

The Weekly *Farbrengens*



MERKAZ ANASH
מרכז אנאש

למען ישמענו • ויקרא תשפ"א • 610
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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 תקכ"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 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, ורייבען, 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 *seder* 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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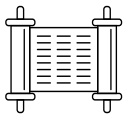
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QUASI EREV PESACH

What is the status of *chometz* on Friday afternoon before Pesach?

When the first day of Pesach falls on Sunday, we search for *chometz* on Thursday night (with a *bracha*) and burn the *chometz* on Friday.¹ Although the end time for *chometz* isn't until Shabbos morning, the Alter Rebbe writes that the *chometz* pieces should be burned on Friday before *chatzos* like every year so it won't lead to confusion in subsequent years. One doesn't nullify the *chometz* at that time since one still plans to eat *challa* at the Shabbos meals, yet the Rebbe would say the *yehi ratzon*.²

Chometz may halachically be eaten on Friday afternoon.³ However, the practice is not to eat *chometz* aside from the *challa* at the Shabbos meals, so that people don't eat *chometz* on *erev* Pesach in subsequent years after the time it is burned.⁴

The sale of the *chometz* to the non-Jew is also done at the same time as every year. Yet, if it wasn't done then, it may be done later as well.⁵ However, there is a dispute among *poskim* about when the sale should take effect. Some say the sale should actualize on Shabbos morning before the end time for owning *chometz* like every year. Others argue that scheduling a transaction on Shabbos is like doing business on Shabbos which is prohibited (even though the concern of writing is less applicable).

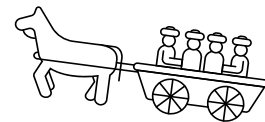
Therefore, the sale is arranged to take effect either (1) shortly before Shabbos, or (2) earlier at the time of the transaction with the non-Jew, with a condition that the Jews can still take *chometz* later and work out the exact accounting later.⁶ Whether one may add *chometz* to the sold closets later in the afternoon depends on the method employed by the particular *rov* who sold the *chometz*, so one must check with him if one wishes to do so.

Is one allowed to use the sold space for eating the *challa* on Shabbos? Even after the sale, the non-Jew allows the Jews to temporarily use or pass through his space, so the *challa* may be eaten there on Shabbos. But one cannot leave unsold *chometz* (i.e. leftover *challa* and crumbs from the *seuda*) there, since that was presumably not part of the sale, and it must be disposed of accordingly.

1. שו"ע"ר סי' תמ"ד ס"א וס"ב.
 2. שו"ע"ר סי' תמ"ד ס"ה וס"ו. וראה פסק"ת
 סי' תמ"ד הע' 72 בשם נט"ג ער"פ שחל
 בשבת פ"ט ס"ה.
 3. ראה ערוה"ש או"ח סי' תמ"ד ס"ד.
 4. ראה ספר טעמי המנהגים ע' ר"ב ובס'
 5. חקת הפסח הקצר סי' כ"ט אות י"ח.
 6. ראה סדר מכירת חמץ בהלכות פ"ג
 סי' ט"ו ס"כ.
 7. ראה תכלת מרדכי דיני מכירת חמץ
 אות ק"ג.
 8. ראה סי' תס"ח ס"א.

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

Our Heroes



R. LEIB HOFFMAN

R. Yehuda Leib Hoffman from Tchashnik was a *chossid* of the Rebbe Maharash. As a young man he was instructed by the Rebbe Maharash to work in the forest but as a supervisor, so not to be overloaded with work. He did so for twenty two years, learning every day for about fifteen hours and with time became a great *talmid chacham* and *mekubal*. Even though he worked in the forest, his real essence was *Torah* and *avoda*. In the year 5658 (1898) he was chosen by the Rebbe Rashab as a *shadar* to repeat *Chassidus* and collect money for *tzedaka*. He was also a talented *baal menagen*.

(ספה"ש תרצ"ט עמ' 203, ספה"ש תרצ"ו עמ' 531
 רשימות חוברת י"ד עמ' 624)

The Friediker Rebbe related how he visited R. Leib just 10 days before he passed away. R. Leib told the Friediker Rebbe that the only thing that saddened him about his imminent passing, was that he did not leave anyone with the same breadth of knowledge of *kabala* as himself. When the Friediker Rebbe recounted this to the Rebbe Rashab, the Rebbe Rashab responded that it was true.

R. Leib also told the Friediker Rebbe then that he wasn't *davening* for long life, as he knew that his time was up, but rather that he have his full mental capacity until his final moment.

(ספה"ש תרצ"ו עמ' 135, רשימות חוברת י"ד עמ' 426)

R. Leib lived in Vitebsk at a certain point during the years that he was a *shadar*.

When a *chossid* from Vitebsk entered *yechidus* with the Rebbe Maharash, and told him that R. Leib recites *chassidus* but that he was not one of those that listened, the Rebbe Maharash told him that he should begin listening, adding, "R. Leib has a clean mouth"

(רשימות דברים - הוצאה חדשה - עמ' רס"ה)

R. Leib once predicted that the *rabbeim* would one day end up in the Western Hemisphere. He explained that *mattan torah* did not occur there since that hemisphere is related to the highest of spiritual levels that cannot be ordinarily related to. However, since *moshiach* will reveal these lofty levels, one of the *Rebbeim* would surely end up there.

(רשימות דברים - הוצאה חדשה - עמ' 260)

A Moment with The Rebbe



HOW TO PREPARE FOR 11 NISSAN

It was just two weeks before 11 Nissan 5737 (1977), when *chassidim* the world over would be celebrating the Rebbe's 75th birthday. Ever since 5732 (1972), when 11 Nissan celebrations became global, *chassidim* would prepare in advance, and this year was no different.

In the Rebbe's honor, full page ads were bought in newspapers celebrating this milestone, and *chassidim* around the world gladly donated to cover the costs.

Until a surprise *farbrengen* on 28 Adar.

The Rebbe said, "Word has reached me that preparations are being made to

advertise in the media, and efforts are being made to influence others in this regard...

"I implore all those involved, that the adverts be suspended, and the money raised should go to *tzedaka*.

"The intentions are worthy, but the money should be used for other things. Anyone could decide whether to a public *tzedaka* or a covert one. Indeed, if the funds would be diverted to *mitvza matza*, that would be most time appropriate."

(Sichos Kodesh 5737 Vol. 1, Page 545)