



PIRCHEI Weekly

Agudas Yisroel of America

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פרשה: צו מפטיר: פרה (במדבר יט:א-כב) הפטרה: ...בן אדם בית ישראל... (יחזקאל לו:טז-לח)

משנכנס אדר מרבים בשמחה

דף יומי: בבא מציעא ל"א משיב הרוח ומוריד הגשם ותן טל ומטר לברכה ברכי נפשי (שבת מנחה)

מצות עשה: 9 מצות לא תעשה: 9

TorahThoughts

קח את אהרן ואת בניו אתו ... ואת שמן המשחה ... (ויקרא ח:ב).

Take אהרן and his sons with him, ... and the oil of anointment ... קח את אהרן - Take him with words and persuade him (רש"י).

Why did אהרן have to be persuaded to become the first כהן גדול in history? The כהן גדול had the distinct privilege of wearing eight special בגדים, he was the only person permitted to enter the קדש קדוש, when he would perform the special עבודה on יום כפור. This special עבודה achieved atonement for the entire Jewish nation. Who would not be ecstatic to be selected for such a position?

We can better understand אהרן's hesitation by way of the ואלו היה יודע אהרן שהקדוש ברוך הוא מתייב עליו הנה הוא יצא: מדרש - לקראתך [ונראך ושמח לבבו], בתפלים ובמחולות היה יוצא לקראתו - And if אהרן would have known that ד' would write about him "behold, he is going out to meet you [and he will see you and he will rejoice in his heart], he would have gone out towards משה with drums and dancers (פרשת מצריים in מדרש). (רות רבה ה:ו). משה was reluctant to return to lead ישראל. Until that point his older brother אהרן had led them. משה did not want to slight אהרן; but ד' reassured him that rather than be slighted, אהרן would rejoice over משה's appointment.

אהרן was very humble. Why should his behavior be affected by what would be written about him in the תורה? Why would he do

more because his actions would be recorded for all time?

אהרן was more than humble — he was totally selfless. We learn in תורה: אהרן: אהב שלום, ורודף שלום, אהב: (א:יב) אבות אהרן: Be from the disciples of אהרן, loving peace and pursuing peace, loving people and bringing them closer to תורה. אהרן loved people and he loved ד'. He had no interest whatsoever in personal gain, honor or achievement.

When ד' informed אהרן that משה would be returning from מצרים and would replace him as the nation's leader, אהרן rejoiced over משה's success. To אהרן it made no difference whether he or משה served as leader. All he wanted was what was best for his fellow Jew and for שמים. Therefore, he did not see his joy over משה's appointment as anything special. Why shouldn't he rejoice that ד' had deemed משה worthy of leading ישראל out of the bitter תולדות? Had he known that his rejoicing would be recorded in the תורה, he would have realized that it was deemed exceptional; then he would have done even more — not for his own honor, but as a lesson to others.

In our פרשה אהרן had to be persuaded to serve as כהן גדול because he needed to be convinced that only he could serve in this exalted position. He would have gladly abdicated the position to משה just as he did in מצרים.

But this was not ד's will.

Adapted from: Living the Torah (with kind permission from ArtScroll)



Yahrzeits of Gedolim

כ"ב אדר 1916 - 2006 ר' זאב was born in Brownsville, NY, to מנחם מאניס זצ"ל and פרוימא לאה Mandel. After his מונח, he went to learn in תלמוד תורה ודעת, where he became a מנהל. At age 21, he taught at the תלמוד תורה of Flatbush. encouraged him to open a תלמוד תורה in Williamsburg one year later. In 1942, he received סמיכה from R' Shlomo Heiman זצ"ל. In 1943, he married צביה Delman (after her פטירה he remarried to עטיל Ungarischer), and began his glorious, historic 60 years as מנהל in תלמוד תורה. His sterling character and beautiful מדות left an indelible mark on thousands of תלמידים and תלמידות. His brilliant מוסדות התורה are widely used by many תלמידים today.

Gedolim Glimpses

R' Menachem Manis Mandel זצ"ל once wrote this anecdote about his brother: "... As children ... if my mother ע"ה gave one of us two delicacies to share with the other, we would always offer the larger one to the other one — 'No, you take this one' ... and if it did not solve the problem, then the one holding the treats would hold them both behind him and would say 'Right or left?' — and that would resolve it."



לעיני בני ישראל דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

לעיני ר' ישראל בן אברהם ז"ל

אחינו כל בית ישראל, הגתונים בערה ובשביה, העומדים בין בים ובין ביבשה, המקום ירחם עליהם ויזיאתם מערה לרונה, ומאפלה לאורה, ומשעבוד לגאולה, השתא בעגלא ובזמן קריב, ונאמר אמון:

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Gratitude

אם על תודה נקריבנו ... (ויקרא ז: יב)

If as a thanksgiving offering he shall offer it ...

When the תורה stood, one who survived a life-threatening crisis was required to offer a תודה. From פרק קי"ז in תהילים, the חכמים derive the four experiences which necessitate this offering: travel through a desert, release from prison, recovery from serious illness and a voyage overseas. Nowadays, one who experiences any of the above recites הגומל.

התורה is surely not limited to our relationship with the fellow man. According to רמב"ם, a lack of התורה is at the root of the prohibition against accepting male converts from עמו and מואב (דברים כג: ד-ה). These two nations owe the Jewish people eternal gratitude, for it was לוט, the forefather of these two nations, when he was taken captive in war. Instead of showing gratitude, עמו and מואב did not even provide our ancestors with bread and water on their way to ישראל. Those who lack the quality of התורה cannot be part of the Jewish people.

R' Dovid Bender was a rare individual. He was loved and revered by the students of תורה, where he was מנהל. His children remember him as someone who, among his other outstanding qualities, fulfilled the מצוה to honor one's parents in a very exceptional, unusual way.

In his later years, R' Bender's father, R' Avrohom, immigrated to ישראל. R' Dovid never missed an opportunity to send his father anything that might bring him נחת. If one of R' Dovid's children came home from תורה with a good grade on a test, the test paper was immediately air-mailed to his father. A snapshot of one of the children was also sent out immediately. Had the fax machine been invented at that time, there is no doubt that a steady flow of תורה-material would have traveled between the Bender home in Williamsburg and R' Avrohom Bender's apartment in אגודת.

One year, R' Avrohom traveled to America to visit his son

and grandchildren. On the day of R' Avrohom's arrival at Idlewild Airport (today JFK), his grandchildren were ready bright and early, clad in their finery. They were all going to the airport to welcome "Der Zeide."

They arrived at the airport and rode to the top of an observation deck that overlooked the runway on which the plane would land. Finally, the moment arrived, as the plane from ישראל came down the runway and rolled to a stop. As R' Avrohom stepped out of the plane, he heard a familiar voice shouting in the distance, "Papa, Papa!" He looked up at the observation deck and was able to make out the figure of his beloved son, who was oblivious to the stares of those around him. R' Dovid could not wait the extra ten or fifteen minutes it would take to be able to embrace his father. He had to express his love for him now. And as he continued to shout "Papa, Papa ...!" R' Dovid's children recall how their grandfather responded with a smile that radiated joy and נחת.

When R' Dovid Bender passed away suddenly at age fifty-two, his family in בני ברק decided that it would be best to keep the news from his aged father for as long as possible. This was no simple task, especially since R' Dovid had always been in frequent touch with his father. Finally, the family realized that the news could not be kept from him any longer. Afraid of how the news might affect R' Avrohom's health, the relatives in בני ברק arranged for a doctor to be on hand when he was informed.

Upon hearing the news, R' Avrohom reacted by saying: "In truth, I must first express my התורה to the רבונו של עולם. You see, when my dear son Dovid was 3, he contracted a serious illness. Doctors were concerned that he might not survive. Yet, not only did he recover, but he lived another 50 years and left behind sons and daughters. For this, I express my deepest התורה to the רבונו של עולם."

Then he sat down on the floor and cried.

Adapted from: Shabbos Stories (with kind permission from ArtScroll)

An Ahavas Chesed Moment

ספר אהבת חסד - חלק ב' פרק י"ז

*In (פרק כ"ג) we find an interesting episode related that resulted in the גאולה from מצרים. They assembled a massive אספה, gathering, of בני ישראל to discuss some possible ways to change their current dire situation. A solution in the form of a community ברית (promissory agreement) was proposed. They all agreed to strictly adhere to various community תקנות. The first תקנה mentioned in תנא is that they would consciously exert themselves in performing acts of גמילות חסדים, with one another.

*This is intended only as a synopsis. Review of the ספר אהבת חסד is far more extensive and appropriate. The חפץ חיים explains from the חסד that ד' reciprocated and answered them because of their חסד as it says, נחית בחסדך עם זו נאלקת. In your kindness You guided this people that you redeemed... חסד explains: this refers to the חסד of בני ישראל which led to חסד and the גאולה.

"Questions of the Week

1. Which three categories of פהנים are disqualified from eating קדושים?
2. When was the only time that the שוק הנמין, the right leg, of a מנזבח was burned on the קרן שלמים?



1. א) אלו הם אלו — he immersed that day and must wait until midnight, ב) — he must bring an atonement offering (c) an און — on the day of the death prior to burial (d) — אלו was by the אלו.
2. The only time we find that the קרן שלמים was burned on the קרן שלמים was by the אלו.

- Some have the מנהג to refrain from eating מצה from ראש חודש, while others are even more stringent, and do not eat מצה beginning 30 days before פסח (i.e., from פורים).
- There is a special מנהג in ישראל to collect and distribute מעות חטים — funds to help the less fortunate buy food for פסח.

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.

Focus on Middos

Dear תלמיד,

When New York State first began its school food program, Yeshiva of Brooklyn registered and invested in an expensive kitchen solely in order to help the parents. Until then, children would bring lunch from home.

The **לשיבה** submitted a request for reimbursement, but it was denied. Based on the bills, the school was not providing the required amount of milk per meal. The **מנהל**, R' Manis Mandel, **נצ"ל**, replied that the school provided the milk, but many children were not drinking it.

An official was sent down to the school. He saw that each table was set with the required amount of milk. When the meal was over, the kitchen staff combined the partially full containers so that the milk could be stored to be used at the next meal.

"Ah! Here's the problem," the official said. "The milk has to get used up. If the children don't drink it, then spill it out."

R' Manis was taken aback. "Are you serious? Spill out the milk? Sir, this is a school, and a school is supposed to teach values. To spill out perfectly good milk is sinful, and we are not going to do it — even if it means being removed from the lunch program!"

Amazed at what he heard, the official offered to work out a solution. R' Manis suggested that the milk be mixed with chocolate milk, which the students would enjoy more. The official accepted this solution. Upon his return to Albany, he told his superiors everything that had taken place. They were so impressed, they agreed to honor the original requisition, even though the required amount of milk had not been used.

My תלמיד, imagine how much **כבוד שמים** would have been lost forever if R' Manis had agreed to the official's advice! Then that would be the known reason why the **לשיבה** received funding. If one stands by the principles of **אמת**, the even without a chocolate milk solution, everything will work out for the best!

יהי זכרו ברוך!

בגידות,

Your רבי

Story adapted from: *Living the Parashah* (with kind permission from ArtScroll)

10th Annual International Pirchei Hag Contest

The 10th year of our international הלכות חג בתיג contest is underway. Our contest learning will IY"H focus on your learning some of the practical הלכות of the next two טובים — הלכות פסח and הלכות פורים.

1) Starting **לפני** to begin learning at least 2 הלכות from הלכות פורים in קצור every day until פורים (16 days). The three practical סימנים in קצור (totaling 36 סימנים) are: סימן ק"מ, סימן קמ"א and סימן קמ"ב.

2) Starting פורים to begin learning at least two הלכות in הלכות פסח every day until ערב פסח (29 days). The two practical סימנים in קצור (totaling 23 סימנים x2) chosen for the contest are: סימן קי"ח (סימנים) and (הקנת הסדר - י"א סימנים) (סדר ליל סדר - י"ב סימנים).

Those who IY"H finish all the סימנים (along with completing תרגום per שנים מקרא ואחד תרגום before פורים or פסח can review what they learned in the remaining days of the contest. To join, please send a signed fax to 718 506 9633 — include grade, name, school, city, state, contact # — or email: shnayimmikracontest@gmail.com.

The contestants as of press time are listed below:

Grade 1 — *Aryeh Leib haCohen Schwartz; Yeshivas M'kor Boruch; Passaic, NJ;*

Grade 5 — *Yosef Shalom Stern; Yeshiva Ketana of LA; Los Angeles, CA; Kalman Singer; Rambam Day School; Savannah, GA; Avraham Abramson, Sheftel Beren, Aaron Bernstein, Shmuel Blashka, Yisrael Matan Cline, Yaakov Danziger, Aharon Flax, Izzy Greenberg, Avraham Hakakian, Elisha Hirsch, Yaakov Karimov, Abraham Kassin, Hershel Meir Kopel, Yehoshua Lavi, Tuvia Shalom Schwarz, Menachem Sonnenblick, Yaakov Weiss, Yehoshua Alexander Zelikovich; Yeshivas Hofetz Chaim (TA); Yehuda Frieman, Kalman Hefter, Chaim Katz, Daniel Kraines, Naftali Kraines, Zevi Minkin, Yaakov Pianko, Eliyahu Rayman; Yeshivas Toras Simcha; Baltimore, MD.*

Grade 6 — *Avrohom Goldman; Rambam Day School; Savannah, GA; Yoel Goldstein, Akiva Morris, Reuven Newman, Yakov Newmark, Yehuda Rubin, Noach Salzberg, Avi Scherer, Dovi Shulman, Baruch Tessler; Yeshivas Toras Simcha; Baltimore, MD; Meshilem Zev Fisher; Talmud Torah Ohr Moshe; Brooklyn, NY.*

Grade 7 — *Shalom Barth, Netanel Berkowitz, Betzalel Cohen, Nosson Tzvi Fogel, Daniel Herman, Shraga Kraines, Akiva Krohn, Chaim Newmark, Yaakov Paige, Yaakov Tzvi Rayman, Eliezer Dov Saitowitz, Akiva Asher Shafranovich; Yeshivas Toras Simcha; Baltimore, MD;*

Grade 8 — *Dovi Nitekman, Zevi Weinberg; Rambam Day School; Savannah, GA; Akiva Horan, Moshe Kraines, Yakir Lazar, Shmuel Morris, Yitzchok Rayman; Yeshivas Toras Simcha; Baltimore, MD; Avrohom Chaim Toplan; Yeshiva Ketana of Bensonurst; Brooklyn, NY.*



Understanding Davening

An edited selection of **יוצרות לפרשת פרה**

The teachings that clarify the laws of the **פרה אדומה** (red cow) are well explained, and its הלכות are similar, yet different*, from the laws of **עגלה ערופה**. Its הלכות require 7 times sevenfold care, 7 sprinklings and 7 dippings of the **בנהו**'s finger in its blood, 7 washings of the **בנהו**'s clothing, 7 cows brought throughout Jewish history and 7 pure **כהנים** participated and became impure in the service. The unblemished elders of the **סנהדרין** checked the cow thoroughly to be sure it had no blemish. It must be as perfect in its redness as it is free of blemish. The **בנהו גדול** used his personal wealth to construct a ramp on which to lead the **פרה** that is able to atone for the sins of a fine nation. His aides accompanied him to **הר הזיתים**. He rushed to immerse himself a 2nd time to refute the false teachings of the **צדוקים**. Without delay, he built up the wood for the fire. Standing to the east, facing west, he slaughtered the cow, but did not use all its blood. He lit the wood, and opposite the Iron Gate he sprinkled blood 7 times. He asked everyone as he lifted each item, "Is this cedar?", and so on. The ashes were divided into 3 parts. Each shift took a portion. A part was kept for safekeeping until **די** will resuscitate those buried.

*The **עגלה ערופה**, brought to atone for the murder of a defenseless traveler, must be in its 3rd year; the **פרה אדומה** must be in its 1st or 2nd year. A **פרה אדומה** in the 3rd year is invalid. Both **פרות** must not be used for any work and must not carry a yoke.

