

The Weekly Farbrenge



למען ישמעו • מצורע תשפ"ד • 771
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 ז'ין, 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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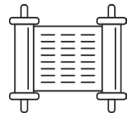
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LOW ALCOHOL WINE

How much alcohol must wine have to be considered wine?

From the Gemara it's clear that freshly squeezed grape juice is acceptable for *kiddush* and the *daled kosos* (four cups).¹ Indeed, the Rebbe advised someone with health issues to squeeze grapes for his four cups, and the Frierdiker Rebbe and the Rebbe did the same when wine wasn't available according to their kashrus standards.²

Yet, commercially produced grape juice that is treated and no longer has the same potential to ferment is subject to debate. The consensus is that it is nonetheless acceptable, though alcoholic wine is preferable for those medically permitted (see issue 194).³ One of the special qualities Chazal say about wine is that it brings joy, and that is not accomplished with grape juice.

The *daled kosos* are meant to exhibit and achieve a feeling of freedom and nobility, and thus, alcoholic wine is preferred. (Likewise, the *revis* of wine drunk on each day of *yom tov* and *chol hamoed* for added *simcha* must be of alcoholic wine.)

How much alcohol must it have to be considered wine?

There is reason to say that 3.5% alcohol is sufficient based on the following: Wine in Eretz Yisroel naturally ferments to a maximum of 14-15% alcohol.⁴ In Talmudic times, the common practice was to dilute wine with three parts water to every one part wine,⁵ and Rava recommends this blend for the *daled kosos* to celebrate freedom (*cheirus*).⁶ It follows that the alcohol content of their wines after dilution was 3.5-4%.⁷

If drinking wine will interfere with performing the seder (i.e., tired or nausea), one should use either low-alcohol wine, a combination of wine and grape juice (1/3), or plain grape juice, to ensure that they can carry out the complete seder according to halacha.

1. ב"ב צז, ב. שוע"ר סי' ערב ס"ב.
2. אג"ק ח"ז על רי"ט. אוצר מנהגי חב"ד.
3. נ"סן ע' 139.
4. ראה פסק"ת או"ח סי' רע"ב סק"ו והמסומן שם.
5. אתר OU בשם הרב בלסקי ע"ה.
6. וראה ע"ז מש"כ פרופ' זהר עמר, חוקר ללימודי ארץ ישראל וארכאולוגיה במוסד 'שבת', 'מקור ראשון', י"ד בניסן.
7. תשע"ב.
8. ראה ירושלמי, שבת ה, א; שם, פסחים י, א; בבלי, שבת עז, א; בבא בתרא צו, ב.
9. ולפי מ"ש הרמ"א או"ח סי' רד ס"ה שאפי" עד ששה חלקים מים, גם אם היה יינם 20% היו מוזגים אותו עד 3.3%.
10. ראה שוע"ר סי' תע"ב סכ"א.

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

Our Heroes



REB SHNEUR ZALMAN MOSHE HAYITZCHAKI

Reb Zalman Moshe learned as a *tomim* in Lubavitch. He served as a *shochet* and *mashpia* in Nevel and later in Eretz Yisroel. He was a *chossid* and *oved* in the full sense of the word. He was known for the sharp and unapologetic style of *farbrengen* and demands he made from his listeners. At the end of his life he became paralyzed and could not speak well. He passed away on the 3rd of Shvat, תשי"ב (1952).

For many years, Reb Zalman Moshe maintained a steady schedule of learning *Chassidus*. Each morning before dawn he would rise early to learn for six hours straight. When he finished he marked his place with a pencil. At times he was found to have only learned a number of lines, having spent the time internalizing it.

(אנשים חסידים היו ע' 23)

Reb Moshe Naparstak recounts:

We were a group of *bochurim* and Reb

Zalman Moshe came to visit us. He was paralyzed and his speech was very unclear. In the middle of the visit, a Tanya was placed on his table. He took it and started kissing it many times as tears rolled down his cheeks...

Reb Yoel Kahan relates:

Reb Zalman Moshe was a special *chossid* and his *davening* was unique. When I knew him in Tel Aviv he was already paralyzed and he could barely speak, but every word of his *davening* was crystal clear. I once visited him one afternoon and found him wrapped in *tallis* and *tefillin* and reciting *shir shel yom*. I wondered why he was *davening* at such a late hour. Then I found out that he had davened in the morning but when he got to the *Shir Shel Yom* he had no strength left and he had to take off his *tallis* and *tefillin*. In the afternoon, after he regained some strength, he put on his *tallis* and *tefillin* again, something very difficult for him being partially paralyzed, just to recite *shir shel yom*, *kavei*, and *aleinu*.

A Moment with The Rebbe

לזכות שניאור זלמן בן חוה לאה וכל משפחתו שיחיו לכל המצטרך בגשמיות ורוחניות



DON'T MISS THE MOMENT!

Leil haseder was always a very intimate time with the Rebbe. The *bochurim* were allowed in to the Frierdiker Rebbe's apartment, and would watch the Rebbe perform the mitzvos of the day. Particularly the end of the seder, when the Rebbe would lead the Haggada in a special heartfelt tune.

The first night of Pesach 5713. The Rebbe said the Haggada with great emotion, and as was his custom, he poured the wine from *kos shel Eliyohu* back into the bottle as the assembled sang Keili Ata.

As seder came to a close, Reb Berel Yunik approached and took the Rebbe's empty

becher, in order to wash it.

"*Ir ligt tzufil in balebatishkait* - you are too involved in *balebatishkait*," the Rebbe reprimanded him. "This can be done on Monday, or on Thursday... Tonight is *giluy Eliyohu! M'darf arain chapen tantzen, un lebediker tantzen!*" Tonight is the revelation of Eliyohu Hanovi! You need to take advantage of the moment to dance, and to dance with greater vigor!

The *bochurim* danced in the *zal*, and as the Rebbe entered his room, he encouraged the singing.

(Diary of R' Berel Yunik)

לעילוי נשמת

מרת מוסיא בת ר' אברהם ישעי' ע"ה שטראקס
נפטרה כ"ה אדר תשפ"ד