pleaded with his boss and the man promised, at least for now, not to report the "crime." After a few more weeks, however, he fired R' Krasik from his job.

He was now faced with the daunting challenge of finding a

job to help feed his family. But no one was willing to overlook the fact that he skipped work every **שִׁבְת**. Weeks turned into months and the Krasik family was desperate for food. With **פָּסַח** approaching, the home was completely bare. Not a morsel of food could be found.

As the eve of the 14th of **נִסְחָן** was upon them, they were required to check their home for any possible **חֶמֶץ**. The thought was ludicrous. **חֶמֶץ** in their barren home? How could he possibly check for **חֶמֶץ** at a time like this when his entire family was starving? The thought crossed R' Krasik's mind that perhaps this year there was no obligation for him to check for **חֶמֶץ**. Perhaps the entire house was considered a **מְקוֹם שֶׁאֵין מְכַנְיָסִים בוֹ חֶמֶץ** — a place where no **חֶמֶץ** could have possibly entered. His nephew, R' Meir Dobrovsky, came over and they discussed the idea of not checking for **חֶמֶץ** since there was obviously no food to be found. Nevertheless, the notion of skipping **חֶמֶץ** entirely just did not seem right. We check for **חֶמֶץ** because that is what ה' wants from us and not necessarily because of what we might find. Although his hunger made it feel more like **יֹם כְּפֹר** than **פָּסַח**, R' Yitzchak was determined to fulfill the requirement to search for **חֶמֶץ**.

As night fell and the stars appeared, he began his solemn search. Going through the motions, he walked from room to room searching for **חֶמֶץ**. Though weak from hunger, he kept at it. When he was almost finished, he stumbled across a large roll! He could hardly believe his eyes. Where had it come from. It couldn't possibly have been there beforehand. But there it was before his very eyes.

He sat down upon concluding his **חֶמֶץ** and, together with his family, ate a very special **חֶמֶץ סְעוּדָה**. As they savored every morsel that entered their mouths, their joy knew no bounds. Together they had upheld a 3000-year-old tradition and now their efforts were being rewarded.

R' Yitzchak never forgot that lesson: **A person must do what he is required to do, and help will come from the most unlikely of places.**

Adapted from: One Shining Moment (with kind permission from ArtScroll)

Focus on Middos



Dear Talmid,

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

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

"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. **רַבֵּינוּ** was always very careful not to hurt anybody's feelings — either 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 **רַבֵּינוּ** 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 **בַּיִת**

הַמְדֻרָשׁ. [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 **תַּלְמִיד**, 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!

הֵי זָכְרוּ בְּרוּדָה!

בְּיָדֵינוּ,

Your רַבֵּי

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



עניני ד'ומא: הלכות פסח - הלכות משיב הרוח/ספירת העומר

- Beginning with מְנַחֵה on the first day of פסח, the מְנַחֵה of מְנַחֵה is to stop saying מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם in the second בְּרָכָה of עֲשֵׂרָה שְׁמֹנֶה. The מְנַחֵה of בְּנֵי סִפְרָד is to add מוֹרִיד הַטַּל instead.
- If at מְנַחֵה one accidentally added מְשִׁיב הָרוּחַ and remembered before saying ד' in the בְּרָכָה of מְחִיָּה, one should return to the beginning of the בְּרָכָה (from אַתָּה גְבוֹר) and start again.
- For those who say מוֹרִיד הַטַּל in place of מְשִׁיב הָרוּחַ during the summer months, one can say אַתָּה רַב לְהוֹשִׁיעַ 101 times, thereby assuring himself that he will more than likely say the correct wording.
- Some authorities hold the same is true for those who do not say מוֹרִיד הַטַּל during summer. They too may repeat אַתָּה רַב לְהוֹשִׁיעַ מְכַלְכֵּל חַיִּים 101 times. However, the דַּרְךְ הַחַיִּים argues with this and cautions that this cannot be relied upon.
- One must stand while reciting the בְּרָכָה for סְפִירַת הָעוֹמֵר; however, if one sat while reciting the בְּרָכָה, one is still (בְּדִיעְבַד) יוֹצֵא.
- Women are not obligated to fulfill the מְצוּה of סְפִירַת הָעוֹמֵר, and the מְשִׁנָּה בְּרוּרָה suggests that women should count without a בְּרָכָה.

*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.

With only 37 weeks left till the next International Siyum Hashas, the excitement in the air is palpable. The Masmidei Hasiyum is launching Rosh Chodesh Iyar, and your yeshiva can still join. We are also adding new yeshivos every day. Last week alone, we added another 11 new schools from Boca Raton, FL to Mexico City, Mexico, all sharing the goal of lighting up the world with the תּוֹרָה of the International Masmidei Hasiyum:

Tashbar Sephardic Yeshiva Ktana – **Los Angeles, CA**; Bobov Yeshiva Bnei Zion, Toronto Cheder, Yeshiva Yesode Hatorah – **Toronto, CANADA**; Hillel Academy – **Denver, CO**; Yeshiva Ktana of Waterbury – **Waterbury, CT**; TA – **Boca Raton**, Yeshiva Elementary School – **Miami Beach, FL**; Yeshiva Ohr Baruch, Yeshivas Tiferes Tzvi – **Chicago, IL**; Torah Academy of Boston – **Boston, MA**; Torah Academy of Baltimore – **Baltimore**, Melvin J. Berman Hebrew Academy – **Rockville, MD**; Yeshiva Ateret Yosef, Yeshiva Keter Tora, Yeshiva Toras Eliahu, Yeshivat Emunah – **Mexico**; Yeshiva Bais Yehudah – **Southfield, MI**; Torah Academy – **Minneapolis, MN**; Clifton Cheder – **Clifton**, Yeshivat Keter Torah – **Deal**, Tashbar, Talmud Torah Ohr Elchonon, The Lakewood Cheder, Yeshiva Tiferes Torah D'Lakewood – **Lakewood**, Yeshiva Ktana – **Passaic**, Yeshiva of North Jersey (RYNJ) – **River Edge, NJ**; The Cheder, Yeshivat Ateret Torah, Yeshivat Ohel Torah, Yeshivat Darche Eres, Yeshiva Ahavas Torah, Yeshiva Derech Hatorah, Yeshiva Ohr Shraga Veretzsky, Yeshiva Torah Temimah, Yeshiva Torah Vodaath, Yeshiva Toras Emes Kamenitz, Yeshivas Tiferes Yisroel, Yeshivat Mekor Chaim, Yeshivat Shaare Torah – **Brooklyn**, Yeshiva Darchei Torah, Yeshiva Siach Yitzchak – **Far Rockaway**, Yeshivas of South Shore – **Hewlett**, Yeshivas Tiferes Moshe – **Kew Gardens**, Yeshiva Ktana of Long Island – **Long Island**, Yeshiva Ktana of Manhattan – **Manhattan**, Yeshiva Ohr Reuven – **Monsey**, Yeshiva Ktana of Queens – **Queens**, Yeshiva Degel Hatorah Maamar Mordechai, Yeshiva of Spring Valley – **Spring Valley**, Yeshiva Merkaz Hatorah – **Staten Island, NY**; Yeshiva Yesodei Hatorah – **Manchester, UK**.

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LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

DURING THE DIFFICULT YEARS BEFORE WWII, THE SKULENER REBBE WAS ABLE TO PROCURE SOME FLOUR AND ERECTED A SMALL MATZAH BAKERY. HE PROVIDED ONE MATZAH PER FAMILY TO THE THOUSANDS OF FAMILIES IN CHERNOWITZ. THE SERET-VIZHNITZER REBBE HAD INSISTED ON RECEIVING THREE MATZOS. ON EREV PESACH A CHOSSID CAME TO THE SKULENER REBBE BEGGING FOR A MATZAH.

PART 2 OF 2

THE REBBE TAKES DOWN A MATZAH WRAPPED IN A TOWEL.

HERE, TAKE THIS MATZAH, BUT PLEASE DO NOT TELL ANYONE. CHAG KASHER V'SAMEACH!

THANK YOU, REBBE! MAY THE MITZVAH OF MATZAH BE A SHMIRA FOR THE REBBE IN THESE DIFFICULT TIMES!

MY SON LET ME GIVE AWAY HIS MATZAH; NOW I'M GIVING AWAY MINE!

WHERE IS THE REBBE'S MATZAH? I LOOKED ALL OVER AND CANNOT FIND IT.

MAYBE MY SON AND I WILL EAT WITH MY GABBAI'S FAMILY.

YOU ARE RIGHT FOR ASKING! I AM WORKING ON MY PREPARATION FOR EREV PESACH AND WILL ANSWER LATER...

BACK ON THE OTHER SIDE OF TOWN, THE SERET-VIZHNITZER REBBE CAREFULLY TOOK OUT ONE MATZAH FOR HIMSELF, AND THEN HANDED THE OTHER TWO TO HIS SON.

HURRY BACK TO THE SKULENER REBBE AND RETURN THESE TWO MATZOS!...

THE SON IS INCREDULOUS AND ASKS HIS FATHER FOR AN EXPLANATION:

YOU JUST DON'T KNOW THE SKULENER REBBE AND HIS SON. I KNOW THEY HAVE SUCH AHAVAS YISROEL THAT THEY GAVE AWAY THEIR LAST MATZAH. THEY DON'T HAVE ANY MATZAH FOR THEIR SEDER... HURRY TO THE REBBE'S HOME!

I NEVER QUESTIONED MY FATHER... NOW I SEE HIS FORESIGHT AND GADLUS!

"...I THEREFORE INSISTED ON TAKING THREE MATZOS SO THAT ONCE THE SKULENER REBBE GAVE ALL HIS MATZOS AWAY, HE WOULD STILL HAVE TWO MATZOS LEFT - ONE FOR HIS OWN FAMILY, AND THE OTHER FOR HIS SON'S FAMILY."

HERE ARE THE OTHER TWO MATZOS I RECEIVED EARLIER.

WHAT CHOCHMA AND AHAVAS YISROEL! SEND YOUR FATHER THE BEST OF REGARDS, AND A CHAG KASHER V'SAMEACH!

THE HALLMARK OF THESE GEDOLEI YISROEL WAS THEIR BEIN ADAM LACHAVEIRO AND AHAVAS YISROEL. THEY BOTH SURVIVED THE WAR, AND EACH IN HIS OWN UNIQUE STYLE BUILT FROM THE ASHES A VIBRANT AND THRIVING CHASSIDUS THAT IS ESPECIALLY KNOWN TO EMULATE THESE TRAITS.

R' BARUCH HAGER, ADMOR OF SERET-VIZHNITZ, WAS BORN IN VIZHNITZ. HE WAS THE FOURTH SON OF R' ISRAEL. HIS FATHER CALLED HIM THE "WISE ONE." HE RECEIVED SEMICHAH FROM R' MEIR ARAK AND OTHERS. FROM 1923, HE WAS A ROV FIRST IN ERZECSE-BATVAROS, KUTZMAN, AND THEN IN SERET, WHERE HE ESTABLISHED A YESHIVAH. TOGETHER WITH HIS FATHER THEY VISITED ERETZ YISROEL IN 1935. HE BECAME REBBE IN 1936. HE WAS TRANSPORTED TO TRANSNISTRIA, WHERE HE SPENT CLOSE TO THREE YEARS IN HIDING. HIS BROTHER ELIEZER RESCUED HIM AND TOOK HIM TO CZERNOWITZ AND BRASZOV. IN 1947 HE ARRIVED IN HAIFA, WHERE HE ESTABLISHED THE CHASSIDIC SETTLEMENT OF RAMAT VISHNITZ. HE WAS ACTIVE IN THE AGUDA AND CHINUCH ATZMAI AND WAS A MEMBER OF MOETZES GEDOLEI HATORAH.



ב' חשוון 1895-1964 5665-5724