



PIRCHEI Weekly

Agudas Yisroel of America

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פרשה קדשים הפטרה: הלוא כבני כשמים אתם לי... (עמוס ט:ז-טו)

דף יומי: יבמות ט"א כ"א לעומר אבות ב' מברכים בה"ב

מצות עשה: 13 מצות לא תעשה: 38



Torah Thoughts



... אני די אלקיכם אשר הבדלתי אתכם מן העמים... (ויקרא כ:כד)
I am 'd, your G-d, Who has separated you from the peoples...
 ... כי קדוש אני די ואבדל אתכם מן העמים... (ויקרא כ:כז)
 ... for I, 'd, am holy; and I will separate you from the peoples ...

and discuss the laws of the Jewish nation. The **גמרא** derives many **פשוטות** from the seemingly repetitious **פסוקים** in these two **פסוקים**; however, the repetition that **תנ"ל** do not address is in these two **פסוקים**: 1) *I am 'd, your G-d, Who has separated you from the peoples...* and 2) *כי קדוש אני די ואבדל אתכם מן העמים* - *for I, 'd, am holy; and I will separate you from the peoples ...*

If we look closely at these two **פסוקים** we realize that the first **פסוק** is in the past tense — **אשר הבדלתי** — *Who has separated you*, and the second **פסוק** is in the future tense — **ואבדל** — *and I will separate you*.

In **ספת דוד**, R' Dovid Kviat suggests that this slight variation justifies the repetition of these words.

The first **פסוק** is a reminder of a historic event. On **הר סיני**, **די** separated us and commanded us to follow the **תורה**. We were given a clear commandment to maintain that separation. **רש"י** explains that **כָּל־לִשְׁרָאֵל** were differentiated from the other nations and were given the **תורה** because of our distinguished heritage from the **אבות**, *our forefathers*. This is similar to a prince being told that he is restricted from eating in the marketplace. The restriction is based solely on his

royal heritage. We were told to keep our distance from the nations of the world. We must be careful not to learn from their ways. We have to look different, act differently, and only then can we be a light to our non-Jewish neighbors.

The second **פסוק** is directed to a future issue. There would be times in the history of our nation in which the separation that occurred at **סיני** would eventually wear off, and then **די** will need to separate us. We are **די**'s people, and if we fail to maintain our status as the children of **די**, then He has to remind us to do so. Whether we like it or not, we represent **די**, and we have to be holy, as He is: **כי קדוש אני** — *for I, 'd, am holy; and I will separate you from the peoples*.

If we are not careful to maintain our separate identity, **די** has many nations who are willing to maintain that separation. R' Chaim of Volozhin would say, "If the Yidden do not make **קדוש** (sanctification), then the non-Jews will need to make **הבדלה** (separation)." The **מדרש** **בצר לך ומצאוך כל הדברים האלה** (שמות לו:א) explains the words: **באתרית הקמים ושבבת עד די אלקיך...** — *In your distress, [when all these things] come upon you in the end of the days, and you will return to 'd your G-d: The nations of world oppress the Jews so that we should turn to 'd and do תשובה. It is important to remember that we are the nation that is teaching the rest of the world how to behave. Our modesty and lifestyle must affect the rest of the world, not the other way around!*

Adapted from: **Rabbi Frand on the Parashah 2** (with kind permission from ArtScroll)



Yahrtzeits of our Gedolim

ח' אייר 5684 - 5774 **1923 - 2014**
 טויבא and ר' אליהו צבי to ורושלים ר' זונדל וצ"ל was born in מלכה פנינא Kroizer. He learned in תיים. He married פנינא Porush and was from the first to learn in מיר.
 He learned in ורושלים, but was a תלמיד מבהקק of the תנ"ל. He was a חברתא of Finkel and later with בערל ר' Soloveitchik. For most of his life, he served as a מלמד in תדרים and קולגד in בני ברק and מאה שערים in תדרים. He was a neighbor of the Steipler and was a close friend of תיים ר' Kanievsky.
 He wrote התורה על התורה during the year he spent in Lugano, Switzerland, establishing a תורה תלמוד. He also wrote on ש"ס and הלכה. In 1990, he was appointed as a משיב in תשיבין. Known as a מתמיד, he was also a גאון in חסד and ענותנות.

Gedolim Glimpses

R' Zundel Kroizer's relative anonymity allowed him to spend his waking hours learning תורה. R' Chaim Kanievsky וצ"ל observed that this was in fact a gift from די. Many years ago, he remarked that it must be that די loves R' Zundel more than he loves R' Chaim, because He kept R' Zundel hidden and people did not flock to him with צרכי צבור and שאלות the way they do with R' Chaim.



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Special Mazel Tov to all the participants in the 59th Annual National Pirchei **סיום משניות**



The Art of Reproof

...הוכח תוכיח את עמיתך ולא תשא עליו חטא (ויקרא יט: יז)
... you shall reprove your fellow, and you shall not bear a sin because of him.

Although we are commanded to reprove a fellow Jew who sins, we are not permitted to do so in a manner that will cause the sinner any embarrassment. To embarrass someone – even when that person has clearly done something that is wrong – is a very grave sin (based on רש"י).

It was תשעה באב afternoon and Yitzchak, a Chassidic man living in Brooklyn, opened his grocery store for the benefit of those who needed to purchase food for after the fast. Soon, two customers entered Yitzchak's store; one was a neighborhood רב and the other was a non-religious Jewish girl. The girl loaded up her shopping cart with cookies, sodas and all sorts of other treats. As she approached the check-out counter, the girl announced defiantly, "I am not fasting – I had a cup of coffee this morning!"

Yitzchak responded softly, "Well, you did break your fast, but you would still get a מצנה if you refrained from eating from now until nightfall."

The girl was obviously taken aback by Yitzchak's soft and sincere reply. She turned to the רב who was now close to the counter and asked him, "What do you say?"

The רב also spoke in a gentle and kind tone. "The man is correct. It would be a מצנה for you to refrain from eating for the rest of the day."

Without a word, the girl returned all her would-be purchases to their respective shelves and left the store.

The girl returned to the store the next day. She told Yitzchak that she had not eaten the rest of the day, and in fact had refrained from eating a few hours into the night as a way of atoning for having eaten earlier in the day. She said, "The way in which you and the Rabbi spoke to me moved me very much. I promised myself

that I would never again eat on תשעה באב."

Around a century ago, there lived a מגיד who used to travel throughout Lithuania imploring Jews to improve their observance of מצות. Once, he visited the חפץ חיים in Radin and poured out his frustrations. "I am coming now from a community where I was dismayed to learn of the poor level of מצנה observance among many families. Morning, I stood before the הקודש and spoke to the congregants about the urgent need for תשובה. I could not believe their reaction! Before I could finish my speech, some men charged forward and threatened to drag me away if I would not descend the pulpit on my own! What is the matter with these people? Why can't they face the truth?"

The חפץ חיים responded with a question of his own. "How did you speak when you delivered your reproof? Were you calm or did you get excited?"

"Why, of course I got excited!" replied the מגיד. "Those people are sinners and they had to be told in no uncertain terms that their behavior must change! I screamed, I pounded my fist on the lectern ... and I explained the severity of what they had been doing. And I told them what's going to happen to them if they do not mend their ways!"

"Now I understand," the חפץ חיים responded to the מגיד. "Of course your words did not accomplish anything constructive. Tell me, my friend, when you put on תפלין in the morning, do you also shout and pound your fist? Certainly not, for that is not the way one performs a מצנה. Well, offering תוכחה (reproof) to one's fellow Jew is also a מצנה. Nowhere does it say that this מצנה is different than any other, that it must be carried out in a manner that is insulting and belittling to the person being criticized. Next time, speak to the people in a way that shows you care for them and that you respect them. No doubt, your words will then accomplish much more."

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

An Ahavas Chesed Moment

ספר אהבת חסד - חלק ב' פרק ה'

R' Yitzchak (סנהדרין פ"י ה"א) teaches: "אמר הקב"ה : ... ייזון בר הנן. : אמר הקב"ה : לישא עליו חטא : בני, אם ראיתם זכות אבות וזכות אמהות שנתמוטטו, לכו והדבקו ... בחסד. — R' Yudon the son of Chonon says...: ' says to [בבל] Yisroel: "My son, if you see the merits of our forefathers and the merit of our foremothers are becoming weakened (lit: breaking down, crashing), go and become attached to the חסד..." The חפץ חיים explains that אברהם אבינו was a merit not only for himself, but for the entire world. ' judges the world the way how the we act towards each other.

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

The חפץ חיים continues that מידת הדין is being felt everywhere with new tragedies happening daily. The only antidote is to do חסד with one another. תלמידי תורה teach us that 'I will reciprocate with חסד and say, "These that themselves need חסד, do חסד with each other, I, Who am full of חסד, must do חסד with my creations!"

"I" Questions of the week

1. If a person used an animal for a sin, why was the animal put to death?
2. What should a Jew say instead of "I am repulsed by non-kosher food, נשעטנז, ...?"



1. Even though it had no understanding, it caused a man to be killed; a man by man who understands good and causes evil to his fellow man by causing him to sin ... ח"ו"ד — 20:15).
2. A Jew should rather say 'I would like to say ... but My Father Who is in Heaven has decreed upon me not to ... (א) ח"ו"ד — 20:26).

- Even for those who have the מנהג to refrain from wearing new clothes (or make a ששתינו during ספיכה, many are lenient and will wear / make the ברכה on new garments worn on ספיכה.
- Both opinions permit wearing new undergarments during ספיכה.

Reviewed by R' Gedalyahu Eckstein

*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 תלמיד,

Learning did not always come easy to R' Zundel Kroizer זצ"ל. There was a manuscript of his חידושים on מסכתות כתובות that he uncharacteristically would not lend out. Finally, a young תלמיד חכם who was well versed in that very מסכתא kept asking him to the point that R' Zundel loaned it to him. The fellow took it with him to מאה שערים but then lost it. He was shattered; he could not bear to return to R' Zundel without the manuscript. Finally, he mustered the courage and told R' Zundel the truth: The manuscript was gone.

R' Zundel did all he could to console the תלמיד over the loss. The fellow walked away remorsefully, but felt reassured by R' Zundel's warm response. He assumed this was the end of the story.

Sometime later, an antique ספרים collector was sifting through piles of שמות. A handwritten pamphlet grabbed his eye, and he took it home, miraculously saving it from burial. He later showed it to someone, who recognized the handwriting to be R' Zundel's. The man came to R' Zundel with the writings and

asked if they were his. Thus, the precious manuscript was returned to its owner.

R' Zundel thanked the man and told him that those particular חידושים were written with tremendous נפש, as ירושלים was being bombed in 1948. With all the neighbors crammed into the dark bomb shelter, he found it impossible to learn, so he returned home.

"Bombs were exploding. The windows were shattering," related R' Zundel, "but I did not move from that room. It was under those harrowing conditions that I learned כתובות and was תורה מחדש in that notebook. I knew the fruits of that toil would not be permanently lost. I knew it would come back."

My תלמיד, R' Zundel taught by example that a person's most treasured learning and heights in personal growth happen during his most difficult times. You have the opportunity to grow at any time, but the potential is greatest in times of challenge.

יהי זכרו ברוך!

בגידיות, Your רבי ז

Adapted from: *An Appreciation of Rav Zundel Kroizer*
By: Rabbi Pinchos Lipschutz

Sage Sayings

R' Gedaliah Sheinin related that he once brought a wealthy American to R' Zundel Kroizer זצ"ל for a ברכה. The man wished to express his gratitude with a gift of money. R' Zundel refused to accept it. "איך טאר נישט נעמען געלט פאר מיר. איך בין א גביר. איך! איך טאר נישט נעמען געלט פאר מיר. איך בין א גביר! איך טאר נישט נעמען געלט פאר מיר. איך בין א גביר! איך טאר נישט נעמען געלט פאר מיר. איך בין א גביר!" I must not take money for myself. I am wealthy. I have a house. I have what to eat. I am wealthy!" he said. He was not saying it in jest. He meant it. And hearing him say it, you knew it was true.

Source: *An Appreciation of Rav Zundel Kroizer* — Rabbi Pinchos Lipschutz

PAR NEWS

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LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

EVEN WHEN R' REUVAIN FAIN WAS SICK IN THE LAST YEARS OF HIS LIFE HE CONTINUED HIS ALL-ENCOMPASSING, IN-DEPTH FRIDAY MORNING CHABURAH IN HIS HOME:

THE RAMBAM IN HILCHOS KORBAN PESACH...

AFTER THE SHIUR THE SPARKS OF TORAH WOULD CONTINUE TO FLY WITH MANY QUESTIONS AND ANSWERS. ONE WEEK THE DISCUSSION CONTINUED FOR A LITTLE TOO LONG...

THAT QUESTION IS GOING TO TAKE TIME TO EXPLAIN, BUT IT'S VERY LATE AND IT'S MORE IMPORTANT THAT EVERYONE GO HOME NOW TO HELP... COME TO MY HOME SHABBOS AFTERNOON AND WE CAN CONTINUE.

REBBI, MY PARENTS WENT AWAY FOR SHABBOS AND I'LL BE EATING THE SEUDOS AT HOME BY MYSELF.

OH, NO, THAT CAN'T BE. YOU ARE INVITED TO EAT WITH US THIS SHABBOS! MY WIFE ENJOYS THE MEAL MUCH MORE WHEN WE HAVE GUESTS, AND I WILL ANSWER YOUR QUESTION TONIGHT.

DURING THE FRIDAY NIGHT SEUDA...

REBBE, THE QUESTION I HAD ON THE SHIUR, BASED ON...

MY SON, LET'S NOT DISCUSS THE SHIUR... AT THE SEUDA WE ENJOY DIVREI TORAH AND QUESTIONS ON THE PARSHA. LAST YEAR ON SUCCOS THE STEIPLER ASKED ME...

...BUT REBBI TOLD ME HE WOULD DISCUSS THE SHIUR TONIGHT.

AFTER THEY BENTCHED AND THE TABLE WAS CLEARED...

NOW THAT THE SHABBOS SEUDA IS OVER, YOU CAN ASK YOUR QUESTION.

CAN I FIRST ASK REBBI A DIFFERENT QUESTION?

OF COURSE.

WHY DIDN'T REBBI WANT TO DISCUSS THE SHIUR DURING THE MEAL?

LET ME EXPLAIN. MY WIFE WORKS HARD TO PREPARE THE SHABBOS SEUDA. HOW CAN SHE ENJOY AND PARTICIPATE IN THE SEUDA IF SHE IS JUST SITTING WITHOUT UNDERSTANDING WHAT IS BEING DISCUSSED?

R' REUVAIN FAIN זצ"ל WAS BORN IN BELITZA, BELARUS, TO ר' שבתאי זצ"ל, THE TOWN'S רב, AND SIREL YENTA (DAUGHTER OF ר' COHEN זצ"ל). HIS FIRST ישיבה WAS סלנינס. DURING WWII, ON ר' חיים עזר's ADVICE, HE JOINED AND ENDED UP IN SHANGHAI. THERE ר' ראובן LEARNED WITH חנום זצ"ל AND THE PARTZOVITZ זצ"ל AND THE CHAZAN זצ"ל IN 1983. HE MOVED TO NEW YORK AS ר' ראובן CHASKEL LEVENSTEIN זצ"ל. IN 1947, HE EMIGRATED TO ISRAEL AND JOINED THE איש חזון חזון. HE ARRANGED ר' ראובן'S MARRIAGE TO HIS BROTHER'S GRAND-DAUGHTER, YEHUDIS ALFA. LATER, ר' ראובן JOINED AS ר' ראובן'S ישיבה AS A ראש ישיבה. FOR 25 YEARS HE GAVE MANY שיעורים IN ישיבת בית מאיר AND ישיבת אור. IN 1970, THE FIRST 5 VOLUMES OF בין המשפטים WERE PUBLISHED WITH הסכמות FROM ר' חיים SHMULEVITZ זצ"ל AND THE STEIPLER זצ"ל. AFTER THE שמוחה הלוי OF פטירה, ר' חזן CHAZAN זצ"ל IN 1983, HE MOVED TO NEW YORK AS ר' ראובן OF ראש ישיבה AND התמדה, אהבת התורה WITH HIS תלמידים AMERICAN AND הוסיף TO ADD MANY VOLUMES TO HIS המשפטים. SEVERAL ADDITIONAL VOLUMES OF ר' ראובן'S WRITINGS HAVE BEEN PUBLISHED POSTHUMOUSLY.



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