



PIRCHEI Weekly

Agudas Yisroel of America

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פסח: יום אדפסה: תפילת טל, הלל שלום ב ימים ראשונים **יום א:** שמות יב-כא-נא הפטרה: ויאמר יהושע...
(יהושע ג-ה, ז, ה-ב-זא, ו:כז) - **יום ב:** ויקרא כב:כו-כג:מד הפטרה: וישלח המלך... (מלכים ב כג-ט, כא-כה) -
מפטיר ב' ימים ראשונים: במדבר כח:טז-כה - **דף יומי:** כתובות ס'



Torah Thoughts

בְּכָל דּוֹר וָדוֹר תִּיָּבֵב אֲדָם לַהֲרָאוֹת אֶת עַצְמוֹ...

In every generation every Jew must consider himself (מְבִיִּים) (הַלְכוֹת חֲמִיץ וּמִצָּה פָּרֶק ז:)

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 מִצְוֹת מִצְרַיִם and the yearning for the גְּאֻלַּה 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 synagogue to chant and pray. On this night, they chant together with their חֲכָם (learned man) the הֶלֶל word for word.

Upon returning home, they find their homes illuminated with many candles in honor of יוֹם טוֹב. The older women wrap themselves in shawls, but the young 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, מִצּוֹת, מְרוֹר, and a bowl of חֲרֹסֶת, and carry it to the house of the חֲכָם. It is the Caucasian Jewish custom to have many families gather in the house of a learned man to explain the הֲגָדָה in the Tartar's language. Then they sit

down upon the ground in accordance with their custom, and the learned man translates and explains the הֲגָדָה 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 the night of פֶּסַח, they come to the סֵדֶר with their faces uncovered and adorned with golden and diamond earrings. On this night they fear neither an evil-eye, nor bad spirits, because it is a night watched over by די himself.

When the learned man reads the parts of the הֲגָדָה that speak of the future deliverance from exile, they all raise their hands towards the future deliverance 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."

(Please turn over — continuation on side 2)

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



Yahrtzeits of our Gedolim

כ"ז ניסן
5668 - 5761
1908 - 2001

R' Avigdor Miller זצ"ל was born in Baltimore to Yisroel and Hattie Miller. At 14, he left to study at יצחק רבנינו יצחק. In 1932, he followed Rav Aizik Sher to Slobodka, where he spent six years learning. In 1935, he married תנה עטיל Lessin. The first rabbinical position he accepted was in Chelsea, MA. In 1945, he was offered a job as מְשַׁנֵּי of Chaim Berlin by R' Hutner, a position he kept for 19 years. He began writing his first book, *Rejoice O Youth!*, in 1963. When Yeshivas Chaim Berlin moved to Far Rockaway, R' Miller decided to resign and devote himself full time to his congregation and his writing. A prolific speaker and writer, he authored *Awake My Glory*, *Behold A People*, *Torah Nation* and *A Kingdom of Priests* among others.

Gedolim Glimpses

On one of his many inspirational walks with a close תלמיד, Rav Avigdor Miller זצ"ל passed by a hospital. Rav Miller stopped and pensively eyed the building from top to bottom. He then said, "Imagine, a whole building crowded with the sick and suffering. How can we pass by without a heartfelt תְּפִלָּה, prayer, for them all?"



Source: Walking with Rabbi Miller (with kind permission from ArtScroll)

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LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA

R' YEHOShUA LEIB DISKIN WAS EXTREMELY METICULOUS WHEN IT CAME TO PESACH, AND ESPECIALLY STRINGENT WITH THE MITZVAH OF MATZAH. AT THE BEGINNING OF THE SUMMER HE WOULD SEND TALMIDIM TO PERSONALLY HARVEST THE WHEAT...

THIS REQUIRES YOUR
UTMOST ATTENTION TO THE DETAILS WE DISCUSSED
...I TRUST THAT YOU WILL BE FAITHFUL MESSENGERS. MAY
HASHEM BLESS THE FRUITS OF YOUR DEVOTED LABOR IN THIS
MITZVAH AND MAY YOU SEE ONLY SUCCESS IN THIS
ENDEAVOR!

AMEIN! WE
WILL TRY TO THE
BEST OF OUR
ABILITIES!



THE WHEAT WAS PLACED IN A SPECIAL SACK THAT HAD BEEN PREPARED. R' YEHOShUA LEIB CHOSE ONE TALMID WHO WAS ENTRUSTED WITH KEEPING THE SACK SAFE. THE WHEAT HAD TO REMAIN DRY, AND EVEN THE BAG WAS NOT TO COME IN CONTACT WITH CHOMETZ OR MICE.

L'SHEM MATZOS
MITZVAH!



AFTER COMPLETING HIS MISSION, THE TALMID ENTRUSTED WITH GUARDING THE WHEAT FELL ILL AND PASSED AWAY. A FEW WEEKS AFTER THE PERIOD OF MOURNING A FEW OF THE CLOSE TALMIDIM OF R' YEHOShUA LEIB CAME WITH A QUESTION...

DOES THE
REBBI BELIEVE THAT IT IS BETTER
THAT THE WHEAT SHOULD STAY IN THE
HOME OF THE ALMANAH? DIDN'T REBBI
TEACH US THAT IT IS A SPECIAL HIDDUR
TO HAVE A SHOMER WHO IS A YEREI
SHAMAYIM WHOM REBBI KNOWS
PERSONALLY...

I CANNOT SAY
THAT I KNOW THE
ALMANAH AS WELL
AS MY FAITHFUL
TALMIDIM...



SO SHOULD WE
GO NOW TO TAKE
IT AWAY?

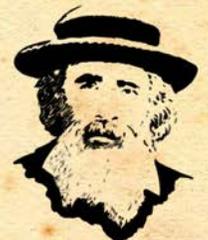
CHAS
V'SHALOM! LEAVE THE
SACK OF WHEAT WHERE
IT IS...



...TRUE, I DON'T KNOW THE
ALMANAH, BUT THINK FOR A MOMENT... ASKING
FOR THE SACK MAY EMPHASIZE HER TERRIBLE LOSS TO HER.
ANY HIDDUR MITZVAH IS IRRELEVANT IF IT COMES AT THE PRICE
OF A SINGLE SIGH FROM AN ALMANAH. I WOULD RATHER BE
MEHADER IN THE MITZVAH OF BEING KIND TO AN ALMANAH
THAN IN THE HIDDUR OF MATZOS!



R' YEHOShUA YEHUDA LEIB WAS BORN IN GRODNO, RUSSIA, TO THE RAV, R' BINYAMIN AND SARAH DISKIN. AT 14 HE MARRIED HINDA ROCHEL, THE DAUGHTER OF R' BRODE. HE RECEIVED טמיכה AT 18 AND WHEN HE WAS 25 HE TOOK OVER HIS FATHER'S POSITION AS RAV OF LOMZA. HE SERVED AS THE RAV IN LOMZA, MEZRITCH, KOVNO, SHKLOV, BRISK AND FINALLY IN 1878, HE MOVED TO ERETZ YISRAEL. HE BECAME THE LEADER OF THE ASHKENAZI COMMUNITY IN YERUSHLAYIM. IN 1881 HE ESTABLISHED THE DISKIN ORPHANAGE AND OPENED YESHIVA OHEL MOSHE. TOGETHER WITH R' YOSEF CHAIM SONNENFELD HE FOUGHT AGAINST THE MASKILIM. HIS EVERY GESTURE WAS DICTATED BY HALACHAH AND HE VALIANTLY BATTLED THOSE THAT TRIED TO INTRODUCE SECULAR INSTITUTIONS AND WERE LAX IN HALACHA, ESPECIALLY מצות הארץ, LIKE שמיטה.



For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yishaya Suval 718-395-9794

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