

# PIRCHED//eekly

### Agudas Yisroel of America

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



# **Torah**Thoughts

(נּיְקְרֶא יד: ד) ... וְצְּלָה הַפֹּהֵן וְלָקָח לָמִּטַהֵר שְׁתֵּי צְּבֶּרִים חֵיּוֹת טְהֹרוֹת ... (נִיְקְרָא יד: 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 — וְצְנָּה הַכּהֵן וְלָקַח — that the תּוֹרָה is teaching us that the "takes" from his **own** money to supply the necessary components for the purification process.

This חֲלֶּבָהְ 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 "takes" from his own money, even in the event that the "takes" from his own money, even in the event to be healed from his spiritual sickness.

Why is the מֹתֵּל 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 מְצוֹרָע when the קּרְבָּן being offered is purchased with the בֹּהֹנְ money?

על הַתּוֹרָה identifies an interesting and practical reason for this unusual practice. יְחַיֵּיל teach us that the person who is stricken with אַרַעַת is an individual with a loose tongue, who speaks against others with ease. Unfortunately, much of the לָשׁוֹן הָרַע that such individuals relate is against the spiritual leaders, תַּלְמִידֵי חֲרָמִים, בָּנִים, בָּנִים, בַּנִים.

An important part of the תּוֹרָה's process for healing the slanderer is to place him in the position of beneficiary of the אַמָּה's gift. Imagine how the מְצוֹרָע 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 תּוְרָה is teaching us a beautiful and effective method for removing ill feelings or envy. The בֹּהֵץ's gift will cause a change of heart in the מְצוֹרָע. By giving the מְצוֹרָע a gift, it will soften the ill feelings that the אָבְּמִיבִי חֲכָמִים, רַבְּנִים, harbors towards spiritual leaders, מָלְמָדִים etc.

As the פְּסוּק says in (כ״ז:י״ט): ״בַּמֵּיִם הַפָּנִים לַפָּנִים כַּן לֵב הָאָדָם לָאָדָם״

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

# Ç!

## Yahrtzeits & Gedolim



ングラング 5659 - 5728 1899 - 1968 רי יַצַקֹב יוֹסֵף טְוּוְרְסְקִי זַצֵ״יל, the Skverer Rebbe, was born in Skvira, Ukraine, to ייַ and רי דְוָד was ייַ was ט״ו מי׳ו ווּ גְּפָטָר was רי דְוָד , a few months after the family was forced to move to

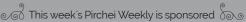
Kiev in 1919 due to pogroms that followed the Bolshevik Revolution. In 1925, he married Trana, daughter of Rabbi Pinye and granddaughter of רי ישְשׁכֶּר דּוֹב רוֹקַחַ of Belz, and moved to Belz. Upon returning to Romania a few years later, ישִׁקֹב יוֹמֵף led the Skverer הַּמְיִדִּים in Kolorash as their 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. Because of his רי יַצְּלְּבּ יוֹסֵף, חֲשִׁיבוּת was given a 2<sup>nd</sup> 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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לעיינ רי ישראל בן אברהם זייל לעיינ הבי ישעיהו דוב עייה בן יבלחטייא יצחק צבי נייי



# Living with Torah

וּבַיּוֹם הַשָּׁמִינִי יִמוֹל ... עַרְלֶתוֹ (וַיִּקְרָא יב ג).

On the eighth day, the ... foreskin shall be circumcised.

The מִצְנַה of מִילַה, circumcision, leaves an indelible mark on a Jew, one that is with him throughout his entire life. It is a מָצְוָה that connects generations, since one's father is the person obligated to see that his son is circumcised. It is a מצוה for which many Jews, throughout the centuries, have given their lives. Many stories are told that demonstrate the Jew's commitment to this special מצוה. Even in our day and age, we still hear accounts of Jews who have performed this מְצְוָה with great מְצְוָה.

R' Aryeh Levin, זַצִּייל, was accustomed to go to shul early every עָרֶב שַּׁבַּת, so that he could recite שִׁיר הַשִּׁירִים in a relaxed atmosphere and with great joy. Once, he came to shul and sat next to his יָרְּנִּשְׁלַיִם, R' Chaim Berlin, יָרוּשֶׁלַיִם, the בּיַ, and together they recited שִׁיר הַשִּׁירִים. They came to the הָנֶּדְ יָנְנִיךְ יוֹנְים :פָּסוּק, Behold, you are beautiful ... you are beautiful, your eyes are [like a] dove (1:15). רַשִּׁייי explains that this פָּסוּק praises כְּלַל יִשְׂרָאֵל for their beautiful deeds and strength to do מָצְוַת. The פָּסוּק likens its leadership, the "eyes" of the nation, to the dove, which will always remain faithful to its mate. R' Aryeh noticed R' Chaim's teary eyes, and asked his רָבִּי, "Why are you crying?"

"These פָּסוּקִים praise בָּלֵל יִשְרָאֵל s faithfulness. Is it not a reason to cry?" R' Chaim explained his emotional display with the following story:

"When I was serving as רב in Moscow, a distinguished gentleman once approached, asking to speak to me privately. He related that his wife had given birth to a baby boy, and asked if I would honor him by being the מוֹהֶל, ritual circumciser. He then stipulated that this must be done in secret. Since this type of request was not uncommon, I was somewhat taken aback by his desire for secrecy. He proceeded to explain that his business was in the wholesale vending of expensive non-Jewish religious items. It would

### **A Faithful Nation**

not serve his business well if he were to publicly acknowledge that he was Jewish. A public celebration was definitely out of the question.

"I agreed to perform the בָּרִית in secrecy. His servants were given the day off and only the father and I were present at the ceremony. Afterwards, I asked the father to notify me on the third day as to the child's welfare. On the third day, the father arrived with the good news that the baby was well and brought along an envelope of cash to pay me for my services. I refused the money, stating that I don't take remuneration for this special מָצוָה. The father thought I wanted more money and opened his wallet immediately to give me more. I said, 'No — I do not take money for the מצוה of מילה.'

"Before the father left, I asked him to explain his highly unusual behavior: 'When I visited your home, I didn't see even the slightest testament to our Jewish heritage ... It seems that you had totally left the ways of our Father. Why then are you willing to risk everything for the מִצְנָה of מִילָה, after so many years of hiding your

"He replied, 'רָבָּי', I know I have distanced myself from the faith of my ancestors. I really do not know if I personally can ever go back to my roots. One thing I do know for certain: In my home, my son will never know his Jewish heritage. I, at least, was raised among Jews. He will have nothing of the sort. If one day in the future, however, when he grows up, he meets other Jews who may inspire him to return to his faith, I don't want to be the one to make him wary of doing so. This way, he will know that he was born a Jew, and I will try to raise him knowing he is Jewish. I cannot, and will never, deprive my son of his legacy, at any cost!""

"Now you know why I cry when I recite this הַנַּד יַפַּה ... פַּסוּק: ... פַּסוּק יָּבָּה עֵינַיִךְ יוֹנִים — As the dove remains faithful to its mate, never flying farther than its eyes can still see its mate, so, too, do our People retain their inner commitment to די, regardless of how far they may have strayed."

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

### Chofetz Chaim Moment



#### ספר ח״ח הלכות לשון הרע כלל ט׳ סעיף ו׳

\*Yidi and Ari were pleased with their carnival's success. They agreed that Ari should hold on to the money in his room until after מָנָחָה, when they would count it up and divide the profit equally. Yidi came home first, gently removed a \$5 bill from the small pile of money that Ari had dumped on the dinette table, and quietly left the house. Eli had been in the kitchen, getting a glass of water, and he had a clear view of the entire dinette area. Just then, his mother walked in.

#### May Eli relate his evewitness account of Yidi's "thievery" to Mommy? adapted from Guard Your Tongue, A Daily Companion, A Lesson a Day and various real-life situations

אָליייה pe discussed איייק in the upcoming weeks.

stealing or causing harm to another person; however, before Eli relates any אַלְהָאָן לְּעָרֶע (נפּוּשׁבָּיבּ Answer: Action is required in a situation in which it seems obvious that an individual is

### **"שר Questions** # week

- 1. For what purpose was the מְצוֹרֶע obligated to call out to passersby, "יַטְמֵא! טָמֵא! מָמָא!?"?
- 2. Why is a מְצוֹרֶע singled out to live in solitary confinement? Why was it מְדָה כָּנֵגֶד מְדָה?



.(64:44 بيّر چ<u>ت</u>۲ بيند) عاqoəq

- between two people, it is befitting that he be punished by being isolated from ב. Since his affliction is a punishment for אָלְשָׁלוּ מָבַע אחובר a punishment for בי. confaminate them also (לא: בּבְ – דְייִתְ נְטְּמָא מְמֵא נְקְּבָּה).
- ערְמְאָה sin teal min mort yews yets of elople to stay away from him lest his ב. The עליבֶיע הוא The

Halacha

- One may not speak between the בַּרֶכָה and the start of the בְּדִיקָה. If one did speak, he must repeat the בָּרָכָה.
- During the בְּדִיקָה, one may only speak about

something relating to the בַּדִיקַה itself. If one did speak during the בְּדִיקָה (about an unrelated topic), one does not make another בַּרַכָּה.

'Since we only discuss 1-3 הְלֵכוֹת, it is important to consider these הַלְבֹּים 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 חַסְיַדִים 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 זֹיכֶּה to visit on a regular שָּׁבָּּה will fondly treasure the experience, and will have tales of the unusual הַבְּנָסַת אוֹרְהִים of the entire community.

The Skverer Rebbe, רי יַעָלָב יוֹפֵף טוּוֶרְסְקִי זַצַייל 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 הַמָּיִדִים.

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 תַּלְמִיד, 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.

יְהִי זִכְרוֹ בָּרוּדְּ!

רָבִּי Your בְּיְדִידוּת,

A letter from a Rebbi (based on interviews)

# The Month of ניסן in History

עניסָן - According to ניסָן. the world was created in the month of נִיסָן. Also, the death of אָבִיהוּא and אָבִיהוּא during the inauguration of the בִּישָׁכָּן.

07 נִיסָן – 30 days after the death of יְהוֹשֵׁעַ, מֹשֶׁה dispatched 2 spies to יְרִיחוֹ.

10 נִיסָן – The death of מְרְיָם.

13 יְהָמֶן – נִיסָן's decree to eradicate the Jews.

15 יְצְחָק – נִיסָן was born; four hundred years later, יְצִיאַת מִצְרַיִם.

16 נִיסָן – The מֶן ended. Also, בּיסָן appeared before אֱחַשְׁוֵרוֹשׁ.

17 הָמָן was hung on the gallows that he had prepared for מֵרְדָּכֵי.

21 ניסָן – Splitting of the יַניסָן.

25 ניסָן – The death of יְהוֹשֶׁעַ.

28 ניסָן – Conquest of יְרִיחוֹ

### **Understanding** Davening

An edited selection of יוצרות לפרשת החודש

ת אַרְבָּעָה רָאשִׁי שָׁנִים "These are the four *New Years* in every Jewish calendar year [See: 1<sup>st</sup> מְשְׁנָה מִים בּילוּ הִיסָן :רֹאשׁ הַשְּׁנָה מִשְׁנָה מִשְׁנָה אִי אָלוּל ,אי נִיסָן :רֹאשׁ הַשְּׁנָה מִים מִשְׁנָה or נִיסָן (בֵּית הָלֵל) טייו שְׁבַט is considered the first month even though the calendar year starts in תִּשְׁרֵי.

אַרְבָּעָה תְּקוֹפוֹת בַּשְּׁנָה ... These are the four seasons throughout the year: spring, summer, autumn and winter. נִיּטָן is considered first season, for it is the month in which the first rays of the sun shone onto the world.

אַרְּקִים ּבְּבַּמְחְזֶּה ... These are the four times in the year that the world is judged [See:  $2^{\rm nd}$  מִשְׁנָה in בְּשָׁרָה (רֹאשׁ הַשְּׁנָה — Grain, בְּּסַח - Fruits, רֹאשׁ הַשְּׁנָה — People, סּוּכּוֹת — Water]. נְיסָן is the first judgment.

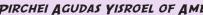
אַרְכִּים אֲשִׁנְּנָה ... This refers to the four תּוֹרָה passages that are read during the weeks preceding הַחוֹדֶשׁ and פַּרָה ,לָכוֹר ,שְׁקָלִים - פֶּסַח and בַּרָה ,לַכוֹר ,שְׁקָלִים - מָשִׁיתַ and בָּרָה ,בְּשִׁיתַ. Each one is read to add another merit that will help bring מָשִׁיתַ.

בּפַמְחָאָה כּוֹסוֹת בְּבַפְּחָאָה ... אַרְבָּעָה כּוֹסוֹת בְּבַפַּחְאָה ... The word בּוֹס appears four times in the dream of בְּרָעֹה s wine chamberlain. This is a בָּרָעֹה to the four cups of poison that will be drunk by the enemies of בְּנִי יִשְׂרָאֵל at the time of בָּנִי יִשְׂרָאֵל.

קְנִיאֵל ... אַרְבָּעָה מַלְכֵּיּוֹת נְדוּשׁ prophesied that there would be four kingdoms that would rule over בְּנִי יִשְׂרָאֵל until the coming of משׁיח.

ים לְּבַּמְחֲזֶּה ... In the בְּרָיָה בּי) נְבּרּאַת זְּכַרְיָה ... וו the בְּרָיָה בִּי) , four carpenters will come and redeem בְּנֵי יִשְׂרָאֵל from the four kingdoms that oppress them [בָּי יִשְׁרָ , מָשִׁיחַ בֶּן דְּוָד] מּרּכָּה ) פֹּהֵן צֶדֶק and בַּלְיָהוּ ,מָשִׁיחַ בֶּן יוֹחֵף , מְשִׁיחַ בֶּן דָוִד] ...

לעיינ רי משה בן הרי טוביה הלוי זצייל





# LEARNING FROM OUR LEADERS 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 ...



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.







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 MUVHAK 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.

For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yishaya Suval www.leilshishi.com

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