



# PIRCHEI Weekly

Agudas Yisroel of America

April 29, 2017 - ג' אייר תשע"ז - Vol: 4 Issue: 24



פרשה: תזריע-מצורע הפטרה: וארבעה אנשים היו מצרעים... (מלאכים ב:ז-כ)

דף יומי: בבא בתרא צ"א אבות פרק ב' 18 ימים לעומר

מצות עשה: 11+5 מצות לא תעשה: 0+2

## Torah Thoughts

זאת תהיה תורת המצרע ביום סְהַרְתּוֹ וְהוֹבֵא ... הַלְהֵן (ויקרא יד: ב)  
*This shall be the law of the מצרע on the day of his purification: He shall be brought to the בַּהֵן.*

In מצרע state that the word מצרע is a combination of the words מוֹצִיא שֵׁם רַע (one who "expresses a negative reputation" to others).

Once a person has been declared a מצרע, remarked the תַּפְּץ חַיִּים, if he wishes to regain his spiritual purity, he must approach the בַּהֵן. Only when the בַּהֵן has declared that the מצרע 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 טָמֵא, the only way he can be purified is through the speech of the בַּהֵן, who pronounces him טָהוֹר.

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 תַּפְּץ חַיִּים. 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, "מֹת וְחַיִּים בְּיַד לְשׁוֹן — Death and life are in the power of the tongue" (משלי י"ח: כ"א).

If a person utilizes his tongue properly — that is, for the purpose of learning תוֹרָה and doing מִצְוֹת — then it has a positive effect on all his other limbs and organs as well. However, if a person lacks the common sense to use his tongue for beneficial purposes, and chooses instead to use it to speak הַרַע, then his entire body is influenced negatively!

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

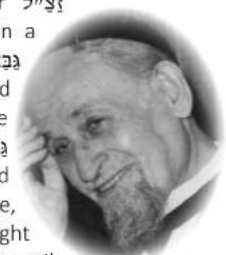


## Yahrzeits of our Gedolim

**ג' אייר** 5642 — 5740 1882 — 1980  
 ר' שלמה Breuer was born in רב, the town of רב, and Sophie (née Hirsch) in Papa, Hungary. In 1890, when he succeeded his father-in-law as רב of קהל עדת ישרון of רב, his family moved to Frankfurt. In 1903, ר' יוסף received קמיקה from his father and R' Koppel Reich, גאב"ד of Budapest. In 1911, he married Rika, daughter of Jacob Eisenmann, a founder of אגודת. His קשיבה closed in 1938, just after Kristallnacht. He escaped to Antwerp, Belgium, but soon immigrated to the US. With תְּקִימָה and integrity, he spent 40 years rebuilding the German קהלות in America. From the ashes of Europe he established a מְקוֹנָה, קשיבה, seminary, מְקוֹנָה system, חֲבֵרָה קַדִּישָׁה, בית דין, etc., all based on R' Hirsch's ideology.

## Gedolim Glimpses

The first שְׁבֵת that R' Joseph Breuer זצ"ל davened with his קהלה, the מְנַחֵם was in a small room. After מוֹקֵף, the גַּבְאִי announced the time when davening would start the next שְׁבֵת. "What about the weekday מְנַחֵם?" R' Breuer asked. The גַּבְאִי explained that the קהלה could not afford to rent a room for weekdays. At the time, R' Breuer lived in 3½ rooms with his eight children. R' Breuer selflessly declared that until alternate, affordable accommodations could be arranged, the daily מְנַחֵם would be held in his own דִּירָה.



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

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לע"נ הרב ר' ניסן בן אפרים בן-ציון Wolpin זצ"ל

# Living with the Torah

## For the Sake of a Mitzvah

וביום השמיני ימול ... ערלתו (ויקרא יב: ג).

*On the 8<sup>th</sup> day, the ... foreskin shall be circumcised.*

The **מצוה** of **מילה**, *circumcision*, leaves an indelible mark on a Jew, one that is with him throughout his entire life. It is a **מצוה** that connects generations, since the father is the person obligated to make sure 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 **מצוה** with great **מסירות נפש**.

∞ ∞ ∞ ∞ ∞

Rena Baruchov was waiting very anxiously. Where were they already?

Finally, there was a soft knock on the door. Rena's husband, Uri, entered with a little bundle in his arms. Behind him was a man they had met only recently. He was known simply as R' Avrohom.

"Mrs. B.," said R' Avrohom. "Everything went just fine."

"Yes," added Uri. "R' Avrohom performed the **ברית** and everything went as planned. **השם**, no 'surprise guests' showed up. Here, Rena," said Uri, as he undid the blanket around the infant whom he held. "Hold our little **יוסף**. Finally, our child has a Hebrew name."

Rena picked up the infant, kissed him on the cheek ... and then she fainted.

Under the rules of the Communists, circumcising an infant was considered an act of "religious coercion." The Communist regime, which was always "concerned" for the rights of its citizens, declared it a crime to perform a **ברית** until a boy turned 18, at which time he could decide for himself whether or not he wanted to be circumcised.

Of course, by that age, the Communists would do an excellent job of brainwashing these young Jewish boys to despise their religion and even to deny belief in the existence of a Creator. By the time they turned 18 years old, most Jewish boys did not have the faintest notion what **ברית מילה** was all about.

Rena had been raised in a religious home and understood the importance of **ברית מילה**. She knew that a Jewish boy without a **ברית** was a spiritually impaired **נשמה**. However, she knew that it would be impossible to have her child's **ברית** performed on the eighth day.

First, a qualified **מוהל** had to be found who was willing to undertake the great risk of performing this **מצוה**. Then, a plan had to be formulated through which the circumcision could be done in utmost secrecy. It would not be easy.

Rena did not know how long it would be until her son could enter the covenant of **אבינו אברהם**. She did, however, know one thing. The longer her son's **ברית** was delayed, the greater the danger that she would grow accustomed to his being uncircumcised. And what if it would be months or even years before the **ברית** could be performed? The need to fulfill the **מצוה** might, **חס ושלום**, become forgotten...

Rena decided to do something that would allow her no rest until her baby had his **ברית**. She promised herself that she would not kiss her little boy until he was circumcised.

And so, from the day he was born, Rena cuddled her baby, held him on her shoulder, rocked him to sleep—but never once kissed him. Now, as she held her little **יוסף** in her arms, all the love and emotion that had been welling up inside of her for so long burst forth as she kissed him for the very first time ...

And then she fainted.

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

## Chofetz Chaim Moment

ספר ח"ח הלכות רכיכות כלל א' סעיף י"א

\*Ari's family could not go on their yearly trip around **הנחה** time as the weather was rainy, so they all stayed at home, relaxing. Ari decided to write a letter to his cousin Dov. His older brother, Eli, was interested in playing a game instead and tried hard to persuade him not to write the letter. "Dov never wrote to you!" Ari persisted and began his letter: "Although I was advised by '+ one year' not to write, since you never write to me ..."

**What is the problem with Ari's cute hint in his friendly letter?**

\*Stories adapted from Guard Your Tongue, A Daily Companion, A Lesson a Day and various real-life situations.

**Answer:** The **אסור** of **רצינות** applies even if one merely hints without any malice, a fact that may arouse animosity. The **אסור** applies whether the fact is mentioned verbally or in a letter. Emails, especially work emails, have a CC, BCC and forwarding option and commonly have hints of **אסור** and **אסור**.

## Questions of the week

1. Why is a **מצורע** singled out to live in solitude as atonement for his sin? Why is this punishment **מדה כנגד מדה**?
2. Which **תורה** (אליהם) is really concerned about by requiring the removal of all **כלים** BEFORE the house is declared **טמא**?



1. Since his affliction is a punishment for **נזר**, which causes separation from people, it is fitting that he be punished by being isolated from people (אש: **נזר** — 13:46).
2. The **מצורע**, earthware. All the other **כלים** can be made **טמא** by immersing them in a **מקוה** (אמקא: **מקוה** — 14:36).

## Halacha Corner

ענין דינא:  
הלכות ספירת העומר

- If one forgot to count the **עומר** at nighttime, he should still count without making a **ברכה** during the day until the next night. One then continues to count with a **ברכה**.
- If one is in doubt as to whether or not he has counted, he can still continue to count with a **ברכה**.

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

# Focus on Middos

Dear Talmid,

R' Joseph Breuer זצ"ל was 57 years old when he escaped from Frankfurt, Germany, and set sail for America in January, 1939.

In Frankfurt, R' Breuer had been a רב for 20 years in the oldest shul — the *Frankfurt Klaus*. During his tenure there, R' Breuer gave a popular Friday night שיעור on the פּרשׂה. He also published three ספרים: a translation and commentary on יְרֵמְיָהוּ וְיְחֻזְקָאֵל and the פּוֹטִים for גְּמִים נוֹרָאִים. R' Breuer also officially became the ישיבה ראש of his father's ישיבה after his father's פטירה in 1926. Several rabbinical positions were offered to him — in Antwerp, Salonika, and Alexandria — but since R' Breuer would consider moving only to a place that would financially support his ישיבה, none of them were possibilities.

*Kristallnacht* (November 9, 1939) ended any hopes R' Breuer harbored for the ישיבה's future. The day after *Kristallnacht*, R' Breuer was taken from his home by the Gestapo together with thousands of other Jewish men and was forced to stand for

hours. All those 60 years old and older were released. R' Breuer was in fact 56, but his frail appearance saved his life. The SS officers insisted he was 60. He escaped with his family to Antwerp, his wife's hometown. A former תלמיד, Jacob A. Samuel, procured an affidavit and visa and persuaded R' Breuer to move to America.

Two weeks after his arrival in New York, R' Breuer was invited to serve as רב of a small מִקְנָן of German-Jewish refugees in the Washington Heights section of NY, an offer he accepted. He also taught in ישיבה תורה ודעת for one year, in a ישיבה program tailored by R' Shraga Feivel Mendlowitz זצ"ל to cater to the needs of the refugees בְּחוּרִים.

My תלמיד, the next 40 years of R' Breuer's life were full of amazing accomplishments. He started his life again and never gave in to despair. With special סִיעָתָא דְשַׁמְיָא he rebuilt, using the Frankfurt model, the beautiful and glorious Breuer's קהילה.

יהי זכרו ברוך!

בְּיָדֵיכֶם, Your רבי

*A letter from a Rabbi (based on interviews)*


## Sage Sayings

Known as a paragon of truth, R' Dr. Joseph Breuer זצ"ל, רב of קהל עדת ישורון, מענטש דארף נישט נאר טראכטען, אָ אויב דאָס איז גלאַט קָשֶׁר, — One must not only be concerned about 'Glatt Kosher', — עַר דאַרף טראַכטען אויב דאָס איז גלאַט יִשְׂרָאֵל! — one must also be sure to verify if it is Glatt (perfectly smooth and) honest!" Honesty is one of the most fundamental virtues of a true תּוֹרָה Jew.

*Heard from a תלמיד of R' Dr. Joseph Breuer זצ"ל*

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על שם הרב יהושע זילברמנץ ז"ל

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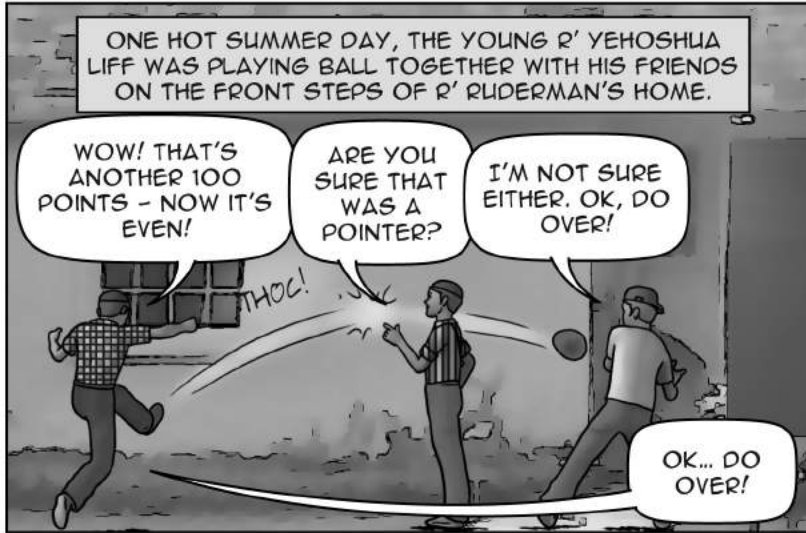
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AMOUNT OF PEREK (PIRKEI) MISHNAYOS LEARNED \_\_\_\_\_

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R' YA'AKOV YITZCHOK HALEVI RUDERMAN, זצ"ל, WAS BORN ON שושן פורים IN DOLHINOV, RUSSIA. HE STUDIED IN ישיבת כנסת ישראל IN SLOBODKA, UNDER R' NOSSON ZVI FINKEL (THE ALTER) AND R' MOSHE MORDECHAI EPSTEIN. ABOUT THE YEAR 1926, HE PUBLISHED HIS ONLY WRITTEN WORK, עבודת הלוי. IN 1930, HE JOINED HIS FATHER-IN-LAW, R' SHEFTEL KRAMER'S ישיבה IN CLEVELAND. IN 1933, HE MOVED TO BALTIMORE AND FOUNDED THE NER ISRAEL ישיבה. HE SERVED AS ITS ראש FOR 54 YEARS, UNTIL HIS פטירה. HE ALSO WAS A MEMBER OF A MEMBER OF AMERICA. HIS מועצת תלמידים PUBLISHED 2 VOLUMES POSTHUMOUSLY: פרישה ON THE פרישה, AND מנחת חנוך HIS מנחת חנוך ON THE מנחת חנוך AND OTHER AREAS. HE WAS A TRUE VISIONARY AND HIS LOVE TO HIS תלמידים AND כלל ישראל WERE LEGENDARY.

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