

The Weekly Farbrenge



למען ישמענו • חג הפסח תשפ"ו • 873
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 *Mittlerer 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 *Mittlerer 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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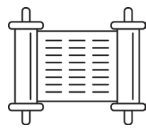


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MATZA THROUGHOUT PESACH

To what extent am I obligated to eat matza during Pesach other than at the seder?

Although halachically one neither receives punishment for refraining nor reward for eating matza at other times throughout Pesach,¹ the Chizkuni notes that one nonetheless fulfills the possuk, "Seven days you shall eat matzos,"² and some add that there is even reward for this.³

Several Midrashim support this idea, highlighting the spiritual advantage of eating matza throughout Pesach,⁴ and the Rambam points out that because we eat matzah for seven consecutive days, the experience leaves a lasting impression.⁵ The Rebbe explains that eating matzah during the subsequent days of Pesach enhances one's *emuna*, and therefore it is preferable not to use machine-made matza for these days.

Nevertheless, on Shabbos and Yom Tov of Pesach, there are practical requirements that involve matzah: For *kiddush* to be valid (*bimkom seuda*), one must eat matzah (or one may drink an additional *revi'is* of wine), and *seudas yom tov* also requires one to eat matza.

How much matzah is required in these cases?

For *kiddush bimkom seuda*, and *seudas yom tov*, a *kazayis* of matzah is generally sufficient (though a *kabeitza* is required if reciting the bracha "*al netilas yadayim*").⁶ And since these are *derabanan* obligations (unlike Seder matza, which is from the Torah), one can follow the smaller view on *kezayis*, which is one-third of an egg's volume.

For *birkas hamazon*, however, one should ensure to eat the larger *kezayis* measure (half an egg's volume), as eating less would create a doubt whether to recite the bracha (*safek brachos l'hakel*).⁷

When measuring *kazayis* by volume (its inherent method), it ends up being less matza than when measuring by weight.

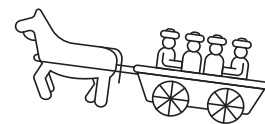
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 2. חזקוני בא. וראה ערוה"ש סי'
 תעה"ה סי"ח ("אין זו מ"ע אלא רצון
 ה").
 3. חי' חת"ס פסחים ה ע"א סוד"ה
 איתקש.
 4. ראה רוקח סי' רצ"א.
 5. מורה נבוכים ח"ג פמ"ג.
 6. ראה שו"ע"ר סי' קנ"ח ס"ב. סי'
 רע"ד ס"ו. סי' רצא ס"א. וראה שו"ת
 צ"צ או"ח סי' לו.
 7. שו"ע"ר תפ"ו ס"א.

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

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R. MENDEL LEIB ABRAMSON

Originally a chossid of the Magen Avos of Kopust, after his passing R. Mendel Leib Abramson became a chossid of the Rebbe Rashab and Frierdiker Rebbe. He was deeply involved in the *mesiras nefesh* work in Soviet Russia directed by the Frierdiker Rebbe, and was killed by the communists *al kidush Hashem* in 5697.

As a youth, R. Mendel Leib was a genius, and coupled with exceptional *hasmada*, he reached great heights. Local *maskilim* would taunt him for his "wasted talents" spent in Torah. His parents were concerned that he would be ensnared, so they sent him off to be a *yoishev* in Kopust.

In addition to his own learning, R. Mendel Leib would deliver a daily Gemara Shiur, over the course of which he completed Shas several times. His knowledge of Chassidus was also exceptional, and he could repeat the Likutei Torah word for word.

R. Zalman Leib Astulin recalled a Purim spent in the company of R. Mendel Leib:

When I entered, he invited me to say *l'chaim* with him, quoting Shulchan Aruch that the drinking on Purim need not take place during the meal. After drinking several cups, he wished to start the meal early, since the Rema writes that most of the Purim meal should take place during the daytime.

On his way to the sink, he remembered what the Rema writes to learn a bit before the meal. He immediately pulled out a Bava Basra from the shelf and spent some time analyzing a *sugya* and even shared an original comment on a Rashbam. He then closed the sefer and proceeded to wash.

We then sat down for the seuda, and R. Mendel said many more *l'chaims*, though he maintained fully lucid. Whenever he drank, words of Torah and chassidische stories flowed from him, and he never lost his composure.

(גאון וחסיד ע' 41 ואילך)

During the time when the Frierdiker Rebbe was in Moscow, R. Mendel Leib's financial situation was so poor that he could not afford the few kopecks for the trolley to visit the Rebbe. Instead, he would make the long trek by foot.

Arriving at yechidus, he presented the Rebbe with a 3-page *pan*. After the Rebbe answered all the questions, R. Mendel Leib began to exit, but the Rebbe called him back, "This is all about *ruchniyus*; what about *gashmiyus*?"

"I don't care about *gashmiyus*," he said. The Rebbe smiled and said to him, "You don't care, but it's very important to me." After that, his situation improved somewhat.

(גאון וחסיד ע' 224)

A Moment with The Rebbe

לזכר נשמת מרת חוה לאה בת ר' שמשון הכהן ע"ה



POSTPONE IT

For many years, Reb Binyomin Tzviai worked at the Israeli radio station Kol Yisroel, where the Rebbe encouraged him to use his position to strengthen and spread Yiddishkeit.

In the late 1960s, as television began gaining momentum in Israel, Reb Binyomin was hired to join the new medium. During a visit to New York for training, he entered *yechidus* and discussed the development with the Rebbe.

During his *yechidus*, described how rapidly television was expanding, and how concerned many frum Yidden were. At this point, he said, there was no realistic way to stop it. The community would have to come to terms with the new reality.

The Rebbe listened and then told him that nonetheless, "the longer it can be postponed, the better."

(*Igros Kodesh* vol. 19 p. 95, *M'shivchei Rabbi* p. 135)