

CHAIM MEIR'IM  
THE ZUTSHKA  
PARSHA BLETTEL

*Illuminating our lives with the light and fire of Toras haChassidus*

SHABBOS HA'GADOL



*Lovingly Dedicated in Memory of  
R' Chaim ben R' Yisrael and R' Meir ben R' Yechezkel*

## SHABBOS HAQADOL

### CHAG HAPESACH THE HOLIDAY OF THE SACRIFICIAL OFFERING: TO SKIP AND JUMP, LEAPS AND BOUNDS

The Taz and The Magen Avrohom ask (Orach Chaim 430:1) why we do not commemorate the miracle of Shabbos HaGadol on the tenth of the month? Perhaps the answer is that it was very hard and difficult for them. They were accustomed to worshipping idols and now that they were commanded to cease and desist from idolatry and to instead offer and sacrifice them as the korban Pesach, it was only the power of Shabbos Kodesh that gave them the strength needed to overcome the yetzer hara and eradicate it.

This was the very first sacrifice that Bnei Yisroel ever offered and so this korban serves as the very foundation for all upcoming future korbanos. The entire essence of a sacrifice is that we are offering up our animal selves, that animalistic bestial side of us is sacrificed for Hashem as a korban, that is the very essence of overcoming our natural desires and offering a korban to Hashem. Using this concept, we can add that the name Korban Pesach actually means a skip, hop or leap. Pesicha and Dilug. When the Jewish people took a leap and jumped from idolatry and avoda zara to the side of kedusha. This then is Chag Pesach - the annual strengthening of Bnei Yisroel on this holiday to skip, bound and leap from the lowest level of Egypt to the highest station of being good and proper.

This is also why we call this holiday the Chag HaMatzos the festival of the matzos as well as Pesach, Chag HaMatzos alludes to our separation and overcoming the vice of vanity and arrogance, Matzo is lowliness and humility, whereas Chametz alludes to haughtiness and vanity. The name Chag Pesach alludes to our separation from idolatry. This is as Chazal say (Sotah 6b) that whoever is vain and haughty is considered as if he was an idolater. Since this holy day is named for overcoming and separation from these two vices equally . . . This is also why the pasuk says (Bamidbar 9:11) eat the Pesach over matzos and bitter herbs. Teaching us that we need also the humble nature of the matzos alongside the marmor of the bitter herb together to achieve the Korban Pesach's power to leap, skip and bound from idolatry to the side of holiness. The marmor teaches us that even when we feel the bitterness in our lives we need to work hard in avodas Hashem to overcome our nature.

Chazal said (Berachos 26b) that all our prayers were established corresponding to the Korbanos. Therefore, nowadays the only way for us to offer our Korban Pesach is through tefillah, we must daven to Hashem that we merit to jump, leap and skip to the highest levels of kedusha and to merit humility and lowliness to break our nature and overcome our bestial self all for the sake of Hashem's honor and glory Amen. (From a handwritten manuscript)

### A MIRACULOUS LEAP

The Tur (Orach Chaim Siman 430) teaches us that this Shabbos is named Shabbos HaGadol due to the great wondrous miracle that happened then. The primary miracle was that Bnei Yisroel had the immense power to make such an astounding leap and jump from the other side - the sitra achra to the side of kedusha and to transform evil itself as a vehicle for the good. They took the very same idols that they had worshipped up until now and transformed them into sacrificial offerings as korbanos to Hashem. To commemorate this miracle, we call it Shabbos HaGadol. This miracle left an impression that remains for all future generations. Therefore, on this day each and every one of us can take a leap above all the normal step by step progression and instead frog leap and bound skipping all the intermediary steps in between from the darkest depths of the other side to the side of kedusha. (תשנ"א)

### A HINT OF IDOLATRY

Now is the time to safeguard ourselves and protect ourselves from even a small speck of even any aspect of avodah zara or even a suggestion of idolatry against our Creator. We should not even have a hint of the thought that "my own power and my own strength - I did this and achieved it with my very own hands," such a thought is considered idolatrous and treasonous against Hashem.

Now during Pesach is the time when we need to be on guard from even a small speck or mashehu of chametz and therefore we need to be extra careful and remember that in the end despite our best efforts it all depends on Heavenly aid from above. Therefore, we need to daven and ask from Siyata DiShmaya and not to rely on our own efforts and hishtadlus. There is a well-known story that can illustrate this for us:

There was once a disciple of the holy Baal Shem Tov who worked very hard and put in extraordinary effort to procure wine that was Kosher for Pesach for his rebbe's very strict and exacting demands. He was so busy with his own efforts that he forgot to ask for Divine assistance and Heavenly aid. Having forgotten to daven for Siyata DiShmaya in the end all his carefully laid plans were foiled when indeed the wine did not come into any contact with any chametz but was instead inspected and touched by the goyim at the border and having been rendered yayin nesech the wine was pasul and no longer fit for use at all. The message we need to learn from this story is that we need to daven to Hashem and always ask for Heavenly assistance and Divine aid, every step of the way, never relying on ourselves or our own efforts alone especially when it comes to the Pesach preparations. (Derashas Shabbos HaGadol ח"ו נ"ט )

### AVOID UNNECESSARY FOODS AND MERIT PROTECTION ALL YEAR

The Zutshka Rebbe would often remind those present at his Shabbos HaGadol derasha that it is best to refrain from eating any unnecessary fancy or gourmet foods on Pesach that

might require extra strict hashgacha and higher kashrus standards above and beyond the norm. He would often cite the well-known promise in the name of the Arizal, that whoever safeguards himself from even a small speck or mashehu chametz on Pesach will be in turn protected from sin all year long. Then, when we are protected from sin this in turn protects us from sickness and suffering, and then we merit all manner of shefa, influx and bountiful blessings Amen.



The Rebbe zt"l, speaking in shul in Miami



The Rebbe zt"l, learning before davening in Beis Hamidrash Kahal Chassidim Miami



The Rebbe zt"l, leaving the house of his host, R' Shlomo Nash of Miami



The Rebbe zt"l, at kabbalas kahal in Miami



The Rebbe zt"l, looking at a 500-year-old sefer Torah that was brought from Yemen to Miami



The Rebbe zt"l, learning on the airplane