



# PIRCHEI Weekly

Agudas Yisroel of America

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**כרשה: מטות - מסעי הכטרה: שמעו דבר ה'... (ירמיהו ב:ד-כת, ג:ד, ז:א-ב)**  
**מברכים ר"ח מנחם אב שיהיה ביום רביעי (מולד יום שלישי: חלקים 17 + 19:30)**

**דף יומי: חולין ע"ב אבות: א' מצות עשה: 1-2 מצות לא תעשה: 1-4 שבועות לראש השנה: 9**

## Torah Thoughts

### מצוה תח - מצות ישראל לתת ערים ללויים לשבת בהן והן קולטות

It is a מצוה to give away land to the rest of ישראל [48 cities] to give away land from their inheritance in ישראל. Six of these cities were specifically designated as places of refuge for those that kill someone unintentionally. All of the other 42 cities belonging to the לויים also serve as a place of refuge, even though they were not specifically designated as such.

#### משרשי המצוה

The חנוך explains that שבת לוי has special qualities and they were chosen to dedicate their lives to serving ד' in the בית המקדש. The מצוה did not receive any portion in ישראל [see מעשר - מצוה שצה - מעשר] however they still needed to have an area where they could live together with their family and pasture their animals.

The חנוך offers a few fascinating possibilities as to why the לויים's special qualities would make their cities chosen by ד' as a place of refuge. Firstly, the לויים's holy lifestyle had a positive effect on the physical land. A person who needs spiritual healing would be influenced by living on the land and it would serve as a כפרה, atonement.

Another idea is that no unintentional killer would have any second thoughts about seeking refuge in their cities. They would also not fear reprisal even if חס ושלום they accidentally killed someone even from שבת לוי, for they will do nothing in the world unless it follows the path of truth. The לויים were praised by משה as the tribe that put the

love of ד' before the love of their family.

The חנוך refers his reader to שלא לשנות מגרשי as a third reason. The cities of the לויים were frequented by everyone because they were תלמידים חכמים. Therefore, ישראל would constantly visit these cities to listen to their חכמה and follow their instructions on a daily basis. [Ed. Note: Therefore, these cities were the easiest for anyone to know where they were and there was no need for the unintentional killer to ask for directions.]

### מצוה תי - מצוה על בית דין להשליך מכה נפש בשגגה מעירו לערי מקלט ועל הרוצח עצמו ללכת שם

It is a מצוה על בית דין to banish an unintentional killer from his city and force him to settle in one of the ערי מקלט, cities of refuge. The killer is also included in this מצוה and he must settle in one of the ערי מקלט.

#### משרשי המצוה

The חנוך explains that being separated from one's birthplace and loved ones is so painful that it is a כפרה similar to death. Moving out of his city into the ערי לויים also protects the unintentional killer from the vengeful family of the deceased. In addition, if the family of the victim would frequently meet his unintentional killer, this would cause them tremendous extra grief [and they would not forget]. The ways of the תורה are pleasant and ד' protects the family of the victim from any additional pain.

*Adapted from: ספר החנוך על פרשת השבוע - מטות מסעי*



## Yahrzeits of our Gedolim

א' מנחם אב R' Shlomo Halberstam זצ"ל, was born in Bobov, 5668 - 5760 Galicia, to R' Benzion, a grandson of the founder of 1908 - 2000 the Bobov dynasty, and Chaya Friedel. During WWII, he escaped with his father to Lemberg. His parents were killed in 1942. R' Shlomo and his family escaped to the Bochnia Ghetto, where he lost his first wife and two of his children. He escaped with his only surviving son, נפתלי, to Budapest, and later to Bucharest. During the war, he disguised himself as a Polish officer, and once as a nun, and smuggled out hundreds of Yidden. He arrived destitute in the USA in 1946. With his great energy and אהבת ישראל, boundless energy and שמתת החיים, he rebuilt the Bobover community to tens of thousands of חסידים worldwide, virtually single-handedly.

לע"נ הבי' ישעיהו דוב ע"ה בן יבלחט"א יצחק צבי נ"י

## Gedolim Glimpses

During WWII, the Bobover Rebbe זצ"ל, along with his son, Naftoli, were captured. Certain that they would be killed, he sat with his young son, and tearfully explained: "Naftoli, my dear son, know that the body of a Jew is just dust. His נשמה is eternal, and no one can harm the נשמה ... I want you to fulfill the last מצוה of אב מצוה. We will soon fulfill the מצוה of קדוש ד' מצוה, it is the greatest of all מצוה and I ask that this be done with the same שמחה as the dancing in תורה!"



לע"נ ר' ישראל בן אברהם ז"ל

לע"נ הבחור הנחמד ישעיהו דוב ע"ה בן יבלחט"א ר' יצחק צבי שליט"א (נפטר כ"ז תמוז ה' תשס"ט)

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# Mitzvah - The Will of Hashem

וְהָעָרִים אֲשֶׁר תִּתְּנֶנּוּ שֵׁשׁ עָרֵי מִקְלַט תִּהְיֶינָה ...

As to the cities that you shall designate, there shall be six cities of refuge for you (במדבר ל"ה: י"ג).

מגיד שאף על פי שהבדיל משה בחייו שלש ערים בעבר הנרדן לא היו קולטות עד שנבחרו שלש שנתו והושע בארץ כנען (ספרי קס; מכות ט:)

This teaches us that although during his lifetime משה designated three refuge cities across the Jordan River, these cities did not actually function as places of refuge until [years later when] הושע designated the other three cities in the Land of Canaan (רש"י).

משה zealously took care of the matter, even though he knew that the cities would not gain their special status as ערי מקלט until after his death. משה reasoned, "Any מצוה that I can possibly fulfill, I will fulfill" (from דברים רש"י 4:41).

The purpose of a מצוה is to do the will of ד'. It did not make any difference to משה if his action did not complete the מצוה. On the contrary, this was not the מצוה to build the six cities of refuge; this was the מצוה of showing how much one must be willing to add more קדוש שם שמים in the world by exhibiting his great love for the מצוה.

After WWII, and still suffering from the Holocaust with the loss in ישראל of millions of Yidden, including his parents, siblings, wife, two children and most of the Bobov community, the Bobover Rebbe, R' Shlomo Halberstam began rebuilding his dynasty.

On the West Side of Manhattan, where his small קהילה was located for a while, he had a small shul and מקוה. It was his goal to be מקדש שם שמים by making the מקוה available for everyone to use. He had limited funds, but in order to make sure that people would never complain about the מקוה, he would clean the מקוה himself.

On one of his trips to collect money, the Rebbe went to South America. שבת, he was davening in shul and expected to see one of the rich members of the community, but the person did not show up.

On מוצאי שבת, this person came, and when he was asked where he was on שבת, he explained that he went to his company to work on שבת. Embarrassed, the rich person tried to excuse his conduct by explaining that the company's equipment was very old and it was impossible to stop the machinery without causing the equipment harm and therefore he couldn't afford to close on שבת.

The Rebbe looked at the rich man with great pity in his heart. He asked him how much money it would take to purchase new equipment that could be switched off. The rich man was quite surprised by the question but told the Rebbe the precise cost he was quoted by the manufacturer. The amount that the man quoted, was exactly the same amount as all the money the Rebbe had raised during the previous few of days.

Immediately, the Rebbe emptied his pockets and gathered all the monies he collected and turned over the money to this rich person. He made the man promise to use the money to buy the equipment immediately and not to work on שבת.

The man agreed and took the money and became a טוב מר and raised a wonderful תורניק family.

The Rebbe was unconcerned by the fact that his collection did not go towards the rebuilding of his community. R' Shlomo Halberstam's mission was to be מקדש שם שמים and this was a bigger קדוש השם.

Adapted from: Meoros Hatzaddikim (with kind permission)

## Right? שמע Davening קריאת

Due to a number of requests from our readers we are focusing on the correct reading of קריאת שמע. It is fascinating to note that the שלחן ערוך and later משנה ברורה and ערוך השלחן including the אחרונים list many of the most common mistakes. For example, please read the following out loud just a little fast (record it if you can) and then re-read below at how it may sound:

- 1) In the קריאת שמע we must be careful to pronounce ... וראיתם אתו ...
- 2) and: ... וקשיתם אתם ... ולמדתם אתם ... וקשיתם אתם ...
- 3) and: ... וקשיתם את ... וקשיתם את ...



וְרָאִיתֶם אִתּוֹ ... וְקִשִּׁיתֶם אִתְּכֶם ... וְלִמַּדְתֶּם אִתְּכֶם ... וְקִשִּׁיתֶם אִתְּכֶם ...

\*This is intended only as a brief synopsis. Pay close attention as you read from your דפוס to avoid misreading the holy words of your precious תורה.

## Questions of the week רש"

- 1 Why did אייר name the villages he captured חלת אייר?
- 2 Name a 'weak', east bank [of ירדן] city.
- 3 Why does the order of the names of the daughters of זלפחד change from 27:1?



1 The city of איר was childless and this would be a זכרון for him ... וזאת היא איר ... (32:41).  
2 The city of איר has no איר in its name. ... איר ... (32:42).  
3 Here they are listed in age order. In 27:1, they are listed by wisdom to teach us they were equally righteous ... ואלה שמות הארבע בנות זלפחד ... (36:11).

## Halacha Corner

הלכות עניי דיומא  
בין המצרים

- The ראש חדש uses the name מנחם אב when announcing the month on the שבת before ראש חדש.
- Some people have the מנהג that when they date a letter during this period, they refer to the month as אב from ראש אב טי and then, for the rest of the month, they write מנחם אב.

Reviewed by R' Gedalyahu Eckstein

\*Since we only discuss a few 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,

A few years after World War II, a West Side Jew, related the following story about R' Shlomo Halberstam זצ"ל:

"It was the first night of שבוועות. A friend and I were walking along the streets seeking a בית המדרש. We stumbled upon the בית המדרש of the Bobover Rebbe and walked in. The Rebbe was deeply engrossed in the middle of reciting ליל שבוועות.

"Every hour I noticed the Rebbe rise from his seat and leave the בית המדרש, returning approximately ten minutes later. My friend, who had never before been in a Chassidic בית המדרש, asked me why the Rebbe kept getting up. He asked me whether this was a Chassidic custom, but I did not have an answer.

"After davening in the morning, the Rebbe invited us for שדווש. My friend, whose curiosity got the best of him, questioned the Rebbe about this unusual custom.

"The Rebbe smiled and answered, 'I realized that staying in the בית המדרש all night must

be difficult for many people, and many wish to go home and rest. However, when they see me, the Rebbe, sitting in front of them, they may be embarrassed to leave. Therefore, I get up and leave for ten minutes at the beginning of every hour so they will be able to avoid being ashamed. On the contrary, they will be able to go home, reasoning that if the Rebbe is leaving, they can leave, too."

My תלמיד, if you had been watching the Bobover Rebbe getting up every hour, what would you have assumed? Often, we are a little too quick and will judge a situation as we see it. Especially during this time of the year, let's remember the וְהָיָה דָן אֶת כָּל (אבות א:ו) משנה: האדם לכף זכות! — *we must judge all people in a positive light!* We would save ourselves untold מחלוקת, *strife*, and שנאת חנם, *needless hatred*, if we would realize that there is usually another side to the story.

היה זכרו ברוך!

בדידות, Your רבי

*Story adapted from: Gedolei Yisroel (Feldheim)*

## Understanding בין המצרים

### בין המצרים - The Nine Days

During the Nine Days (ראש חודש אב) through כלל (תשעה באב) the communal mourning of תשעה באב intensifies. תלמיד, tell us: (תענית ל:), כל המתאבל על ירושלים זוכה, (תענית ל:), all who mourn for the destruction of ירושלים will merit and see in its happiness, וְשֵׂאֵינוּ מֵתְאַבְּלִים עַל יְרוּשָׁלַיִם אֵינּוּ, and those who fail to mourn over the destruction of ירושלים will not merit to see its happiness. It has been related that Emperor Napoleon Bonaparte once passed a shul on תשעה באב and saw that the people were sitting on the floor. Upon inquiry, he was told that the Jews were bewailing the loss of their land. Astonished, he declared, "A nation that still sheds tears over their lost country will never die; such a nation will eventually regain their land!"

## This Week in History



29 תמוז 5741/1981 — יארצייט of Rav Zvi Yosef ("Herschel") Wasilski (1922-1981). Born in Vilna, Lithuania, raised in Oszmiana (today, part of Belarus). At age 13, his parents sent him to learn in Baranovitch, where he became a תלמיד מובהק of R' Elchonon Wasserman הייד.

After WWII broke out, R' Herschel and the rest of the Baranovitch ישיבה relocated to Vilna, where the elder R' Wasilski was involved in the ועד הקשיבות with R' Chaim Ozer Grodzensky זצ"ל. Despite social upheaval and fear, the בחרים continued to learn תורה for another year. However, when the Nazis approached the city, he bid his final farewell to his parents and joined the fleeing refugees. Captured by the Russian army, R' Herschel spent the war years in Siberia, and toward the end in Samarkand, finally emigrating to America.

Soon after his arrival in New York on Dec. 7, 1946, R' Herschel, now all of 24, joined the ישיבה תורה ודעת כולל, and soon became מנהל of the evening classes program, a position he maintained from 1959-1967; then he served as a מגיד שיעור in the מתיבתא under R' Reuven Grozovsky זצ"ל from 1952-1954. He subsequently worked as a מלמד in ישיבה תורה, פטירה, a job he held until his פטירה.

## Sage Sayings



R' Shlomo Halberstam זצ"ל once promised to give a large donation to a certain out of town ישיבה. The Rebbe asked the ישיבה's office to send him a בחר who would be returning to that ישיבה after בני הזמנים to collect a check from him. In his limited Yiddish, the בחר said he was sent to collect the חוב, loan, from the Rebbe. The Rebbe smiled and said, "צדקה איז — נישט נאר א חוב, ס'איז א גרוסע זכיה! *צדקה is not just an obligation, it [צדקה] is a great righteous opportunity!*"

*Source: Heard from R' Paysach Krohn שליט"א*

