

# The Weekly *Farbrengens*



**MERKAZ ANASH**  
מרכז אנאש

למען ישמעו • ויקרא תשפ"ה • 821  
EDITOR - RABBI SHIMON HELLINGER

## 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 with which we buy the *Yom-Tov* necessities should be honestly earned. Otherwise, one would be feeding the *kelipa* with *kedusha*.

(ספר קב הישר פרק פ"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 *neshama*, so that even the minutest amount of *chometz* should not be seen or found, and so that the *matza* will be properly prepared.

(סה"מ אעת"ד ע' סח)

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

He added, "In the year תקק"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 תקיעה, תרועה, and שברים, 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, קראבען, קראבען, and קשר"ן – their scratching, scraping, scrubbing and kashering."

(לקוטי דיבורים ע' 260)

### CONSIDER

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?

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 Frierdiker 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 Frierdiker Rebbe set up a particularly demanding *seider* 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 Frierdiker Rebbe instructed this *bochur* to learn a certain *maamar* of the Alter Rebbe. The *bochur* was to come to the Frierdiker 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 Frierdiker Rebbe, having mastered the *maamar* thoroughly. It was now perfectly clear just how much the study of *Chassidus* mattered to him. The Frierdiker 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)



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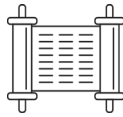
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BIUR CHAMETZ ON SHABBOS

How do we do biur chametz with erev Pesach on Shabbos?

Erev Pesach that coincides with Shabbos presents various challenges, including the logistics of the Shabbos seudah. While one must wash on something other than Pesach matzah, chametz may not be eaten after the end of the fourth seasonal hour of erev Pesach, and it may not be in one's possession past the fifth seasonal hour. (For halachic solutions for the Shabbos meal, see issue 611.)

The Mishna records a debate about the time for biur chametz in such a schedule. Rabbi Meir holds that all chametz must be destroyed before Shabbos, while the Chachomim say it may be gotten rid of at the regular time, on Shabbos. A beraisa records a view that all the chametz must be destroyed before Shabbos other than enough for the first two Shabbos meals. Shulchan Aruch rules that the primary mitzvah of biur chametz should be done on Friday, leaving over only enough for the seudos of Shabbos.1

The chometz pieces should be burned on Friday before chatzos as every year so it won't cause confusion in other years. You don't nullify the chometz at that time since you still plan to eat challah at the Shabbos meals. However, the Rebbe would say the yehi ratzon.2 Afterward, the custom is not to eat any chametz except what is left for the Shabbos meal.3 (For more on the status of chametz after this time, see issue 610).

On Shabbos morning, after eating challah, one must thoroughly clean out their mouth and teeth, while taking care not to cause bleeding. One must shake off the tablecloth, plates, clothes, towels, and anything else that may have crumbs.

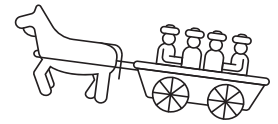
Any leftover unsold chametz can't just be left in the area with the sold chametz, since the chametz for the meal was presumably not part of the sale. Instead, it must be disposed of properly. The most practical method is to crumble the chametz into pieces smaller than a kezayis and flush them down the toilet. If they are placed in the garbage, one must pour bleach on them to render them inedible.4

If for whatever reason you are left with a piece larger than a kezayis, you must give them to a non-Jew as a gift. Although generally one giving a gift on Shabbos is only allowed for the purpose of Shabbos, it is also permitted for the sake of a mitzvah, and getting rid of the chametz is a mitzvah. You should not tell the non-Jew to take it outside to a halachic reshus horabim, since that is like making him your shliach to carry. Moreover, you can only give him an amount that he could technically eat in one sitting without taking it outside.5 However, to a karmelis one may give him more and tell him to take it.

After disposing of all the chametz, recite the bitul to nullify any remaining chametz of which you are aware or unaware.6

1. משנה פסחים מ"ט ע"א ובריייתא שם י"ג ע"א. שו"ע אורח חיים תמ"ד ס"א. שו"ע י"ג ע"א. ספר עיר"פ שחל בשבת פ"ח ס"ד. ועיי"ש שזה צ"ל באופן של טלטול מן הצד. 2. שו"ע שם ס"ד. שו"ע י"ג ע"א. 3. שו"ע שם ס"ט. 4. משנה פסחים מ"ט ע"א. שו"ע אורח חיים תמ"ד ס"א. שו"ע י"ג ע"א. 5. שו"ע שם ס"ד. שו"ע י"ג ע"א. 6. שו"ע שם ס"ו. שו"ע י"ג ע"א.

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



CHIDUSHEI HORIM

Reb Yitzchok Meir Alter was born in the year 5559 (1799). His father was a talmid of Reb Levi Yitzchok Barditchever. Reb Yitzchok Meir was a talmid of Reb Simcha Bunim of Pshischa and Reb Mendele of Kotzk, and was known as the "Iluy of Warsaw." He is known by his seforim, Chidushei HoRim. Towards the end of his life he became a Rebbe and founded Chassidus Ger. He passed away on 23 Adar 5626 (1866).

In one of his deroshos he spoke about King Achav, and brought out something good in him. One chossid present thought it was not right to be melamed zchus on a rasha like Achav, and Reb Yitzchok Meir told him, "Make a kal vchomer. If chassidim, which can only imagine that their Rebbe has giluy Eliyohu, travel to him and learn from his mouth, it is definitely worthwhile to find some zchus to Achav, who everyone knows saw Eliyohu Hanovi face-to-face..."

(באר החסידות ע' 145)

A misnaged once asked Reb Yitzchok Meir, "Why do the chassidim daven after zman tefila? It is an aveira and it's going against a clear din in Shulchon Aruch!" Reb Yitzchok Meir responded, "A sign for an aveira is when it leads to another aveira, as it says 'Aveira goreres aveira.' But when the chassidim transgress zman tefilah, they do not come to transgress another aveira as a result. Rather they learn and become inspired to daven, thereby doing Hashem's will."

(באר החסידות ע' 165)

A non-religious man once asked Reb Yitzchok Meir: "It says in Krias Shema that if the Yidden sin the skies won't give rain, etc. and they will suffer physically. But I am a sinner and I am nonetheless very rich. Now how does that make sense?" The Gerer Rebbe explained: "It seems from your words that at least once in your lifetime you have recited the Shema. That being the case, however many riches you have, it is very little compared to what you deserve!"

(באר החסידות ע' 146)

A Moment with The Rebbe



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

HOW TO KNOW WHAT TO DO

Reb Efraim Wolf, as administrator of Tomchei Temimim and as head of the umbrella Chabad organization in Eretz Yisroel, served as the de facto representative of the Rebbe in Eretz Yisroel.

night, so as not to hold anyone up.

He was in constant communication with the Rebbe, and would have phone calls with Rabbi Chodakov, the Rebbe's senior mazkir, several times a week.

When he would come to New York, Reb Efraim would have a Yechidus, which would often go on for an hour and a half, covering many issues facing Chabad in Israel. The Rebbe gave him permission to record these audiences as it would be impossible for him to remember everything the Rebbe said during the Yechidus. For this reason, his Yechidus was usually scheduled as the last one of the

However, due to the time difference between Eretz Yisroel and the US, it was often not possible to get through to Mazkirus office.

"What should I do if a decision had to be made which is time sensitive?" Reb Efraim once asked the Rebbe.

"Study a blatt Gemara," the Rebbe answered, "and Hashem will help you come to the right conclusion."