

לע"נ ה' ישעיהו דוב ע"ה בן יבלחט"א יצחק צבי נ"י, לע"נ ה' מתת'י ע"ה בן יבלחט"א משולם יושא הלוי נ"י... לע"נ לאה ביילא בת אלכסנדר משה ז"ל, לע"נ אסתר בת יהושע ע"ה, לע"נ ר' דוד שמעלקא בן אברהם אביגדור ז"ל, לע"נ שפרה בת ר' מרדכי ז"ל... לע"נ ר' אברהם אליעזר בן ר' נתן בנימין ז"ל, לע"נ ליבא ע"ה בת ר' דוד זאב הי"ד, לע"נ ר' שמואל מנחם משה בן ר' יצחק הכהן ז"ל, לע"נ טשרנה בת ר' מאיר ליבער ז"ל... לזכות לשידוך בקרוב לר' מנחם צבי בן איטקה שליט"א ור' אברהם בן זיסל בתי שליט"א



Pirchei Agudas Yisroel of America Weekly



פסח: שביעי של פסח: שמות יג: טו-טז הכו הפטרה: ויאמר יהושע... (יהושע ג: ה-ה, ה: ב-ו, א: ו-ז: כז)
אחרון של פסח: שיר השירים, דברים יד: כב-טו: זיז הפטרה: וישלח המלך... (מלכים ב: כג: א-ט, ט: כא-כה)
מפטיר ב' ימים אחרונים: במדבר כח: יט-כה דף יומי: הוריות ו', ז' חג כשר ושמח!

ערוב תבשילין (ביום חמישי) יזכור (אחרון של פסח) חצי הלל ב ימים אחרונים

Please do not read this publication during קדיש חזרת הש"ץ or קריאת התורה, קדיש 22 Nissan, 5778 — April 7, 2018 Vol: 19 Issue: 26



Torah Thoughts

Adapted from: [Rav Pam on Yom Tov](#)
(with kind permission from ArtScroll)

קול דודי הנה זה כא מדלג על ההרים מקפץ על הגבעות (שיר השירים ב:ח)

The voice of my Beloved! Behold it came suddenly to redeem me as if leaping over mountains, skipping over hills.

redemption, from Egypt was imminent, they did not believe him. "How can this be, if we don't have the necessary for redemption?" they asked. משה replied, "If the הקב"ה desires to redeem you, He will overlook your many sins. In whose merit will the redemption come? The צדיקים among you, including עמרם and his דין "בית דין." The מדרש adds that the הקב"ה says, "If I will analyze their wicked deeds, ישראֵל will never be redeemed. But I will redeem them in the merit of the leadership role עמרם performs and the fact that the people accept his advice, because whoever heeds the advice of the חכמים will not stumble."

This מדרש teaches that He will bring redemption to the many in the merit of the few. A similar idea is found in פרשת פקודי, when ד' informed אַבְרָהָם that He intended to destroy the sinful city of סְדוֹם and its neighbors due to the selfishness and bad behavior of its inhabitants. The סְדוֹמִים represented the very opposite of what אַבְרָהָם had devoted his life to teaching the world. In their eyes, he was certainly "public enemy number one." Nevertheless, he began to negotiate with ד' to try to save them. אַבְרָהָם pleaded with ד', האף תספה צדיק עם רשע? — Will you also stamp out the אולי יש חמשים צדיקים בתוך העיר האף תספה ולא תשא ... למען חמשים הצדיקים אשר — What if there were fifty צדיקים in the midst of the city? Would You still stamp it out rather than spare the 50 צדיקים — What if there were fifty צדיקים within it? ... It would be sacrilege to You to do such a thing ... (בראשית יח: כג-כה) ד' agreed to this concept. Realizing that fifty צדיקים would not be found in סְדוֹם, אַבְרָהָם bargained for forty-five, then for forty, then for thirty, then for twenty and finally ten, but this too was not possible. After that, he stopped, realizing that סְדוֹם's fate was sealed.

It seems as if אַבְרָהָם's efforts were in vain. Nonetheless, according to the Dubno Maggid, he did win an important agreement from ד'; namely, that He would spare an entire city in the merit of a few צדיקים. This did not help the people of סְדוֹם, but it was crucial when גְאוּלַּת מצרים took place. There were many in ישראֵל who did not consider themselves worthy of redemption and refused to listen to משה's call to prepare to leave Egypt in ניסן. משה explained to them this concept, that despite the shortcoming of the vast majority of his fellow Jews, many of whom were idolators, there was a minority of צדיקים among them, and ד' had promised to bring the גְאוּלַּת in the merit of those few.

אַבְרָהָם's appeal for the סְדוֹמִים also teaches us the power of our תפילה. ד' sees the bigger picture. Quite often, it is better for us that the תפילה we daven is saved and applied at a later time for our future generations!

ר' משה הלברשטאם זצ"ל



ר' משה Halberstam זצ"ל went with his son on a short trip outside of ירושלים. As they drove back, ר' משה saw the distant buildings of the הר נוף neighborhood. His son recalled how when ר' משה saw these homes, he broke into joyous melody and sung עמדות היו רגלינו וירושלים! This would occur every time he left and came back to ירושלים. He taught us to imagine the שְמֵחָה we will all experience when travelling to ירושלים when משיח will come!



Yahrzets of our גדולי ישראל

י"ז ניסן
5674 - 5765
1914 - 2005



R' Moshe Halberstam, זצ"ל, born in the town of Tshokava, Galicia to R' יעקב Halberstam, was a 5th generation descendent of the דברי חיים of Sanz. As a בחור, he learned under the נתיבות שלום of Slonim in קבוצת אַבְרָהָם. Later on, his מנהל was R' Shmuel Wosner זצ"ל in לובלין. He delivered שיעורים for decades in a פולקה, which he headed. עדה התרדית of בית דין. He founded the ועד הרבנים and headed the חב"ת וירושלים פולק שומרי החומות וצדקה, and headed the חב"ת וירושלים פולק שומרי החומות וצדקה, and headed the חב"ת וירושלים פולק שומרי החומות וצדקה. He also served as the נשיא of the Shaarei Tzedek Hospital. He was known for his special tolerance and his manner of dealing with all types of Yidden. He authored דברי משה.



55th Annual National Pirehzi

יום משניות על שם הרב יהושע זילברמינץ ז"ל
לע"נ ר' משה צבי בן הר' טוביה הלוי ז"ל

Pirchei Agudas Yisroel of America
55th Annual National יום משניות

All boys grades 4 & older
ז' אייר, תשע"ח

יום א' לסדר אחרי מות - קדושים
Sunday, April 22nd, 2018

@ Kol Yaakov
1703 McDonald Avenue
Doors open 6:00 PM

Program begins 6:30 PM
For tickets please call us at:

212 797 9000 ext. 274

This week's issue is dedicated

לע"נ ר' פנחס אריה בן ר' יוסף משה ע"ה
נפטר אחרון של פסח ה' תשס"ו

This week's issue is sponsored:

Mr. and Mrs. Eliya and Nechama Yoffe
לע"נ ר' מנחם נחום בן ר' בצלאל יהודה ז"ל

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שקיעה	
מוצש"ק	עש"ק ליל ח'

Pir News

ישיבת חול המועד
Special learning programs are planned in various locations on חול המועד (Mon. — Thurs., April 2-5). For time/location nearest you, please call your local Pirchei branch coordinator or contact the National Aguda office at 212 797 9000 ext 272.

חג כשר ושמח!

לרפ"ש ר' יוסף בן איטא חיה, ור' אלטר חיים בן יהודית, ור' ברוך מרדכי בן טעסיל, ור' אברהם בן רחל, ור' מתתיהו חיים בן עטיל ולרפ"ש לאה בת שרה ריבא, ורחל בת חיה ביילא בתוך שאר חולי ישראל



Living with the Torah

Gold Matzos

Story adapted from: *Visions of Greatness VII* (with kind permission from CIS)

... ואמר לך בדמיה חיי ואמר לך בדמיה חיי (ויקרא ט"ז:ו)

...and I said to you, "through your blood you shall live," and I said to you, "through your blood you shall live."

teach us that בני ישראל were at their lowest level in מצות when they gave them 2 מצות — קרבן פסח and מילה. They performed the מצות with such love and נפש that they created the זכות needed for their redemption.

At 81 years old, the patriarch of the Masito family continued to enjoy good health. R' Yaakov was smiling as he turned to his guest, R' Moshe Londinski, during the meal. "Did I ever tell you the story of my teeth?" he asked.

Intrigued, R' Moshe replied, "No, I don't think so. What about your teeth?" R' Yaakov opened his mouth wide. There were several implants, and although R' Moshe was not a dentist, they seemed irregular.

R' Yaakov smiled again. He began, "Well, it was March, 1944 ...

With the Nazi occupation of Salonika, Greece, Yaakov was among many thousands of deportees to Auschwitz. Fortunately, he was among the small percentage spared immediate death. The prisoners who met them there were despondent. As far as they were concerned, all hope was lost. But the taste of freedom was still tantalizingly fresh for Yaakov and his friends, and they refused to give in.

Upon arrival, every inmate received two utensils—a bowl and a spoon. These two utensils were vital for survival. No utensils, no food. As it was, it was nearly impossible to complete the inhumane tasks their captors demanded on their meager daily ration. If a prisoner had no utensils to eat with, he was finished. So Yaakov Masito accepted the bowl and spoon he was given and guarded it well. But he was not worried about eating today and tomorrow. His focus was on the upcoming יום טוב. Where could they possibly obtain מצות for פסח?

Yaakov and several friends were assigned to work on the railroad line. It was arduous, back-breaking labor, but occasionally, they were able to make contact with the local populace. One day they hit gold. A local Pole was willing to procure two מצות for them—but for a price.

"Yaakov, where will we get the money?" one friend moaned.

Yaakov was silent for a long time as the group of men returned to their work. His mind continued to mull over the possibilities. They were so close to having מצות — surely there was a way ... and then he had a brainstorm.

"I have it!" he shouted. As the group watched, curious to see what plan he had come up with, Yaakov extracted his spoon from his pouch and held it up for one and all to see.

"A spoon? The Pole is not going to trade for a little spoon!"

"No, no. Just watch."

The men stared as Yaakov placed his precious spoon, his life's support, on the railroad tracks next to him. It was not long before a train roared by, flattening the spoon into a long, pointy tool.

"And now," Yaakov announced, "we use this to pry out our gold teeth."

Yaakov held the elongated utensil as it glinted in the sun.

Slowly, painfully, Yaakov prodded until he extracted all of his gold teeth. His friends quickly followed suit. They offered the Pole this unusual currency, and he happily accepted their payment for the two round מצות.

"We did not have enough מצה for everyone to have the proper amount,"

R' Yaakov concluded, "but at least we all had a taste of freedom."

R' Moshe was amazed at the devotion and sacrifice of R' Yaakov and his friends. There are those who "break their teeth" on a minimal amount of מצה each year, complaining about their difficulty in eating the bread of freedom. Yet R'

Yaakov literally broke his teeth, just to eat a small piece of מצה on פסח.



The הלכות הג בהגה contest

*The 4th year of our international הלכות הג בהגה contest ended last week. The goal was to learn at least two הלכות in פסח every day until פסח (preferably together with an older תברית, but this is not a requirement). The two practical סימנים chosen for the contest are: סימן קי"ח (הקנת הסדר - י"א סעיפים) and סימן קי"ט (סימן קי"ט - סימן קי"ט). Those who finish all 23 סעיפים before פסח can review what they learned in the remaining days of the contest. Faxes will be accepted until the week after פסח.

*This is intended only as a brief synopsis. Review of the הלכות is far more extensive and appropriate. To join this program and of course continue to review the weekly פרוש as per your grade level, please send a fax every week signed by a parent to 718 506 9633 - include your grade, name, school, city, state, contact # and fax # to win a beautiful set of מקראות גדולות חתומים in a raffle after פסח.



Focus on Middos

בס"ד

A letter from a Rebbi based on interviews

Dear Talmid,

R' Moshe Halberstam זצ"ל was the ראש ישיבה of the Tschakava ישיבה and one of the most prominent members of the ירושלים in עדה הרה"ת. He published a collection of ותיבות called דברי משה. Just two days before his פטירה, he discussed with his grandson plans to publish his ספר on דעה, examining the כתבים, making a number of corrections and engaging his grandson in פלפול on several halachic points.

R' Halberstam was also the רב and פוסק of the Shaarei Tzedek Hospital and as the spiritual authority for the Bikur Cholim Hospital, standing by the hospital during hard times. He would take part in various hospital events and provide staff physicians with an attentive ear. Numerous people would come to his home and to the nearby הוראה, including many doctors and others, with halachic questions related to medicine. Healthcare professionals were often astounded by his profound understanding of medical matters.

R' Moshe was also a תוקד machine. He worked to promote various צדקה organizations, including four decades at the head of the מאיר ר' Foundation, dedicating hours of his time to help the poor of ישראל. He also served as נשיא, constantly guiding the directors of the organization in halachic matters.

R' Moshe was known for his tolerance towards all types of people and treated every Yid with great respect. People remember how he made that extra special efforts to gladden them by attending their שמחות, despite his full schedule. His רבי, R' Shmuel Wosner זצ"ל, said at his לונה, that for over 50 years his תלמיד would call him every Friday afternoon to wish him a "גוט שבת" and then the two would converse on halachic matters.

תורה עם דרך ארץ with such a special combination of תלמיד is it any wonder that the תזון איש, would honor ר' משה with an תורה, saying that he is destined for גדלות!

היה זכרו ברוך!

Your רבי, בנידינות



*Halacha Corner: עניני דיומא: הלכות חול המועד

- There is a requirement of שמחה on חול המועד to create a proper mood for service of ד' on חול המועד. Men should fulfill their requirement of שמחה with a רביעית wine and not grape juice.
- It is forbidden to garden or plant on חול המועד. Watering is only permitted if the plant is in danger of dying.
- Many forbid fishing or picking fruit for pleasure on חול המועד.
- Brushing one's hat is permissible on חול המועד.
- Polishing one's shoes is permitted according to some authorities.
- חול המועד forbid cutting one's nails on חול המועד, while ספרדים hold that it is permissible.
- Most repairs on a car are forbidden on חול המועד and a רב must be consulted if the car is needed for חול המועד.
- It is forbidden to instruct a non-Jew to perform any activity that is forbidden for a Jew to do on חול המועד.

*Since we only discuss 1-9 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.

Questions of the week: רש"י

1. Why did the הקב"ה make a strong wind blow all night before He split the סוף? Would it not have been a greater miracle if the סוף just split in one instant?
2. What else is compared to סוף ים קריעת ים סוף?

Answers

1. Finding of a person's רצון. Can you think of any reason why?
2. A person's רצון - is compared to רצון - is compared to רצון. So too is the dispersed as a natural manner as possible (הלקיטו לאתוהו רצון).
3. אלא לרובם לא ידעו את המעשה, even the most obvious one אלא לרובם לא ידעו את המעשה.