



# PESACH

## Joyous Praise

The *Zohar* writes that whoever retells the story of *yetzias Mitzrayim* and celebrates it joyfully will be privileged to rejoice with the *Shechina* in *Olam HaBa*. The *AriZal* taught that the *Haggada* should be recited aloud, with great *simcha* and focused *kavana*.

(רע"א מוהימנא פ' בא מ'ע"ב, סידור האריז"ל קודם מה נשתנה)

The *meshamesh* Reb Nachman Maryashin related that when he was once at the *Seder* of the Rebbe Maharash, and all the *chassidim* at the table were sitting with awe and *derech erez* as they read the *Haggada* quietly, the Rebbe instructed that the *Haggada* should be recited aloud.

The Frierdiker Rebbe also read the *Haggada* aloud, and when he became physically unable to do so, he asked others to do it instead. The Rebbe likewise would motion to the person reading the *Haggada* to read it aloud. During *Hallel*, the Rebbe would read aloud with a sweet tune and a noticeable *dveikus*, tears flowing from his eyes.

(אוצר מנהגי חב"ד ע' קנד, קצח)

One year during the first *Seder*, *Rebbetzin* Chaya Mushka, the wife of the *Tzemach Tzedek*, came running in to the home of her father, the *Mitteler Rebbe*. While they were performing the *Seder* at home, her husband had drifted off into a trance of ecstasy, had fallen off his chair, and was lying under the table in a state of *klos hanefesh*. The *Mitteler Rebbe* was unfazed and assured her, "Never mind; he will crawl out."

*Rebbetzin* Chaya Mushka returned home, only to find her husband in the same position. She ran back to father, who this time instructed some *chassidim* who had entered to tell the *Tzemach Tzedek* in his name that he should regain consciousness. They went along with *Rebbetzin* Chaya Mushka, but as they entered the house, the *Tzemach Tzedek* stood up and resumed his position at the table.

(למוען ידעו ע' 315)

While reciting the *Haggada*, Reb Levi Yitzchok of Berditchev was filled with tremendous *hislahavus*. When he reached the words *Matzah zu* he would become so carried away in *dveikus* that he would fall from his chair to the floor, overturning the *kaira*, the *matzos* and the wine. By the time he came to, the table would be set afresh, and another long white *kittel* was handed to him to replace the one stained with wine. Putting it on, he would say with visible delight, "Ah! *Matzah zu...*"

(סיפורי חסידים זוין, מועדים, ע' 367)

## An Exact Seder

The *Maharil* writes that one should be filled with awe as he fulfills every particular instruction that the *Chachomim* ordained for the *Seder*. Even if a certain observance may seem to be unimportant, one should realize that every detail has significance. As the *Shaloh* writes, "All the *mitzvos* of the *Seder* have lofty reasons, both revealed and hidden. It is a *mitzva* to discuss them and to try to understand them."

(הגש"פ עם לקוטי טעמים ומנהגים ע' ה)

The *Shaloh* writes further, "The *Seder* night and all its *halachos* are filled with *kedusha*, for at this time *HaShem* chose us from the nations and gave us His *mitzvos*. On this night one should refrain from engaging in mundane chatter so as not to be separated from *HaShem* even for a moment. And by telling the story of *yetzias Mitzrayim*, we arouse the power of *geulah*."

(של"ה)

In the original *Tomchei Temimim yeshivah* in Lubavitch, the whole of *Pesach*, including of course the *Sedarim*, was celebrated joyously, with almost all of the *bochurim* staying in Lubavitch to hear *Chassidus* from the Rebbe Rashab, instead of traveling home.

Many tables were set up for all the *seudos* in a large room, and a director and an assistant were chosen to take care of all the necessary *Yom-Tov* preparations for the hundred-and-fifty *bochurim*. At the *Sedorim*, one person at

each table was appointed as *mashgiach*, to be responsible for the needs of that table. One *talmid* was chosen to be the announcer, and he would auction the *zechus* of asking the *Mah Nishtana*, filling the *Kos shel Eliyahu*, opening the door for Eliyahu, and leading the *bentching*. Following the announcer's instructions, one table would start *Kadesh*, and when they concluded the next table was instructed to begin, each table taking its turn. *Urchatz* was done in the same organized fashion.

In the middle of the room was a table, on which stood a handcrafted *menorah* of the Rebbe Maharash, and around it the *talmidim* danced during the *seuda*. The *Seder* continued into the early morning hours.

(רשימות דברים ח"א ע' של"א)

## Auspicious Time

When introducing *Mah Nishtana*, the *Haggada* says: *Kan haben shoel*. Simply translated, this means: "At this point, the son asks [the Four Questions]." However, *shoel* means not only "asks" but also "requests." So once at the *Seder*, when the *tzaddik* Reb Osher of Stolin came to those words, he told those present, "Now is the time for every Yid to ask *HaShem* for whatever he needs."

(בית אהרן)

The Rebbe Rashab once told the Frierdiker Rebbe, "Yosef Yitzchok, during the *Seder*, and especially when opening the door for Eliyahu HaNavi, one should think about being a *mentch*, and *HaShem* will give His help. Don't ask for *gashmiyus*, only for *ruchniyus*."

(שיחות חת"פ תש"ב)

## CONSIDER THIS!

- Over what do we rejoice at the *seuder*?
- How does one merit feeling the *kedusha* of the *seuder*?

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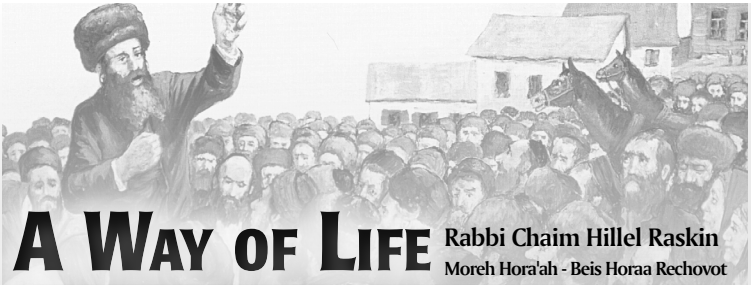
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# A WAY OF LIFE

Rabbi Chaim Hillel Raskin  
Moreh Hora'ah - Beis Hora'ah Rechovot

## Sipur Yetzias Mitzrayim

What must I tell my children and guests to fulfill the *mitzva* of *Sipur Yetzias Mitzrayim*?

- On the night of Pesach there is a *mitzva* to recall the exodus from Mitzrayim.<sup>1</sup> Various explanations are given as to what this *mitzva* adds to the year-round *mitzva* to remember *Yetzias Mitzrayim* each (day and) night:<sup>2</sup>
  - (1) On Pesach one is obligated to speak about it – *vehigadta* (whereas all year round *min haTorah* it suffices to think about it). (2) On Pesach we must tell the story, not just mention it briefly. (3) On Pesach it should be told in question and answer format (*ki yish'olcha*). (4) On Pesach the *mitzva* continues all night long. (5) On Pesach the obligation to tell it to another person (optimally one's one child).<sup>3</sup> Although we follow all of these, the Rebbe seems to accept the first opinion as the basic requirement.<sup>4</sup>
  - *Poskim* are divided on whether women are obligated in this *mitzva min haTorah* or *midrabanan*. Many say that as a time bound *mitzvas aseï* women aren't obligated *min haTorah*, but are obligated *midrabanan* since they too were redeemed from Mitzrayim. This seems to be the Alter Rebbe's stance.<sup>5</sup>
- How much must one say?**
- *Min haTorah* one must say that the Jews left *Mitzrayim*. *Midrabanan* one must elaborate and tell of how we went from a lowly level to a state of praise (*maschil bignus umesayem b'shevach*), and also speak of the reasons for the *mitzvos* of the night (*pesach, matza, maror*).<sup>6</sup> [See footnote for a detailed list.] The *haggada* should be recited over the *matza* and *maror* on the table.<sup>8</sup>
  - To fulfil the *mitzva* one must understand what he is reading.<sup>9</sup> Therefore, one should translate and explain the important sections of the *haggada* to seder participants,<sup>10</sup> or provide them with a translation.<sup>11</sup>

1. רמב"ם הל' חמץ ומצה פ"ז ה"א' וב'. פסחים קט"ז).
2. ראה שו"ע ר"י סי' נ"ח ס"א. ובשו"ע ר"י סי' ס"ז ס"א שאם מסופק אם אמר פרשת 'ויאמר' חייב לחזור. וראה הגדת רבינו ד"ה וחכ"א שחכ' באים להוסיף על בן זומא ולא לחלוק עליו.
3. בכ"ז ראה מנ"ח מצוה כ"א וראה הגדת רבינו ד"ה מצוה עלינו.
4. הגדת רבינו ד"ה לא יצא יד"ח [כראוי] (ע"פ הר"ן פסחים קט"ז).
5. שו"ע ר"י סי' תע"ב סכ"ה.
6. ראה סדר הערוך פע"ב ס"ב מביכורי יעקב סי' תרכ"ה סק"ג. הגדת רבינו ד"ה כל שלא אמר, וד"ה לא יצא יד"ח (ע"פ הר"ן פסחים קט"ז).
7. שו"ע ר"י סי' תע"ג סמ"ג – "עבדים היינו ... הרי זה משובח", "מתחלה עובדי ע"ז ... פרשת ארמי אובד אבי", "רבן גמליאל אומר ... בא"י ה' גאל ישראל", והשאר מנהג. ראה הגדת רבינו ד"ה ואתנו הוציא ע"פ פסחים קט"ז ע"ב, וד"ה גאלנו. וראה הגדה שלמה עמ"ל 37.
8. שו"ע ר"י סי' תפ"ג ס"ב.
9. רמ"א סי' תע"ג ס"ו. וראה הגדת רבינו ד"ה הא לחמא שלכן מתרגמים ה"מה שנתנה" בכדי שהאומר יבין.
10. שו"ע ר"י סי' תע"ג סמ"ב.
11. ערוה"ש סי' תע"ג ס"כ.

לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה

# OUR HEROES

## Reb Moshe Vilenker



Reb Moshe Vilenker, a great chossid of the Alter Rebbe, was unique in his ability to grasp and discover depths in Chasidus. The Rebbeim spoke extremely highly of him, describing Reb Moshe as having attained very lofty levels in *avodas Hashem*. Eventually, he also became a chossid of the Mittlerer Rebbe.

The Alter Rebbe once went at night with a candle to see how the *yungeleit* slept. When he neared the bed of Reb Moshe Vilenker, Reb Moshe woke up all confused. He asked the Alter Rebbe, "What is a *neshama*? And what is *Elokus*?" but the Alter Rebbe just told him to go back to sleep.

Later, the Alter Rebbe recited a *maamar* on that very topic – the difference between a *neshama* and *Elokus*.

(רשימת הימנן ע' ש"ג)

Reb Moshe once related:

There was once a gathering for the Alter Rebbe's close students and I arrived late. Since there was no room left at the table, I resorted to sit under the table, where my friends handed me food and drink.

When the Rebbe began to speak, I neared his feet, and heard everything that he said clearly. In the middle of the *maamar*, the Rebbe slid under the table, as he was sometimes wont to do, and he said, "My desire is not for the lower or higher Gan Eden, but for You alone. I would have long expired from my body, if not for Your Torah and mitzvos that keep me alive."

It was crowded there under the table. What the Rebbe said while under the table was called "the Rashi script," and the very close students would clamber to hear every word.

(לקוטי רשימות ומעשיות אות קיה)

# A MOMENT WITH THE REBBE

## Appreciation for the Wife



Through explicit directives and constant encouragement, the Rebbe oversaw Nichoach productions. These recordings of Lubavitcher *niggunim*, were a breakthrough in the *frum* world then, spearheading the industry of Torah true music.

The Rebbe cared for every detail, particularly the accuracy of the *niggunim*. Reb Shmuel Zalmanov, who headed Nichoach, would play every song for the Rebbe, while the Rebbe learned, after which the Rebbe would either give his consent, or some corrections.

Reb Moshe Teleshevsky recalled:

There was one album which we did within five weeks. To this day I cannot understand how we did it that fast. When I presented the finished product to the Rebbe, he said he wants to meet me in his lobby; '*Gan Eden Hatachton*'.

When I came there, the Rebbe took out a pile of Kuntres Ahavas Yisroel booklets, and told me to give one to everyone who was involved. The Rebbe then handed me the top one, and said "this is for your wife..."

The Rebbe, in his sensitivity, understood that the true sacrifice of preparing an album in five weeks was that of my wife...

(Heichal Neginah, p. 365)

לע"נ הרה"ח משה אליהו גערליצקי ע"ה - יאהרצייט כ' ניסן