



זכרון יחזקאל

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פרשת מצורע - הפטרה: וארבעה אנשים היו מצרעים (מלכים ב:זג-כ)
דף יומי: ביצה ו' - מצות עשה: 11 מצות לא תעשה: 0

Torah Thoughts

... וְצִוָּה הַכֹּהֵן לִקַּח לַמִּטְהָר שְׁתֵּי צִפְרִים חַיִּים טְהוֹרֹת

The *shall command*; and for the person being purified there shall be taken two live, clean birds ... (Vayikra 14:4)

Ibn Ezra understands from the wording — וְצִוָּה הַכֹּהֵן לִקַּח — that all the words are read together and teach us that the *"takes"* from his **own** money to supply the necessary components for the purification process.

This *הלכה* seems highly unusual. Imagine a person suffering from an unusual sickness who travels a distance to a renowned physician to be healed. After undergoing the treatment, unless there was a prior agreement, it is logical that the physician expects the individual to pay in full for services rendered. Any patient who would arrange with the physician to pay less, or not pay at all, for the treatment would only appeal to the doctor's charity if he is poor. Even a poor person will rarely have the audacity to turn to the renowned physician after being treated for a discount, or for free, and ask the physician to pay for his expensive medication. The *Ibn Ezra* clearly teaches us that the *כהן* "takes" from his **own** money, even in the event that the *מצורע* could easily afford to pay for the necessary components to be healed from his spiritual sickness.

Is the *כהן* any different than a doctor? Why should he, the spiritual doctor, have to pay for the healing process? What lasting lesson will

be imparted to the *מצורע* when the *קרבן* being offered is with the *כהן's* money?

An interesting and practical reason is given for this unusual practice. *תנ"ח* teach us that the person who is stricken with *צרעת* is an individual who has a loose tongue, who speaks against others with ease. Unfortunately, much of his *לשון הרע* is focused against the spiritual leaders: *תלמידי חכמים*, *מלמדים*, *רבנים*.

An important part of the process to heal the slanderer is that the *תורה* places him in the position to be the beneficiary of the *כהן's* gift. Imagine how the *מצורע* feels, receiving a gift from the victim of his disparaging speech! Now the same tongue that has spoken evil will be 'forced' to speak good about his benefactor. His words of acknowledgement are the best medicine.

The *תורה* is teaching us a beautiful and effective method to solve ill feelings and envy. The *כהן's* kind gift will cause a change of heart in the *מצורע*. The *תורה* teaches us that by giving the spiritual leaders — *תלמידי חכמים*, *מלמדים*, etc. **As the פסוק says in משלי (כ"ז:י"ט):**

"כַּמִּים הַפְּנִים לַפְּנִים כֵּן לֵב הָאָדָם לָאָדָם"

Adapted from: Peninim on the Torah (with kind permission from Rabbi Scheinbaum)

Yahrtzeits of our Gedolim

ט' ניסן
5645 - 5729
1885 - 1969

אטיל and ר' בנימין בייניש was born to אריה לוין זצ"ל in Orlay (near Bialystok), Lithuania. As a child, he learned with his father, his uncle עזריאל and local *ש"ס*. At the age of 12, he left home to learn in the Slonim *ישיבה*. After one year, he went to Slutsk, where he was a *תלמיד מובהק* of the *אגודת ישראל* and *אגודת ישראל* (ר' רפאל יעקב דוד בן זאב) and *אגודת ישראל* Meltzer. At the age of 16, he went to Halusk to learn under *ברוך בער* Lebovitz and was his *תלמיד*. In 1902 he went to Volozhin. At the age of 19, with WWI looming, he traveled to *אגודת ישראל*. There, he met *צבי פסח* Frank, who arranged *שדוך* with his niece, the daughter of *אגודת ישראל* Shapiro. He became the *משגיח* and is remembered as the *אבי* and loving father of the prisoners and the sick.

Gedolim Glimpses

R' Aryeh Levin זצ"ל's legendary love for Jewish prisoners, especially those captured by the British for political crimes, was *כמים הפנים לפנים*. He often risked his life. Once, he even threw himself in front of the High Commissioner's moving car to present his petition. In turn, once, when R' Aryeh was making a *שברך* for his ill daughter, the prisoners started offering years of their own life, in lieu of *צדקה*, to be given to the sick girl. Such is the true *כח* of *אהבת ישראל*!



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לענין ה' יחזקאל ע"ה בן יבלחטי"א לייב נ"י
לענין ה' ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

- *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 Talmid,
R' Aryeh Levin, the legendary צדיק of ירושלים, was a man of rare compassion. Once, a distraught, recently widowed woman came to him and wept bitterly. R' Aryeh did his best to console the woman, but she continued to weep.

After a long time, she said, "רבי, I am prepared to accept your words of consolation, but there is something in particular that troubles me. Please tell me, what happened to all my tears? I prayed and prayed that my husband should get well. I recited chapter after chapter of תהלים, and shed countless tears. What happened to them?"

R' Aryeh replied softly to the woman, "After 120 years, when your soul will return to Heaven, you will see how meaningful were all your prayers and tears. You will then see that ד' Himself gathered in and counted every teardrop that you shed and treasured it like a priceless gem. You will then perceive that when harsh decrees hovered over the Jewish people, it was your tears

that washed away the evil and saved our people from danger. Even one sincere tear can be a source of salvation!"

When R' Aryeh had finished, the woman began to shed tears anew — tears of gratitude and hope.

Some time later, she returned to the צדיק and said, "רבי, remember what you told me? Please tell it to me again."

R' Aryeh touched the heart of this אלקמה, and many others. Before יום טוב he would make it a special point to visit Rebbitzin Bengis and wish her, "גוט יום טוב." He would explain, "She used to entertain many guests during יום טוב when her husband was alive. In those days her home was full of joy. Now that her husband has passed away, she sits alone. Can you imagine her pain?"

My יום טוב, תלמיד, is coming, a time of joy and happiness. Let us learn from R' Aryeh to share the joy with others and reach out to those who need and make it a truly spiritual joy for all!

רבי Your, בדידות

Story: Of Prayers and Tears - More Shabbos Stories (ArtScroll)



This Week in History

ניסן - חודש האביב - the month of spring. There is a special מצוה during this month to make the ברכה upon seeing a fruit tree starting to bloom: תה ד' אלקינו מלך העולם, שלא חסר בעולמו דבר, וברך בו בריות טובות בך ד' [You, Who are the Source of all blessing], our G-d, King of the universe, who left nothing lacking in His world, and He created within it beautiful [literally: good] creations and beautiful [literally: good] trees, [solely] for the purpose of giving pleasure to people. This special ברכה of תה ד' can only be said once a year.

10 ניסן 2487 / 1273 BCE - Yahrzeit of מרים, daughter of עמרם and יוכבד. Some explain that the name מרים means ים מר, bitter sea, since she was born during the period when the מצרים threw the newborn boys into the water. עמרם, the leader of the nation, made an official edict for families to separate, so there would be no more newborn boys who would be killed. Based on a נבואה, מרים disputed מצרים' decision, convincing him to יוכבד. This led to the birth of משה רבינו, who would redeem קלל ישראל from מצרים.

מרים watched over the baby משה after he was hidden in the Nile River. With great courage, מרים spoke to מצרים' daughter, בתיה, and offered that יוכבד nurse the crying baby, who refused to nurse from Egyptian women.

מרים is referred to as a נביאה by the תורה, as she led the Jewish women to sing a song of praise after מצרים' army drowned in the sea. In her זכות, the well קלל miraculously provided water for ישראל during 39 years in the desert. After her נפירה, the well dried up; it was later restored only in the זכות of both משה and אהרן. The אגדה (שבת לה) teaches that the בוארה של מרים can be seen today by viewing a sieve-like area in the חור הברקל from the top of the מצדה.

In (אורח חיים תפב:) שולחן ערוך, her yahrzeit is cited as one of the תעניות צדיקים. In her honor, the ניסן, which was a שבת, is celebrated on the שבת before פסח rather than ניסן. מרים passed away at the age of 126, 39 years after קלל ישראל, exactly one year before ישראל entered מצרים.



Understanding Davening

You performed many miracles at night: At the beginning of the 1st watch on this night, to the גר צדק (אברהם); You gave victory when the night was divided for him (in the battle against the four kings); You judged the king of גר (אבימלך) with death in his dream by night (when he took מרים). You frightened the Aramean (לכנ) in the dark of night (when he chased יעקב). יעקב fought and overcame an angel at night; The Egyptian firstborns You crushed at midnight. They did not find their money when they arose at night.

You routed the army of סיסרא that was chased until the town חרושת with the stars of the night (when he was chased by ברק). The blasphemer (סנחריב) who sent רבשקה to blaspheme ד' had planned to raise his hand against ירושלים; You embarrassed him by killing his army as they slept at night; the idol and its pedestal were overthrown in the dark of the night; to the man (דניאל) in whom You delighted, the secret vision was revealed at night [the dream of the four exiles and the אגולה שלמה].

He (דניאל) who became intoxicated drinking [together with his officers] from vessels stolen from the בית המקדש was slain on that very night (ל); he (דניאל) who was rescued from the lion's den interpreted the dream that frightened (נבוכדנאצר) at night; the אגני bore hatred in his heart and wrote letters [to destroy ישראל] at night. You began the triumph [over מצרים' evil decree] by disturbing his king's (נחשורוש) sleep at night.

The גלות is like being squeezed by a winepress; we call out: "Watchman, what of the night [when will the גלות end?]" The Watchman said, "Morning is coming, but also the night! [Deliverance for ישראל is at hand, but night will continue for the רשעים]" Bring closer ה' day [of the coming of משיח] that is neither day nor night (זכריה יד); ה', show that Yours is the day as well as the night; The watchmen who mourn and pray for the restoration of all day and all night (ישעיה סב); Illuminate as with the light of the day [using the original light that was at the time of creation] the depth of the darkness of the night of the גלות!



DURING THE DIFFICULT YEARS BEFORE WWII, THE SKULENER REBBE WAS ABLE TO PROCURE SOME FLOUR AND ERECTED A SMALL MATZAH BAKERY. HE PROVIDED ONE MATZAH PER FAMILY TO THE THOUSANDS OF FAMILIES IN CHERNOWITZ. THE SERET-VIZHNITZER REBBE HAD INSISTED ON RECEIVING THREE MATZOS. ON EREV PESACH A CHOSSID CAME TO THE SKULENER REBBE BEGGING FOR A MATZAH.

PART 2 OF 2

THE REBBE TAKES DOWN A MATZAH WRAPPED IN A TOWEL.

HERE, TAKE THIS MATZAH, BUT PLEASE DO NOT TELL ANYONE. CHAG KASHER V'SAMEACH!

THANK YOU, REBBE! MAY THE MITZVAH OF MATZAH BE A SHMIRA FOR THE REBBE IN THESE DIFFICULT TIMES!

MY SON LET ME GIVE AWAY HIS MATZAH; NOW I'M GIVING AWAY MINE!

WHERE IS THE REBBE'S MATZAH? I LOOKED ALL OVER AND CANNOT FIND IT.

MAYBE MY SON AND I WILL EAT WITH MY GABBAI'S FAMILY.

YOU ARE RIGHT FOR ASKING! I AM WORKING ON MY PREPARATION FOR EREV PESACH AND WILL ANSWER LATER...

BACK ON THE OTHER SIDE OF TOWN, THE SERET-VIZHNITZER REBBE CAREFULLY TOOK OUT ONE MATZAH FOR HIMSELF, AND THEN HANDED THE OTHER TWO TO HIS SON.

HURRY BACK TO THE SKULENER REBBE AND RETURN THESE TWO MATZOS!...

THE SON IS INCREDULOUS AND ASKS HIS FATHER FOR AN EXPLANATION:

YOU JUST DON'T KNOW THE SKULENER REBBE AND HIS SON. I KNOW THEY HAVE SUCH AHAVAS YISROEL THAT THEY GAVE AWAY THEIR LAST MATZAH. THEY DON'T HAVE ANY MATZAH FOR THEIR SEDER... HURRY TO THE REBBE'S HOME!

I NEVER QUESTIONED MY FATHER... NOW I SEE HIS FORESIGHT AND GADLUS!

"...I THEREFORE INSISTED ON TAKING THREE MATZOS SO THAT ONCE THE SKULENER REBBE GAVE ALL HIS MATZOS AWAY, HE WOULD STILL HAVE TWO MATZOS LEFT - ONE FOR HIS OWN FAMILY, AND THE OTHER FOR HIS SON'S FAMILY."

HERE ARE THE OTHER TWO MATZOS I RECEIVED EARLIER.

WHAT CHOCHMA AND AHAVAS YISROEL! SEND YOUR FATHER THE BEST OF REGARDS, AND A CHAG KASHER V'SAMEACH!

THE HALLMARK OF THESE GEDOLEI YISROEL WAS THEIR BEIN ADAM LACHAVEIRO AND AHAVAS YISROEL. THEY BOTH SURVIVED THE WAR, AND EACH IN HIS OWN UNIQUE STYLE BUILT FROM THE ASHES A VIBRANT AND THRIVING CHASSIDUS THAT IS ESPECIALLY KNOWN TO EMULATE THESE TRAITS.

R' BARUCH HAGER, ADMOR OF SERET-VIZHNITZ, WAS BORN IN VIZHNITZ. HE WAS THE FOURTH SON OF R' ISRAEL. HIS FATHER CALLED HIM THE "WISE ONE." HE RECEIVED SEMICHAH FROM R' MEIR ARAK AND OTHERS. FROM 1923, HE WAS A ROV FIRST IN ERZECSE-BATVAROS, KUTZMAN, AND THEN IN SERET, WHERE HE ESTABLISHED A YESHIVAH. TOGETHER WITH HIS FATHER THEY VISITED ERETZ YISROEL IN 1935. HE BECAME REBBE IN 1936. HE WAS TRANSPORTED TO TRANSNISTRIA, WHERE HE SPENT CLOSE TO THREE YEARS IN HIDING. HIS BROTHER ELIEZER RESCUED HIM AND TOOK HIM TO CZERNOWITZ AND BRASZOV. IN 1947 HE ARRIVED IN HAIFA, WHERE HE ESTABLISHED THE CHASSIDIC SETTLEMENT OF RAMAT VISHNITZ. HE WAS ACTIVE IN THE AGUDA AND CHINUCH ATZMAI AND WAS A MEMBER OF MOETZES GEDOLEI HATORAH.

