

The Weekly *Farbrengens*



למען ישמעו • ויקרא תשע"ח • 453
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 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 תקיעה, תרועה, and שברים) 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, and רייבען, 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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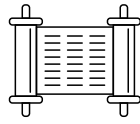


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CARRYING A CHILD TO THE DOCTOR

May I carry an ill child to the doctor on Shabbos?

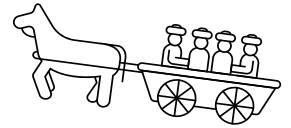
On Shabbos, it is prohibited min haTorah to carry between a public domain (reshus harabim) and a private domain (reshus hayachid), or more than four amos (6 ft.) in a public domain. These prohibitions apply miderabanan to a karmelis as well. The majority of streets today (lacking 600,000 passerby) fall under the category of karmelis, though there is room for stringency in considering a street wider than 16 amos to be a reshus harabim.

Carrying a person is not prohibited min haTorah because a living being carries part of its weight (chai nosei es atzmo). This principle doesn't apply to one who cannot walk (e.g. ill or tied, or sleeping according to some), but does apply to a child who can walk with help (i.e. lifting one leg at a time). Still, it is prohibited miderabanan, and even in a karmelis.

For an ill person in the category of choleh she'ein bo sakana (bedridden, but not life-threatening), a rabbinic prohibition may be performed in an abnormal manner (shinui). Moreover, children (up to two or three) who have pain or discomfort are considered to be in the above category. Therefore, a walking child in this condition may be carried even through the public domain to the doctor in order to cure him or ease his pain. He should be carried in an abnormal manner (e.g. two people to hold him together) or by a gentile; if not feasible, one may carry him normally. A child who cannot walk may only be carried in a karmelis, but for the public domain, a gentile must be enlisted.

When carrying the child is permissible, an empty stroller may be used, since like the child's clothing and accessories, it is nullified to the child. However, items that the child is holding (e.g. candy, pacifier) aren't considered nullified to the child and are only allowed in a karmelis if the child truly needs it. In order to circumvent the concern that one might carry it if it falls, the pacifier should be clipped to the child.

- 1. רמב"ם שבת פ"ב ה"ח, וראה שו"ע ר"י סי' שמ"ו...
2. שו"ע ר"י סי' שמ"ה סי"א (וכל יר"ש יחמיר לעצמו)...
3. ברש"י (שבת צ"ג ב'): "מקיל עצמו ונושא עצמו"...
4. שבת דף צ"ד ע"א, שו"ע ר"י סי' ש"ח ספ"א (ושם שצריך להזהר לרבים שטועים, ודלא כמשנ"ב...
5. שולחן שלמה - ערכי רפואה ח"א עמ' קע"ד גדר חולה שאב"ס...
6. חושב"ס - שו"ע סי' שכ"ח סי"ז, שו"ע ר"י שם סי"ט, צרכי קטן - רמ"א סי' שכ"ח סי"ז, שו"ע ר"י שם סי"ב...
7. חינוך הבנים כהלכתו פנ"ב ס"ז, לשאת אותו בחזרה - אם צריך לאמו, מותר לשאת אותו דרך...



R. ZALMAN SCHNEERSON

R. Zalman Schneerson of Lodz was a great-grandson of the Mitteler Rebbe who was a great talmid chochom and chossid. As a boy, the Rebbe Maharash had blessed him to be a lamdan and a gevir, both of which materialized. He was a profound oved who served Hashem with great fervor. He passed away in the Lodz ghetto on Yud Beis Tammuz ת"נ (1940).

R. Zalman's Chassuna took place in 5659 (1899) in Liozna. The Rebbe Rashab attended the Chassuna, was mesader kidushin, and recited several maamorim during the Chassuna and Sheva Brachos.

When R. Zalman would be the chazan in a minyan it was a sight to see. He would read the words with a sweet melody, and with a voice full of pleading emotion. His davning so affected his listeners that they were aroused as if it were the Aseres Yemei Teshuva.

The high esteem in which the Rebbeim held R. Zalman is evidenced in the fact

that the Frierdiker Rebbe once sent to him the Baal Shem Tov's siddur, for him to show to those who would give a significant donation to Tomchei Temimim of Lodz, where R. Zalman lived. Only R. Zalman was allowed to touch the siddur, while the donors, who were required to go to the mikvah beforehand, could only look.

When R. Zalman came to visit the Frierdiker Rebbe for Yud Tes Kislev 5699 (1939), R. Chatche Feigin (the Frierdiker Rebbe's secretary) admonished the Bochorim for not taking advantage of his presence. He told them, "When R. Zalman would come to Lubavitch, we would surround him to 'squeeze' something out of him, but you just go about your regular day..."

When R. Zalman heard this he responded dismissively: "Ah, there is nothing to hear."

During that visit the Frierdiker Rebbe showed R. Zalman special closeness, seating him right at his side during the farbrengen.

(חסידים הראשונים עמ' 140 ואילך)

A Moment with The Rebbe



NISAYON OF ASHIRUS

After serving for twenty years in Soviet labor camps, Reb Leizer Nannes wrote his memoir Subbota in Yiddish.

Reb Leizer related:

The Rebbe told me to publish an English translation, and predicted that many balei teshuva would result from reading it.

The Rebbe then asked me, "What will

you do with the money you will make from the sales?"

I answered simply that I would give the profits to the Rebbe.

The Rebbe looked at me and said, "One cannot comprehend the nisayon fun ashirus [test of wealth] until one sees the money..."

(Haish Shelo Nichna vol. 2, page 770)

