



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 הה"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 *matzot* 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 זוין, 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' שג)

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!

Over what does one rejoice at the seder?

Ironing on Erev Pesach

Is one allowed to iron shirts on Erev Pesach for sake of wearing them on Yom Tov?

- Since the Korbon Pesach was brought *Erev Pesach* after midday, Chazal gave that time the status of a Yom Tov, and prohibited certain types of *melacha*.¹
- Anything permissible on *Chol Hamoed* is permissible during this time. In fact, the *issur* of performing *melacha* on *Erev Pesach* is less serious than the *issur* of performing *melacha* on *Chol Hamoed*, and as such, there are certain leniencies on *Erev Pesach* which do not apply on *Chol Hamoed*.
- In general, like *Chol Hamoed*, forms of labor are divided into two categories²: (1) *Ma'ase Uman* – professional labor. (2) *Ma'ase Hedyot* – layman's labor. Anything that is *Ma'ase Hedyot* may be performed if it is for the sake of Yom Tov and it is done for free. *Ma'ase Uman* cannot be done.
- Haircuts:** Haircuts are considered *Ma'ase Uman*.³ They may not be given, even for free and for the sake of Yom Tov. This includes giving oneself a haircut. However, unlike on *Chol Hamoed*, one is allowed to get a haircut from a non-Jew. Also, one who just arrived from a long overseas trip and did not have a chance to get a haircut, can take a haircut from a *Yid*.
- Cutting Nails:** Although cutting nails is clearly a *Ma'ase Hedyot*, there is an opinion that forbids it on *Chol Hamoed* for other reasons.⁴ Although we accept that opinion concerning *Chol Hamoed*, since *Erev Pesach* is even more lenient we say that *lechatchila* one should cut his nails earlier, however if one forgot to do so, he may still cut his nails after *chatzos*.⁵
- Laundry:** Because hand laundering is a big process, *Halacha* considers laundry a *Ma'ase Uman* and it is prohibited even for the sake of *Yom Tov*⁶ (on *Chol Hamoed* it is prohibited also for other reasons that don't apply here⁷). While today's laundry machines are no more than pressing a button, there is room to suggest the laundering process performed by the *machine* is a big professional process and as such it is still *ossur* to cause that process to happen.⁸
- Ironing:** Poskim write that ironing in a professional manner, such as pressing permanent creases, is a *Ma'ase Uman* and is prohibited.⁹ However, normal ironing is considered a *Ma'ase Hedyot* and is permitted for the sake of Yom Tov¹⁰.

Please note that the above may not be applicable for your situation. Consult your Rov for a final psak.

1 שו"ע אדה"ז סי' תסח ס"א-ג.
 2 ראה שם ס"ד-ה.
 3 רמ"א סי' רמה סק"ה.
 4 שו"ע ורמ"א ריש סי' תקלב. טעמים
 דהאוסרים הוא (כמבואר שם בפוסקים)
 דחוששים דאם נתיר נטילת הצפרניים, כ"א
 יכנס למועד כשהוא מנוול.
 5 ראה שו"ע אדה"ז סי' תסח ס"ו. ומקור
 הדברים הוא במהרי"ל שהובא במג"א סק"ג
 ש"י דאסור ליטול הצפרניים בער"פ כמו
 חוה"מ. ועי' בשבילי דוד על המג"א שם
 שתמה דהלא כאן לא שייך הטעם שבגללו
 אסרו מקצת מהפוסקים נטילת צפרניים
 בחוה"מ. וצ"ע.

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

OUR HEROES

Reb Yosef Tumarkin – the Rov of Kremenchug



Reb Yosef Tumarkin was the son of Reb Eliyahu, a prominent chossid of the Alter Rebbe. Reb Yosef was a chossid of the Tzemach Tzedek and the Rebbe Maharash, and was a *talmid* of Reb Nechemya of Dubrovna, the great *Rov* and chossid of the Alter Rebbe. Reb Yosef was a great *gaon* with an incredible mind. He loved collecting *seforim* and amassed many rare ones. He was the *Rov* in Kremenchug and devoted himself to his community, especially in freeing Jews from army service. Reb Yosef passed away on the 23rd of Tammuz, תרל"ד (1876).

In the winter of תר"י (1850), Reb Yosef spent three months in Lubavitch. At that time, the Tzemach Tzedek showed him a lot of *kiruv* and allowed him to copy some unpublished *teshuvos*. One day, the Rebbe called him and showed him a *shaila* that had just been posed. The Rebbe told him to go to his son the Maharin (Reb Yisroel Noach) and his son-in-law Reb Leivik, and together they should research the *shaila* and bring him an answer the following day.

It was a very difficult *shaila*. The *Rov* that sent it was a tremendous *lamdan* who was fluent in the Talmud Bavli and Yerushalmi, the Rambam and many other *seforim*, and detailed his *sha'alah* with very deep reasoning.

"We spent all day and night on the *shaila*," Reb Yosef later related, "and we could not reach a conclusion. The Maharin went in to his father, the Rebbe, and asked for an extension of another day. On the third day, a Wednesday, we went in to the Rebbe and we merited to hear brilliant *chidushei Torah* from the Rebbe about this *shaila*. He finished by saying that this was revealed to him by his grandfather, the Alter Rebbe.

"The Maharin told me that the next day he went in again to his father to discuss the *shaila*. On that occasion his father told him, "In the merit of printing the Likkutei Torah, which made it possible for two Jews to sit and learn the *ma'amorim* of my *Zaide* with the notes (of the Tzemach Tzedek) that explain the content, my *Zaide* revealed to me secrets of the Torah. You cannot fathom the *nachas ruach* that is brought to a *tzaddik* when people learn his Torah. The entire *heichal* (spiritual abode of the *neschama* of a *tzaddik*) lights up from joy and the *bracha* of the *tzaddik* shields the person, his children, and grandchildren."

נדבת הרוצה בעילום שמו לחיזוק ההתקשרות וחסידישא נחת פון די קינדער

A MOMENT WITH THE REBBE

Reciting the Haggada

On the first night of Pesach, 5723, after visiting the *yeshiva* dining room and giving his *brocha* before the *seder*, the Rebbe returned to 770 to conduct his *seder* upstairs in the Frierdiker Rebbe's apartment.

As the Rebbe walked in, he asked a few *yungerleit* who were standing in the lobby if they knew the tune to which the Frierdiker Rebbe would chant the *Haggada*. They didn't.

The Rebbe said, "They say that Yoel Kahn catches a tune well..." but Reb Yoel also did not know it. The Rebbe turned to Reb Avremel Shemtov, but he also could not be of help. The Rebbe explained that the reason it is not clear to him, is because he also heard the *Haggada* from his father.

Reb Yankel Katz, who would traditionally lead the *Haggada* recitation at the Rebbe's *seder*, said, "Anyways, I don't want to spend a long time on the *Haggada*."

The Rebbe replied, "But I do..."

לזכות ר' שלום מרדכי הלוי שי' בן רבקה