



PIRCHEI Weekly

Agudas Yisroel of America

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פרשה: תזריע-החדש **שביעי:** וביום השבת (במדבר כט-טו) **מפטיר:** החדש (שמות יב:א-כ)

הפטרה: ... כל העם הארץ... (יחזקאל מה:טז-מז:יח) **חצי הלל** מוסף: אתה יצרת

דף יומי: יבמות כ"ו **ותן טל ומטר לברכה** משיב הרוח ומוריד הגשם **ברכי נפשי (שבת מנחה) מוסף:** אתה יצרת

מצות עשה: 5 **מצות לא תעשה:** 2

Torah Thoughts

... He shall dwell in isolation; his dwelling shall be outside the camp. ... בָּדָד יֵשֵׁב מִחוּץ לַמַּחֲנֶה מוֹשְׁבוֹ (ויקרא יג:מז)

The **מצורע** is punished in accordance with his wicked deeds. He has spread rumors, slandered people, broken up friendships, and caused the destruction of families; therefore, it is appropriate that he himself have the "opportunity" to feel some of the pain of solitude. Let him see how it feels to be alone, away from friends and family, an outsider, separated from everyone because of what he himself had done. He is being paid back for what he has done to others. Sometimes it is necessary for an individual to experience the hurt that he has caused others before he is motivated to repent for his sin.

We can infer another message from the **מצורע**'s punishment of separation. One who speaks **לשונו הרע** foolishly thinks that he endears himself to others. After all, every time he comes up with a choice piece of gossip, he attracts a crowd of eager listeners. What he does not realize is that in truth, no one really wants the slanderer as a friend. Can he be trusted? No! He lives for attention, regardless of the cost to others. Who knows when they will be on his list? The slanderer does not really have friends; on the contrary, he has followers who listen to his "shmutz."

Indeed, the **מצורע**'s friends are as simple-minded as he. When the **מצורע** is sent into seclusion, he has the opportunity to think. The hope is that the isolation will awaken him to the fact that his slanderous tongue has actually caused his seclusion from society.

The **מצורע** cites a dispute between **ר' יוחנן** and **ר' שמעון** concerning the distance one must maintain from the **מצורע**. **ר' יוחנן** says that 4 **אמות**, cubits, on the eastern side is sufficient, while **ר' שמעון** contends that one must stay away up to 100 **אמות**. **הז"ל** explain that in truth they are not disagreeing. The difference lies in whether or

not the wind is blowing. If there is no wind, then 4 **אמות** is sufficient. If there is a wind, 100 **אמות** is required. **הז"ל** add that **ר' אמי** and **ר' אסי** would not even enter the street on which the **מצורעים** lived.

At first we might conclude that **הז"ל** were concerned with the contagious nature of this spiritual disease, even though it was not technically contagious. If so, what is the meaning of distancing oneself from the **מצורע**, of the **מזרח**, **eastern side**, of the **מצורע**? Does one side have a greater proclivity for spreading **צרעת** than the other? Also, why were **ר' אמי** and **ר' אסי** wary of entering the street on which the **מצורעים** lived? Were they more concerned than their **רבינים**, who distanced themselves only a few **אמות**?

R' A. Y. Kilav שליט"א suggests that a relationship with a **מצורע** can have an adverse spiritual effect upon a person. Surely the **מצורע** is bitter and full of criticism against **ד'**. If he had accepted his punishment and repented, his disease would have disappeared. One should stay away from a person whose sin has so permeated his character that it is reflected in **צרעת** lesions throughout his body. He spreads hatred and contention wherever he goes. We must distance ourselves from his "מזח." This is a metaphor for the essential source of sin — the mouth and the mind.

The blowing wind is an analogy for the **מצורע**'s mouth. If he is finally still, if he has "shut down" the destructive force that issues forth **לשונו הרע** — his mouth; if the wind is not blowing, then one must distance himself only 4 **אמות**. If the **מצורע** has, regrettably, not learned his lesson, then one must distance himself up to 100 **אמות**. **ר' אמי** and **ר' אסי** were concerned about the harmful influence of the slanderers. Consequently, they refrained from even entering the neighborhood in which the **מצורעים** lived.

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



Yahrtzeits of our Gedolim

ב' ניסן
5659 — 5728
1899 — 1968

ר' יעקב יוסף טוֹרֶקְסְקִי זצ"ל, the Skverer Rebbe, was born in Skvira, Ukraine, to **ר' דוד** and **צפורה**. **ר' דוד** was an **נפטר** in **ר' דוד**. A few months after the family was forced to move to Kiev in 1919 due to the pogroms that followed the Bolshevik Revolution. In 1925, **ר' יעקב יוסף** married Trana, the daughter of Rabbi Pinye and granddaughter of **דוב רוקח**. **ר' יעקב יוסף** 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 United States 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 enroute to freedom in sweltering heat, small amounts of water were distributed to those on board. Because of his **חשיבות**, **ר' יעקב יוסף**, **טוֹרֶקְסְקִי זצ"ל** 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 זי"ל
לעיני ה' ישעיהו דוב עי"ה בן יבלחטי"א יצחק צבי מ"י

לאחינו כל בית ישראל הנתונים בצרה ובשביה... המקום ירחם עליהם...



Soul Talk

זאת תהיה תורת המצורע ביום טהרתו... (ויקרא יד: ב)

This shall be the law of the מצורע on the day of his purification ...

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

One may wonder: Why, in our day, are those who habitually speak לשון הרע not stricken with צרעת? In his ספר שמירת, the חיד"א cites the following explanation of the חיד"א:

When הקב"ה 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 מצורע 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 מכה to perform the other parts of the purification process. Therefore, if a person were to be afflicted with צרעת, 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 צרעת clings only to our soul, and not to the person's body.

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When R' Yitzchok Blazer, a leading disciple of R' Yisroel Salanter, passed away, the city of ירושלים was grief-stricken. "R' Itzele," as he was known, was revered as a גאון 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 R' Yaakov Yehoshua Falk (author of חושע) had left the same request, the renowned רב of Prague, R' Yechezkel Landau (author of פני חושע), had ruled that הקפדים should be said, for the חושע was פני הגולה כל בני הגולה [i.e. leader of the entire generation]. Nevertheless, R' Shmuel Salant, רב ירושלים's venerable, was of the opinion that R' Itzele's request should be honored.

In the end, R' 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, לקפד אברהם came לקפד שרה, to eulogize Sarah and to cry for her (Bereishis 23:2). R' Chaim explained that לקפד means to speak the praises of שרה, while לקפד 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 conclude, "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)*

## An Ahavas Chesed Moment

ספר אהבת חסד - חלק ב' פרק א'

\*The חפץ חיים writes that if a person would give some thought to his day-to-day life, he would realize he can't survive without assistance or acts of חסד. Lending money is an obligation not only for the poor. Sometimes the rich also need a business loan. A חתונה cannot be enjoyed alone, without any friends. When one is saddened, the encouraging words of a good friend can uplift his spirit. A traveler needs assistance in one way or another (places to stay, transportation etc.). Visitors have a better healing power than medicine.

\*This is intended only as a guide. Please review any real-life situations with a competent Rov.

The חפץ חיים continues that after his פטירה, a person surely needs the חסד of others to assist in his funeral etc. — חסד של אמת, true kindness. The world cannot exist without חסד. This is one explanation of the משנה אבות (א: ב): אבות מן השנה — On 3 things the world depends...acts of חסד.

## Understanding ניסן

- 1 ניסן – According to חושע, the world was created in the month of ניסן; the death of אביהוא and נדב during the inauguration of the משכן.
- 7 ניסן – 30 days after משה רבינו's death, חושע dispatched 2 spies to יריחו.
- 10 ניסן – The death of מרים.
- 13 ניסן – The decree to eradicate the Jews.
- 15 ניסן – נחמיה was born; 400 years later, נחמיה presented herself before the king.
- 16 ניסן – The king ended; נחמיה presented herself before the king.
- 17 ניסן – The king hanged on gallows he prepared for ירמיה.
- 21 ניסן – Splitting of the סוף.
- 25 ניסן – The death of חושע.
- 28 ניסן – Conquest of יריחו.

- In שבת ראש חודש מוסק we say אמת צרפת instead on שבת ראש חודש מוסק. If one forgets שבת ראש חודש and ends מוסק, then מוסק, then מוסק.

זה קרבו שבת. Although many add the words קרבו שבת to introduce the added קרבו שבת. The מוסק is מוסק if these words are a חסד.

Reviewed by R' Gedalyahu Eckstein

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

Dear תלמיד,

Many people are well aware of a beautiful group of close to 6,000 **הסידים** 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*, and anyone who is **זוכה** to visit on a regular **שבת** will fondly treasure the experience, and will have tales of the unusual **הקנסות** 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 **הסידים**.

Below is a brief 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] five-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, but taught by example that those who struggle to keep their *Yiddische* principles will eventually be successful.

זהי זכרו ברנך!  
בנידיות, Your רבי

Source: A letter from a Rebbe (based on interviews)

## 8th Annual International Pirchei חג Contest

The 8<sup>th</sup> year of our international **חג ברוך** contest continues this **שבת**. Our contest learning will **י"ח** focus on your learning some of the practical **הלכות** of the next two **ימים טובים** — **הלכות פורים** and **הלכות פסח**.

1) Starting **שבת פרשת ויקהל** to begin learning at least 2 **הלכות** from **קצור שלחן** in **הלכות פורים** (20 **פורים** every day until **ערב** (days). The three practical **קצור שלחן ערוך** in **סימנים** (totaling 36 **סעיפים**) are: **סימן** and **סימן קמ"א**, **ק"מ** **קמ"ב**.

2) Starting **פורים** to begin learning at least two **הלכות** in **הלכות** from **קצור שלחן ערוך פסח** every day until **ערב פסח** (29 days). The two practical **קצור שלחן ערוך** in **סימנים** (totaling 23 **סעיפים** x2) chosen for the contest are: **סימן קי"ח** (**הכנת**) and **סימן (הסדר - י"א סעיפים** **סדר ליל סדר - י"ב**) **ק"ט** (**סעיפים**).

Those who **י"ח** finish all the **סעיפים** (along with completing per grade level) before **פורים** or **פסח** can review what they learned in the remaining days of the contest. To join, please send a signed fax to 718 506 9633, or send an email: shnayimmikracontest@gmail.com. Please include your grade, name, school, city, state, and contact #.



## Understanding Davening

**ארבעה ראשי שנים** ... These are the four **New Years** in every Jewish calendar year [See the 1<sup>st</sup> **משנה** in **ראש השנה**: **א' תשרי**, **א' אלול**, **א' ניסן**, or **(בית שמאי)** **א' ניסן** is considered the first month even though the calendar year starts in **תשרי**. **א' תשרי** 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 the first season, for it's the month in which the 1<sup>st</sup> rays of the sun shone onto the world.

**ארבעה פרקים בבמחזה** ... These are the 4 times in the year that the world is judged [See 2<sup>nd</sup> **משנה** in **ראש השנה**: **פסח** (the grain), **שבועות** (the fruits), **ראש השנה** (the people), **סוכות** (the water)]. **ניסן** is the 1<sup>st</sup> judgment.

**ארבעה ערכים אשנה** ... This refers to the four **תורה** passages that are read during the weeks preceding **פסח** - **פרה**, **זכור**, **שקלים**, and **החודש**. Each one is read to add another merit that will help bring **משית**.

**ארבעה כוסות בבמחזה** ... 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 **משית**.

**ארבעה מלכיות נדוש** ... **דניאל** (**פרק ז'**) prophesied that there would be four kingdoms that would rule over **ישראל** until the coming of **משיח** (**פרס**, **בבל**, **פרס**, and **רומ**). **ינן**, **ינן**, **ינן**, and **ינן**.

**ארבעה חרשים בבמחזה** ... In the **תורה** (**פרק ב'**), four carpenters will come and redeem **ישראל** from the four kingdoms that oppress them [**משית** (**פרס**), **בבל**, **פרס**, and **רומ**]. **ינן**, **ינן**, **ינן**, and **ינן**.





TOWARDS THE END OF HIS LIFE, THE TCHEBINER ROV WAS INSTRUCTED TO TAKE A REST EVERY AFTERNOON. ONE SHABBOS AFTERNOON, THE ROV HAD JUST LAIN DOWN TO TAKE A REST WHEN HE HEARD PERSISTENT KNOCKING AT THE DOOR. WITH DIFFICULTY HE GOT UP TO FIND...

A SMILING NINE-YEAR-OLD BOY.

ARE YOU THE TCHEBINER ROV?

TZADDIK'L, IS THERE AN EMERGENCY? HOW CAN I ASSIST YOU?

NO! CHAS V'SHALOM! BUT MY REBBI TOLD ME THAT IF I GET AN ADULT TO TEST ME ON MY LEARNING I WILL RECEIVE A CANDY! WOULD THE ROV BE ABLE TO FARMER ME?

CERTAINLY. COME INSIDE. AH!...THE YIDDISHE NACHAS YOUR PARENTS MUST HAVE FROM A YINGEL LIKE YOU!

THE ROV WARMLY BROUGHT IN THE CHILD, SAT HIM DOWN, AND TESTED HIM AS REQUESTED.

SO LET'S CHAZER THE MISHNAH OUTSIDE ... GIVE ME AN EXAMPLE OF THINGS THAT YOU DO NOT NEED TO BE MACHRIZ\* IF YOU FIND THEM SPREAD OUT IN THE STREET...

UM...FRUIT FOUND SPREAD OUT, SPILLED ON THE GROUND... A KAV IN FOUR AMOS...

GEVALDIG!

\*ATTEMPT TO SEEK OUT THE OWNER (E.G. ANNOUNCE IT IN PUBLIC AREAS).

AFTER THEY FINISHED LEARNING, THE ROV PERSONALLY ESCORTED THE BOY TO THE FRONT DOOR.

TZADDIK'L, THIS VISIT WAS VERY SPECIAL TO ME, BUT NEXT TIME PLEASE BE CAREFUL WHEN KNOCKING AT PEOPLE'S HOMES ON SHABBOS AFTERNOON; THEY MAY BE RESTING.

I KNOW THAT! I WOULD NEVER NORMALLY KNOCK ON ANYONE'S DOOR AT SUCH A TIME, BUT...

BUT I WAS SURE THAT THE TCHEBINER ROV WOULD BE LEARNING AND WOULD SURELY NOT BE RESTING!

THANK YOU FOR YOUR VISIT...

FROM THAT SHABBOS ON THE ROV NEVER RESTED ON SHABBOS AFTERNOON. HE REALIZED THAT TO A YOUNG CHILD IT WAS UNBECOMING OF A PERSON OF HIS STATURE TO REST, AND HE HUMBLY ACCEPTED THE BOY'S GUIDANCE.

EILU METZIOS SHELO...

בפעל פֿונעם מ'עקב ר' יעקב, THE TCHEBINER ROV, WAS BORN IN GRYZMALOW, GALICIA, TO THE SEVENTH LINK IN A CHAIN OF TRACING BACK TO THE ר' ש"ך. HIS MATERNAL GRANDFATHER WAS THE SEVENTH LINK IN A CHAIN OF TRACING BACK TO THE ר' ש"ך. AT AGE 19, HE WAS MARRIED TO THE DAUGHTER OF YOSHEF KLUGER OF TCHEBIN. HE RECEIVED A SMILE FROM THE RABBI AT THE AGE OF 34. HIS WIFE RAN A COAL BUSINESS TO SUPPORT HIM IN LEARNING FOR 20 YEARS. DUE TO HIS LOVE OF LEARNING, HE COMMUTED TO AND FROM CRACOW DAILY TO GIVE LESSONS AFTER BUSINESS HOURS. IN 1933, HE ACCEPTED THE POSITION AS ROV OF TCHEBIN. IN 1937, HE PUBLISHED HIS CLASSIC WORK ספר דובים משירים, THE FIRST AND ONLY EVER PRINTED IN TCHEBIN, (THE OTHER 9 VOLUMES WERE NEVER PRINTED). HIS WIFE AND YOUNGEST DAUGHTER WERE DEPORTED TO SIBERIA IN 1940. IN 1946, HE ESCAPED TO POLAND AND LIVED IN HESD, WHERE HE ESTABLISHED A YISHIVA. HE SERVED AS A LEADING MEMBER OF THE HODOL HODOL OF THE HODOL. HE SERVED AS A LEADING MEMBER OF THE HODOL HODOL OF THE HODOL.

