

לעײַנ הײַ ישיעיהו דוב עײַה בן יבלחטײַא יצחק צבי נײַ, לעײַנ הײַ מתתײַ עײַה בן יבלחטײַא משולם זישא הלוי נײַ
לעײַנ לאה בילא בת אלכסנדר משה זײַל, לעײַנ אסתר בת יהושע עײַה, לעײַנ ר׳ דוד שמעלקא בן אברהם אביגדור זײַל, לעײַנ שפרה בת ר׳ מרדכי זײַל
לעײַנ ר׳ אברהם אליעזר בן ר׳ נתן בנימין זײַל, לעײַנ ליבא עײַה בת ר׳ דוד זאב הייִד, לעײַנ ר׳ שמואל מנחם משה בן ר׳ יצחק הכהן זײַל, לעײַנ טשרנה בת ר׳ מאיר ליבער זײַל
לזכות לשידוך בקרוב לר׳ מנחם צבי בן איטקה שליט״א ור׳ אברהם בן יוסל בת׳ שליט״א



Weekly

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

דף יומי: פסחים ק"ה

מצות עשה : 4 מצות לא תעשה : 5

משנכנס אדר מרבין בשמחה ☺

Please do not read this publication during קדיש, קריאת התורה, or חזרת הש"ץ. 22 Adar, 5781 — March 6, 2021 Vol: 22 Issue: 21



Torah Thoughts

Adapted from Darash Moshe
(with kind permission from ArtScroll)

When you take a census [literally—when you raise the head]

כִּי תִשָּׂא אֶת רֹאשׁ ... (שְׁמוֹת ל:יב)

Why did the תורה choose to describe the counting of יִשְׂרָאֵל כָּלֵל with the unusual expression כִּי תִשָּׂא אֶת רֹאשׁ אָמְרֵךְ מִשָּׂה לִפְנֵי ד' רַב־שִׁיעַ בְּמָה הָרוּם, (י: כָּבֵד בְּתָרָא בְּחִי'ל in חז"ל when you raise the head? Even more puzzling is the teaching of יִשְׂרָאֵל לִי בְּכִי תִשָּׂא — קָרוּ יִשְׂרָאֵל אָמַר לוֹ בְּכִי תִשָּׂא ד' replied, 'With יִשְׂרָאֵל לִי בְּכִי תִשָּׂא. In the context of the other teachings of the גְּמָרָא, it means that the pride of the Jews can best be elevated by their giving צְדָקָה. Why did ד' give His answer with the beginning of the פְּסוּקָה כִּי תִשָּׂא, when He was referring to יִשְׂרָאֵל לִי בְּכִי תִשָּׂא, which is the מִצְוָה in the middle of the פְּסוּקָה כִּי תִשָּׂא — וְנָתַנוּ אִישׁ כִּפְּרֹן נַפְשׁוֹ — every man shall give ד' an atonement for his soul?

R' Moshe Feinstein זצ"ל offers the following explanation. People sometimes try to justify themselves for not putting any extra effort into their עבודה, *service to '7*, with the claim that they are just not on such a high level. They say that they do not really have the brain power needed to be able to learn properly, and see themselves as inadequately fulfilling the מצוה that they do. They think that it would be displaying arrogance to try to learn too much or do מצות in a proper manner. This false humility is nothing more than a ploy of the יצר הרע to keep people from learning תורה and fulfilling מצוה.

To counter this strategy, the תורה comes and tells us, Lift up your head and be counted along with everybody else! You count as one person, one Jew; you must contribute equally to the **קָלָל יִשְׂרָאֵל** offerings fund,' just like the biggest צדיק and the biggest תלמיד חכם. Therefore, just like anyone else, you are expected to do as much as you are capable of — no less and no more. Do not be so humble as to think your abilities are less than they are. All you need to grow in תורה and מצות is a willingness to work and a burning desire to improve yourself. With these alone, you can become great, in accordance with your unique nature and abilities.

Thus, when ד' wished to count **בְּנֵי יִשְׂרָאֵל**, He did it in a way that would make each person feel uplifted by the counting. This is the deeper message of the words **כִּי תִשָּׂא**.

The מִצְוָה of contributing to the fund for the קִרְבָּנוֹת also had a secondary purpose. It would make everyone feel equal in donating for the service of ד'. This would make it easier for anyone to see himself as just as important to ד' as the greatest צַדִּיקִים. Each of us must maximize our potential and undertake to put effort into תּוֹרָה (אֲבוֹת ב:כא) מִשְׁנָה to achieve as much as we can, for everything depends on us alone. As the מִשְׁנָה teaches: — *You are not required to complete the task [to learn the entire תּוֹרָה], but you are also not free to allow yourself to ignore the work that you could do [and let your potential be wasted!].*



ר' יִשְׂרָאֵל יַעֲקֹב פִּינְשֵׁר זַצ"ל

ר' זליג ראובן בנגיס וצ"ל
the well-known גדול
and אב בית דין, once received
a visit from a יונגערמאן ר'
ו.צ.ל Fisher. ישראל יעקב
To the shock and surprise of
the גדול of ירושלים, עולם
stood up! After the visitor
departed, the גבאי asked R'
Bengis why his guest was
worthy of such an honor. R'
Bengis smiled and said, "A
יונגערמאן who learned every
single תורה in ר"ש and אהלות
is worthy of this honor."



Yahrtzeits of our
גְּדוּלֵי יִשְׂרָאֵל

כ"ה אדר
5685 – 5763
1925 – 2003



ר' ירושלם: was born in ר' ישראל נעקב פישל זצ"ל, son of R' Shlomo (אב בית דין) of Karlsburg, (אָרְבֵּי, Hungary), author of נרות שלמה and לחמי (אָרְבֵּי) and דבורה. By age 6 he was learning גמרא; from the age of 7, he always *davened* נתיקין. As a teenager, he learned at חבורתא of R' Isser Zalman Meltzer זצ"ל. At 18, he received סמיכה from ראובן Bengis. In 1961, Epstein chose him to be מורה הוראה in the פנתס. He also became נשיב עץ חיים of עדה החרדית. In 1963, he was appointed רב of the משה זקרון shul, a position he held for 40 years. Upon the Satmar Rebbe's advice, ראובן Weiss selected him as a member of the משה אריה in 1974. Upon פטירה of Freund's in 1989, he became אב בית דין.



Understanding פְּרֻשָּׁת פֶּרֶה

לע"ג הר' משה צבי בן הר' טוביה הלוי זצ"ל

...יש אומרים שפרשת נזר ופרשת פרה חייבים לקרותם מדאורייתא ...some (ראשונים) are of the opinion that the reading of ...אוי"ח תרפ"ה ס' ז) מצנה דאוריתא is אפרת פרת נזר Many אחרונים discuss the source for this opinion of the פריקן (אוי"ח תרפ"ה ס' ז) פרדוק השלחן. ראשונים והייתה לבני :פרשת פרה in the middle of the words in the פסוק עולם :במדבר יט:) — and it shall be for the children of Yisroel ... as an everlasting statute (ספרי adds שנתה נוהגת לדורות — that this מצנה is applicable in all generations, even when there is no המקדש בית המוקדש Others זכר אל תשכח את אשר הקצפת את ה' , פסוק learn it from the המקדש בית המוקדש — Remember how you angered ה' [with the sin of the הזהב Golden Calf] (דברים ט:ו) . It would be improper to publicly read about the sin of the הזהב Instead, we allude to it by reading about its פרה אדמה through the ashes of the כפרה.

New York City Only

| | |
|-------|--------------|
| 5:34 | הדלקת נרות |
| עש"ק | |
| 8:38 | סוף זמן |
| 9:14 | קריאת שמע |
| 9:48 | סוף זמן תפלה |
| 10:12 | |
| 5:53 | שקיעה |
| 6:54 | מוצש"ק |
| 7:06 | |

PAI NEWS

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😊 אדר 😊

☺ מרבים ☺

😊 בשמחה 😊

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לרפ"ש ר' יוסף בן איטא היה, 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, וצפורה מלכה בת אסתר ליבא בתוד שאר חולי ישראל



Living with the Torah

A Contemporary Yosef Mokir Shabbos

Adapted from: 102 Stories That Changed People's Lives (with kind permission)

נשמרו בני ישראל את השבת, לעשות את השבת... (שמות לא:טז)

The Children of Israel shall observe the שבת to make the שבת...

The אשכנזי explains that the repetition of the שבת in this פסוק is in reference to the two elements (זכור and שמור) involved in honoring שבת. אשכנזי continues that the שבת is also two sheep. and there are many doubles on שבת, like להם עולם and עולם הזה etc. So too the שבת queen, pays back both in שבת those that respect and selflessly honor שבת with lavish royalty.

A young בחור was invited to someone's home for שבת. His host was a simple, honest but impoverished Jew, replete with שמרים and sterling מדות, who barely eked out a living as a handyman. The בחור politely turned down his kind offer, aware that the man was hard-pressed for money. The man begged the בחור to come and bring a friend along, since he had no guests for שבת and what was a שבת without guests? The בחור accepted, but also made arrangements for someone to save a portion of שבת food in case they came back starving.

On שבת, the boys knocked on their host's door. Surprisingly, קדוש was recited over good wine, and after the luscious home-made חלה, the host's wife served three platters of expensive fish. The host then began singing beautiful, rousing זמירות and spiced the conversation with abundant תורה. The chicken soup was thick and savory, and the main course featured assorted spicy meats, chicken, and bowls of steaming side dishes, kugels, roasted liver and vegetables. Their host kept plying them with more and more food until they were sure they would burst!

Never had the בחור seen so much food at a שבת קעודה, and he could not help but wonder how the man did it. The mystery niggled at him all שבת. Glimpsing him in shul on Sunday morning, dressed in his simple, faded workman's attire, the בחור could not resist. As soon as davening was over, he asked as politely as he could what was likely the most impolite question he had ever asked anyone in his life.

"How can you afford such a splendid שבת קעודה with food, wines, and meats fit for a king?"

His answer left the boy openmouthed in amazement.

"I am a simple man, and I work hard throughout the week, scrimping and saving my pennies שבת שקל. I am very careful not to waste a single שקל during the week. On Thursday, I empty my pockets, and then on Sunday, I start over again. This past week, I earned a bit more than usual, so I bought an extra type of fish and the roasted liver." A chill ran up the בחור's spine as he regarded this "simple Jew," in admiration – a contemporary Yosef Mokir Shabbos!

Seven years later, the בחור was attending an event when he spied his old friend the handyman, dressed in dressed in fine and quality attire. Remembering that long-ago conversation, he smiled and good-naturedly asked, "Did you also find a jewel, like Yosef Mokir Shabbos?"

He chuckled good-naturedly. "I did not find a jewel, but I did stumble across something else. If you remember from your visit, I live on the ground floor of a terraced apartment building, with one wall bordering a mountain. Several years ago, my wife asked me to hang up a picture in the house. I took a nail and started hammering it in, when, to my shock, part of the wall gave way, and I discovered a hollow behind it. Intrigued, I broke the wall large enough to climb inside, discovering a giant empty space in the mountain that is at least three times the size of my house! Apparently, the contractor must have dug the space for construction purposes but then sealed it off with a simple wall.

"Realizing we had stumbled upon a modern-day diamond mine, I asked a שאלה and based on the פסק, we hired workers to clear out debris, and now own several rental apartments in the space. The income from the rent is more than enough to support the family and allow me to stop working and devote my days to למיד התורה and חסד projects!"



סגסגings: (Source: Adapted from Yated Ne'eman - with kind permission)

R' Yisroel Yaakov Fischer זצ"ל considered it his Heavenly mission to answer people's שאלות. On one occasion, he had a painful infection in his leg. Someone suggested that perhaps the רב should take a temporary respite from his demanding schedule. R' Fischer replied, "חס ושלום! אין די קבר וועל איך האבן גענוג צייט צו רוען. forbid! In the grave, I will have plenty of time to rest."



Focus on Middos

Source: Based on an article in the Yated

בס"ד

Dear תלמיד,

A woman whose relative had just passed away approached R' Yisroel Yaakov Fischer זצ"ל with a שאלה about the מצוות. Often, situations arise in which a mourner is exempt from observing, and is not even allowed to observe, all the details of אבילות. This woman was in precisely such a situation. When she went to ask R' Fischer her שאלה, he ruled leniently. Nevertheless, the woman still felt uncomfortable about exempting herself from אבילות. Her anxiety only increased when a certain תלמיד heard about the פסק.

"How can you be מקל?" he asked her indignantly. "What about כבוד המת?"

The woman sent her שאלה once more to R' Fischer to make sure she had understood him correctly. Her messenger came back with the report that, yes, she had understood correctly, and R' Fischer still stood behind his ruling. A few minutes later, her phone began ringing, but she was too intent on listening to her messenger. Then came a knock at the door, and there stood R' Yisroel Yaakov's grandson.

"The רב sent me to ask what is wrong with your telephone," he said, pointing to the still-ringing machine.

The woman quickly picked up the phone. To her shock, the caller was none other than R' Fischer. "Don't let people דריי you קאפ!" he instructed her. "שלקו ערוך, שלקו ערוך, and what is פסקו?" She breathed a sigh of relief upon hearing these words.

My תלמיד, R' Fischer in his חכמה as an experienced פוסק realized that if the question was being presented to him again, then the woman must have been feeling guilty. It was not enough for her to hear the פסק repeated. She also needed the reassurance of the conviction of R' Fischer's voice, so he had to speak to her on the phone. It is not what we say that gets our message heard, but rather how it is delivered that often can make the real difference!

יהי זכרו ברוך!

בגדידות

Your רבי



*Halacha Corner:

עניני דיומא: הלכות שבת ערב פסח

- This year ערב פסח falls out on שבת. There are some interesting differences between this year and other years.
- For example, this year the prevalent מנהג is that the שבת הגדול דרשה is given by the רב on the שבת before ערב פסח.
- However, the שבת הגדול (וערבה לר') is read on שבת.

*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.



Understanding Davening

An edited selection of דברים לפקדנות פרה

לענין ר' משה צבי בן הר' טוביה הלוי זצ"ל

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 צנעלה. Its הלכות require 7 times sevenfold care, 7 sprinklings and 7 dippings of the פנה's finger in its blood, 7 washings of the פנה's clothing, 7 cows brought throughout Jewish history and 7 pure פהנים 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 גדול פרה used his personal wealth to construct a ramp on which to lead the פרה אדומה that is able to atone for the sins of a fine nation. His aides accompanied him to הרי הנימים. 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 י' will resuscitate those buried.

*The צנעלה, which is 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.