

The Weekly *Farbrenngen*



MERKAZ ANASH
מרכז אנאש

למען ישמעו • פסח תשפ"ג • 717
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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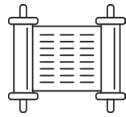
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RECLINING BY THE SEDER

I forgot to lean while drinking a cup at the seder. Must I repeat it?

At the seder, we commemorate redemption and freedom with 4 cups of wine and matza of motzi matza, korech, and afikoman. When eating those items, we recline (heseiba) as royalty do since we are obligated to present ourselves as if we are now leaving the servitude of Egypt. The bracha over those foods, like the rest of the hagada, should be recited while sitting upright out of respect. The Alter Rebbe mentions that one who reclines the entire meal is praiseworthy, but that is not common practice.¹

The reclining is done to the left side for two reasons: (1) since one needs his right hand to eat; and (2) so food doesn't enter the windpipe and cause one to choke. Due to this latter safety reason, lefties also recline to their left side despite the inconvenience for eating.²

In Talmudic times, it wasn't common for the average woman to recline, and doing so wouldn't reflect freedom; only prominent women, who customarily reclined while eating, would be obligated to do so by the seder. Today, although all women conduct themselves as "prominent," it is not Ashkenazic custom for them to recline. This is because some hold that the obligation of heseiba only existed in earlier times when prominent people customarily recline while eating, but not in the present age. Women customarily rely on this opinion, possibly since it never applied to them.³ Yet, they must eat and drink the seder items while sitting at the table and not while standing.⁴

If one forgets to recline while eating these items, one must repeat that step. Yet, since the obligation to recline nowadays is a machlokes, one shouldn't repeat it at the expense of causing another halachic issue. Thus, one should not repeat the drinking of cups 3 or 4, since drinking another cup with a bracha gives the impression of adding an extra kos. With the first kos, one should repeat it only if he had in mind to drink more and does not need to make a new bracha.⁵

The requirement to recline at korech is questionable since it includes both matza and maror. Although the custom is to recline, one need not repeat it if he forgot.⁶ For afikoman, some hold it doesn't require heseiba, while others write that one can should repeat it if he realized before bentching.⁷ The Alter Rebbe rules that one may rely on the lenient view.⁸

1. שו"ע"ר סי' תע"ב ס"ז וס"ד. הברכה ואמיר רת ההגדה בלי הטיבה - ברכ"י שם ס"ד.
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 4. שו"ע"ר סי' תע"ג ס"ז (בדעת המ"ב).
 5. שו"ע"ר סי' תע"ג ס"ד.
 6. שו"ע"ר סי' תע"ג ס"ז.
 7. שו"ע"ר סי' תע"ג ס"ז.
 8. שו"ע"ר סי' תע"ג ס"ד.

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

R. MORDECHAI ELINSON

R. Mordechai Elinson was born in c. 5620 and was a chossid of the Rebbe Maharash, Rebbe Rashab, and the Frieddiker Rebbe. He lived in Kharkov, where he was a successful businessman, owning both a vinegar and an ink factory. He was renowned for his hospitality and generosity and was a leading activist on behalf of Yiddishkeit in Kharkov. R. Mordechai was the director of a cheder which he continued to maintain with mesiras nefesh even under communist rule. He supported the cheder financially and guarded it spiritually, ensuring that the melamdin were yerei Shomayim and all the learning was al taharas hakodesh. He passed away c. 5700.

R. Mordechai was an incredible machnis orach, and his home was always full of guests. On Shabbos morning those who rose early to say Tehillim would come to his home for coffee before davening, and for the Shabbos meal he would host no less than ten people, local paupers and well-to-do travelers, at his table.

On his way home from a successful business trip, R. Yehoshua Eliyahu Volosov stayed in Kharkov for Shabbos. When he inquired about a reliably kosher inn, R. Mordechai invited him to his home.

At the house, R. Yehoshua Eliyahu found a Shabbos table lavishly set with food and drink and many people, who he presumed were

all paying for their stay and meals. Feeling generous, he asked R. Mordechai during the meal to serve extra liquor to the guests on his account. He repeated his request the following day, and overall behaved like a guest in a hotel.

After Shabbos, R. Yehoshua Eliyahu asked his host for a bill. R. Mordechai replied in surprise, "Are you going to pay me for all my guests? I won't take money for them or for you. I won't take money for the liquor you requested either, since your will is my will!"

(רשימות דברים חדש ע' 276, ס' הזכרונות דברי הימים ע' צח)

Once, after drawing money from the bank, R. Mordechai noticed that he was overpaid 10,000 rubles. He tried telling the clerk, but he insisted that they never make mistakes. When R. Mordechai persisted, the clerk recalculated and discovered that R. Mordechai was correct. This story was reported in the newspapers and caused a great kiddush Hashem.

(רשימות דברים חדש ע' 277)

While on a trip to Yalta, the Rebbe Rashab once spent some time in Kharkov, and a large feast was held in his honor. During the feast, the Rebbe displayed special affection for R. Mordechai, and at one point held onto R. Mordechai's beard while gazing at him with love.

(ס' הזכרונות דברי הימים ע' צט)

A Moment with The Rebbe



THE INDIVIDUAL

Reb Shlomo Zarchi relates:

During the winter of 5733 (1973), an erratic individual found his way to 770. This person, who was obviously suffering mentally, would spend many hours in the zal of the yeshiva bochurim.

Once, during a yechidus night, this person barged into the Rebbe's room uninvited. The mazkir immediately tried removing him, but the Rebbe stopped the mazkir, and spent some time with him.

At some point this fellow decided to convert to Christianity r"l. The Rebbe sat with him for a while and invested energy to convince him not to do it. At the Parshas Para farbrengen,

the Rebbe related the story of the Mezritcher Maggid who stopped a disciple from converting by saying a Torah on the posuk "Nefesh ki sechta." As the Rebbe said the story, the Rebbe began weeping.

A while later, he informed the Rebbe that he would be leaving to accomplish his plans r"l, and thanked the Rebbe for all his help...

But the Rebbe didn't give up. In a handwritten note the Rebbe beseeched him to stay in 770 and spent the yomim tovim with him as well as his own birthday.

Eventually he indeed dropped his plans.

(As heard from Reb Shlomo Zarchi; Igros Kodesh, Vol. 28, p. 18)