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Chag HaPesach

FISCHER'S GLOBE

Those Jews who think and speak about Moshiach,
will merit to welcome Moshiach.

-The Frierdiker Rebbe



**CHOSEN &
BELOVED**

10 MINDSETS TO MAXIMIZE YOUR SEDER NIGHT

WITH RABBI FISCHER

1. You are exactly at the Seder you are supposed to be at . Sitting next to the person you are supposed to be sitting next to and across from .
2. Tonight is when we specifically and individually were hand picked by Hashem to become a part of The Jewish Nation.
3. Tonight you are forgiven for all of your **עבירות** (eliyahu hanavy comes to the Seder- the Midrash teaches us regarding a bris that Elyahu Hanavy would only come if nobody has aveiros and therefore everyone at a bris has their aveiros forgiven - so too at the Seder)
4. We got rid of our Chametz - Chametz represents the Yetzer Hara - we pray to Hashem that we are able to get rid of our negativity and anger and jealousy and all our bad Middos all driven by the Yetzer Hara .
5. Tonight is the night that we are able to free ourselves from any personal slavery - from things that hold us back from being who we truly want to be .
6. Tonight is a night of Faith -Emunah : a night where we show our commitment and dedication to Hashem and that we are willing to dedicate our lives to him no matter how hard . And where Hashem shows his Faith -Emunah in us where He commits himself and dedicates himself to us .
7. Tonight is a night where we realize how all bitterness and pain we ever experience is only there to help us and shape us to become better people- as hard as that might be to understand .
8. Tonight is the same night (whatever day falls out Pesach it also falls out Tisha biav -Sunday , Monday etc..) just as Tisha biav is the night where one day we will have the Beis Hamikdash built and we will experience a true geulah a freedom of body and spirit . The spirit of freedom is here now in the air tonight - this enables one to spiritually leave his or her own **מצרים** / distress or personal slavery -specifically on this night .
9. Tonight is a very powerful night where the gates of heaven are open especially when one is eating Matzah and Maror -to ask Hashem for anything that one needs, anything that you are missing anything that you want .
10. Let us unite - let us think about our "brothers and sisters" - **אחינו כל בית ישראל** - about the less fortunate ,those in hospitals ,those in mourning ,those who are mentally ill ,those who are depressed ,those who are not loved,those who are so hurt ,those who are totally broken , those who need extra love , acceptance , inspiration and support . Tonight is a time to Pray for them and for all of the Jewish People .

COMING HOME

WITH JOSH HYMAN

Being in the army is definitely not easy. But being in the army and being in Fischer's at the same time makes things a lot easier and a lot more comfortable. I feel very lucky to be in the position I'm in. I can go home after a hard couple weeks on a very uncomfortable base and come home to a beautiful house that Rabbi Fischer provides for the soldiers in yeshiva. I also have the option to go to a few of the Rav's shiurim. Another thing that I really like about being in the Fischer's army is I get to see all my boys every time I get off. And Shabbos in yeshiva is not something anyone else in the army gets to experience. I wanna give a huge thank you to Rabbi Fischer and his family for helping out the chayalim and making them feel comfortable when they come home.

A BRIEF INTERVIEW

WITH YAAKOV "C.O.D." DEUTSCH, TORAH LEARNER & WORKED ON HUMAN

The kid picks up the photo, and observes it curiously. It had ripped edges and faded lighting, like it's been through ages of humanity. Then the child realized what was in the photo.

FG: Hey Yaakov, thanks so much for joining us! Which flavor of Spring best describes your winter zman?

YD: Definitely the mango banana lemon one.

FG: Mmm! What's a song you've had on repeat lately?

YD: That new Ishay Ribo niggun.

FG: I like that one! How's your pesach cleaning going?

YD: It's been quite an adventure. We actually just found a hole in the floor, so we sponja into there instead of outside.

FG: That's tripped out. What's one thing we don't but should (should!?) know about you?

YD: I really enjoy nature.

FG: I thought so! Thanks for sitting with us!

YD: You're very very welcome!

DIFFERENT OUTLOOK

WITH MOSHE STERN

I don't about you guys, but jealousy has been something in my life for while. The effects of it were far reaching that I wouldn't really appreciate what I have, what my abilities are, if I felt someone was better than me... So naturally I didn't have the most positive outlook on it. So in total there was a lot of negativity. I'm speaking in past tense - not because I don't get jealous anymore, but that my outlook of it is different, that I in fact appreciate my jealousy. Because why is it there, but only to be wanting the best out of life! When I started thinking like this, and jealousy came up it was more of suggestion "Do you want to be jealous?" Due to the fact that I started understanding its purpose. Chag Sameach!

THANK YOU!

to everyone for helping us raise over
1 MILLION!

**לזכות רפואה שלימה מלכה
בתשבע בת תמימה לאה**

BALANCE THE COIN

WITH SHALOM TANNENBAUM

What up guys. This whole Bein Hazmanim thing seems to be the hot topic these days, so I'm gonna try looking at it, and perhaps help you see it, through the eyes of our holy Chumash. These past few Parshios have been very interested in the Mishkan, it's vessels, and their עבודה. Let's look at some of the vessels.

The Aron, placed in the front of the Mishkan to the west, represents our purpose as a people, to serve Hashem, as the container of the לוחות, His literal Word and Will. It is what makes us a nation.

Next let's talk Menorah. It is located on the south side of the Mishkan, behind the Aron, and represents the intellect and knowledge, and is the light of the Torah. It also has 21 decorative goblets אֵם הַכֹּלֵל corresponding to the number of letters in the Torah.

Finally the Shulchan, placed in the north, opposite the Menorah. It holds the לחם הפנים, and is Hashem's conduit of physical prosperity down to this world. It represents our physical needs and the more temporal side of life.

I think we can say that based on their positioning, being opposite and equidistant from the Aron, the Menorah and Shulchan, the spiritual and physical representatives, are two sides of a coin. A coin that must be perfectly balanced in order to be used to "buy" the Aron, our main goal of greatness, our closeness to, and servitude of Hashem.

Rabboysai, we went so hard during Zman with all the Menorah-ing. It's time to get involved in some Shulchan, so we can balance that coin and get that Aron, nawmsayin?!

A CANDLE, A SPOON, & A FEATHER

WITH YOSSI TAUBENFELD

Thursday night we will all lmy'H Be זוכה to do the mitzvah of בדיקת חמץ. We are going to carefully look in all the corners of the house for חמץ with a candle, a feather and a wooden spoon. There is a הלכה that when we burn the חמץ (this year on Friday) we also throw the candle, the wooden spoon and the feather into the fire. The question is why do we have to burn the spoon, the feather, and the candle? So the simple answer is that when we went searching for the חמץ, the spoon, the feather and the candle came in contact with חמץ and as we know we're not allowed to have a speck of חמץ on פסח, so that's why we throw it into the fire.

The ספרים הקדושים give another explanation. We know that חמץ represents our עבירות. Chametz, which rises, symbolizes the יצר הרע which always makes things look bigger and better than it really is. However, מצה which always stays low and humble, represents the יצר טוב which is true and אמת.

When we check the cracks and crevices for chametz, we are really searching for all the רע. And that's why we must burn the spoon and the feather. For these are tools which are used solely for the purpose of looking for the bad. And something whose whole essence is to search for the bad must be burnt.

The rishonim in mesechtas pesachim ask why we don't say shehechyanu by bedikas chametz (which is a mitzvah that is done once a year). The רא"ש answers that we are yotzeh with the shechyanu that we say by kiddush Seder night. This רא"ש is very hard to understand, because where else have we seen that you can make a shechyanu on something that was already done?

However, with the answer that we said earlier, we can understand the רא"ש very well. The רדב"ז explains that chametz symbolizes the yetzer hara, and bedikas chametz is the act of looking for and removing the רע. When we say shechyanu, we do it at a time when we are actively doing the good (עשה טוב), not at a time when we are still trying to remove the bad from ourselves. During Seder night when we make kiddush, we have reached such a high level of kedusha that we have been completely removed from the bad and are now doing good. And this is the time for us to say shechyanu wholeheartedly.

At this special time when we have been removed from the bad and are fully engrossed in the good, we can look and find the good in everybody. When we look at the Rasha we tend to view him as only bad but if we were to look at him on a deeper level we can see that he too is truly good. The word rasha is comprised of the letters ר, ש, ע. It's brought down that the three heads on the letter shin symbolize Avraham, Yitzchak, and Yaakov. So even though the outside letters of rasha spell out רע, if you look at the inside you will see a shin, which represents only good. As the hagadah says, our avodah on pesach is to respond to the rasha and be הקהה את שניו (knock out his teeth). Another way to look at this is to "knock out" and elevate his ש. To look inside him and bring out the good. And when we lift up the ש, the רע will fall away.

May we all be zocheh this pesach to use the spoon, feather and candle to remove the רע and elevate the "ש" and with that we will be able to say a proper shechyanu.

חג כשר ושמח

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