

The Weekly Farbrenge



למען ישמעו • חג הפסח תשפ"ב • 666
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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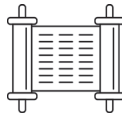


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MISTAKEN BRACHA ON URCHATZ

What should I do if I mistakenly said a bracha when washing *urchatz*?

Halacha requires *netilas yadayim* prior to eating a food that was dipped in one of the six liquids (see issue 465). The primary view is that the requirement applies even nowadays, but since some Rishonim disagree, we don't recite a *bracha* on the washing due to the doubt.¹ This is why we wash before *karpas*.

Theoretically, this washing could also cover the *matza* you eat later on, provided that you intend as such and guard your hands throughout *maggid* (and therefore "*rachtza*" isn't worded as a command like "*urchatz*"). If you only intended to wash for *karpas*, a rewashing before *matza* would be required even if you guarded your hands, since some hold that the washing must be done specifically for *matza*. Regardless, one should not have this intention in advance (partially since onlookers won't know why he isn't washing again), and instead follow the regular *seder*.²

It happened at the *seder* in 5719 that one of the participants recited a *bracha* by *urchatz*, and the Rebbe directed him to eat *matza* right away to save the *bracha* from being in vain (as the Alter Rebbe is strict in this area).³ At that time, the Rebbe suggested he also eat *korech* close afterwards, to be covered by the *bracha al achilas matza*, and to keep the order, *maror* should be eaten between those two.

At a later *farbrengen*, the Rebbe pointed out two problems with this solution: When practiced in this order, the *karpas* doesn't spark much curiosity, as the dipping is done **during** the meal (after *korech*). Secondly, the recital of the Haggada by *maggid* will be **after** eating the *matza* and *maror* instead of saying it "when the *matza* and *maror* are in front of you."

Though explanations could be found for both issues, the Rebbe brought proof from Shulchan Aruch to prove that the second issue is indeed problematic. If one doesn't have wine, *kiddush* (*kadesh*) can be made on *matza* (after doing *yachatz*), but still, one must eat the *maror* and *korech* **later** so that the Haggada can be recited over them. The *kiddush* (on *matza*) is made before the Haggada only out of necessity, to enable eating the *karpas* at its proper time, before *maggid*.⁴

Based on this, the Rebbe retracted his initial directive, and ruled that if one made a *bracha* on *urchatz*, one should do *yachatz* and *motzi matza* right away, but then continue the *seder* in order, first eating *karpas* — without a *bracha* — and then reciting *maggid*. After the second cup, he would wash again without a *bracha* (since he wasn't guarding his hands during *maggid*), and then eat *maror* and *korech* at their proper place.⁵

Some note that this may only apply if he washed and made a *bracha* by *urchatz* since he mistakenly thought he would eat *matza* right away. But if he knew the washing was for *karpas*, and the *bracha* just slipped his tongue, then he should say "*Boruch sheim*" for the *bracha*, and then wash again without a *bracha* with intention for *matza* before continuing the above procedure.⁶

1. ראה רמב"ם ריש הל' חו"מ פ"ח, וראה שו"ע ר" סי' תע"ג
סי"ט וקנ"ח סי"ג.
2. שו"ע רבינו סי' תע"ה ס"ב.
3. לדוגמא שלא מברכים על ציצית בבין השמשות -
4. ראה שו"ע ר" או"ח סי' תפ"ג ס"א וב'.
5. ראה תו"מ חכ"ה אחש"פ תשי"ט ע' 232.
6. הוראת הר"י ברו"ן - לוח יומי לפסח.

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



R. LEIZER SHIMON TUMARKIN

R. Leizer Shimon Tumarkin of Homil (born c. 5595) was the son of R. Yosef Tumarkin, the Rov of Kremenchug, and the grandson-in-law of R. Aizel Homiler. A close *talmid* of R. Aizel, R. Leizer Shimon was a chasid of the Tzemach Tzedek, Rebbe Maharash, and Rebbe Rashab. He was a prominent figure in the town of Homil and published R. Aizel's *maamarim*.

R. Aizel Homiler boasted: "With Mordechai Yoel and Leizer Shimon, I fulfilled the Alter Rebbe's vision of *knei lecha chaver*, acquire for yourself a friend."

R. Aizel once *farbrenge*d on *Yud-Tes Kislev* with them two and a third person and said "The four of us correspond to the four letters of Hashem's Name, *Havayah*. Let us resolve to live the right way only, and no other!"

(לשמע ארון ע' 161, 168)

After the Tzemach Tzedek passed away, R. Leizer Shimon became a *chossid* of the Rebbe Maharash. Once he asked the Rebbe: "We're the same age; why do you look so worn out?"

"It's from the 'heartwarming' *yechidusen*," the Rebbe replied.

(לשמע ארון ע' 73)

When R. Leizer Shimon came to Homil, he was already fluent in *Likkutei Torah*. R. Mordechai Yoel Duchman took him as a *chavrusa*, and they began learning together *nigleh* and *Chassidus*.

In 5657, R. Aizel's grandchildren — R. Leizer Shimon and R. Tzvi Dov [Lotker] — finished *davening* on their *zeide's yahrzeit* and R. Mordechai Yoel joined them for a *LeChaim*.

"Nu," they said, "it's already forty years. Shouldn't we have then the wisdom of our teacher?"

"But that's only if you 'follow in his ways,'" replied R. Mordechai Yoel.

(לשמע ארון ע' 198)

A Moment with The Rebbe



AROUSING THE NESHAMOS OF YIDDEN

At the Rebbe's *seder* table, the *Haggada* was led by one of the *chassidim* present. However, from after *bentching*, the Rebbe would lead the *Hallel*, with a unique soulful melody. Those who merited to witness those moments describe how the Rebbe's face would shine in a way never seen throughout the year, and the tears would flow freely as the Rebbe entered a different world.

Once they reached the door to the room, the Rebbe turned to face the crowd, and while standing framed in the doorway, began a lengthy *sicha*.

"The *simcha* of *yom tov* is connected with the very essence of a *Yid*, which transcends the boundaries of intellect," the Rebbe began. "And every *Yid's* body possesses a *neshama*."

Following the *seder* of 5714 (1964), as was customary, the Rebbe poured the wine of *kos shel Eliyahu* back into the bottle to the singing of "*Keili ata*." As the Rebbe made his way to his room, the *chassidim* followed the Rebbe, all the while continuing the stirring *niggun*.

Suddenly the Rebbe began pointing to various *chassidim* in the crowd. "Your body contains a *neshama*; and your body contains a *neshama*; and the body of every person here has a *neshama*!"

(For the full *sicha*, see *Toras Menachem*, Vol. 11, Page 182)