

# The Weekly *Farbrenge*



**MERKAZ ANASH**  
מרכז אנש

למען ישמעו • צו תשפ"א • 611  
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 ז'וין, 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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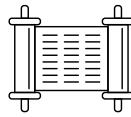
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**GOOD NEWS.**



UNUSUAL SHABBOS SEUDA

What are the halachic options for the Shabbos meal on erev Pesach?

From the three mentions of the word "hayom" (today) in reference to the mann, Chazal derived the obligation to eat three meals on Shabbos as part of oneq (delighting) Shabbos (which is mid'oraisa according to one opinion). The meals must contain bread since the mann is called bread in the posuk, the primary component of any meal is bread, and this is what brings delight. Bread for the Shabbos meal takes precedence even over Shabbos candles if one can't afford both.

To use matza for the Shabbos seuda is not an option, since it is forbidden to eat matza on erev Pesach. Matza ashira - "rich matza" made with a noticeable amount of honey, eggs, or fruit juice - would be allowed, since it can't be used for the seder. Yet, our custom is to avoid such matza after the end time for chometz, since the smallest drop of water in fruit juice can become chometz even faster than plain flour and water.

The Alter Rebbe is said to have later sided with the view that mezonos is sufficient for the meal, since one mentions Shabbos in Al Hamichya, (this would permit kosher l'pesach mezonos for those who eat gebrochts). It is unclear, however, how this satisfies the reasons provided for "bread" (mann and delight). Some understand it as a b'dieved option, and others limit this to baked mezonos that can require hamotzi when eaten as the basis of a meal, and are thus in the category of "bread" (unlike pasta and the like). Furthermore, the Tzemach Tzedek rules that actual bread is required. Thus, in practice the night and morning seudos should ideally consist of bread.

The ideal option therefore is to eat early when chometz is still allowed and use challa or egg matza. In order to contain the chometz crumbs, some will eat the challa in a room that was sold for Pesach, and then continue with a kosher l'Pesach meal in a different room.

As long as one intended originally to continue in another room under the same roof, one may bentch where he concluded his meal even if he didn't eat bread there. However, to relocate from the yard to the house, both locations must be in view of each other. It isn't ideal to bentch after the challa before relocating for the rest of the meal, since the pleasurable food should be part of the bread seuda.

Some say that having finished with the bread, one must recite individual brachos over the other foods, since the exemption for reciting brachos during a meal is since the foods are subordinate to the bread. However, this isn't a genuine concern, since bread always remains the primary component of a Shabbos meal.

For seuda shlishis, the Alter Rebbe recommends to eat light foods (e.g. meat, fish or even fruits) which some opinions hold are sufficient for the third meal every Shabbos, while others rely on songs and divrei Torah. After the tenth hour, one shouldn't eat one's fill of any food to leave appetite for the matza at the seder.

1. ראה שו"ע סי' רס"ג ס"ג. סי' ענ"ד ס"א וס"ה וס"ה קפ"ח ס"י.
2. ראה שו"ע סי' תע"א ס"ד-ה (כבוועל ארוסתו בבית חמיו, ומצה עשירה). ושם סי' תס"ב ס"ז (חשש חימוץ).
3. ראה שו"ע סי' קפ"ח ס"י הע' בשו"ג. אבל ראה פס"ד ג' וראה פסקי הסיודור לרא"ח נאה אות קלב, לקו"ש חט"ז ע' 184 הע' 71 וחכ"א ע' 84 הע' 7. ס' קיצור הל' שבת במילואים לסי' רע"ד א'.
4. ראה שו"ע סי' תמ"ד ס"ב.
5. ראה שלמו מועד ריש פרק ע"ו הנהגת הגרשז"א מתחת לג המוקרה וא"י שינוי מקום. וראה שו"ע סי' קפ"ד.

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



REB ISSER DER CHAZZAN

Reb Isser served as chazzan for the Yomim Nora'im in Lubavitch during the time of the Rebbe Maharash. He was a yerei shomayim and very studious in his learning. The Rebbe Maharash said that he had an "iron head" - he would sometimes learn for eight hours straight. His custom was to go to sleep soon after maariv and rise at 2:00 am, learning until the morning. The last time he visited Lubavitch was in the year 5653 (1893), and shortly thereafter he passed away.

when Reb Isser began with great fervor and excitement, Bere Avrohom's began crying and shaking to the point that he was forced to hold on to the sink so as not to fall. The Rebbe Rashab commented that it was more due to the kavonos of his father (the Rebbe Maharash) then Reb Isser's chazonus, but nonetheless Reb Isser's chazonus was also needed.

(ס' השיחות תש"ד ע' 31)

Once in the middle of davening on Yom Kippur in Lubavitch, a fire broke out near the shul due to a thunder and lightning storm. Reb Isser was in middle of the Seder Avoda in musaf and was in deep concentration. Everybody ran out of the shul to see what was going on and to help extinguish the fire. Only the Rebbe Maharash and Reb Isser remained behind engrossed in their davening, not knowing what was taking place around them.

(ס' השיחות תש"ד ע' 30)

A Moment with The Rebbe



TRUE HAPPINESS

Reb Avrohom Dovid Tennenhaus of Montreal was originally a Viznitzer chossid and had become a full-fledged Lubavitcher. He merited a unique relationship with the Rebbe, in which he dared ask what others would not.

Mine, and the gold is Mine, says Hashem (Chagai 2:8)?"

The Rebbe responded, "I doubt Reb Peretz is fully aware of how ripped his sirtuk is. And if he is, it bothers him in 'his left foot.' He is truly a happy person.

He once asked the Rebbe a question that was bothering him, "How is it that Marilyn Monroe, a goyishe actress, earns five million dollars a year, while our mashpia Reb Peretz Motchkin wears a tattered sirtuk. In fact, before he enters yechidus, he borrows the sirtuk of Reb Yerachmiel Binyominson...

"Whereas this woman, lehavdil, is actually deeply depressed. Despite her great wealth, she has no happiness. In fact," the Rebbe concluded, "it will soon be apparent..."

A few weeks later, this woman, who was in her thirties, committed suicide.

(Otzar Hachassidim Berachvei Tevel, Page 126)

"Where is the justice?" Reb Avrohom Dovid continued, "Does the posuk not state, 'The silver is