

The Weekly Farbrenge



למען ישמעו • חג הפסח תש"פ • 561
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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*."

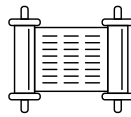
(הגש"פ עם לקוטי טעמים ומנהגים - סדר הגדה)

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MIKVAH ALTERNATIVES

What could men do for purification if the mikva is closed?

There are two general reasons for men immersing: (1) Tevilas Ezra from a state of tumah, which although not halachically required, it elevates a person's tefila and enhances its acceptance; (2) For someone already pure to reach a higher level of purity, tosefes tahara.1 There is a special obligation to purify yourself before yom tov, and many poskim hold that it applies nowadays as well.2

Tevilas Ezra may be replaced by pouring nine kabin (12.44 liters) of water over your head and body.3 The water may be poured from up to three utensils without any interruption, and according to contemporary poskim, this can be accomplished in a shower.4 After wetting your feet, stand directly beneath the flow with your hands held loosely near your heart, and allow the water to pour over your head and body. Some say to turn on the faucet after you are already standing there.5

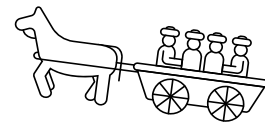
There is no need for the water to reach your entire body, as long as the required amount of water falls on your head and majority of body in this manner without interruption.6 On average this usually spans around three minutes or less, but you could measure how long it takes your shower head to fill a container this size. While some recommend removing any chatzitza, the consensus is that a minor chatzitza is not an issue.7

Alternatively, and more mehudar, one may immerse in 40 se'ah (90 gallons) of drawn water that is in the ground (e.g. a typical swimming pool) for this purpose, with the filter off.8 If they are in a receptacle that isn't properly attached to the ground, it seems according to the Alter Rebbe that it doesn't achieve this purpose.9 According to many poskim a bath tub doesn't work even if it holds 40 se'ah.10

Poskim discuss if these methods achieve tosefes tahara, and in the current situation one can rely on the opinions that they do.11 Yet additionally, studying a few mishnayos from Seder Taharos, especially from Maseches Mikvaos, can take the place of mikva for this purpose (though not for tevilas Ezra).12 Pouring nine kabin does achieve the purification needed for yom tov.13

1. ראה לקוטי תורה פ' תבוא דף מג ע"ב שהיא אחת ההכנות לתפילה, ובכ"מ באג"ק, לדוגמא. ח"ח ע"י קנג, ח"ט ע"י רנט, ח"כ ע"י צג. וראה הנלקט בשלחן מנחם ח"א ע"י קמ ואילך.
2. ראה פרישה או"ח סי' רמ"א אות ד, בית שמואל אהע"ז סי' נ"ה סק"י, מ"ב סי' קכ"ח ס"ק קסה בשם הפמ"ג. וראה לקו"ש חלב"ע ע"י 61 והע"י 24.
3. ראה משנה מקוואות פ"ג מ"ד, גמ' ברכות כב ע"א, וראה שו"ע"ר סי' פ"ח ס"א, סי' קנ"ט סכ"ג וסי' תר"ו ס"א.
4. ראה שו"ת מנח"י ח"ד סי' כ"א (ומקורו ספר חסידים ס"יתתכ"ח), שו"ת קנין תורה ח"א סי' ל"ג, שו"ת שבת הלוי ח"א סי' כ"ד, תשובות והנהגות ח"א סי' קכ"ג (בשעת הדחק), וראה הנסמך בפסקי תשובות סי' פ"ח ע"י 42. ובשו"ת משנה הלכות ח"ג סי' ב-ו מחמיר שצריך כח גברא, וראה באג"ק חכ"ב ע"י שלא שמביא הסברות ואינו מכריע.
5. ראה שו"ת מנחת יצחק שם, אבל ראה שו"ת שבת הלוי שם.
6. ראה מטה אפרים תר"ו סי' ואלף למטה שם.
7. חציצה הוזכר בשל"ה אבל לא בשו"ע"ר סי' תר"ו סי"א, וראה שו"ת או"ח סי' פ"ח סק"א.
8. ראה שו"ע"ר סי' פ"ח ס"א.
9. ראה שו"ע"ר סי' פ"ח ס"א (בברקע) וכן בסיון ר"ו סי' .
10. ע"פ שו"ת חת"י יו"ד סי' ק"י"ח ור"ו. דהרי הכלי נועד לכתחילה לזה וצ"ל שיבטלו מתורת כלי, ובנוסף אין ראוי להמליץ ע"ז שהרי חבל על ממונם של ישראל (12.5 מול 330 ליטר).
11. ראה שו"ת חלקת יעקב ח"ג סי' שלא מהני. אבל ראה תשב"ץ קטן סי' קכ"ב, מעבר יבוק מאמר ה', שו"ת תורה לשמה סי' ע"ה ובאמרי נועם פ"ח שמועיל.
12. ראה אג"ק ח"ט ע"י קנג.
13. פרישה או"ח סי' רמא אות ד.

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



REB NECHEMYA OF DUBROVNA

The gaon Reb Nechemya Birech Halevi of Dubrovna was the son-in-law of Reb Chaim Avraham, the Alter Rebbe's son, and was one of the Alter Rebbe's outstanding chassidim. He earned his livelihood from a factory of taleisim that he owned. He authored Sheilos Uteshuvos Divrei Nechemya, as well as glosses on Gemara (printed in the back of the Vilna shas) and on the Alter Rebbe's Shulchan Aruch. He passed away on his birthday, Tu Bishvat ה'תרי"ב (1852).

why are you not famous among the lomdim?"

Reb Nechemya replied with a mashal: A seforim seller once entered the home of a great rov and was surprised to see the walls lined with many and rare seforim. The seller asked the rov, "Why is it that I have a tenth of the seforim that you have, yet everyone knows about my seforim, while you have so many more seforim, but no one knows of them?" To which the rov replied, "Your seforim are for the world and therefore they are famous, but my seforim are for myself"...

Once, the rov of Dubrovna asked Reb Nechemia to deliver a teshuvah (responsa) he had written to the renowned Reb Efrayim Zalman Margolis. After reviewing it, Reb Nechemya added some thoughts of his own and signed, "Reb Nechemya the manufacturer." Upon receiving the letter, Reb Efrayim Zalman asked, "Are all the manufacturers in Russia so learned?"

Once Reb Nechemya saw a soldier in the Russian army being whipped for having let his feet freeze while standing on guard duty. The soldier complained, "What have I done wrong? It was freezing outside!" He was told, "If you would remember the oath you have taken, to serve the king with all your might, this oath would have warmed you." It is said that from this event, Reb Nechemya had chayus for 25 years in his avoda, thinking of the warmth he should have as of a result of the oath he had taken before entering this world.

A rov once met Reb Nechemya after talking with him in learning he said, "I see you are a great gaon,

A Moment with The Rebbe



THIS IS YOUR REMEDY

In 5738 (1978), Reb Leizer Nanas's doctor, Professor Berner, told him that he saw an infection which had no cure on his feet, as a result of his lengthy imprisonment in the Soviet Union.

Professor Berner's notes, but he said to me, "The doctor has no right over you! You should see doctors, but they will only help if you are active in hafatzas hamaayanos. This is your remedy."

When he showed the diagnosis to the Rebbe, the Rebbe responded sternly, "Why have you ceased your hafatzas hamaayanos work?"

Reb Leizer threw himself into spreading the wellsprings of Chassidus throughout Eretz Yisroel with vigor. He passed away in 5757 (1999), at the age of 99.

"I was perplexed," he related. "I asked the Rebbe if he read

(Haish Shelo Nichna, Vol. 2, page 767)