

לעיני ה' ישעיהו דוב עייה בן יבלחטייא יצחק צבי ניי, לעיני ה' מתתי עייה בן יבלחטייא משולם זשעא הלוי ניי... לעיני לאה ביילא בת אלכסנדר משה זייל, לעיני אסתר בת יהושע עייה, לעיני ר' דוד שמעלקא בן אברהם אביגדור זייל, לעיני שפרה בת ר' מרדכי זייל... לעיני ר' אברהם אליעזר בן ר' נתן בנימין זייל, לעיני ליבא עייה בת ר' דוד זאב היייד, לעיני ר' שמואל מנחם משה בן ר' יצחק הכהן זייל, לעיני טשרנה בת ר' מאיר ליבער זייל... זכות לשידוך בקרוב לר' מנחם צבי בן איטקה שליט"א ור' אברהם בן זיסל בתי שליט"א



# Pirchei Agudas Yisroel of America

## Weekly



שבת חול המועד פסח שיר השירים הפטרה: היתה עלי יד ה'... (יחזקאל לז:א-יד)

קריאת התורה: שמות (כי תשא לג:יב-לד:כו) במדבר (פנחס לג:יב-לד:כו)  
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ר' מנחם זימבא זצ"ל



## Torah Thoughts

Adapted from: Rav Frand's Commuter Chavrusah Tapes on the weekly portion: Tape # 359 (Transcribed by David Twersky)

ד' ימלך לעולם... (שמות טו:יח)

*'d shall reign for all eternity!*

תרגום אונקלוס translates ימלך (which is the future tense: *shall reign*) as קאם (which is the present tense: *is reigning*), in the present tense. קאם seems to be bothered by the question: why did ימלך praise ד' in the future tense about a miracle that just happened? R' Simcha Zissel Brody זצ"ל, answers this difficulty with another question: just before the שמונה עשרה, we say, ... וְאָמַרְוּ ד' ימלך לעולם... וְאָמַרְוּ ד' ימלך לעולם... וְאָמַרְוּ ד' ימלך לעולם... *With a new song the redeemed ones praised [Your great Name] ...and said...and said...and said: ד' ימלך לעולם... ד' ימלך לעולם... ד' ימלך לעולם... new song?*

רש"י explains: the three seemingly contradictory פסוקים describing the fate of the מצררים, refer to three different types of מצררים. Some drowned slowly like straw; others drowned quicker sinking like stone. Still others drowned almost immediately, sinking like lead. Clearly, the slower the death, the more torture and pain were involved in the process. These three types of drowning deaths, represented three different levels of wickedness found amongst the Egyptians. Their deaths corresponded with the way they treated the Jews during their slavery experience in Egypt. We learn from this רש"י that even though during the מצררים it may have appeared to בנ"י that ד' had forsaken them, this was never the case; He was still paying very close attention. ד' never forsakes His people, even in the time of their worst suffering; even then, He sits in שמים and 'keeps score'. He remembers which מצררים were bad/decent/fair to the Jews. Although it may appear otherwise, ד' never abandons us.

R' Simcha Zissel explains that the insight of this רש"י is the same as the interpretation of the תרגום אונקלוס. When the Jews looked back after crossing the ים סוף and they saw the מצררים drowning, some in a more painful fashion than others, they suddenly 'got it'. ימלך understood that Divine Justice was being administered. They understood that ד' was very much aware and very much in charge, even in the darkest days of מצררים. שבעבוד מצררים (שירה חדשה). Usually we think of שירה as praise for the 'nice' things that ד' has done for us. However, the 'new' song was not only for the salvation; it involved praise to ד' that even in the worst moments of the slavery, He was still caring about us. This praise was expressed by the words "ד' ימלך לעולם". As אונקלוס says, this does not mean ד' will rule forever; it means that, right now, in the present, as bleak as the situation may seem, ד' Kingship is still ruling this world.

While we are in מצררים, ד' presence is hidden from us. The simple reading of ד' ימלך לעולם... is that we have confidence that, in the future, ד' will rule and everyone will recognize Him. תרגום אונקלוס explains that we are proclaiming that ד' is with us now; He sees those who are causing us pain and, at the right time, will exact punishment to those deserving of it.

During the darkest days in the Warsaw Ghetto, R' Menachem Ziemba זצ"ל constantly strove to bring a note of optimism and hope into the lives of the people. He railed against those who seemed to be lost in despair. He was fond of quoting the שפת אמת: "And I will take you out from under the סבלות, burdens, of Egypt. סבלות is from the same root as סבלנות — passive acceptance. The redemption can come only if one refuses to accept the גלות, refuses to make peace with his circumstances."

## Yahrzeits of our גדולי ישראל

Prager (also known as Menachem Ziemba זצ"ל, born in Praga, Warsaw, was only 9 years old when his father, ר' אלעזר זימבא זצ"ל, was נפטר. He then lived and learned with his grandfather. He married Mindel, daughter of R' Tzederbaum, when he was 18. Upon his father-in-law's death, he wrote a קנטערס about carrying on שבת entitled in his honor. He became a חסיד of the אמת of גור. He was appointed Chief Rabbi of Warsaw in 1935. He became close to ר' מאיר שקמה זצ"ל of Dvinsk. ר' מאיר שקמה זצ"ל printed זרע אברהם based on his correspondence with ר' אברהם זימבא זצ"ל's son-in-law, R' Avramele Luftbir. He was a brilliant and brave מנהיג who died in the Warsaw Ghetto.

## Understanding Davening

לעיני ר' משה צבי בן ה' טוביה הלוי זצ"ל  
פסח (ב ימים ראשונים):  
הלל שלם ב ימים  
יום א: שמות יב:כא-נא  
הפטרה: ויאמר יהושע... (יהושע ג:ה-ז, ה:ב-ו,א:ו,כז)  
דף יומי: שבת ל"ד  
תפילת טל  
יום ב: ויקרא כב:כו-כג:מד  
הפטרה: וישלח המלך... (מלכים ב:כג:א-ט, כא-כה)  
מפטיר ב' ימים: במדבר כח:יט-כה  
דף יומי: שבת ל"ה  
ספירה: א'  
חג כשר ושמה!

This week's issue is dedicated by: **Rabbi & Mrs. S.N. Mermelstein**  
לעיני ברכה יטא עייה בת ר' שמואל נח שליט"א

This week's issue and learning program are dedicated: **לרפואה שלמה לר' יוסף בן איטא חיה שליט"א ולעיני הבחור הנחמד ישעיהו דוב עייה בן יבלחטייא ר' יצחק צבי שליט"א (נפטר כ"ז תמוז ה'תשס"ט)**

Locality Only — א דפסה ב דפסה שבת

הדלקת נרות	ליל א'	ליל ב'	עש"ק
סוף זמן קריאת שמע			
סוף זמן תפלה			
שקיעה			
מוצש"ק	דפסה	ליל ב'	עש"ק

**PAI NEWS**  
Every תינוקות של בית, especially those of our children (רבן), is powerful. The קה"ק writes that davening for others is a מצוה דאורייתא. Even if you cannot assist your friend with money, you can assist him with your תפלות. In this time of עקבתא דמשיחא please try to say extra תהלים for אהינו בנ"י. In the זכות of our collective תפלות may we be זוכה to אגלה שלמה בקרוב!  
!אגלה שלמה בקרוב!

לרפויש ר' יוסף בן איטא חיה, ור' אלטר חיים בן יהודית, ור' ברוך מרדכי בן טעסיל, ור' אברהם בן רחל, ור' מתתיהו חיים בן עטיל ולרפויש לאה בת שרה ריבא, ורחל בת חיה ביילא, ושרה לאה בת אסנה רחל, וצפורה מלכה בת אסתר ליבא בתוך שאר חולי ישראל



# Living with the Torah

## Searching For Survival

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

... ומבית עבדים פדיתנו ברעב ונתנו ...

... and freed us from the house of bondage. In famine You nourished us ...

(נשמת)

Why was **מְצָרִים** called **בֵּית 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 **פֶּסַח** approaching, the home was completely bare. Not a morsel of food could be found.

As the eve of the 14<sup>th</sup> of **נִסְחָן** was upon them, they were required to check their home for any possible **חֵמֶץ**. The thought was ludicrous. The thought was ludicrous. The thought was ludicrous. How could he possibly check for **חֵמֶץ** 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 **חֵמֶץ**. Perhaps the entire house was considered a **מְקוֹם שֶׁאֵינוֹ מְכַנְיִסִים בּוֹ חֵמֶץ** — **a place where no חֵמֶץ could have possibly entered**. His nephew, R' Meir Dobrovsky, came over and they discussed the idea of not checking for **חֵמֶץ** since there was obviously no food to be found. Nevertheless, the notion of skipping **בְּדִיקַת חֵמֶץ** entirely just did not seem right. We check for **חֵמֶץ** 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 **יּוֹם כְּפוֹר** than **פֶּסַח**, R' Yitzchak was determined to fulfill the requirement to search for **חֵמֶץ**.

As night fell and the stars appeared, he began his solemn search. Going through the motions, he walked from room to room searching for **חֵמֶץ**. 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 **בְּדִיקַת חֵמֶץ** and, together with his family, ate a very special **סְעוּדַת חֵמֶץ** **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.**



### The Sixth International Contest

\*The Sixth International Contest of the halachot which started on תּוֹב פּוֹרִים focuses on learning some of the practical halachot of the upcoming תּוֹב פּוֹרִים. Starting פּוֹרִים, learn at least 2 halachot in פֶּסַח from קצור שלקחן the upcoming פֶּסַח. Starting פּוֹרִים, learn at least 2 halachot in פֶּסַח from קצור שלקחן daily (preferably with an adult) until עֶרֶב פֶּסַח (29 days). The 2 practical סימנים in סֵדֶר לֵיל סֵדֶר - י"ב) סימן ק"ט and (הכנת הסדר - י"א סעיפים) סימן ק"ח are: קצור שלקחן ערוך (סעיפים). Those who יו"ח finish all the סעיפים before פֶּסַח can review what they learned in the remaining days of the contest. May the learning of the תּוֹב פּוֹרִים תּוֹב פּוֹרִים bring רפואות and לְשׂוֹנוֹת to all! כָּל. לְשׂוֹנוֹת and רפואות bring לְשׂוֹנוֹת to all!

To join this program and of course continue to review the weekly פֶּסַח as per your grade level, please have a parent send a weekly email to thepircheinewsletter@gmail.com — include your grade, name, school, city, state, contact #. To win a beautiful set of גדולות חומשים in a raffle after פֶּסַח.

Please be careful to handle this sheet in the proper manner as required הלכה.



# Focus on Middos

A letter from a Rebbi based on interviews

בס"ד

Dear Talmid,

R' Menachem Ziemba זצ"ל was one of the greatest גאונים in pre-war Poland. As a world-renowned חכם תלמיד, he was consulted by גאולים throughout the תורה world. In 5695 (1935), he was appointed to the Warsaw Rabbinate and was one of the foremost spokesmen for Orthodox Jewry in Poland. He was not only involved in the day-to-day political activities of the קהלה, but was also a prolific writer.

He was confined to the Warsaw Ghetto by the Nazis שָׂמָם and died during the last stage of the murder of the ghetto inhabitants. Months before he was נפטר, together with a group of תלמידים, he had tens of thousands of pages of his writings buried deep underground in the ghetto, hoping that they could be retrieved after the war was over. Two witnesses of the burial survived.

He had written a ספר, מִתְּחִילַת הַמֶּלֶךְ, on the entire רמב"ם, and another on חֲנֻכָּה: רִישׁוֹלִים: תּוֹרַת הַמֶּלֶךְ, as well as hundreds of תשובות and פְּרָשָׁה, שְׁלֵחַן עָרוֹךְ, בְּבָבֵל וּפְרָשָׁה חַיִּים and many other parts of the תורה that were burned with the ghetto.

There are, however, two small ספרים that he wrote in his lifetime that did survive the war and are today studied in ישיבות throughout the world. These are זרע אברהם, named for the son-in-law of R' Avraham Luftbir, who passed away childless at a young age and שְׁבַת הַחֻצָּה, on the laws of חֻצָּה, named for his father-in-law, R' Chaim Yeshaya Tzedarbaum, זצ"ל, who promised to support R' Ziemba for 20 years so he could learn תורה without פְּרָשָׁה worries. He died 18 years later. As an expression of הַבְּרָכָה הַטוֹב, R' Ziemba named this ספר in his memory.

My תלמיד, R' Gedalya Schorr זצ"ל explains that these two small ספרים were not just expressions of R' Ziemba's greatness in תורה, but were also an expression of his great חֵסֶד. חֵסֶד תּוֹרָה that is created with חֵסֶד is eternal and was special enough to have even survived one of the greatest חֲרָבֹת הַיְשָׁרָאֵל!

יהי זכרו ברוך!  
רבי Your  
בְּיָדֵינוּ



### \*Halacha Corner:

#### עניני דיומא: הלכות משיב הרוח/ספירת העומר

- Beginning with מְנַחֵם on the first day of פֶּסַח the מְנַחֵם of מְנַחֵם is to stop saying מְנַחֵם הַיּוֹמִי and מוֹרִיד הַשָּׁמַיִם in the second בְּרַכָּה of מְנַחֵם. The מְנַחֵם of מְנַחֵם is to add מוֹרִיד הַשָּׁמַיִם instead.
- If at מְנַחֵם one accidentally added מְנַחֵם and remembered before saying מְנַחֵם in the בְּרַכָּה of מְנַחֵם, one should return to the beginning of the בְּרַכָּה (אֶתְּהָ אֲבֹר) and start again.
- For those who say מוֹרִיד הַשָּׁמַיִם in place of מוֹרִיד הַשָּׁמַיִם during the summer months, one can say מוֹרִיד הַשָּׁמַיִם מְכַלְכֵּל חַיִּים 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 הַשָּׁמַיִם during summer. They too may repeat מוֹרִיד הַשָּׁמַיִם מְכַלְכֵּל חַיִּים, 101 times. However, the נֶדֶךְ הַיָּמִים argues with this and cautions that this cannot be relied upon.
- One must stand while reciting the בְּרַכָּה of מְנַחֵם; however, if one sat, one is still יוֹצֵא (בְּדִיעָבָד).
- Women are not obligated to fulfill the מְנַחֵם of מְנַחֵם, and the בְּרַכָּה of מְנַחֵם suggests that women should count without a בְּרַכָּה.

\*Since we only discuss a few 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:

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

### Answers

1. Finding of a person's reason why? לְשׂוֹנוֹת. Can you think of any reason why?
2. A person's livelihood - מְנַחֵם is compared to מְנַחֵם. So too is the מְנַחֵם of מְנַחֵם. (הַלְלָה לַיהוָה אֱלֹהֵינוּ לְעַד וָעַד.)
3. לְשׂוֹנוֹת to keep any amount, even the most obvious, אֵלֶּיךָ לְשׂוֹנוֹת.

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