



PIRCHEI Weekly

Agudas Yisroel of America

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פרשה: תצוה הפטרה: אתה בן אדם... (יחזקאל מג:י-כז)

א פריילכן שושן פורים קטן!

דף יומי: בבא קמא קי"ד משיב הרוח ומוריד הגשם ותן טל ומטר לברכה ברכי נפשי (שבת מנחה)

מצות תעשה: 4 מצות לא תעשה: 3

משנכנס אדר מרבים בשמחה

Torah Thoughts

ועשית בגדי קדש לאהרן... לְכָבוֹד וּלְתִפְאַרֶת (שְׁמוֹת כח:ב).

And you shall make garments of sanctity for אהרן, your brother, for honor and for splendor.

כהן גדול, אהרן, the leader of the Jewish people during these hard times? משה's older brother, אהרן, משה therefore felt that if he would take over that position and אהרן would be made into a "spokesman," אהרן would be greatly pained. Thus, he refused to accept the position.

The מדרש רבה (on יד: ד) teaches us that the reason that אהרן merited wearing the חושן המשפט was due to his exceptionally fine מדות. The גמרא (שבת קל"ט.) states, "בשכר ויראד ושמח בלבבו זוכה" (אהרן) will see you (משה) and will rejoice in his heart (at your success) (שְׁמוֹת ד: י"ד) אהרן 'is worthy of wearing the חושן המשפט on his heart.'"

At the time when ד' chose משה to become the leader of כלל and take them out of their slavery, משה repeatedly refused to accept the mission for seven days. Although he gave various reasons for his reluctance to accept his mission, ד' knew that משה's overriding concern was that he felt he would cause great distress to his brother, אהרן.

משה had been away from Egypt for forty years and he was far away from the people. כלל had seen a major increase in the intensity of the slave labor (which ד' did in order to hasten the redemption) during these years, the last period before the redemption).

(There are differing opinions as to where משה was during this time, but he certainly was not in Egypt.)

Who had been the leader of the Jewish people during these hard times? משה's older brother, אהרן, משה therefore felt that if he would take over that position and אהרן would be made into a "spokesman," אהרן would be greatly pained. Thus, he refused to accept the position.

Finally, ד' told משה that there was nothing to fear. Not only would אהרן not be jealous of משה, but he would truly rejoice in his heart at משה's appointment, even though it was coming at his expense. Such a good heart, says the גמרא, is worthy of carrying the חושן המשפט.

A person like אהרן, who was filled with true ישׂראל, can be the one to go into the יום כפור and beg ד' forgiveness for an entire nation. This is what שלמה המלך says in משלי — ועל כל פשעים תכסה אהבה" (י:יב) — But love covers all offenses." Such a heart has no room for jealousy, and thus no room for hatred. It is pure enough to wear the חושן המשפט.

Throughout the generations, our גדולי ישׂראל are not only remembered for their תורה knowledge, but also for their beautiful מדות!

Adapted from: *The Pleasant Way* (with kind permission of Rabbi Sholom Smith)



Yahrzeits of Gedolim

י"ט אדר ז'קדה and ר' אברהם שלמה ר' יוסף חיים זוננפלד זצ"ל 5609 - 5692 Verbó, Hungary, was orphaned of his father at age 5. Sent 1848 - 1932 to תלמיד מבקק, בר מצוה, he became a תלמיד of the סופר (Pressburg). After marriage, he learned under ר' אברהם Schaaag, and accompanied his רבי ישראל in 1873. Upon his רבי's assistant, he served as ר' הושע ליב דיסקין זצ"ל Salant's רבי, he chose ר' חיים to be his successor, but it took 10 years before this was accepted. With his פקחות and נראת שמים through its tumultuous years. He fearlessly battled the anti-religious and Zionist parties and was respected by all. His ספרים include תורה and תורה חדושים and שְׁלַחן ערוך and גמרא, תורה and תורה חדושים.

לעיני הבי ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי ניי

Gedolim Glimpses

once said that a person should be thankful even to his enemies. ר' יוסף חיים explained that when one is the recipient of a favor from a friend, he receives only a human favor; when one becomes the focus of an enemy's plot, ה' — Who does not allow anyone to be unjustly hurt — transforms the plot into something beneficial. And when ה' benefits someone, the benefit is total and perfect!



לעיני ר' ישראל בן אברהם ז"ל

אחינו כל בית ישׂראל, הגתונים בערה ובשביה, העומדים בין בים ובין ביבשה, המקום ירחם עליהם ויציאם מערה לרחה, ומאפלה לאורה, ומשעבוד לגאולה, השתא בעגלא ובזמן קריב, ונאמר אמן:

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A Picture is Worth 1000 Words

ועשית על שוליו רמני תכלת וארגמן ותולעת שני על שוליו סביב ופעמני ... בתוכם סביב. פעמון זהב ורמון ... על שולי הפעיל סביב (שמת כח: לג-לד).

You shall make on its [the מעיל's] hem pomegranates of turquoise, purple and scarlet wool, on its hem all around, and gold bells between them, all around; a gold bell and a pomegranate, a gold bell and a pomegranate on the hem of the robe, all around.

The image of the גדול, כהן, dressed in his finery and his regal appearance, had a great effect on anyone who saw him. Just hearing the ringing bells on the hem of the מעיל created the aura that made people think about ד' and His מצות. On יום כפור, everyone watched his every action. His עבודה was meant to bring the people to do תשובה.



R' Yaakov Willner, the famous מגיד of Vilna, was a gifted speaker. On countless occasions, he inspired the residents of Vilna, as well as many living in the adjacent towns and villages, with his heartfelt words of תורה.

However, it was the last דרשה of his life, the one he delivered on יום כפור night, just prior to נדרי, that made the greatest impact. The congregation was solemn, quiet and pensive, as usual. Men were draped in their white kitels and טליתים. But that year, something was very different.

Months before, the beloved R' Yaakov had fallen seriously ill and was confined to his bed, thoroughly incapacitated. Surely, he would not be able to make it to shul for נדרי, let alone address the congregation.

As the Willner family received their ערב יום כפור blessings from their debilitated father, they could not help but be moved to tears. The ברכות were given and the family prepared to go to shul, leaving behind R' Yaakov and those who were to care for him that night. Then R' Yaakov said, in a firm voice, that he wanted to be taken to shul. His family thought this would be impossible. However, R' Yaakov insisted, and so, with much difficulty, they managed to carry him, in his bed, to the בית מדרש.

The sight of R' Yaakov, a mere shadow of his former self, was enough to bring the entire city to tears. Men who were huddled underneath their טליתים for the recitation of זכה looked up upon hearing the commotion and peeked through their טליתים to see the frail man who barely resembled the great מגיד they knew. All eyes slowly turned back to the תנן, and watched as he prepared to recite כל נדרי. R' Yaakov lay on his bed in the back of the בית מדרש, surrounded by his children.

The ספרי תורה and the בימה were removed from the ארון קודש. The elders of the community were given the honor of holding the sacred scrolls and the stage was set for the תנן to begin. Suddenly, R' Yaakov's son approached the בימה and whispered something to the תנן. The תנן, R' Leib, gave him a puzzled look and stepped down from the בימה. The קהלה could not help but wonder what was happening.

Slowly, a small commotion was heard in the back of the בית מדרש. Several men were carrying R' Yaakov's bed forward; the townspeople were shocked. R' Yaakov could barely speak. What would he do? What could he possibly say? The crowd waited with bated breath as he was helped to a sitting position. His speech was slow and slurred but he was able to speak a few words. רבותי, there are two differences between the speech I will now deliver and the speech that I normally give at this time of year." Several muffled sobs were heard as R' Yaakov continued. "First of all, I usually stand in front of you and now I am forced to sit in a bed and speak—" R' Yaakov coughed, shaking his whole body. Regaining his composure, he continued, "And second, last year I had to actually say something to awaken the עולם to do תשובה, but this year, all you have to do is look at me. תראה מה אנוש כי תזכרנו — Look what has become of me —"

And with that, R' Yaakov, together with the entire בית מדרש, broke into sobs. R' Leib ascended the בימה and, perhaps as never before, the town of Vilna was prepared to begin נדרי.

Adapted from: Touched by a Story 2 (with kind permission from ArtScroll)

Focus on Middos



Dear תלמיד,

The opportunities for a Jew to earn a fair living at the turn of the 20th century in the old ישוב was very limited. The European קהלות took it upon themselves to share in their responsibility and would send money to ארץ ישראל on a regular basis.

One year, essential funds did not arrive until ערב פסח just before noon, and many needy families had already resigned themselves to have a hungry יום טוב.

As soon as the רב of ירושלים, R' Chaim Sonnenfeld, received the money, he rushed to his wife, who was just beginning to prepare the פסח foods.

"Please," he asked her, "I must stay

home and answer difficult questions that come every year at this time. Please take this money and distribute it to the needy families around the city. I'm sorry to trouble you at such an awkward time but I can ask no one else because everybody is busy preparing for פסח. If you don't finish preparing, we will at least have חמץ and wine and be rid of all our מצות. These are the essential requirements of the יום טוב and we will be content with them. But many needy families look forward to a plentiful פסח and they will be miserable. There will be tension and discord in their homes and their יום טוב will be ruined."

The rebbetzin immediately interrupted her יום טוב preparations and went

around distributing the funds to the families in need. By the time the rebbetzin returned home from her rounds, it was very late, with no time left to prepare anything for her own family. That night happiness reigned in the city, but very few had the joy that permeated the Sonnenfeld home.

My תלמיד, it may seem quite strange, but the more you help others, the greater you will sense an internal, true happiness. Try it today and get a taste of a sweet and everlasting experience!

הי זכרו ברוד!
בגידודת, Your רבי

Adapted from: Guardian of Jerusalem (with permission—ArtScroll)

- On the 14th and 15th of the month of אדר ראשון, we do not say תחנון (and מנחה on the 13th), nor do we fast or make פורים קטן, for these days are פורים קטן.
- The משנה ברורה states that the recital of 'ה יענה ... למנצח (במנחה ק"ק פולין) מזמור לאסף ויום צרה ... פורים קטן.

Reviewed by R' Gedalyahu Eckstein

"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.

Halacha Corner
עניני דיומא: הלכות פורים קטן

