

# The Weekly Farbrenge



למען ישמעו • חג הפסח תשע"ח • 455  
EDITOR - RABBI SHIMON HELLINGER

## 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*.

(רעיא מהימנא 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' קנר, 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.

(למען 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 זיון, מועדים, ע' 367)

### CONSIDER

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

### 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 - מס' פסחים)

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*."

(הגש"פ עם לקוטי טעמים ומנהגים - סדר הגדה)

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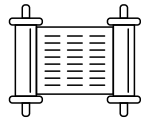


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FOOD RESTRICTIONS ON EREV PESACH

What food should I avoid eating on erev Pesach?

Chazal prohibited eating matza on erev Pesach (from dawn) prior to fulfilling the mitzva at the seder. (A later custom is to refrain from eating matza for thirty days before Pesach.)

From the beginning of the tenth halachic hour (i.e. 3:00 pm, if sunrise and sunset are at 6:00), matza ashira ("hamotzi") may not be eaten so that the matza by the seder will be eaten with an appetite.

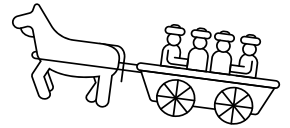
On the first day of yom tov, one should wash for the meal before the tenth hour, but it may continue past this time. One should still ensure that one has an appetite by the evening.

It is customary to refrain from eating maror (lettuce, horseradish) on both erev Pesach and the first day of Pesach so that one will eat it at each seder with a fresh excitement for the mitzva.

The vegetables used for karpas (onion and potato), as well as the zecher l'chagiga (egg), may be eaten on erev Pesach.

- 1. שו"ע"ר סי' תע"א ס"ד-ה וס"י. שלושים יום - אג"ק ח"ח עמ' שי"ט.
2. שו"ע"ר סי' תע"א ס"א וס"ב.
3. ראה פסק"ת סי' תע"א סק"א ובמסומן שם. וראה יומנים משבת ער"פ תשמ"א שהרבי התוועד על מים ופירות ואמר לא להביא יין בגלל אדמונה"ז.
4. שו"ע"ר סי' תע"א ס"ג.
5. שו"ע"ר סי' תקכ"ט ס"ב וראה סי' תע"א ס"ד.
6. דרכ"מ סי' תע"א סק"ה (מנהג הרשב"א) שו"ע"ר סי' תע"א ס"א. וראה כף החיים סי' תע"א סקכ"ז.
7. שו"ע"ר סי' תע"א ס"י"ב.

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



R. AVROHOM BER YIRMIYA'S

R. Avrohom Ber Yirmiya's of Babroisk was a chossid of the Tzemach Tzedek, the Rebbe Maharash and the Rebbe Rashab. The Frierdiker Rebbe spent much time with him and writes very highly of him.

When R. Avrohom Ber's father took him into yechidus for the first time, the Tzemach Tzedek blessed him to be studious and not waste his time, and that Hashem help him to be a lamdan and a chossid.

R. Avrohom Ber later related, "The Rebbe's encouragement and blessing rang in my ears, and my parents took great pleasure in my learning and yiras shomayim. When I went in with my father four years later to yechidus, the Rebbe looked at me penetratingly, and told my father that it was evident from my face that I had been quite diligent. The Rebbe asked me what I had learned, and gave me a schedule of learning to continue in."

When the young Avrohom Ber witnessed his father and the chassidim

dancing in circles as they would leave their yechidus with the Rebbe, he asked his father for the reason. His father explained:

"The Beis Hamikdash in Yerushalayim has been destroyed, and when the Yidden will do teshuvah, Hashem will send Moshiach and rebuild the Beis Hamikdash. But until then, the Rebbe's city is our Yerushalayim, the shul where the Rebbe davens is our Beis Hamikdash, the room where the Rebbe sits is our kodesh hakodashim, and the Rebbe is our aron, in which the luchos - the Torah of Hashem - resides. When the Rebbe speaks, he speaks the words of Hashem, just as Moshe Rabbeinu heard the words of Hashem coming from the aron.

"Just as the Jewish people rejoiced when the kohen gadol exited the kodesh hakodashim on Yom Kippur; so too we rejoice when we leave our kodesh hakodashim. We are thanking Hashem for his great kindness that we have merited to be inside the kodesh hakodashim, and hear a bracha from the Rebbe..."

(התמים ח"א עמ' 221)

After the Rebbe Rashab founded Tomchei Temimim the bochurim would come to R. Avrohom Ber from time to time to ask him questions in haskalah and avodah.

(ר' מענדל עמ' 301)

A Moment with The Rebbe



SAYING LECHAYIM

Reb Yoel Kahn relates:

During the seudos in the Frierdiker Rebbe's apartment, the Rebbe would usually say lechayim to those present. Over time, Reb Shmuel Levitin noticed that on Pesach at shulchon orech, the Rebbe would drink some wine between the fish and the meat, but wouldn't actually say "lechayim."

Once, Reb Shmuel asked the Rebbe about this practice. The Rebbe

explained that saying lechayim would give the extra cup significance, which might be considered adding to the four kosos.

Reb Yoel concludes: Besides for being particular with the intricacies of halacha, there is another lesson here: the weight of a minhag - how much value the Rebbe sees in the minhag of Yidden saying lechayim.

(Otzar Hachassidim NY, page 257)