



## **ROSH CHODESH NISSAN**

The month of Nissan is considered the “Rosh Hashanah” of months. We must utilize this auspicious time by announcing to the world, both with speech and action, that everything done until now in Torah and mitzvos should have a new beginning, a fresh boost of energy, in the spirit of “Nissan” i.e. *nissim* (miraculous) beyond all limits.<sup>1</sup>

Being that we are nearing the Yom-Tov of Pesach, all efforts should be extended in the preparations to Pesach, i.e. *maos chitin* given to the poor, including tzedakah for those that are poor in knowledge, by learning Torah with them etc.<sup>2</sup>

## **2 NISSAN - THE HISTALKUS OF THE REBBE RASHAB**

One of the Rebbe Rashab's main accomplishments was establishing Tomchei Temimim, the first yeshiva institution where *nigleh* and Chassidus are learned together in an structured way. The Rebbe asked Chassidim who learned in Tomchei Temimim, or sent children there, to spend the day together with their family and *mushpa'im* contemplating for a moment or two about the effect the yeshiva had, and continues to have, on them.<sup>3</sup>

## **11 NISSAN - THE REBBE'S BIRTHDAY**

A birthday is a day when a person's *mazal* shines. One should increase in Torah and mitzvos with joy, by making a farbrengen with other Yidden celebrating the joy of Torah and mitzvos, and to have joy in its simplest form—through food and drink.<sup>4</sup>

Chassidim should study the Rebbe's new *kapitel*, including with its explanation according to Chassidus, just as one should do on a personal birthday.<sup>5</sup>

## **13 NISSAN - THE TZEMACH TZEDEK'S HISTALKUS**

The Rebbe instructed to learn on this day a portion of the Tzemach Tzedek's Torah, both in *nigleh* and especially from Chassidus, beginning from his commentary on Likkutei Torah.

Tzedakah should be increased on this day.<sup>6</sup>

## **14 NISSAN - THE RAMBAM'S BIRTHDAY**

The time should be spent learning the Rambam's teachings, beginning with the daily *shiurim* of Rambam. And being that the Tzemach Tzedek's *histalkus* was the previous day, emphasis should be placed on

לעילוי נשמת  
הרה"ח הרה"ת ר' מרדכי ב"ר מרדכי ע"ה  
רב קהילת חברת ש"ס - קראון הייטס  
כאן צוה ה' את הברכה  
נלב"ע ביום ש"ק פ' ויקרא ג' ניסן  
ה'תש"פ

ולע"נ זוגתו מרת פעסא רחל לאה בת ר'  
שניאור זלמן ע"ה  
נלב"ע ביום ש"ק כ"ח תמוז ה'תשע"ז  
גורארי'  
ת'נ'צ'ב'ה'

הוקדש ע"י בני משפחתם שיחיו



the Rambam in the Tzemach Tzedek's Torah.<sup>7</sup>

Giving tzedakah should be increased on this day.<sup>8</sup> This special day should be celebrated with a farbrengen for men, women, and children. And since it is difficult to arrange one on the day before Pesach, it can be done in close proximity to the day as well.<sup>9</sup>

## SHABBOS HAGADOL

This day is an opportune time to prepare for Pesach in ways permitted on Shabbos, like preparing the children to ensure that they will know the four questions, etc. One of the primary activities on this Shabbos is to be happy, the same way Yidden rejoiced after experiencing the miracles on this day.<sup>10</sup>

## PESACH

In addition to the four sons, i.e. the four different types of Yidden at the *seder*, there is, in light of the confusing *galus*, one more son. This is the son who is not at the *seder* altogether, due to his lack of interest and knowledge in Torah and mitzvos. It is our responsibility to invest all our efforts to make sure this son is at the *seder* too.<sup>11</sup>

*Mivtza matzah* — the Rebbe's campaign to ensure that every Yid has hand-made, round, shemurah matzah — was launched in the year 5714\*. Until then, rabbonim were usually the ones who would arrange matzos for their community, but that practice was beginning to wane in most places. It is therefore the duty of every Yid that is

in any position of influence, even the most minimal, to make sure that another Yid has shemurah matzah.<sup>12</sup>

The Rebbe put extra emphasis on providing Pesach assistance for those not in a position of freedom—either in prison or in the hospital (where they are confined to their beds)—by sending them matzah and necessities for Pesach, such as *haggadahs*, etc.<sup>13</sup>

The Rebbe wanted the campaign to target children as well. They should be told the importance of the *minhagim* and mitzvos we do on Pesach. And when the child will speak to his elders about what he learned, it will affect them as well to become more observant and keep the mitzvos of Pesach.<sup>14</sup>

In an effort to make Pesach accessible and meaningful to children, the Rebbe initiated the printing of a child-friendly *haggadah*, based on the Chabad *nusach*, with bright pictures, so that they should know not only the four questions, but the answers as well.<sup>15</sup>

In the effort to involve all “four sons,” i.e. all different types of Yidden, even those that don't know what a *seder* is, the Rebbe instituted “public *sedarim*” in which rabbis, together with their students and family members, should invite the community at large to their *seder*. The Rebbe asked that the public *sedarim* should be done with great inclusion, without any expectations, payments, or requirements, to make every Jew feel comfortable attending.<sup>16</sup>

With regards to public *sedarim*, in places that for

monetary reasons, etc. only one *seder* was prepared, the Rebbe asked to make it a priority to specifically have *sedarim* on both nights, even if it means downsizing each in order to afford both *sedarim*.<sup>17</sup>

## CHOL HAMOED PESACH

Since work is prohibited during Chol Hamoed and there is no exemption for anyone to refrain from Torah study, unlike Shabbos and Yom Tov when one has the mitzvah to eat and drink, every single Yid has the time, and therefore is obligated, to learn Torah. Therefore, the days of Chol Hamoed should be used for learning Torah with increased enthusiasm.

This is all the more so with regards to yeshiva *bochurim*. Although they have a constant *chiyuv* to learn all the day, today there is an even greater *chiyuv*.<sup>18</sup>

In connection with this, the Rebbe requested that there be a “*Kinus Torah*,” where Torah concepts will be discussed and difficult questions in Torah addressed.

## 18 NISSAN – THE BIRTHDAY OF THE REBBE’S FATHER, HARAV LEVI YITZCHOK

The Rebbe strongly encouraged the *minhag* of Chassidim to farbreng on this day, commemorating the life of one who lived and passed on with great *mesiras nefesh*.<sup>19</sup>

## THE LAST DAYS OF PESACH

As the conclusion of Pesach draws near, the final two days should be utilized to their fullest by completing one’s *avodah* of Pesach.<sup>20</sup>

Shevi’i Shel Pesach is especially connected to children, who were the first to see Hashem’s miracles at the *Yam Suf*. There should therefore be a special gathering arranged for them, where they should be taught that the story of *krias Yam Suf* is eternal, the lessons being not to be intimidated by the world around them, and to “jump” into learning Torah and doing mitzvos, just like the Yidden jumped into the *Yam Suf*.

The Rebbe instructed Chassidim to utilize this gathering to invite the children to Moshiach’s *seudah* the next day. (For those in Eretz Yisroel where Moshiach’s *seudah* is on the same day of Shevi’i Shel Pesach, the Rebbe said the theme of the gathering should be about Moshiach.)<sup>21</sup>

Pesach is when we celebrate the first *geulah* of Yidden. It is therefore also a time when we celebrate the final and imminent *geulah*, the coming of Moshiach. The Rebbe instructed Chassidim that the *minhag* of celebrating Moshiach’s *seudah* should be shared with all Yidden, and they should be encouraged to take part in this celebration.

Although the *minhag* to drink four cups of wine

at Moshiach’s *seudah* was one that only the *bochurim* did with the Rebbe Rashab, the Rebbe instructed Chassidim to include every Jew in this *minhag*.<sup>22</sup> The Rebbe warned however that one should drink only *rov kos* or smaller cups if needed, to avoid intoxication.<sup>23</sup>

The Rebbe at times asked Chassidim to sing the seven *niggunim* of the Rabbeim, while mentioning their names.<sup>24</sup>

The Frierdiker Rebbe would dance on Acharon Shel Pesach a special “Moshiach *tantz*,” to hasten the end of the birth pangs of Moshiach. Although the Rebbe did not do this on Acharon Shel Pesach, he would instruct that it be done at a *farbrengen* on one of the adjacent days.<sup>25</sup>

As we enter the summer season, we should begin to prepare:

1) We should ensure that every Jewish child attends a completely holy (*al taharas hakodesh*), or at least kosher, summer camp.

2) Being that we are beginning the cycle of learning *Pirkei Avos*, which was instituted for Yidden to overcome the new challenges summer brings, it is time for us to start a self-evaluation.<sup>26</sup>

The Rebbe also instructed Chassidim to arrange a *Kinus Torah*, the day after Pesach.<sup>27</sup>

1 Toras Menachem 5749 vol. 2 pg. 528.

2 Toras Menachem 5750 vol. 3 pg. 51.

3 Toras Menachem 5749 vol. 2 pg. 531.

4 Toras Menachem 5748 vol. 3 p. 38.

5 Toras Menachem 5751 vol. 3 p. 48 footnote 77. See Derher Adar 5778.

6 Toras Menachem 5750 vol. 3 p. 29.

7 Toras Menachem 5751 vol. 3 p. 48.

8 Toras Menachem 5750 vol. 3 p. 28-29.

9 Toras Menachem 5748 vol. 3 p. 38.

10 Toras Menachem 5749 vol. 3 p. 15.

11 Igros Kodesh vol. 15 p. 33.

12 Likkutei Sichos vol. 1 p. 243-244.

13 Sichos Kodesh 5737 vol. 1 p. 606.

14 Sichos Kodesh 5740 vol. 1 p. 494-503.

15 Toras Menachem 5747 vol. 2 p. 637-638.

16 Toras Menachem 5746 vol. 2 p. 851-853

17 Toras Menachem 5751 vol. 2 p. 443

18 Likkutei Sichos vol. 7 p. 266-267

19 Toras Menachem 5748 vol. 3 p. 90-91.

20 Toras Menachem 5750 vol. 3 p. 64.

21 Likkutei Sichos vol. 22 p. 217-218.

22 Toras Menachem 5750 vol. 3 p. 79

23 Toras Menachem 5748 vol. 3 p. 173

24 Toras Menachem 5750 vol. 3 p. 83

25 Toras Menachem 5711 vol. 2 p. 61.

26 Toras Menachem 5748 vol. 3 p. 174.

27 Toras Menachem 5749 vol. 3 p. 61.