

# The Weekly *Farbrengens*



**MERKAZ ANASH**  
מרכז אנאש

למען ישמעו • צו תשפ"ה • 822  
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)



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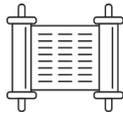
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## BEDIKAS CHAMETZ ON FRIDAY NIGHT

**What should one do if they forgot to search for chametz before Shabbos Erev Pesach?**

When *erev* Pesach falls on Shabbos, one searches for chametz a night earlier than usual, on Thursday night, since the search is meant to be done at night with a candle to illuminate the holes and crevices.<sup>1</sup> If one forgot to do *bedikas chametz* on Thursday night, one should do it on Friday during the day, with a bracha, and still use a candle to inspect the holes and crevices.<sup>2</sup>

What if one didn't remember until Friday night?

Some *poskim* permit having a non-Jew carry the candle, as it's a rabbinic prohibition which may be done by a non-Jew for the sake of a mitzvah (*shevus b'makom mitzvah*).<sup>3</sup> But the Alter Rebbe simply writes that a candle cannot be handled on Shabbos and doesn't mention the option of a non-Jew handling it.<sup>4</sup>

Some explain that asking a non-Jew to carry the candle isn't an option since the Jew won't check properly out of fear of getting burned, just as a torch can never be used since he will be worried about burning the house.<sup>5</sup> Others explain that Chazal simply didn't institute *bedikah* on Friday night because not everyone would have a non-Jew accessible.<sup>6</sup>

Some write that one should search the rooms illuminated with light bulbs on Friday night without a bracha and wait to check the areas requiring candlelight until *motza'ei* Shabbos.<sup>7</sup> As mentioned, the Alter Rebbe simply writes that one should not search on Shabbos at all in the absence of a candle. Some note that if one cleaned one's house thoroughly before Pesach, there's more basis not to look for *heterim* how to check on Shabbos but rather wait until one can use a candle.

On Pesach itself, one can search for *chametz* with a bracha, even after having performed *bitul chametz*, as Chazal established one should search and not rely on *bitul*. If one finds *chametz* on *yom tov*, he shouldn't touch it (since he can't burn it then), but rather cover it to prevent people from accidentally eating it.<sup>8</sup>

1. שוע"ר סי' תמ"ד ס"א. וראה סי' רע"ט ס"א.  
2. שו"ת משיב דברים סי' ע"ה. שוע"ר סי' תל"ג ס"א.  
3. התעוררת תשובה סי' ר"י. וראה שו"ת אבני צדק סי' נ'.  
4. שוע"ר סי' תל"ה ס"ג במוסגר וסי' תמ"ד ס"א. ולהעיר מסי' רע"ז ס"ט.  
5. שיש מתירים לבני תורה אמירה לנכרי לטלטל נר הדלוק כבר.  
6. שו"ת בית היוצר או"ח סי' י"ח.  
7. שד"ח מערכת חו"מ.  
8. ראה שעריים המצוינים בהלכה סי' קט"ו סק"א.  
9. שוע"ר סי' תל"ה ס"ב-ג.

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

# Our Heroes



## R. SHILEM REICH

Originally from Warsaw, Poland, R. Meshulam (Shilem) Reich (c. 5594-5669) married Rivkah, the daughter of Harav Boruch Sholom, the eldest son of the Tzemach Tzedek. R. Shilem lived in Warsaw for a period, and had a close relationship with the Chidushei Harim of Ger. He published a number of Chabad *seforim*, and served as a *shadar* for Colel Chabad.

The Friediker Rebbe described Simchas Torah in Lubavitch, during the years that R. Shilem lived there:

"The custom was that on Simchas Torah *davening* began at 8 am and would finish at 11. After *davening*, they would make *kiddush*, and then my father, the Rebbe Rashab, and his brother, the Raza, would go to the home of R. Shilem. The walk to R. Shilem's house was with much joy, with singing and dancing, disregarding the mud in the streets."

(אג"ק מוהרי"צ ח"ו ע' 208)

The Chidushei Harim of Ger would often ask R. Shilem about the Tzemach Tzedek and Chassidus Chabad.

Once, R. Shilem quoted an explanation from the Alter Rebbe in Likutei Torah, but

the Chidushei Harim said that it can't be, since he's fluent in Likutei Torah and he doesn't recall it. R. Shilem directed him to the section on Shir Hashirim, of which the Chidushei Harim had been unaware. The Chidushei Harim asked to borrow it and he later said that he learned from it only when he had "pure thoughts."

On another occasion, the Chidushei Harim asked whether the Tzemach Tzedek used twelve *challos* on Shabbos and wore a *kittel* to the *seder*. When R. Shilem replied in the negative to both practices, the Chidushei Harim replied, "The Tzemach Tzedek studied by great Rebbes; we can only imitate our Rebbes."

(היכל הבעש"ט ט"ז ע' 114)

R. Shilem and his wife didn't have children for many years. Once, while in Warsaw, his wife pleaded with the Chidushei Harim and didn't want to leave until she would get a promise. The Chidushei Harim told her to ask her grandfather, the Tzemach Tzedek, since he can help her without a doubt if he wishes, and he told her to say so in his name. She relayed the message to the Tzemach Tzedek and she was indeed blessed with a child.

(מאיר עיני הגולה ח"ב ע' 74)

## A Moment with The Rebbe

לזכר נשמת מרת חווה לאה בת ר' שמשון הכהן ע"ה



## 'DER EIGENER TREISEL UN HAZOZOH'

After spending some time in Rebbe's court following the acceptance of the *nesius*, Reb Bentche Shemtov took leave of the Rebbe, to return to his Shlichus in England. Before he left, the Rebbe guided him what to do upon his return.

"It is advisable and fitting to arrange a *Farbrengen*, with love and *achdus*, and with *simcha*, because a *Farbrengen* can accomplish much more that can be done by one person learning himself with a *Sefer*.

"At the *farbrengen*," the Rebbe continued, "you should discuss the need for *der eigener treisel un hazozoh* (one's own shudder and movement). But it must be added that

one doesn't need to fast for three days to achieve this. It can be accomplished with a *kappitel* Tehillim said properly, a *possuk* of Chumash with Rashi, a few lines of Tanya, a piece of Chassidus.

"The *Farbrengen* can be done before [the said *avodah*], after it, or in the middle.

"The most important thing is," the Rebbe concluded, "to constantly try, once, twice, three times. If it hasn't worked, don't be afraid to attempt a fourth time. And if there was a *hefsek*, get back and continue. And then, one will suddenly find himself standing in the light."

(Toras Menachem vol 3 p. 162)