



# PIRCHEI Weekly

Agudas Yisroel of America

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**פרשה: תזריע-מצורע - הפטרה: וארבעה אנשים היו מצרעים... (מלאכים ב:ז-ג-כ)**  
**דף יומי: כתובות פ"ב - מצות עשה: 11+5 מצות לא תעשה: 2+0 - כ"א לעומר - אבות ב'**



## Torah Thoughts

זאת תהיה תורת המצורע ביום טהרתו והוא... הפה

*This shall be the law of the מצורע on the day of his purification: He shall be brought to the פה (ויקרא יב).*

In מִצְרָע state that the word מצורע is a combination of the words מצו (one who "expresses a negative reputation" to others).

Once a person has been declared a מצורע, remarked the חפץ חיים, if he wishes to regain his spiritual purity, he must approach the פה. Only when the פה has declared that the מצורע is pure will he regain his former pure status. The reason for this is as follows: Since it was his speech that caused him to become טמא, the only way he can be purified is through the speech of the פה, who pronounces him טהור.

This can be compared to a young child who went on a trip to visit his relative who worked in a huge factory. When the child arrived for his visit, he looked around and saw an enormous hall filled with a wide array of machinery.

"How many machines are in this factory?" the child asked.

"There are exactly 248 machines!" answered the man. "Here, have a look. This machine over here spins threads ... this machine over here cuts the threads ... and this one rolls them ..."

The relative continued to enumerate each of the machines in the factory. Suddenly, the child spotted a machine that was standing in the corner of the hall, surrounded by fences, locks and warning signs cautioning people not to approach.

"What does that huge machine in the corner do?" asked the child.

"This machine," replied the worker, "controls all of the other machines in the factory. It is therefore the most important machine of them all and requires special attention. If it were to stop working, the entire factory would have to shut down!"

The same thing applies to man, said the חפץ חיים. Man possesses 248 limbs and organs, but the most important one of them all is the tongue.

The tongue determines the way all the other organs operate, as the verse states: "מִוֶּת וְחַיִּים בְּיַד לְשׁוֹן - Death and life are in the power of the tongue" (משלי יח: כא).

If a person utilizes his tongue properly - that is, for the purpose of learning תורה - then it has a positive effect on all his other limbs and organs as well. But if a person lacks the common sense to use his tongue for beneficial purposes, and uses it instead to speak לשון הרע, then his entire body is influenced negatively!

Adapted from: Rabbi Frand on the Parashah (with kind permission from ArtScroll)



## Yahrtzeits of our Gedolim

**י"ד אייר  
5581 - 5672  
1821 - 1912**

R' Eliyohu Chaim Meisel זצ"ל of Lodz, was born in the town of Hordock, Lithuania. Recognized as a young מוֹרֵנִי, he was granted the title מוֹרֵנִי and was authorized to teach and render decisions on halachic issues at the tender age of twelve. At the age of nineteen, he became the רב of his hometown. In 1843, R' Meisel moved on to become רב in Darczin for eight years, before spending six years in Prozzanyi as the רב. He then became the רב of Lomza, where he dedicated himself to raising funds to ransom as many Jewish boys as possible from the army. R' Meisel remained in Lomza for twelve years before becoming the Chief Rabbi of Lodz. He is remembered for his humility and total dedication to the welfare of the Jewish people.

## Gedolim Glimpses

The genius and צְדָקוֹת of R' Elya Chaim Meisel זצ"ל was surpassed only by his humility. When he accepted the position as Chief Rabbi of Lodz, he arrived there one day late. The community leaders explained apologetically that they had prepared a large crowd for his anticipated arrival date a day earlier to greet him and pay the proper respect. The רב smiled and said, "I am not accustomed to accepting payment in advance!"



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# Living with the Torah

## Soul Talk

זאת תהיה תורת המצרכע ביום טהרתו...

*This shall be the law of the מצרכע on the day of his purification ... (ויקרא יב:ב).*

Rabbi would take note of the מצרכע's *repentance*, and heal him of his affliction. The מצרכע would go outside the מצרכע to examine the מצרכע. Having been declared healed by the מצרכע, the מצרכע would begin the purification process, which included the offering of קרבנות, as detailed in the תורה. The very complex order of the purification the מצרכע must undergo is further proof of the severity of the sin of לשון הרע.

One may wonder: Why, in our day, are those who habitually speak לשון הרע not stricken with מצרכע? In his שמירת הלשון, ספר חפץ חיים cites the following explanation of the חידושי:

When חפץ חיים punishes an individual, He does it for the person's benefit, to purify him of his sins and to stir him towards תשובה. It was only while the בית המקדש stood that a מצרכע could attain טהרה. However, today when, to our great misfortune, the בית המקדש has yet to be rebuilt, there are no sacrifices, and there is no way for the מצרכע to perform the other parts of the purification process. Therefore, if a person were to be afflicted with מצרכע, he would remain in his impure state for the rest of his life (or until the coming of משיח), without any possibility of ridding himself of it. Therefore, in our days, the impurity of מצרכע clings only to our soul, and not to the person's body.

\*

When Rabbi Yitzchok Blazer זצ"ל, a leading disciple of Reb Yisroel Salanter זצ"ל, passed away, the city of ירושלים was grief-stricken. "R' Itzele," as he was known, was revered as a נאון and a צדיק, and was a leader of ירושלים's community. He was irreplaceable.

As preparations for his funeral were being made, it became known

that R' Itzele had left instructions that הקפדים not be said for him. Such has been the way of many גדולים throughout the generations. However, the scholars of ירושלים were uncertain whether or not this request should be fulfilled. It was well known that when Rabbi Yaakov Yehoshua Falk (author of *יחושע*) had left the same request, the renowned רב of Prague, Rabbi Yechezkel Landau (author of *נודע*), had ruled that הקפדים should be said, for the מצרכע was פני יחושע, i.e. leader of the entire generation. Nevertheless, Rabbi Shmuel Salant, ירושלים's venerable רב, was of the opinion that R' Itzele's request should be honored.

In the end, Rabbi Chaim Berlin, another of ירושלים's luminaries, spoke at the funeral and prefaced his words of הקפד with the following: The תורה relates that when שרה died, אברהם came לטפד לטפד (בראשית כג:ב) *to eulogize Sarah and to cry for her*. R' Chaim explained that לטפד means to speak the praises of שרה, while לטפד means to cry over what the generation had lost with שרה's passing. Said R' Chaim, "In keeping with the deceased's request, I will not speak his praises, but I will express our pain over the great loss and gaping void which his passing has created in our community."

On the following Friday night, R' Itzele appeared to R' Chaim in a dream and said, "Thank you for not speaking my praises." R' Chaim then asked R' Itzele to tell him of his judgment before the Heavenly Court. R' Itzele replied that the Heavenly Court is very exacting in its judgment; nothing a person has done in his lifetime is overlooked. R' Itzele added that *"the judgment is particularly exacting regarding forbidden speech that a person has spoken."*

R' Eliyahu Lopian would repeat the dream with great emotion and end, "The sin of לשון הרע is exceedingly awesome! No angel will come to defend those who are guilty of this sin."

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

## Chofetz Chaim Moment

ספר ח"ח הלכות לשון הרע כל ז' סעיף י'

"Noach was a fine boy, but he was the type of boy who was constantly in and out of the principal's office. He never did homework on time, he rarely came on time for school and always seemed to be in the wrong place at the wrong time. The principal was unusually patient with Noach and never gave him more than a mild scolding. Bentzy, caught doing a small offense, was suspended for a week. It was clear to everyone that the principal showed favoritism to Noach.

**What could be the reason for the principal's different punishments?**

Stories adapted from Guard Your Tongue, A Daily Companion, A Lesson a Day and various real-life situations.  
 Answer: Noach lacked confidence, came from a dysfunctional home and had not received good feedback from a well-adjusted family. Bentzy was a well-adjusted boy from a fine family. Rarely did he know how to repeat any incident without being told to repeat it. Bentzy acts differently to each teacher, but it would be rare for him to repeat any incident without being told to repeat it.

## Questions of the week

1. For what purpose was the מצרכע obligated to call out to passersby, *"טמא! טמא!"*?
2. When was it that the מצרכע hid their wealth in the walls of their homes?

1. The מצרכע must warn other people to stay away from him lest his wealth contaminate them also (למאן אטא אסאן מלך - 13:45).  
 2. During the forty years that מצרכע were in the מצרכע, in the event that מצרכע would capture the land, they did not want to benefit from the spoils (למאן אטא אסאן מלך - 14:34).

## Halacha Corner

1. If one forgot to count the מצרכע at nighttime, he should count without making a ברכה during the daytime. One then continues to count with a ברכה.
2. If one is in doubt as to whether or not he has counted, one can still continue to count with a ברכה.

\*Since we only discuss מצרכע 1-3, it is important to consider these מצרכע in the context of the bigger picture. Use them as a starting point for further in-depth study.

הלכות ספר חפץ חיים

## Focus on Middos

**D**ear Talmid,  
R' Elya Chaim Meisel זצ"ל, Chief Rabbi of Lodz, Poland, was not only renowned for his concern for the poor and downtrodden, but was also a legend for his amazing תבונה and intellect.

It once happened that he heard complaints that the milkmen watered down the milk. He invited the milkmen to visit him. Once they were seated, he addressed them as follows:

"רבותי, I have a very serious problem of בשריות to discuss with you that has come to my attention. It concerns a mixing of meat and milk. It may result in terrible losses, for if it proves correct, I shall have to prohibit all the כלי in town from being used. However, I thought of an idea that requires your honesty. If I can be sure that the milk sold here is not absolutely pure, then I may be able to decide otherwise. That is why I have called you here."

The milkmen readily confirmed that their milk was diluted.

"And none of you sell pure milk? Undiluted milk?" asked the רב innocently.

"None of us," they all cried in unison.

R' Elya Chaim Meisels rose to his full height and, looking down upon the seated tradesmen, said sternly:

"Very well. Let me warn all of you: adding water is stealing! From now on you are to stop diluting your milk. Should any of you continue the practice, I shall declare your milk unfit to drink ..."

R' Meisels wisely understood that one who acts improperly often overlooks the עברה in his actions. The milkmen were blinded to dilute the milk, even though it was stealing. It was insignificant in their eyes and they would easily admit this to the רב to solve his dilemma.

My תלמיד, when discussing a wrongdoing with a sibling or friend, keep in mind the wisdom of R' Elya Chaim, and understand that others do not necessarily see their actions in the same way as you do.

יהי זכרו ברוך!

רבי זכור, בנדידות

Story adapted from: Men of Distinction

## Sage Sayings

**O**ne winter, R' Elya Chaim Meisel זצ"ל was collecting money for timber for the poor. At one גביר's home, he spoke to the בעל הבית at the open door. When asked by the shivering man why he didn't come in, the רב told him, "The house is warm." R' Meisel was sending this גביר the message: **א זאטער קען דעם! הונגעריקן נישט פארשטיין** - One who is satiated cannot understand a hungry man!"

Adapted from Men of Distinction

פרחי אגודת ישראל  
באמריקה  
Pirchei Agudas Yisroel  
of America

**52<sup>nd</sup> ANNUAL NATIONAL  
Siyum Mishnayos**

על שם הרב יהושע זילברמאן ז"ל

Guest MC  
and Story Teller:  
Rabbi Fischel Schachter

**ALL BOYS  
GRADES 4 & OLDER**

ז' אייר, תשע"ה,  
יום ראשון לסדר אחרי-קדושים  
SUNDAY, APRIL 26, 2015

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6:30PM

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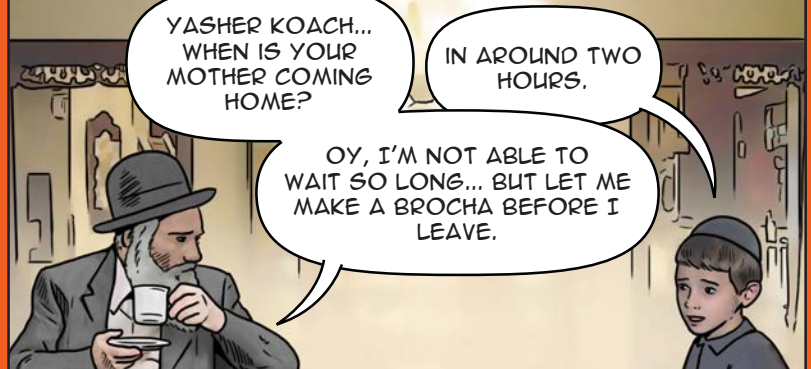
# LEARNING FROM OUR LEADERS

בס"ד  
PIRCHEI AGUDAS YISROEL OF AMERICA

BARANOVITCH YESHIVA WAS RICH IN THE HIGH STANDARD OF LEARNING AND YIRAS SHOMAYIM, BUT UNFORTUNATELY THE MATERIAL SITUATION WAS TERRIBLY DIFFICULT. R' ELCHONON WAS FORCED TO TRAVEL TO EUROPE AND AMERICA TO RAISE FUNDS. WHILE IN ENGLAND, RAV ELCHONON WAS GREATLY ASSISTED BY R' OSHER STERNBUCH (FATHER OF R' MOSHE STERNBUCH, SHLITA, RAAVAD - EIDA CHAREIDIS).



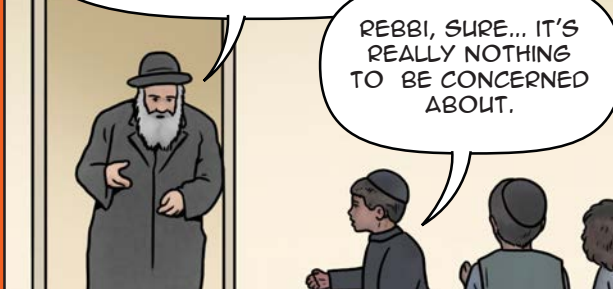
R' OSHER WAS NIFTAR RELATIVELY YOUNG AND R' ELCHONON WROTE A BEAUTIFUL LETTER TO THE WIDOW AND ORPHANS. HE ALSO MADE IT HIS BUSINESS TO VISIT THE ALMANAH ON HIS NEXT TRIP. HE ARRIVED WHEN THE ALMANAH WAS OUT.



R' ELCHONON WAS IN A RUSH TO LEAVE AND IN HIS HASTE THE GLASS SLIPPED FROM HIS HAND AND BROKE.



KINDERLACH, I ACCIDENTALLY BROKE A GLASS. COULD YOU PLEASE GIVE ME A BROOM AND SHOVEL? AND PLEASE APOLOGIZE TO YOUR MOTHER FROM ME FOR MY CARELESS BREAKING OF THE GLASS...



WAIT A MINUTE... A CHILD CANNOT BE A SHALIACH... HMM... I MUST WAIT HERE MYSELF TO APOLOGIZE.



RAV ELCHONON RETURNED TO THE HOUSE AND KNOCKED ON THE DOOR.



REBBETZIN STERNBACH RETURNED ABOUT TWO HOURS LATER:



בנים וצ"ל WASSERMAN, BORN IN BIRZ, LITHUANIA, LEARNED IN TELSHE UNDER R' GORDON AND R' SHKOP AND ALSO IN VOLOZHIN. IN 1897, HE STUDIED UNDER חיים בריסק. FOLLOWING HIS MARRIAGE, IN 1907, HE MOVED TO RADIN WHERE HE LEARN IN THE כולל קדישים AND WAS A תלמיד מבהק OF THE חפץ חיים. IN 1910, HE MOVED AWAY TO BECOME ר"ם OF BRISK, BUT RETURNED DURING WWI. AFTERWARDS, HE MOVED TO BARANOWICZE, POLAND, WHERE HE FOUNDED HIS FAMOUS ישיבה. HE WAS A DYNAMIC LEADER AND FORCE IN ISRAEL. DURING WWII, HE WAS TOGETHER WITH HIS תלמידים AND 5,000 OTHER YOUNG. HE WAS RENOWNED FOR BOTH HIS צדקות AND HIS ANALYTICAL פשט. HIS ספרים INCLUDE: קובץ הערות, קובץ שיעורים, עקבתא דמשיחא AND OTHER חידושים INCLUDING THE FAMOUS קובץ מאמרים.

