



PREPARING FOR PESACH

Far-Reaching Work

Chometz symbolizes *kelipa*. That is why we keep our distance from even the tiniest amount of *chometz*, just as a person takes every possible precaution to protect himself from robbers who wish to take his life.

While getting rid of all the *chometz*, we should have in mind our desire that just as we are scrubbing and scouring away even the minutest amount of *chometz*, *HaShem* should destroy every last bit of the *yetzer hara* from the world. We are certain that *HaShem*, Who sees all the work the Yidden invest in cleaning for Pesach, will do away with the *kelipa* and the *golus* we are in.

All the work we do for Pesach must be carried out with love and joy, with no room for anger and arguments. And the money which we buy the *Yom-Tov* necessities should be honestly earned. Otherwise, one would be feeding the *kelipa* with *kedusha*.

(ספר קב הישר פרק כ"ט)

The Rebbe Rashab writes in a *maamar*: The main focus of Pesach is each individual's personal exodus from bondage to freedom. The preparation for this is *biur chometz* – investing every effort in checking all holes or cracks, and taking every precaution when baking *matza*. All this is done out of vigilant concern for one's *neschama*, so that even the minutest amount of *chometz* should not be seen or found, and so that the *matza* will be properly prepared.

(ס"ה"מ אעת"ר ע' סח)

One year, before *bedikas chometz*, the Friediker Rebbe said, "One must check for *chometz* in *ruchniyus*, too, although the physical checking is much easier."

He added, "In the year תק"ה (1765) the Alter Rebbe came home from Mezritch before Pesach. On the day of *bedikas chometz* he did not eat, as he was completely occupied with his preparations for the checking, making sure to implement all the *kavanos* he had learned in Mezritch. That year, *bedikas chometz* took him the entire night, and he only owned one room!"

(ספר השיחות תרח"צ ע' 265)

Toiling for a Mitzva

After saying the *Yehi ratzon* following *tekias shofar*, Reb Levi Yitzchok of Berditchev once cried out to *HaShem*, "Sweet and compassionate Father! If the *malochim* that were created from my קשר"ק (the *malochim* that were created from my קשר"ק, תרועה, שברים, תקיעה, and תקיעה) are weak, then let them be replaced by the holy and healthy *malochim* created by the hard work of Yidden before Pesach – by their קשר"ן, קראצן, שאבען, רייבען – their scratching, scraping, scrubbing and kashering."

(לקוטי דיבורים ע' 260)

In the home of Reb Osher of Stolin, so much effort was expended on properly cleaning out the *chometz* from the cracks in the tabletops that the *chassidim* suggested to their Rebbe that it would be easier to get new tables.

The *tzaddik* responded, "If I buy new tables, with what will Reb Levi Yitzchok of Berditchev defend the Yidden?"

(דברי אהרן ע' לו)

The effort and energy one expends while preparing for Pesach can destroy evil *malochim* and provide a person with *tikkun*. One should therefore make that effort, and *HaShem*, in His great mercy, will accept the good intentions of the Yidden and bring the *geula*. This is part of the purification one must undertake before *Yom-Tov* in order to be able to receive its *kedusha*.

(ספר קב הישר פרק צ')

At the beginning of each year, the Friediker Rebbe, then the *menahel* of Tomchei Temimim, would present a list – with comments – of all the new *talmidim* to his father, the Rebbe Rashab. One year, upon receiving the list, the Rebbe took note of the name of a *bochur* about whom it was written that although he was learned, a veritable *lamdan*, he had coarse *middos* and his features lacked a certain refinement. After some thought, the Rebbe agreed to accept him, and added that he would have to be worked on.

As soon as the list was approved, the Friediker Rebbe set up a particularly demanding *sefer* for this *bochur*. Soon after Rosh Chodesh Adar he received a letter from the Rebbe Rashab, who

was then abroad, instructing him to entrust this *bochur* with all the hard work needed for preparing the *shemura matza*, and asking for a report as to how he performed his tasks.

For two weeks, the *talmid* was kept busy with the physically taxing work of sorting the wheat, setting up the hand-mill, and grinding the wheat into flour. When the time came for baking, he was again assigned the heaviest work. On *erev* Pesach, he was awake most of the night, having been entrusted with doing *bedikas chometz* in the *shul* and the *yeshiva* building. The next morning he was up early to *kasher* the oven for the last batch of *matzos*.

When the preparations for Pesach were finally completed, and the hardworking *bochurim* went to *toivel* in the *mikve* and dress for *Yom-Tov*, the Friediker Rebbe instructed this *bochur* to learn a certain *maamar* of the Alter Rebbe. The *bochur* was to come to the Friediker Rebbe the next morning at seven o'clock, to review the *maamar*. On Pesach night he still had no rest, for he had to help serve the *talmidim* who conducted their *Seder* together in the large *beis medrash*.

Nevertheless, the following morning he came to the Friediker Rebbe, having mastered the *maamar* thoroughly. It was now perfectly clear just how much the study of *Chassidus* mattered to him. The Friediker Rebbe reported all that had happened to the Rebbe Rashab, and on *Acharon shel* Pesach, when the Rebbe Rashab joined the *bochurim* at their *seuda*, he commented to his son, "Just look how powerful is the sweat of a *mitzva*! Look how he has acquired different features; instead of coarseness (*grobkeit*), he now has the face of a *mensch*."

(לקוטי דיבורים ח"א ע' 244)

CONSIDER THIS!

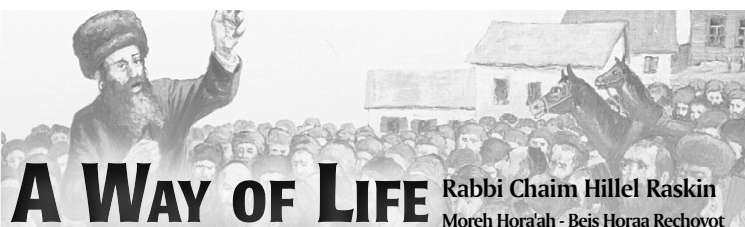
- Is the elimination of *chometz* primarily a physical activity, or a spiritual one?
- How can the physical exertion for a *mitzvah* change the person spiritually?

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A WAY OF LIFE

Rabbi Chaim Hillel Raskin
Moreh Hora'ah - Beis Hora'ah Rechovot

Leaving for Pesach

I am going to family for Pesach. Am I obligated to perform *bedikas chometz* there?

- *Min haTorah*, one can evade checking for *chometz* just by nullifying it and considering it worthless (*bittul*). *Chazal*, however, obligated the removal of *chometz* from one's possession (*bedikah*), since the nullification may not be wholehearted and also a person may come to eat from *chometz* lying around his home.¹
- In discussing a person who leaves his home for Pesach and does not sell his *chometz*, *halacha* states that if he leaves more than thirty days beforehand, he need not remove the *chometz* from his home, and he may simply nullify it before Pesach from wherever he is. If he leaves less than thirty days before Pesach² (when the *halachos* of Pesach are to be studied and begin to set in), he must clean and check his home by candlelight (without a *bracha*) the night before he leaves or appoint someone to check it in his stead.³
- One who closes off his home (or a room) and sells the *chometz* there is not obligated to check since that *chometz* is not his and it's out of reach.⁴ However, *poskim* say that one should not miss fulfilling the rabbinic *mitzva* of *bedikas chometz* entirely.⁵ This can be done in several ways:
- (1) To leave out one room from the sale and then clean and check that room. This is ideal if one will be home the night of *bedikas chometz*.⁶
- (2) To check the space that he is renting for Pesach. This option is preferable when one will be at his destination the night of *bedikas chometz*. (Parenthetically, one who rents an unchecked room or car during Pesach must also check that space.)
- If one is staying with family, some suggest that he rent his room with an actual *kinyan* (thereby acquiring its *chometz*⁷) and check it. Others argue that for the room to be considered his own for *bedikas chometz* it must be in his unilateral possession for the entire Pesach, and otherwise the rental is possibly a trick (*ha'arama*).⁸ One should therefore rent the room for the entire duration of Pesach (even if he only stays in it for the first days).
- (3) One who is staying with family or the like, may participate in the *bedikas chometz* where he is staying, by having the head of household appoint him as a *shliach* to check any one room. In this case, he should hear the *bracha* from the head of the household.⁹ This option is least ideal since it isn't the *shliach's* own *mitzva*, but is a good choice for a *bochur* to fulfil *bedikas chometz*.

1. פסחים דף ב ע"א (ר"ן ותוס' שם). שו"ע או"ח סי' תל"א ס"ד.
2. שו"ע או"ח סי' תכ"ט ס"א.
3. שו"ע או"ח סי' תל"ו ס"א-ב.
4. אע"פ שהמכירה בפועל ביום י"ד – ראה שו"ת צ"צ או"ח סי' מ"ז. וע"פ מ"כ שם יוצא שיש מעלה שאת שטר ההרשאה לרב ימלא לפני הבדיקה.
5. ראה שו"ע או"ח סי' תל"ו ס"ב.
6. ראה פסק"ת סי' של"ו ס"ב.
7. ראה שו"ת מוהרש"ם ח"ג סי' רצ"א.
8. ראה שו"ת ח"ד סי' מ"ד.
9. ראה שו"ע סימן תל"ב ס"ח ובק"א שם סק"ב, קו"א סי' רס"ג סק"ה, וראה סי' סידור פסח כהלכתו פ"ג סי' ח"ה וע"ה.

ל"ע מרת ציפא אסתר בת ר' שלום דובער ע"ה

נדבת ולזכות
הרה"ת משה זוגותו חוה כצמאן
ומשפחתם שיחיו

OUR HEROES

Reb Groinem

Reb Shmuel Groinem Estherman was the first and foremost *maspia* in Tomchei Temimim and set hundreds of *talmidim* in the ways of Chasidus. He was educated by the *chosid* Reb Avraham of Zhembin ("Avremkeh Zhebener"). Hundreds of stories and anecdotes were heard from him and transcribed by his students. He passed away in the year 5681 (1921).



Reb Avremke Zhebener was a businessman, and only after his business failed did he agree to accept a position of *rabbonus*. When he was invited to Zhebin he told the *baaleibatim*, "The normal procedure is that the *baaleibatim* test the *rov* to see whether he is fit for the position, I, however, intend to test the townsmen to see whether this position is for me." He requested that every single one of the townsmen come before him so he can speak to each one individually.

The last person to pass by was a poor man who worked as a watch guard of orchards. He told Reb Avremke how he had studied in depth all of *Likutei Torah* and *Imrei Binah* and he knew them by heart, but he had some questions, and he looks forward to asking the new *rov* his questions.

Reb Avremke then called together the community leaders and told them, "After having spoken to all the townsmen I concluded that this town is no place for me, and I had decided to move on. But at last, when the watch guard came to me with his request I decided to remain."

That watch guard was Reb Groinem.

(רשימו"ד ח"א ע' רס"א)

Reb Groinem once told his students:

It says in the Siddur before *Birkas Hachodesh*, "It is appropriate to know the *molad*," and everyone runs to the calendar to check when the *molad* will be, though it only says that it is "appropriate." Whereas when the Torah commands us, "Know the G-d of your father," no one runs to carry this out...

(שמו"ס ח"א עמוד 182)

A MOMENT WITH THE REBBE

The Words of Davening

In the public letter of Erev Pesach 5724 (1964), the Rebbe decries the way people want to make great changes in their lives, but do not understand that the trivial, small things are what make the person. One example the Rebbe gives: "being cautious not to swallow words in *davening*..."

Harav Chodakov related:

The Rebbe once called me over and said, "There is this boy who *davens* in our *minyan* in 770, and it seems that he skips words in his *davening*. Please make sure he is spoken to."

Reb Leibel Groner related a similar incident:

During Chanukah 5742 (1981), the Rebbe *davened* downstairs in the big *shul*. In the middle of *davening*, the Rebbe turned around a number of times, looked towards the children, and said "Amen" louder than usual.

A few days later the Rebbe told me, "It has already been three days that I see a child not answering 'Amen' properly. There are adults who stand next to him, yet they don't do anything about it. I wanted to go over to him myself, but that would have created an uproar."

(Hachinuch Vehamechaneh, p. 62)



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