

לע"נ הב' ישעיהו דוב ע"ה בן בלחט"א יצחק צבי נ"י, לע"נ הב' מתח"א משה זינא הלוי נ"י... לע"נ לאה בילא בת אלכסנדר משה ז"ל, לע"נ אסתר בת יהושע ע"ה, לע"נ ר' דוד שמעלקא בן אברהם אביגדור ז"ל, לע"נ שפרה בת ר' מרדכי ז"ל... לע"נ ר' אברהם אליעזר בן ר' נתן בנימין ז"ל, לע"נ ליבא ע"ה בת ר' דוד זאב הי"ד, לע"נ ר' שמואל מנחם משה בן ר' יצחק הכהן ז"ל, לע"נ טשרנה בת ר' מאיר ליבער ז"ל... זכות לשידוך בקרוב לר' מנחם צבי בן איטקה שליט"א ור' אברהם בן זיסל בתי שליט"א



Pirchei Agudas Yisroel of America



פסח: יום א': שמות יב-כא-נא הפטרה: ויאמר יהושע... (יהושע ג:ה-ז, ה:ב-ו;א:ו;כז)

יום ב': ויקרא כב-כו-כז:מד הפטרה: וישלח המלך... (מלכים ב:כג-א-ט, כא-כה)

הלל שלם ב ימים ראשונים יום א דפסח: תפילת טל

מפטיר ב' ימים ראשונים: במדבר כח: טז-כח דף יומי: עבודה זרה ע"ה, ע"ו חג כשר ושמח! חזרת הש"ץ or קריאת התורה, קדיש Please do not read this publication during 15 Nissan, 5778 — March 31, 2018 Vol: 19 Issue: 25

Torah Thoughts

Adapted from: [Haderech Publications](#) (Keren Hatorah Committee - London)

בְּכֹל דּוֹר וָדוֹר תִּבָּר אֲדָם לְרֵאוֹת אֶת עַצְמוֹ... (רמב"ם הלכות תמיץ ומצה פרק ז:ו)

In every generation every Jew must consider himself ...

There are many diverse and rich customs on the סֵדֶר night. All of them have beautiful and eternal messages related to reliving the elevated feelings surrounding the גְּאֻלַּת מִצְרַיִם and the yearning for the שְׁלֵמָה. Let's examine an example from the סֵדֶר 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 הֶקֶם (learned man) the entire הֶלֶל, 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 הֶרְקֵת, and carry it to the house of the הֶקֶם. It is the Caucasian Jewish custom to have many families gather in the house of a learned man to explain the הֶנְדָּה 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 הֶנְדָּה 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 פֶּסַח, they come to the סֵדֶר with their faces uncovered and adorned with golden and diamond earrings. On this night they fear neither an עֵינַי הָרַע, evil-eye, nor bad spirits, because it is a night watched over by ד' himself.

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

While reading the paragraph beginning with: *In every generation every Jew must consider himself...*, the הֶקֶם rises, wraps up a piece of מצָה 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 מִצְרַיִם in this fashion. At the same time, he makes rapid motions with his body to indicate that מְצַרִּים left מִצְרַיִם in haste. (Please turn over — continuation on side 2)



ר' שלמה וולבה זצ"ל

"When his 2 sons died suddenly by way of a fire from אָהָרָן, שָׁמַיִם 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 אָהָרָן'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!"

Source: עלי שור ספר

Yahrtzeits of our גדולי ישראל

י"ז ניסן 1914 - 2005
R' Shlomo Wolbe זצ"ל, was born in Berlin. His early education was in פראנקפורט and R' Botchko's ישיבה in Montreux, Switzerland. In the 1930s, he became a close תלמיד of ר' מיר in ירושלים and R' Chatzkal and ירוקה זצ"ל. After the war, he moved to תל אביב, where he married the daughter of Grodzinsky ר' אברהם משה, the משגיח of Slobodka. In 1948, he became משגיח בארץ ישראל, where he served for 35+ years. Later, he served as משגיח in Lakewood (ארץ ישראל). He opened ישיבת תלמוד תורה at age 80. He wrote 1000's of letters to those seeking practical guidance in אמונה and שאלות. His ספר, עלי שור, became an instant classic and received הסכמות from גדולי ישראל.

55th Annual National Pirehzi

יום משניות על שם הרב יהושע זילברמיינץ ז"ל
לע"נ ר' משה צבי בן הר"ר טוביה הלוי זצ"ל
Pirchzi Agudas Yisroel of America
55th Annual National פסח
For All boys grades 4 & older
ד' אייר, תשע"ח
יום א' לסדר אחרי מות - קדושים
Sunday, April 22nd, 2018
@ Kol Yaakov
1703 McDonald Avenue
Doors open 6:00 PM
Program begins 6:30 PM
For tickets please call us at: 212 797 900

Locality Only — יום א' (שבת) יום ב'

הדלקת נרות	עש"ק-ליל א' ליל ב'
סוף זמן קריאת שמע	
סוף זמן תפלה	
שקיעה	
מוצש"ק-יו"ט	ליל ב'

Fathers & sons! Please join us for a special learning program during פסח המועד ובניסן ובניסן, Monday — Thursday, April 2-5 from 10-11 a.m. @ 425 East 9th Street. Great prizes for all participants!

This week's issue is dedicated by: Rabbi & Mrs. S.N. Mermelstein
לע"נ ברכה יטא ע"ה בת ר' שמואל נח שליט"א

PAI NEWS
ישיבת חול המועד
Special learning programs are planned in various locations on חול המועד (Mon. — Thurs., April 2-5). For time/location nearest you, please call your local Pirchei branch coordinator or contact the National



Living with the Torah

Continuation from Page 1
Story adapted from: **Haderech Publications**

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 ציצית 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 הקב"ה, 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 ד'?"

"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 towns and villages, the fields and forests, and from the holy הקברים. He informs them in the name of the הקברים 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!"

The הלכות הג בהגה contest

*The 4th year of our international הג בהגה contest ends this week. Learn at least two הלכות פסח in the הלכות פסח every day until פסח (preferably together with an older תברותא, but this is not a requirement). The two practical סימנים ערוך (totaling 23 סימנים) chosen for the contest are: (סדר ליל סדר - י"ב סימנים) סימן ק"י"ט, (הכנת הסדר - י"א סימנים) סימן ק"י"ח. Those who finish all 23 סימנים before פסח can review what they learned in the remaining days of the contest. Faxes will be accepted until the week after פסח.

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

To join this program and of course continue to review the weekly פרשה as per your grade level, please send a fax every week signed by a parent to 718 506 9633 - include your grade, name, school, city, state, contact # and fax # to win a beautiful set of מקראות גדולות חתומים in a raffle after פסח.

Please be careful to handle this sheet in the proper manner as required על פי הלכה.



Focus on Middos

בס"ד

A letter from a Rebbi based on interviews

Dear Talmid,

R' Moshe Zev Katzenstein שליט"א once related the following 'small' incident to give us an insight into his beloved משגיח, R' Shlomo Wolbe זצ"ל. He explained that this incident showed how his רבי 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 ישיבה in ירושלים on יום כפור and the משגיח was davening נעילה before the עמוד.

"The תפילה was ahead of schedule so the ישיבה sent me to tell the משגיח to say each מלכנו individually. I went over and the משגיח seemed to ignore me. I wasn't sure if he heard or not and returned to my seat. The ראש ישיבה 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 נעילה, the משגיח gave a "קלאפ" on the בימה and said, " מיקען נאך תשובה, " - סאיז נאך יום כפור - מיקען נאך תשובה, " - סאן טאן תשובה! It is still יום כפור - יום כפור - יום כפור and do תשובה!"

"The ישיבה roared with a קול תורה as the last moments of יום כפור were drawing to an end.

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

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

My שליט"א R' Moshe Zev Katzenstein תלמיד did not just see the learning of מוסר as a smart way to use the last moments of an individual יום כפור. The lesson of יום כפור was everlasting and gave a new meaning to treasure each moment of time every טוב יום. As we prepare for פסח, think how it can be an everlasting memory for even after יום טוב (ע' רמ"א שמיביא בריש הלכות פסח בענין אסרו תג) יום טוב

בנידודת, Your רבי



*Halacha Corner:

עניני דיומא: הלכות משיב הרוח/ספירת העומר

- Beginning with מנחה on the first day of פסח, the בני אשכנז of מנחה is to stop saying משיב הרוח ומוריד הגשם in the second ברכה. The בני ספרד of מנחה is to add מוריד הגשם instead.
- If at מנחה one accidentally added משיב הרוח and remembered before saying ד' in the ברכה, one should return to the beginning of the ברכה (אתה גבור) and start again.
- For those who say מוריד הגשם in place of משיב הרוח during the summer months, one can say להושיע מוריד הגשם מכלכל הים 101 times, thereby assuring himself that he will more than likely say the correct wording.
- Some authorities hold the same is true for those who do not say אתה רב להושיע מכלכל during summer. They too may repeat אתה רב להושיע מכלכל 101 times. However, the זרד הים argues with this and cautions that this cannot be relied upon.
- One must stand while reciting the ברכה for ספירת העומר; however, if one sat, one is still יוצא (בדיעבד).
- Women are not obligated to fulfill the ספירת העומר מצוה of ספירת העומר, and the ברכה suggests that women should count without a ברכה.

*Since we only discuss 1-9 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.

Questions of the week:

1. What are the two שורשים, roots, that ש"י suggests for the words ופסח or ופסחה?
2. What were the reasons behind why ישראלי bowed and prostrated themselves after being assembled and explained the מצות of פסח?

Answers:

1. ופסח (1) (2) (3) (4) (5) (6) (7) (8) (9) (10) (11) (12) (13) (14) (15) (16) (17) (18) (19) (20) (21) (22) (23) (24) (25) (26) (27) (28) (29) (30) (31) (32) (33) (34) (35) (36) (37) (38) (39) (40) (41) (42) (43) (44) (45) (46) (47) (48) (49) (50) (51) (52) (53) (54) (55) (56) (57) (58) (59) (60) (61) (62) (63) (64) (65) (66) (67) (68) (69) (70) (71) (72) (73) (74) (75) (76) (77) (78) (79) (80) (81) (82) (83) (84) (85) (86) (87) (88) (89) (90) (91) (92) (93) (94) (95) (96) (97) (98) (99) (100) (101) (102) (103) (104) (105) (106) (107) (108) (109) (110) (111) (112) (113) (114) (115) (116) (117) (118) (119) (120) (121) (122) (123) (124) (125) (126) (127) (128) (129) (130) (131) (132) (133) (134) (135) (136) (137) (138) (139) (140) (141) (142) (143) (144) (145) (146) (147) (148) (149) (150) (151) (152) (153) (154) (155) (156) (157) (158) (159) (160) (161) (162) (163) (164) (165) (166) (167) (168) (169) (170) (171) (172) (173) (174) (175) (176) (177) (178) (179) (180) (181) (182) (183) 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