



PREPARING FOR PESACH

REMOVING THE CHOMETZ

After saying the *Yehi ratzon* following *tekias shofar*, the *tzaddik* Reb Levi Yitzchok of Berditchev once cried out to *HaShem*, "Sweet and compassionate Father! If the *malochim* that were created from my *tekiya* (תקיעה), *tekiya*, and *tekiya*, and *tekiya* (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 *riiben* (רייבן) – their scratching, scraping, scrubbing and kashering."

(לקוטי דיבורים ע' 260)

In the home of the *tzaddik* 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)

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 hora* 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 *simcha*, with no room for anger and arguments. And the money which 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)

A RUCHNIYUS'DIKE PREPERATION

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 אנת"ר ע' סה)

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 *hachana* for the *bedika*, 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)

"When cleaning the home for Pesach," the Rebbe once said at a *farbrenge*, "one has to begin in advance, and not wait for the last moment of *bedikas chometz*, for otherwise, how will all the cracks and holes be properly cleaned? To do it all in one moment is impossible. One cannot wait for the last moment and then claim that it is too late.

"The same applies when *Yidden* need to rid themselves of their *ruchniyus'dike chometz*, which is pride. This must be done in advance, because closer to Pesach they may be busy with other aspects of *avoda*."

(תורת מנחם תשמ"ג ח"ב ע' 1171)

THE SWEAT OF A MITZVA

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 ז')

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 *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 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 *grobkeit* (coarseness), he now has the face of a *mentch*."

(לקוטי דיבורים ח"א ע' 244)

CONSIDER THIS!

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

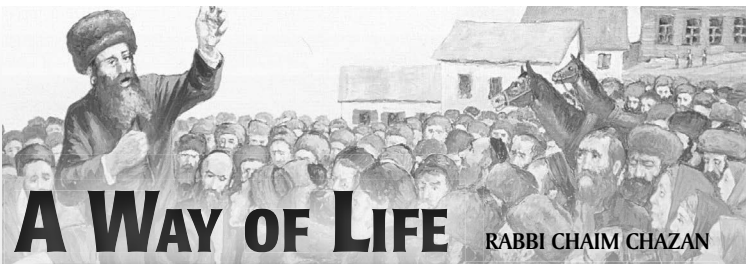
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A WAY OF LIFE

RABBI CHAIM CHAZAN

CARRYING UNNECESSARILY ON YOM TOV

Is one permitted to carry a box of tissues in the street on *yom tov*, even though he won't use all the tissues in the box, which means that some of the tissues are not being carried 'letzorech yom tov' – for the sake of [use on] *yom tov*?

- One is permitted to carry on *yom tov* if it is for the sake of *yom tov*, even if there is merely a possibility one might need it for *yom tov*.
- Even if something is only somewhat for the sake of *yom tov* it is permitted. For example: a person who desires to take a leisurely walk but is caring for a toddler, may take the child in a stroller even though his intention is not to take the child somewhere, but rather a result of wanting to take a stroll and not having someone else to care for him. Since the walk is a matter of *simchas yom tov*, taking the child along is considered somewhat for the sake of *yom tov*.
- However something that brings no benefit on *yom tov* may not be carried. A common example is when items with no use on *yom tov* were left in the storage compartment of a stroller, they must be emptied out before taking the stroller out. Another example is a key to a locker whose contents are of no use on *yom tov*.
- It is permitted to take out a container of food even if one won't need all the food in it, provided all the contents is of the same sort of food. But it would be prohibited to take out a container containing various items some of which will be used and some of which won't. Since a box of tissues contains only one item – tissues, it is permitted to carry it in the street on *yom tov*, even if one won't be using all the tissues.
- *Poskim* debate about a key ring that contains some keys that one has no use for on *yom tov*. Some say that it is comparable to a box of tissues and permitted, since they are all of the same type – keys. Others say that since the other keys will definitely not bring one any benefit on *yom tov* it is prohibited (unlike the tissues where there is at least the possibility of using all of them if necessary).

שו"ע אדה"ז סי' תקנ"ח סעיף א, שו"ת אגרות משה או"ח ח"ב סי' קג, שמירת שבת כהלכתה פי"ט הערה יד, תשובות והנהגות ח"א סי' שמח, משנה הלכות ח"ז סי' עו. הלכות המועדים (מאת הר"ר שלמה זלמן גרוסמן, י-ם, תשמ"ט) פ"ה הע' 21.

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

לזכות הבחור הבר מצווה
סענדר זאב שי' העלינגער
שיגדל להיות חסיד יר"ש ולמדן
נדבת משפחתו שי'

לזכות הילדה חנה בת אסתר תחי' שיגדלוה הורי' לתורה לחופה ולמע"ט

CURRENT EVENTS

י"ג ניסן

THE ALSCHICH

Reb Moshe Alshich lived in Tzefas and was a talmid of Reb Yosef Karo and Reb Chaim Vital. He was a *shadar* (traveled around to collect money for the chachomim of Eretz Yisroel) and a *dayan*. He is most famous for his *sefer* "Toras Moshe", where his unprecedented ability in *derush* comes to light. He also wrote many other *seforim* on various parts of Tanach. He was a great *tzadik* and many people add the word "*hakadosh*" to his name. He passed away on the 13th of Nissan, ה'ש"ס (1600).



The Chidah, in his *sefer* "Shem Hegedolim", writes in his entry on the Alshich: There was a Rov in Poland who would always quote the Alshich when he spoke. During the pogroms of *gezairos tach v'tat* (1648-1649), the Alshich revealed himself to the Rov while he was awake, and saved him from the pogroms.



There are certain *neshamos* which have a connection to a specific part of Torah that defines their mission in life in their current *gilgul*. When the Alshich would sit in front of the Arizal and hear the secrets of the Torah being expounded, he always would fall asleep. He felt very bad about this, until the Arizal told him that his *neshama* was connected to the world of *derush* and not to the world of *sod* (the secrets of Torah).

The Rebbe adds that when sleeping, the *neshama* of the Alshich would ascend on high and learn parts of *derush* in Torah. Had he been awake when the Arizal was speaking, he would have lost out on both areas of Torah.

(שם הגדולים משה אלשיך, התועודיות תשמ"ה ח"ד 2082)

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

A MOMENT WITH THE REBBE

"WHEN WILL YOU MASTER ALL THESE SEFORIM?"

A conversation that took place on 13 Nissan 5712:

A young boy, free from *cheder*, was playing outside the Rebbe's room. When the Rebbe saw him, he inquired why he was not learning. The child explained that there was no *cheder* during the days preceding *Pesach*. The Rebbe repeated his question, and the child, thinking that the Rebbe had not understood him, repeated his answer.

Seeing that the child was not comprehending, the Rebbe took a *sefer* from his table, opened it to the last page, and patiently said to the child, "Do you see how many pages there are in this *sefer*? And do you see how many *seforim* there are in this room? And do you know that there are many more *seforim*?"

The child nodded his head in the affirmative, and the Rebbe continued. "When will you master all these *seforim*, if you do not learn in your own time?"

לזכות ר' אברהם קופול הלוי בן חנה וסימא ראניא בת איטא יהודית



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