



PESACH

THE KEDUSHA OF PESACH

Recalling his *erev* Pesach experiences in the home of his father, the Rebbe Rashab, the Frieddiker Rebbe wrote: "On *erev* Pesach, my father would wake up no later than three in the morning and *daven* no later than five-thirty. Afterwards, until the time of *biur chometz*, he was occupied with removing the *chometz* and the *chometz'dike* utensils from the house. At *chatzos*, midday, preparations for *matzos mitzva* began and my father would study the *Seder Korban Pesach*. From that time onward, a *ruchniyus'dike* light shone in our home, filling everyone with *simcha*. During the remaining hours, until *Yom-Tov* began, my father would discuss the meaning of the *Korban Pesach* in *Kabbala* and *Chassidus*, and its practical application in our *avoda*."

"The time between reading the *Seder Korban Pesach* and the beginning of *Yom-Tov* was not considered a mere preparation for *Yom-Tov*. That time was itself considered to be a *Yom-Tov*. It was permeated with an inner joy, a certainty and an expectation that at any moment we would have *Moshiach*, the *Beis HaMikdash* and the *Korban Pesach!* In this elevated mood we would go off to *daven Maariv*. The *shul* was always packed with *Yidden* with shining faces, dressed in clean, fresh clothing despite the hard work they had been doing to prepare for Pesach. No one spoke. Everyone waited eagerly for the joyous *Shir HaMaalos* that would signify the beginning of *Maariv*. An especially delightful *simcha'dike* melody filled the *shul* as the *mispalelim* sang *Hallel*, their voices gradually intensifying. And that holy *tefilla* climaxed in an *ahavas-Yisroel'dike* "Gut-Yom-Tov!"

(לקוטי דיבורים ח"א ע' 270)

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 Frieddiker 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*."

(שיחות ח"ה"פ תש"ב)

THE 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, של"ה)

The *Shaloh* writes, "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*."

The Alter Rebbe once said that the *matza* that we eat on the first night of Pesach fortifies our *emuna*, and the *matza* of the *Second Seder* brings health, both *begashmiyus* and *beruchniyus*.

(של"ה, סה"ש תש"ב ע' 94)

While reciting the *Haggada*, the *tzaddik* 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)

After the *histalkus* of the holy *tzaddik*, Reb Menachem Mendel of Vorki, many of his

chassidim accepted the *tzaddik* Reb Beirish of Biala as Rebbe. On the first night of Pesach, they brought him a costly gift – a silver *kos shel Eliyahu* that held an entire bottleful of wine. The *tzaddik* decided that he would use this goblet for the *arba kosos*, in order to perform the *mitzva behiddur*. Since he made a point of drinking each cup entirely, at that *Seder* he drank four bottles of wine... yet this was not at all apparent!

After conducting the *Seder* with fiery *hislahavus* until the early morning hours, the *tzaddik* rested for fifteen minutes and then went straight to *shul*, *davening* until four in the afternoon. He then had the *seuda* and went to prepare for *davening*. At the Second *Seder* he again drank four bottles of wine, and once again the *Seder* extended through the night. The following morning, the Rebbe went immediately to *daven*, finishing late in the afternoon.

(באהלי צדיקים ע' שנ)

RECITING THE HAGGADA

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*.

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 Frieddiker 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' קנד, קצח)

CONSIDER THIS!

■ What was the reason for the great joy on *Yom Tov* and the *seuder*? How can we feel this joy?

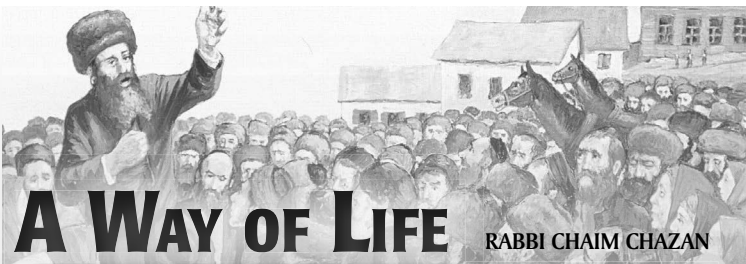
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A Way of Life

RABBI CHAIM CHAZAN

WRITING ELECTRONICALLY ON *CHOL HAMOED*

I'm aware that certain forms of writing are prohibited on *chol hamoed*. Is it permitted to type on electronic devices, such as to send a text message or to compose an email?

- There are different categories of writing which have different halachos. A) 'Massei uman' which includes Hebrew blocked lettering or writing that requires special attention, such as calligraphy. The halacha is that such writing is permitted only in 1) a situation where refraining from writing will cause a substantial loss (*dovor ho'ovud*). 2) Where it is the sake of the public on *chol hamoed*. B) 'Massei hedyet' includes Hebrew cursive script. If it is for the sake of *chol hamoed* or for the sake of the public it is permitted to write without a *shinuy*, however the custom is to still make a minor *shinuy*. The din regarding Latin letters is subject to dispute among *poskim*.
- Writing on an electronic screen is not considered writing and therefore it is permitted to type on a computer on *chol hamoed*.
- However, complicated computer work is prohibited as a form of *mleches uman* – work generally done by a skilled craftsman, which is prohibited on *chol hamoed*.
- Printing out from a computer however, according to many *poskim* poses a halachic problem on *chol hamoed* and therefore should be avoided as much as possible even for the sake of *chol hamoed*, unless it is a *dovor ho'ovud* or *tzorchei rabim*. Among the halachic issues involved in printing is an unresolved debate among *poskim* whether we determine whether something is a *masei uman* by the actual act involved or the result of the act. The computer command to print is not a *masei uman* so if we go by the act it would be permitted, but the results – the printed pages are surely a work that would require skill for a person to produce, hence if we go by the results it would be prohibited.

שו"ע ריש סי' תקמ"ה ונו"כ, שו"ת שבט הקהתי ח"א סי' קסח, חול המועד כהלכתו ע"פ ו סעיף צח ובהערות שם.

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CURRENT EVENTS

י"ט ניסן

REB AHARON OF KARLIN

Reb Aharon Hagadol of Karlin was of the great talmidim of the Maggid of Mezritch. While his Rebbe was still alive, he established a center in Karlin for the spreading of Chassidus. Reb Aharon was known for his tremendous ecstasy in davening and the holiness he would experience on Shabbos. He used travel around influencing many people to become *baale teshuvah*. He was *niftar* at age 36 on the 19th of Nissan, תקל"ב (1772).



When he returned home from learning by the Mezritcher Maggid, Reb Aharon was asked what he had learned there. "Nothing," was his reply. "What does that mean?" they wondered. Reb Aharon answered, "Simply, as I said. I learned that I am nothing."



One Erev Shabbos, the Mezritcher Maggid went to rest. Meanwhile, the talmidim returned to their lodgings and Reb Aharon of Karlin began reciting "Shir Hashirim", as he would on every Erev Shabbos. Suddenly, the attendant of the Maggid came into the *shul* and asked for Reb Aharon. When he found him, the *shamash* asked, in the name of the Maggid, that he stop saying *Shir Hashirim* for his recital makes a great commotion above, and it is not letting the Maggid sleep.

Reb Hillel Paritcher would add that from here we can get a glimpse to just how great the Maggid was. Despite great commotion was caused above by Reb Aharon's *Shir Hashirim*, the Maggid's sleep was an even greater level accomplishment!

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

A MOMENT WITH THE REBBE



SPECIAL PESACH HIDDURIM

Reb Sholom Ber Goldshmit, the meat supplier for the Rebbe's home related (*Kfar Chabad magazine, Issue 985*):

"One year the Rebbetzin called me up before *Pesach*, and asked me whether we have a separate grinder for *Pesach*. I answered that we do not, since we keep the grinder clean from *chometz* all year round. The Rebbetzin said that this would not do, as she would not be able to serve such meat to the Rebbe. So we bought a separate grinder, which was used only for the Rebbetzin's meat."

When the Rebbe was in Paris in 5707, Reb Yankel Lipskar prepared separate wine for the Rebbe, as the Rebbe was not happy with the wine available. Reb Yankel also bought new cutlery and dishes for the Rebbe to use, and attached a tag to them so that they not be confused with the other dishes. The Rebbe insisted that he *toivel* the dishes himself, and not let anyone else do it for him.

(*Yemei Melech page 949*)

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