



# 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' 072)

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"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' 49)

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 זוין, מועדים, ע' 763)

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*.

(רעיא מוהימנא פ' בא נו 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 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)

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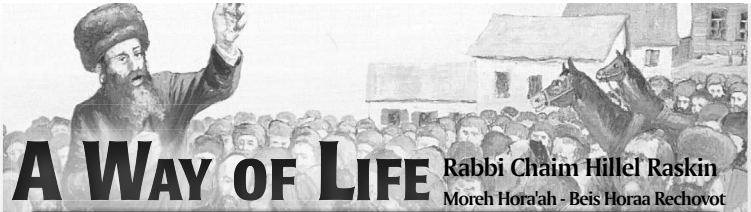


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# A WAY OF LIFE

Rabbi Chaim Hillel Raskin  
Moreh Hora'ah - Beis Horaa Rechovot

## OUR HEROES

### Reb Shlomo Zalman Havlin



Reb Shlomo Zalman was born on 10 Elul 5637 (1877) in Paritch, Mohilov. His father Reb Eliezer was from among the original *magidei shiurim* in Tomchei Tmimim Lubavitch. Reb Shlomo Zalman first learned in Minsk, and when meeting Lubavitcher chassidim there he went along to Lubavitch where he stayed and was part of the group of *bochurim* with whom Tomchei Tmimim was founded. In Lubavitch, he stayed at the home of the *mashpia* Reb Chanoch Hendel Kugel, who was *mekarev* him and guided him. In 5661 (1901), he was sent by the Rebbe Rashab to lead the *yeshiva* in Horoditch, which he did for ten years. In 5672 (1911), he was sent with a group of *bochurim* to start the *yeshiva* Toras Emes in Chevron. During World War I he was forced to return to Russia, though he returned after the war and reestablished the *yeshiva* in Yerushalayim, which he headed until his passing on 16 Nisan 5696 (1936).

Reb Shlomo Zalman would *daven* for about four to five hours every day, contemplating ideas of *Chassidus* and singing. Having a beautiful voice, whoever would hear his *davening* would become uplifted and inspired to the core. There was one *bochur* who came from Krakow from an assimilated family and had been to many types of groups, but he did not find his place until he chanced upon the *yeshiva* Toras Emes in Chevron. This *bochur* was once found sitting on a rock near the stream, his head between his knees and crying out loud. When asked why he was crying, he said that from when he stepped into the *yeshiva* he had felt very differently, especially the morning before when he had heard Reb Shlomo Zalman *davening*; then he had become a new person.

(המשפיע ע' עד)

Before leaving for Chevron, Reb Shlomo Zalman realized that he had a large debt from the years the *yeshiva* operated in Horoditch. It was not clear who was responsible to pay: either the general Tomchei Tmimim which was managed by the Friediker Rebbe or Reb Shlomo Zalman himself. The Friediker Rebbe suggested going to a *din Torah* before the Rebbe Rashab, which Reb Shlomo Zalman refused and insisted to pay instead. A few days later, the Friediker Rebbe called Reb Shlomo Zalman to near the Rebbe Rashab's room. As they stood by the door, the Friediker Rebbe opened it and asked the Rebbe Rashab for a *din Torah*. Reb Shlomo Zalman was surprised and remained silent. The Rebbe Rashab listened to the details and declared that Reb Shlomo Zalman does not have to pay. A short while later, Reb Shlomo Zalman suggested a *shiduch* for a *bochur* which came to fruition and he received a nice sum of *shadchonus gelt*. Although he had won the *din Torah*, he nevertheless paid up the debt immediately.

(המשפיע ע' קלט)

### How Much to Eat?

How much *matza*, *maror* and wine am I obligated to consume at the *seder*?

- The halachic measure of "eating," whether for *mitzva* or prohibition, is to consume food equivalent to the size of a *kazayis*,<sup>1</sup> a medium sized olive.<sup>2</sup> *Rishonim* dispute the size of this olive:<sup>3</sup> half of an egg (about 27 gr. / 1 oz.)<sup>4</sup> or nearly a third of an egg (about 18 gr. / 2/3 oz.)<sup>5</sup>
- As a rule, when we are in doubt, we must be stringent with a *din d'oraisa* and may be lenient with a *din d'rabanan*. Thus, when eating for a *mitzva d'oraisa* we must follow the larger measurement, but for the *mitzva d'rabanan* we follow the smaller one.<sup>6</sup>
- The Torah obligates us to eat *matza* and *maror* together with the *korbon Pesach*. Today, that we do not have the *korbon Pesach* the obligation to eat *maror* is *miderabanan*.<sup>7</sup> *Matza*, however, is specifically repeated in the Torah to obligate us even today. The Torah obligation is fulfilled with the *kazayis*<sup>8</sup> eaten at *Motzi-Matza*, whereas the *kzeisim* of *Korech* and *Afikoman* are *miderabanan*.
- The *shiur* for drinking wine at the *seder* is a *revi's* which is 86 gram, 2.9 oz (there is room to be *machmir* to have 109 gram, app. 4 oz.<sup>9</sup>). While some *Rishonim* hold that one should drink the complete cup, the *halacha*<sup>10</sup> is that one can suffice with the majority of a *revi's* measurement (For the last cup a complete *revi's* is required in order to recite the *bracha achrona*). To satisfy the earlier opinion one should try to get a smaller cup which one can finish.
- In practical terms: For *matza d'oraisa* one should eat half a *matza*, and for *matza d'rabanan* a third of a *matza*. For *maror* one should eat leaves that cover a fully open hand (about one large leaf or two medium sized leaves). Horseradish and leaves can be combined to complete the full amount.<sup>11</sup> One who has difficulty consuming these measurements, should consult a Rov.

1. ברכות מ"א ע"א וע"ב וראה שם מ"ט ע"ב.
2. שם ל"ט ע"א.
3. ראה פסק"ת סימן תפ"ו מוקבץ דיעות בזה, וכן השיטות שהולכים לפי נפת, וראה שיעורי הלכה למועשה סי' נ"ז שדעתו שלמצה אפשר להפחית השיעור בשליש, אמנם לא כן דעת הגר"ח נאה בשיעורי תורה ע' קפ"ד.
4. תוס' עירובין פ' ע"ב שו"ע סימן תפ"ו ס"א.
5. רמב"ם הלכות עירובין פ"א ה"ט.
6. אפי' לכתחילה - שו"ע תפ"ו ס"א.
7. שו"ע"ר שם ס"ז.
8. וכן בעל קערה שאוכל ב' כזיתים כדאי שיהמיר לשתיהם.
9. שיעורי הלכה למועשה הנ"ל, ועיין בספר תיקוני מוקואות עמ' צ"ב - צ"ג ומובא שמנהג אדמו"ר בכוס 021 גרם.
10. שו"ע"ר סי' תע"ב ס"ט.
11. שו"ע"ר סי' תע"ג סכ"ח.

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

## A MOMENT WITH THE REBBE

### My Melamed

The Rebbe accorded Reb Zalman Vilenkin, his childhood *melamed* in Yekatriinoslav, great respect. When he would enter a *farbrenge* of the Rebbe, the Rebbe would rise slightly in his chair as a sign of reverence.

During a *yechidus*, the Rebbe insisted that Reb Zalman sit down, despite it being contrary to the *minhag*. "It does not matter," the Rebbe said. "Approximately fifty years ago, we sat together around one *gemara*, we can also sit together now." The *yechidus* continued for forty-five minutes.

When Reb Zalman fell ill in 5723 (1963), the Rebbe told the family to hire a full-time nurse, and the Rebbe committed to personally pay for it. (*Kfar Chabad* 567 pg. 48)

Once, when Reb Zalman walked into a *farbrenge*, the Rebbe began to pour him a glass of soda. After pouring the glass, the Rebbe leaned over on his left side to pass the cup to Reb Zalman.

One of the chassidim, seeing the Rebbe straining to reach Reb Zalman, stuck out his hand to pass the cup. The Rebbe turned to him and said, "*Er iz main melamed, nit daine* (He is my teacher, not yours)."

לזכות החתן הת' געצל רסקין וב"ג מושקא פרוס לרגל באום בקשרי שידוכין בשעטומ"צ

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