

The Weekly Farbrenge



למען ישמעו • חג הפסח תשע"ט • 510
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)



Perspectives
TWENTY THREE

FREE DOWNLOAD
CHASSIDICDIGEST.COM

In merit of this publication's founder
ר' אהרן בן חנה
May the *zechus* of the thousands
of readers bring him a total and
immediate recovery

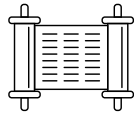
מתיבתא דקינגסטאן

A small out-of-town mesivta
in Kingston, PA

Email office@KingstonMesiuta.org
or call (570) 212-9408



www.SELLMILESNOW.com
732-987-7765



CHOL HAMOED SHOPPING

My children are returning to yeshiva straight after yom tov. May I buy them new clothing during chol hamoed?

Business dealings, including buying or selling, are generally prohibited during *chol hamoed*.¹ The prohibition applies to both the buyer and the seller.² Numerous reasons are given for this prohibition, including: the hassle involved, detraction from focusing on *yom tov*, one might come to write, one may be saddened if he finds out he overpaid.³

Buying and selling items that are needed for *yom tov* or *chol hamoed* is permitted (e.g. buying food or cutlery for *yom tov*). In this case, one may buy even a package with a large quantity, even though it is more than he needs for *yom tov*.⁴

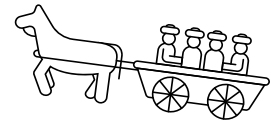
Stores which exclusively sell things that are clearly for the purpose of the *moed* (fruit, vegetable, fish, and meat stores) may be open and sell regularly during *chol hamoed*. Stores that sell a variety of products (e.g. appliance and houseware store) may only sell things on two conditions: (1) the items are for the need of the *moed*; and (2) the selling is done in a more discreet manner.

How does a store open in a discreet manner? If the store is on a dead-end street, no change is needed. If it is on a regular street, one out of the two entrances should remain locked. If there is only one door, the blinds should be closed or only open the door when clients come. (If none of these options are possible, one may leave the door open but post a sign on the door that the store is open only limited hours for those who need things for the *moed*).⁵ The *minhag* is that all stores, even of the first type, are open only for limited hours due to *kedushas hamoed*.⁶

When there is a loss involved (*davar ha'aved*), it is permitted to sell or buy on *chol hamoed*. Thus, if a particular item is on clearance now and waiting until after *yom tov* would incur a loss of money, one may purchase it. Similarly, if during *chol hamoed* he is in a place where certain items are available and after *yom tov* he won't be there, it is permitted. An example of this is a *bochur* who came home for *yom tov* and plans on returning right after *yom tov* to yeshiva where he doesn't have the opportunity to purchase these items (e.g. clothes).⁷ Returning an item to a store for a refund is only permitted if he won't be able to return it after *yom tov*.⁸

Another type of loss is one who has clients that come to his store, and if he closes on *chol hamoed*, they will move over to a competitor. Thus, keeping his store open may be vital to keep his business alive. Since one might be extra lenient in his self-assessment, one should not rely on himself, but consult a *rov*.

1. שו"ע או"ח סי' תקל"ט ס"א.
 2. ראה מש"כ פכ"ט סכ"ט הע' ע"ז.
 3. ראה משנ"ב או"ח סי' תקל"ט סק"ט ובס' חוה"מ כהלכתו פ"ג.
 4. שו"ע פס"ז סכ"ז.
 5. ראה סי' הלכה למעשה פס"א ס"ז והמסומן.
 6. שם - שש"כ ח"ב פס"ז הע' קל"ט.
 7. שו"ת מונקדים חמנים ח"ד סי' ש.
 8. ראה שו"ת באר משה ח"ז סי' ק"ה.
 9. הלכה למעשה שם סי"ט בשם רמ"פ ע"ה אבל שם שהוא מתייר להחזיר ולקבל זיכוי.



R. AVROHOM BER YIRMIYA'S

R. Avrohom Ber Yirmiya's of Babroisk was a chossid of the Tzemach Tzedek, the Rebbe Maharash and the Rebbe Rashab. The Frierdiker Rebbe spent much time with him and writes very highly of him. He was a great *maskil* in *chassidus*, a *baki b'shas* and knowledgeable in *kabbala* and *chakira*. He was also a *ba'al midos tovos*. R. Avraham Ber earned his livelihood from bookkeeping.

When R. Avrohom Ber's father took him into *yechidus* for the first time, the Tzemach Tzedek blessed him to be studious and not waste his time, and that *Hashem* help him to be a *lamdan* and a chossid.

R. Avrohom Ber later related, "The Rebbe's encouragement and blessing rang in my ears, and my parents took great pleasure in my learning and *yiras shomayim*. When I went in with my father four years later to *yechidus*, the Rebbe looked at me penetratingly, and told my father that it was evident from my face that I had been quite diligent. The Rebbe asked me what I had learned, and gave me a schedule of learning to continue in."

When the young Avrohom Ber witnessed

his father and the *chassidim* dancing in circles as they would leave their *yechidus* with the Rebbe, he asked his father for the reason. His father explained:

"The Beis Hamikdash in Yerushalayim has been destroyed, and when the Yidden will do *teshuvah*, *Hashem* will send *Moshiach* and rebuild the Beis Hamikdash. But until then, the Rebbe's city is our Yerushalayim, the *shul* where the Rebbe *davens* is our Beis Hamikdash, the room where the Rebbe sits is our *kodesh hakadashim*, and the Rebbe is our *aron*, in which the *luchos* - the Torah of *Hashem* - resides. When the Rebbe speaks, he speaks the words of *Hashem*, just as Moshe Rabbeinu heard the words of *Hashem* coming from the *aron*.

"Just as the Jewish people rejoiced when the *kohen gadol* exited the *kodesh hakadashim* on Yom Kippur; so too we rejoice when we leave our *kodesh hakadashim*. We are thanking *Hashem* for his great kindness that we have merited to be inside the *kodesh hakadashim*, and hear a *bracha* from the Rebbe..."

(התמים ח"א עמ' 221)

After the Rebbe Rashab founded *Tomchei Temimim* the *bochurim* would come to R. Avrohom Ber from time to time to ask him questions in *haskalah* and *avodah*.

(ר' מנעדל עמ' 301)

A Moment with The Rebbe



HIDDUR MITZVA

At the Simchas Torah *kos shel bracha*, Reb Nachman Yosef Perman would usually receive three bottles of *mashke* from the Rebbe: one for his *matza* bakery, another as a member of the Kfar Chabad village council, and a third as a mediator between two *mosdos* which were struggling to keep the peace.

One year in the 5730's (1970's), he received only two bottles. Most distraught, he approached *HaRav* Chodakov and shared his concern that perhaps he wasn't fulfilling one of his duties properly. The head *mazkir* assured

him that he would bring up the matter.

When asked, the Rebbe smiled and told *HaRav* Chodakov to assure Reb Nachman Yosef that there was no issue at all.

The Rebbe explained that every Rosh Hashana he accepts upon himself a new *hiddur mitzva*. This year, the *hiddur* was to not make any connection between Pesach and *chometz* whatsoever, even in thought. It was therefore inappropriate to present a bottle of *mashke* for a *matza* bakery.

(*Bedarkei Hachassidim*, page 234)