



PIRCHEI Weekly

Agudas Yisroel of America

April 9, 2016 - א' ניסן, תשע"ו - Vol: 3 Issue: 24



פרשה: תזריע - שביעי: וביום השבת (במדבר כט:ט-טו)

מפטיר: החדש (שמות יב:א-כ) - **הפטרה:** ... כל העם הארץ... (יחזקאל מה:טז-מו:ח) **חצי הלל - מוסף: אתה יצרת**

דף יומי: קידושין כ"ט **מצות עשה:** 5 **מצות לא תעשה:** 2

Torah Thoughts

וְצִוָּה הַכֹּהֵן וְלָקַח לַמִּטְהָר שְׁתֵּי צִפְרִים חַיִּים טָהוֹרוֹת ... (ויקרא יד: ד)
The Kohain shall command; and for the person being purified there shall be taken two live, clean birds ...

Ibn Ezra understands from the fact that all the words are read together — וְצִוָּה הַכֹּהֵן וְלָקַח — that the *תורה* is teaching us that the *כהן* "takes" from his **own** money to supply the necessary components for the purification process.

This *הלכה* seems highly unusual. Imagine for a moment if a person would suffer from an unusual sickness and would travel a distance to a renowned physician. After undergoing treatment, unless there was a prior agreement, it is logical to expect that the patient would pay the physician in full for services rendered. Any patient who would arrange to pay less, or not pay at all, for the treatment, would only appeal to the doctor for charity if he is poor. Even a poor person rarely has the audacity to turn to a renowned physician after being treated and request that he give him a discount or waive his fee entirely. He certainly would not ask the physician to pay for his expensive medication. The *Ibn Ezra* clearly teaches 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.

Why is the *כהן* different than a doctor? Why should he, a spiritual healer, have to pay for the healing process? What lasting

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

תורה identifies an interesting and practical reason for this unusual practice. *תנ"ל* teach us that the person who is stricken with *צרעת* is an individual with a loose tongue, who speaks against others with ease. Unfortunately, much of the *הרע* that such individuals relate is against the spiritual leaders, *רבנים*, *תלמידי חכמים*, and *מלמדים*.

An important part of the *תורה's* process for healing the slanderer is to place him in the position of 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 for removing ill feelings or envy. The *כהן's* gift will cause a change of heart in the *מצורע*. By giving the *מצורע* a gift, it will soften the ill feelings that the *מצורע* harbors towards spiritual leaders, *רבנים*, *תלמידי חכמים*, etc.

As the *משלי* (כ"ז:י"ט) says in *פסוק*:
"בַּמַּיִם הַפְּנִיִּים לַפְּנִיִּים כֵּן לֵב הָאָדָם לָאָדָם"

Adapted from: *Peninim on the Torah* (with kind permission from Rabbi A.L. Scheinbaum)



Yahrtzeits of Gedolim

ב' ניסן
5659 - 5728
1899 - 1968

ר' יעקב יוסף סקוורסקי זצ"ל, the Skverer Rebbe, was born in Skvira, Ukraine, to ר' דוד and ר' דוד. He was on נס"ו on י"ד תמוז. אָפּוֹרָה and ר' דוד. A few months after the family was forced to move to Kiev in 1919 due to pogroms that followed the Bolshevik Revolution. In 1925, he married Trana, daughter of Rabbi Pinye and granddaughter of ר' of Belz, and moved to Belz. Upon returning to Romania a few years later, ר' יעקב יוסף led the Skverer *חסידים* in Kolorash as their Rebbe. He moved to Bucharest in the winter of 1945. He emigrated to the U.S.A. in 1948. After establishing his court, first in Boro Park and later in Williamsburg, he founded the unique community of New Square in 1956-7.

Gedolim Glimpses

On a train full of Jews en route to freedom in sweltering heat, small amounts of water were distributed to those on board. ר' יעקב יוסף, *תשיבתי* was given a 2nd cup of water, which he drank. When he learned that some of the other passengers had never received any water at all, it pained him terribly. To recall his 'mistake' of not making sure everyone else had received a drink, he stopped drinking plain water.



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לעיני ר' ישראל בן אברהם ז"ל
לעיני ה' ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

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

Focus on Middos

Dear Talmid,

Many people are well aware of a beautiful group of close to 6,000 חסידים who live together in a village known as New Square. It is an entirely Jewish *shtetl* and even has its own Jewish mayor and town council. The town lives and breathes *Yiddishkeit*. Anyone who is זוכה to visit on a regular שבת will fondly treasure the experience, and will have tales of the unusual אורחים of the entire community.

The Skverer Rebbe, ר' יעקב יוסף טוורסקי זצ"ל, intended to name the community New Skvir, but a typist's error Americanized it to New Square. Few people know about its initial struggle for existence, which was finally resolved by the New York State Supreme Court in favor of the חסידים.

Below is an excerpt of an article from a famous national magazine written in the 1950s:

"... Rabbi Jacob Joseph Twersky, from the Ukrainian town of Skvir and known as 'the Skvirer Rabbi,' who came to

Brooklyn in 1948. Six years ago, deciding that the city pressed too hard on community piety and ... raising of children, the Skvirer Rabbi moved with his followers about forty miles from Manhattan to a 130-acre farm near the heavily Jewish village of Spring Valley (New York). Here they planned [to build] 5-room cottages and laid out streets named for presidents of the United States ... But they soon found that things were not that simple. Zoning laws and sewage disposal, bonds and deeds and building permits, suits and countersuits have plagued the gentle Hasidim of New Square."

My תלמיד, it is said that soon after the Rebbe arrived on American shores, the sorry state of *Yiddishkeit* in the United States upset him so much that he wanted to return to Europe. The Rebbe did not give up and taught by example that those who struggle to keep their *Yiddishe* principles will eventually be successful.

הי זכרו ברוך!

רבי Your, בידידות

A letter from a Rebbe (based on interviews)



The Month of ניסן in History

01 ניסן – ר' יהושע According to the world was created in the month of ניסן. Also, the death of נדב and אביהוא during the inauguration of the משכן.

07 ניסן – 30 days after the death of משה, יהושע dispatched 2 spies to יריחו.

10 ניסן – The death of מרים.

13 ניסן – הרמן's decree to eradicate the Jews.

15 ניסן – יצחק was born; four hundred years later, יציאת מצרים.

16 ניסן – The מן ended. Also, אַחשורוש appeared before אסתר.

17 ניסן – הרמן was hung on the gallows that he had prepared for מרדכי.

21 ניסן – Splitting of the ים סוף.

25 ניסן – The death of יהושע.

28 ניסן – Conquest of יריחו.

Understanding Davening

An edited selection of יוצרות לפרשת החודש

ארבעה ראשי שנים ... These are the four *New Years* in every Jewish calendar year [See: 1st משנה in ראש השנה: ראש השנה, א' אלול, א' ניסן]. ניסן is considered the first month even though the calendar year starts in תשרי.

ארבעה תקופות בשנה ... These are the four seasons throughout the year: spring, summer, autumn and winter. ניסן is considered first season, for it is the month in which the first rays of the sun shone onto the world.

ארבעה פקדים בבמחזה ... These are the four times in the year that the world is judged [See: 2nd משנה in ראש השנה: ראש השנה, א' אלול, א' ניסן]. ניסן is the first judgment.

... This refers to the four תורה passages that are read during the weeks preceding פסח - שוקלים, זכור, פרה, וזכור. Each one is read to add another merit that will help bring משיח.

... The word כוס appears four times in the dream of פרעה's wine chamberlain. This is a רמז to the four cups of poison that will be drunk by the enemies of ישראל at the time of משיח.

... דניאל (פרק ז') prophesied that there would be four kingdoms that would rule over בני ישראל until the coming of משיח.

... In the נבואת זכריה (פרק ב'), four carpenters will come and redeem בני ישראל from the four kingdoms that oppress them [פרק ז' and אלהיו, משיח בן יוסף, משיח בן דוד] (סוכה: [נב]).





LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

THE WINTERS IN BARANOVITCH, POLAND, WERE BRUTALLY COLD. ONE OF THE JOBS OF THE SHUL'S ELDERLY SHAMAS [SEXTON] INCLUDED KINDLING THE SHUL STOVE AT LEAST AN HOUR BEFORE THE FIRST PERSON ARRIVED SO THAT THE SHUL WOULD WARM UP IN TIME FOR DAVENING.

IT'S THE THIRD DAY THIS WEEK THAT THE SHAMAS MISSED! MAYBE WE SHOULD THINK ABOUT RETIRING HIM...

I'LL ADDRESS THIS PROBLEM. I MAY HAVE A SOLUTION...

THE NEXT MORNING RAV YISROEL YAAKOV GOT UP LONG BEFORE DAWN AND TREKKED DOWN TO THE SHUL IN THE SNOW.

CHAS V'SHALOM THAT THE OLD SHAMAS SHOULD BE RETIRED. I CAN'T LET HIM LOSE HIS JOB...

FROM THAT DAY ON THE MASHGIACH WOULD WAKE UP VERY EARLY AND PREPARE THE OVEN, AND THEN RUSH BACK SO HE WOULD NOT BE DISCOVERED.

ONE DAY THE SHAMAS WALKED IN EARLIER THAN USUAL AND SAW SOMEONE'S BACK STICKING OUT OF THE OVEN...

GOOD MORNING! SHKOYACH FOR HELPING OUT!

THE MASHGIACH RECOGNIZED THE VOICE OF THE SHAMAS...

IT IS BETTER FOR A PERSON TO BE THROWN INTO A FIERY FURNACE THAN CAUSE HIS FRIEND EMBARRASSMENT... IF THE SHAMAS FINDS OUT WHO HE KICKED, HE WILL BE SO EMBARRASSED!

B"H, THE SHAMAS IS GONE; I MUST RUSH HOME BEFORE ANYONE SEES ME.

THE MASHGIACH STUCK HIS HEAD FURTHER INTO THE STOVE UNTIL HE WAS SURE THAT THE SHAMAS WALKED AWAY.

THE MASHGIACH'S FACE WAS BLACKENED AND PART OF HIS BEARD HAD BEEN SINGED - AS LONG AS HE MADE SURE NOT TO EMBARRASS A FELLOW YID!

R' YISROEL YAAKOV WAS BORN IN BARANOVITCH TO R' CHAIM YEHUDA LEIB LUBCHANSKY, THE TOWN'S FIRST RAV. HE LEARNED IN NOVARDOK AND WAS A TALMID MUHVAK OF THE ALTER, R' YOISEF YOIZEL HOROWITZ. AT THE AGE OF 18 HE MARRIED FAIGA MALKA, R' YOSEF YOIZEL'S DAUGHTER. AFTER HIS FATHER'S PASSING HE BECAME THE RAV. WHEN R' ELCHONON WASSERMAN OPENED THE OHEL TORAH YESHIVA, HE APPOINTED R' YISROEL YAAKOV AS MASHGIACH. HE HAD NO CHILDREN OF HIS OWN; WHEN HIS SISTER AND BROTHER PASSED AWAY AT A YOUNG AGE, HE ADOPTED THEIR TWO SMALL CHILDREN, DOVID AND VICHNA. VICHNA [KAPLAN] WOULD LATER ESTABLISH THE BAIS YAAKOV MOVEMENT IN AMERICA; THE BRISKER RAV ATTRIBUTED IT TO THE CHINUCH OF HIS HOME. HE WAS A GAON IN TORAH, TZIDKUS AND MIDDOS TOVOS; THE CHOFETZ CHAIM WOULD SEND PEOPLE TO HIM FOR BROCHOS. HE AND HIS REBBETZIN WERE NIFTAR AL KIDDUSH HASHEM IN SLABODKA, HY"D.



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