



# PIRCHEI Weekly

Agudas Yisroel of America

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**פרשה:** צוושבת הגדול **הפטרה:** וערבה לה מנחת יהודה... (מלאכי ג:כד)

**דף יומי:** מכות ד' **מצות עשה:** 9 **מצות לא תעשה:** 9



יום ב דפסח

**קריאת התורה:** ויקרא כב-כו:כג:מד  
**הפטרה:** וישלח המלך... (מלכים ב כג:א-ט, כא-כה)  
**דף יומי:** מכות ו'

יום א דפסח

**קריאת התורה:** שמות יב:כא-נא  
**הפטרה:** ויאמר יהושע... (יהושע ג:ה-ז, ה:ב-ו:א, ו:כז)  
**דף יומי:** מכות ה' **תפילת טל**

**ב' ימים ראשונים:** מפטיר במדבר כח:טז-כה הלל שלם

## TorahThoughts

בְּכֹל דוֹר וָדוֹר חַיֵּב אָדָם לְרְאוֹת אֶת עַצְמוֹ... (רמב"ם הלכות חמץ ומצה פ"ק ז: ז)  
*In every generation every Jew must consider himself ...*

There are many diverse and rich customs on the night of **סדר**. All of them have beautiful and eternal messages related to reliving the elevated feelings surrounding the **גאֵלַת מִצְרַיִם** and the yearning for the **גאֵלַה שְׁלֵמָה**. Let's examine an example from the **סדר** of the Caucasian Jews.

Towards the evening, the Caucasian Jews put on what they call "liberty-clothes," which have wide loose sleeves. They stick a short spear or dagger in their belts, and then go to the shul to daven. On this night, they chant together with their **חכם** (learned man) the entire **הלל**, word for word.

Upon returning home, they find their homes illuminated with many candles in honor of **יום טוב**. The older women wrap themselves in shawls, but the younger women and girls are dressed mostly in linen dresses, and put roses and other kind of flowers in their braids. They hastily gather all the food they have prepared, such as roasted geese, stuffed turkeys, **מצות**, **מרור** and a bowl of **חרֶסֶת**, and carry it to the house of the **חכם**. It is the Caucasian Jewish custom to have many families gather in the house of a learned man to explain the **הגדה** in the Tartar's language. Then the people all sit down upon the ground in accordance with their custom, and the learned man translates and explains the **הגדה** to them.

It is a very impressive scene; the sturdy men sit dressed in

their liberty-clothes, wearing a belt with a short spear at their sides. They sit in rows in the formation of soldiers resting after active battle. Between the rows they spread expensive carpets on which stand very attractive candlesticks.

The women are kept confined in their rooms all year, and are never seen with uncovered faces in public; but on **ליל פסח**, they come to the **סדר** with their faces uncovered and adorned with golden and diamond earrings. On this night they fear neither an **עין הרע**, *evil-eye*, nor bad spirits, because it is a night watched over by **די** himself.

When the learned man reads the parts of the **הגדה** that speak of the future deliverance from exile, they all raise their hands towards **שמים** and exclaim with great devotion and deep sadness: "May it be the will of **די** that **מְשִׁיחַ בְּן דָּוִד**, come and bring redemption to all the people in exile, as **די** has redeemed our ancestors in time of old." All the women thereupon respond: "**אָמֵן**," may this be **די**'s will."

While reading the paragraph beginning with: **בְּכֹל דוֹר וָדוֹר חַיֵּב אָדָם לְרְאוֹת אֶת עַצְמוֹ... In every generation every Jew must consider himself...**, the **חכם** rises, wraps up a piece of **מצה** in an old handkerchief, puts it on his shoulder, walks four paces, shows it to everybody and explains to them in their language, that our ancestors went out of **מצרים** in this fashion. At the same time, he makes rapid motions with his body to indicate that **בְּנֵי יִשְׂרָאֵל** left **מצרים** in haste. (Please turn over — continuation on side 2)

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## Yahrzeits of our Gedolim

**י"ז ניסן** R' Shlomo Wolbe, נִצְוִיל, was born in Berlin. His early education was in **פראנקפורט** and R' Botchko's **נשיבה** in **1914 – 2005** Montreux, Switzerland. In the 1930s, he became a close **מיר** in **נציל** Chatzkel Levenstein and R' **ירוחם ליבוביץ** נִצְוִיל תלמיד. After the war, R' Wolbe moved to **פתח תקוה**, where he married the daughter of R' **אברהם Grodzinsky** נִצְוִיל (מִשְׁנֵיט) of **Slobodka**. In 1948, he became **משגיח** of **נשיבה גודלה**, where he served for 35+ years. Later, he served as **משגיח** in **נשיבה** Lakewood (אָרֶץ יִשְׂרָאֵל). He opened **נשיבת גבעת שאול** at age 80. He wrote 1000's of letters to those seeking practical guidance in **אמונה** and **שלוש** בית, **גדולי ישראֵל** from **הקבמות** matters. His **ספר שור**, **עלי שור**, became an instant classic and received **הקבמות** from **ישראֵל**.

לעיני הבי ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

## Gedolim Glimpses

"When his 2 sons died suddenly by way of a fire from **אָהָרן**, **שמים** had to deal with a life challenge. He was asked to remain silent, and he did. He was rewarded for his silence ... There is a great lesson we can learn from **אָהָרן**'s controlled 'silence'. There are times when silence is more than just the mere absence of words; at times, 'silence' speaks louder than words could possibly express!"



ספר עלי שור

לעיני ר' ישראל בן אברהם ז"ל

אחינו כל בית ישראֵל, הגתוגים בעֶרְהָ וּבִשְׂבָיָה, העומדים בין בים ובין ביבֶּשֶׁה, המקום ירחם עליהם ויוציאם מעֶרְהָ לְרוֹחָהּ, ומאֶפְלָה לְאוֹרָהּ, ומשֶׁעֶבּוֹד לְגֵאֵלָהּ, השָׁמָא בַּעֲגָלָא וּבְזִמְנָן קָרִיב, וְנֹאמַר אָמֵן:

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In the meantime, the young fellows go into a separate room and select one from their midst, whom they dress in torn, tattered clothes. After putting a sack on his shoulders and giving him a thick stick in his hand, they send him outside. After a short interval, a loud knocking on the door is heard. Someone is asking for permission to enter and participate in the סדר service.

All those assembled inquire: "Who are you, and what may your wish be?"

"I am a Jew and I desire to celebrate with you the פסח, the טוב יום of our freedom," answers the voice from behind the door.

"How can we believe that you are a Jew?"

"I wear צינצית at the corners of my garments."

But the assembly replies. "This is not sufficient proof; give us some other sign."

"Then my פאות will prove what I say."

"Even this is not sufficient proof it is not yet the real proof."

"Just let me in, and you will then see that I am telling you the אמת," pleads the voice from behind the door. And at the same times he becomes angry and excited and begins knocking with his heavy stick on the door. Thereupon the assembly asks further:

"If you really are a Jew, why do you arrive so late? Don't you know that today is a festival in Israel, and that everybody must stay home?"

"You see, I just came from עיר הקדש. It is a very long distance from here, and all the roads along the way are full of danger at every step. Our enemies lie in wait for us, and are always in our way. These enemies stand between you

and me like an impassable wall, so that I was unable to come to you before the festival."

Thereupon the "stranger" breaks out in loud weeping and the rest of the assembly sits quietly as if absorbed in deep meditations, which from time to time is broken by a deep, heavy sigh.

Everyone's eyes are now turned towards the door, when, at a given sign from the תכס, somebody opens it. The young man immediately enters and walks directly to the center of the room, with a sword at his side and a sack on his shoulders. He wears sandals with points bent upward, and his clothes are all covered with dust. A feeling of joy and happiness comes over the assembly. With joyous laughter they surround the new stranger and, from all sides, attack him with questions such as these:

"How fares it in ירושלים, the Holy City?"

"How fare our brethren there, in the Holy City of ירושלים, who are always in the presence of די?"

"When will משיח come to redeem us?"

"Do you bring us a message of our redemption?"

The newcomer gives them a hearty greeting from ירושלים, the תכמים, the towns and villages, the fields and forests, and from the holy קברים. He informs them in the name of the תכמים from the Holy City, that there are signs pointing out that משיח will soon come and destroy the iron wall that separates them from the Holy City.

Those assembled listen very attentively to every word uttered by the messenger, and when the messenger has finished speaking, they all raise their hands heavenward, and, with a deep, long, heartbreaking sigh they loudly say several times: "אמן, may thus be His will, may thus be His will!"

## An Ahavas Chesed Moment

ספר אהבת חסד - חלק ג' פרק ב'

\*The פסוק opens this פרק with an intriguing remark that has an important eternal lesson about the מצוה of אורחים. We are taught in a general way that אברהם אבינו kept the entire תורה [all 613 מצוות] as it says: ...אשר שמע אברהם בקלי וישמר משמרתי מצוותי חקותי ותורתי — ...obeyed My voice, and observed My safeguards, My commandments, My edicts, and My תורה (ה). However, when it came to אברהם the תורה elaborates how our forefather אברהם kept this מצוה. This מצוה has details that mandates further study!

\*This is intended only as a synopsis. Review of the ספר אהבת חסד is far more extensive and appropriate.

The heights that a person can reach can already be gleaned from the opening פסוק. אברהם was still recovering from his ברית מילה at the age of 99; yet we are taught that he sat outside his tent and waited in the heat of an unusually hot day, "perhaps" he would see in the distance some gentile nomads.

## "Questions of the Week"

- Which three categories of כהנים are disqualified from eating קדשים?
- When was the only time that the שוק הימין, the right leg, of a מזבח was burned on the קרן שלמים?



1. ארץ ארץ (א) ארץ ארץ — he immersed that day and must wait until midnight, all (b) ארץ ארץ — he must bring an atonement offering (c) ארץ ארץ — a mourner on the day of the death of a relative, prior to burial (d) ארץ ארץ — 77).
2. The only time we find that the קרן שלמים was burned on the קרן was by the ילד (א) ארץ ארץ — 8:28).

- The סדר table should be set with the best dishes, during nightfall as this would be התקנה; therefore, one should set the table on ערב שבת or, if that is not possible, as soon as it is night (מוצאי שבת).
- However, this year one cannot set the table until

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.

### Halacha Corner

עניני דיומא: הלכות שבת ערב פסח ועוד



# Focus on Middos

Dear תלמיד,

R' Moshe Zev Katzenstein שליט"א once related the following 'small' incident to give us an insight into his beloved מְשֻׁגָּח, R' Shlomo Wolbe זצ"ל. He explained that this incident showed how his רַבֵּי was able to quickly assess a situation and thought carefully about the best way to use a moment of opportunity:

"I was davening in a יְשִׁיבָה in יְרוּשָׁלַיִם on יום כְּפוּר and the נְעִילָה was davening before the עֲמוּדָה.

"The תַּפְּקָה was ahead of schedule so the ראש יְשִׁיבָה sent me to tell the מְשֻׁגָּח to say each אָבִינוּ מְלֻכָּנוּ individually. I went over and the מְשֻׁגָּח seemed to ignore me. I wasn't sure if he heard or not and returned to my seat. The ראש יְשִׁיבָה sent me to go and try to tell him again. I went and got the same results.

"The davening finished early. At the end of נְעִילָה, the מְשֻׁגָּח gave a "קלאפ" on the בִּימָה and said, " - ס'איז נאָךְ יום כְּפוּר - מי קען נאָךְ תְּשׁוּבָה טאָן. לאַמיר לערנען מוסר און טאָן תְּשׁוּבָה! It is still

מוסר - יום כְּפוּר and do תְּשׁוּבָה!"

"The יְשִׁיבָה roared with a קול תוֹרָה as the last moments of יום כְּפוּר were drawing to an end.

"Afterwards, the מְשֻׁגָּח said "My child, I heard you – but wasn't this better?"

"We were taught to use those remaining minutes of יום כְּפוּר productively instead of just passing the time. The end of every יום טוֹב was given a new meaning as a result of that lesson."

My תלמיד, R' Moshe Zev שליט"א did not just see the learning of מוסר as a smart way to use the last moments of an individual יום כְּפוּר. The lesson of that יום כְּפוּר was everlasting and gave a new meaning to treasure each moment of time every יום טוֹב. As we prepare for פֶּסַח, think how it can be an everlasting memory for even after יום טוֹב ( עי רמ"א ) שְׁמַבִּיא בְּרִישׁ הַלְכוֹת פֶּסַח בְּעֵינֵי אֶסְרוּ (חג)

הי זכרו בְּרוּךְ!

בְּיָדֵיכֶם, Your רַבֵּי

A letter from a Rebbi — based on interviews

## יְשִׁיבַת חוֹל הַמוֹעֵד

Special learning programs are planned in various locations on חוֹל הַמוֹעֵד (Tuesday – Friday, April 15 - April 18). For the time and location of the program that is nearest to you, please call your local Pirchei branch coordinator or contact the National Aguda office at 212 797 9000 ext 272.

### חַג כָּשֶׁר וְשִׂמְחָה!

The Editorial Team

# הַלְכוֹת סֵדֶר לִיל פֶּסַח

- Each סֵדֶר participant's cup should be poured by someone else to symbolize the majesty of the evening.
- It is preferable to drink the entire cup of wine for each כּוֹס. The minimum amount that one must drink is a רֹב רַבִּיעִית.
- A קָטָן, *child under בֶּר מִצְוָה*, does not need to drink a full רַבִּיעִית; it is fine if he drinks a volume of wine that would fill his mouth for each כּוֹס.
- It is most important for a child to ask the questions about the reasons for the מִצְוָה, מְרוֹר, the dippings, הַסִּבָּה and to understand the answers. [Ed. Note for תַּלְמִידִים: Try to think of at least one question that is not on any of your sheets.]
- Once one recites the בְּרָכָה over the מִצְוָה, one may not speak about matters which have no relevance to the meal until AFTER one finishes eating the כּוֹרֵךְ sandwich.

# LEARNING FROM OUR LEADERS

DURING THE DIFFICULT YEARS BEFORE WWII, THE SKULENER REBBE WAS ABLE TO PROCURE SOME FLOUR AND ERECTED A SMALL MATZAH BAKERY. HE PROVIDED ONE MATZAH PER FAMILY TO THE THOUSANDS OF FAMILIES IN CHERNOWITZ. THE SERET-VIZHNITZER REBBE HAD INSISTED ON RECEIVING THREE MATZOS. ON EREV PESACH A CHOSSID CAME TO THE SKULENER REBBE BEGGING FOR A MATZAH.

PART 2 OF 2

THE REBBE TAKES DOWN A MATZAH WRAPPED IN A TOWEL.

HERE, TAKE THIS MATZAH, BUT PLEASE DO NOT TELL ANYONE. CHAG KASHER V'SAMEACH!

THANK YOU, REBBE! MAY THE MITZVAH OF MATZAH BE A SHMIRA FOR THE REBBE IN THESE DIFFICULT TIMES!

MY SON LET ME GIVE AWAY HIS MATZAH; NOW I'M GIVING AWAY MINE!

WHERE IS THE REBBE'S MATZAH? I LOOKED ALL OVER AND CANNOT FIND IT.

MAYBE MY SON AND I WILL EAT WITH MY GABBAI'S FAMILY.

YOU ARE RIGHT FOR ASKING! I AM WORKING ON MY PREPARATION FOR EREV PESACH AND WILL ANSWER LATER...

BACK ON THE OTHER SIDE OF TOWN, THE SERET-VIZHNITZER REBBE CAREFULLY TOOK OUT ONE MATZAH FOR HIMSELF, AND THEN HANDED THE OTHER TWO TO HIS SON.

HURRY BACK TO THE SKULENER REBBE AND RETURN THESE TWO MATZOS!...

THE SON IS INCREDULOUS AND ASKS HIS FATHER FOR AN EXPLANATION:

YOU JUST DON'T KNOW THE SKULENER REBBE AND HIS SON. I KNOW THEY HAVE SUCH AHAVAS YISROEL THAT THEY GAVE AWAY THEIR LAST MATZAH. THEY DON'T HAVE ANY MATZAH FOR THEIR SEDER... HURRY TO THE REBBE'S HOME!

I NEVER QUESTIONED MY FATHER... NOW I SEE HIS FORESIGHT AND GADLUS!

"...I THEREFORE INSISTED ON TAKING THREE MATZOS SO THAT ONCE THE SKULENER REBBE GAVE ALL HIS MATZOS AWAY, HE WOULD STILL HAVE TWO MATZOS LEFT - ONE FOR HIS OWN FAMILY, AND THE OTHER FOR HIS SON'S FAMILY."

HERE ARE THE OTHER TWO MATZOS I RECEIVED EARLIER.

WHAT CHOCHMA AND AHAVAS YISROEL! SEND YOUR FATHER THE BEST OF REGARDS, AND A CHAG KASHER V'SAMEACH!

THE HALLMARK OF THESE GEDOLEI YISROEL WAS THEIR BEIN ADAM LACHAVEIRO AND AHAVAS YISROEL. THEY BOTH SURVIVED THE WAR, AND EACH IN HIS OWN UNIQUE STYLE BUILT FROM THE ASHES A VIBRANT AND THRIVING CHASSIDUS THAT IS ESPECIALLY KNOWN TO EMULATE THESE TRAITS.

ר' ישׂרָאֵל הָגֵר (ALSO KNOWN AS THE אַדְמוֹר/מְקוֹר בְּרוֹךְ OF SERET-VISHNITZ IN HAIFA) WAS BORN TO יִשְׂרָאֵל ר' (ALSO KNOWN AS THE "WISER ONE" OF VIZNITZ [3RD VIZNITZER REBBE]) AND HINDA HAGER IN VISHNITZ. HIS FATHER CALLED HIM THE "WISE ONE." ר' הָגֵר RECEIVED סְמִיכָה FROM ר' מֵיר אַרָק OF BUCZACZ AND מְנַחֵם ר' אֲבִרָהָם מְנַחֵם ר' שְׁטֵינְבֵּרְג OF BRODY. HE MARRIED צִירֵל הוֹרוֹוִיטְץ, A DAUGHTER OF ר' אֱלִיעֶזֶר נִיסָן OF DZIKÓV-TSĚFĀT, IN 1923. ר' הָגֵר SERVED AS A רִב FIRST IN ERZECSE-BATVAROS, KUTZMAN, AND THEN IN SERET, WHERE HE ESTABLISHED A יִשִּׁבָה TOGETHER WITH HIS FATHER, בְּרוֹךְ ר' הָגֵר, IN 1935. HE WAS APPOINTED TO SERVE AS REBBE IN 1936. ר' הָגֵר WAS ACTIVE IN THE AGUDA AND ADVOCATED THE ESTABLISHMENT OF AGRICULTURAL CENTERS FOR THE TRAINING OF RELIGIOUS PIONEERS. DURING WWII, ר' הָגֵר WAS TRANSPORTED TO TRANSNISTRIA, WHERE HE SPENT TWO AND A HALF YEARS IN HIDING. HIS BROTHER אֲלֵיעֶזֶר RESCUED HIM AND TOOK HIM TO CZERNOWITZ AND BRASZOV. IN 1947, ר' הָגֵר ARRIVED IN HAIFA, WHERE HE ESTABLISHED THE CHASSIDUS SETTLEMENT OF הַר מֵת וְיִזְבִּיץ. HE WAS A MEMBER OF מוֹעֲצַת גְּדוֹלֵי הַתּוֹרָה AND WAS ACTIVE IN THE AGUDA AND עֲצֵמָתֵי חוּן.



ב' חשוון 1895-1964 5665-5724