

# The Weekly Farbrenging



לחמן ישמעו • צו תשע"ח • 454  
EDITOR - RABBI SHIMON HELLINGER

## PREPARING FOR PESACH (II)

### FOOD OF FAITH

In Lubavitch, reaping the wheat for *matza* was a special event. Reb Zalman of Shzerbina was the chossid who supplied the wheat for the Rebbe's *shemura matza*, and all the local *yiddishe* farmers, several *yoshevim* – men who studied full time in the Rebbe's *beis medrash* – and some guests in Lubavitch at the time, would join Reb Zalman and his family for the reaping. The Rebbe himself would also participate, first the Rebbe Maharash, and later, the Rebbe Rashab.

The harvest day had to be clear, with a hot sun, and had to be preceded by three dry days. Reb Zalman would travel to Lubavitch with a number of wagons to transport the chassidim, and since they could not forecast the weather, they often stayed in Shzerbina for a week or longer. The Rebbe was brought by special transport on the chosen day.

For Reb Zalman, this was a tremendous *simcha*. Blessed with the *zechus* of reaping the wheat for the Rebbe's *shemura matza*, being able to fulfill the *mitzva* of *hachnosas orchim*, which he truly enjoyed, and especially having the opportunity to host the Rebbe, gave him *chayus* for the whole year.

From the day he set out with his wagonloads of helpers, the townsfolk in Lubavitch began their speculations about the next day's weather. Day by day, they eagerly awaited the messenger from Shzerbina who would let them know that the harvest day had arrived. When that finally happened, the Rebbe would set out on the two-hour ride to Shzerbina.

When the sun blazed its strongest, between the hours of twelve noon and two, the chassidim reaped the wheat, happily and earnestly. Wearing their hats and *gartlach*, they worked energetically in the sweltering heat, as if they were accustomed to such intense physical labor.

Even when he was already advanced in years, Reb Zalman himself, with his flowing beard and joyful, shining face, would rush around the fields with his scythe in hand, as if he were a young man. His *simcha* carried him! His feet lifted lightly off the ground to fulfill a *shlichus* of *HaShem*, as can

happen only to one of His true servants who feels an inner delight in performing His *mitzvos*.

While some men reaped, others sang, their pleasant voices reaching far and wide. The local women and their children, dressed in their *Shabbos* best in honor of the occasion, stood at a distance. Their faces clearly showed that something extraordinary was taking place.

When the work was over, some of the chassidim went to wash themselves. Reb Zalman would put on his silk *Shabbos kapote* and lead *Mincha* to the joyous *niggun* of *Simchas Torah*. As he concluded the final *Kaddish*, he would wait for the *minyan* to help him turn over in somersaults, as they were accustomed to do on *Simchas Torah*. He did that three times back and forth, and broke into a lively dance.

### CONSIDER

Why were the chassidim and their families so happy to prepare the *matzos*?

Is *erev Pesach* a preparation for Pesach or is it a *Yom Tov* itself?

Next came a festive *seuda* of *milchig* delicacies, at which the Rebbe delivered a *maamar* and *farbrenged* for hours. After *Maariv*, he would retire to rest in a room that had been prepared for him, while the chassidim continued *farbrenging* through the night.

At ten o'clock the next morning, after *Shacharis*, the Rebbe would leave for Lubavitch. Later that day, Reb Zalman would bring the chassidim back to Lubavitch, taking along the sack of wheat they had reaped, ready to hang in a designated room.

(לקוטי דיבורים ח"א ע' קכא)

### GETTING READY FOR THE SEDER

When he was eight years old, the Friediker Rebbe recorded the events of the previous Pesach in his

diary: "Erev Pesach, after teaching me the *Seder Korban Pesach*, my father said, 'Tonight, Eliyahu HaNavi is coming to all the Yiddishe homes, and the great *tzaddikim* will be privileged to see him. Although in *Shamayim* all *neshamos* are able to see everything, once they are vested in a body they only *feel* things. In the Holy Tongue, the word *mishna* (משנה) has the same letters as *neshama* (נשמה). Start to review the *mishnayos* of *Mesechta Pesachim* eight times, and when you come with me to open the door for Eliyahu HaNavi, review the *mesechta* a ninth time....'"

(ספר המאמרים תשי"א ע' 296)

Recalling his *erev Pesach* experiences in the home of his father, the Rebbe Rashab, the Friediker Rebbe wrote: "On *erev Pesach*, my father would wake up no later than three in the morning and *daven* no later than five-thirty. Afterwards, until the time of *biur chometz*, he was occupied with removing the *chometz* and the *chometz'dike* utensils from the house. At *chatzos*, midday, preparations for *matzos mitzva* began and my father would study the *Seder Korban Pesach*. From that time onward, a *ruchniyus'dike* light shone in our home, filling everyone with joy. During the remaining hours, until *Yom-Tov* began, my father would discuss the meaning of the *Korban Pesach* in *Kabbala* and *Chassidus*, and its practical application in our *avoda*.

"The time between reading the *Seder Korban Pesach* and the beginning of *Yom-Tov* was not considered a mere preparation for *Yom-Tov*. That time was itself considered to be a *Yom-Tov*. It was permeated with an inner joy, a certainty and an expectation that at any moment we would have *Moshiach*, the *Beis HaMikdash* and the *Korban Pesach*! In this elevated mood we would go off to *daven Maariv*. The *shul* was always packed with Yidden with shining faces, dressed in clean, fresh clothing despite the hard work they had been doing to prepare for Pesach. No one spoke. Everyone waited eagerly for the joyous *Shir HaMaalos* that would signify the beginning of *Maariv*. An especially delightful *simcha'dike* melody filled the *shul* as the *mispaelim* sang *Hallel*, their voices gradually intensifying. And that holy *tefilla* climaxed in an *ahavas-Yisroel'dike* 'Gut-Yom-Tov!'"

(לקוטי דיבורים ח"א ע' 270)

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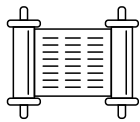


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## COUNTER TOPS FOR PESACH

### How do I prepare my year round counter for Pesach?

It is assumed that a counter absorbs food during its use. If it was previously used for non-kosher food, one may not place hot food (or a pot with moisture on bottom) directly on the counter, though *b'dieved*, the food (or pot) would remain permissible if 24 hours passed since the non-kosher absorption into the counter, rendering it *pagum* (stale). On Pesach, however, we are stringent that even stale *chametz* absorption prohibits other food.<sup>1</sup>

The materials stone, metal and wood may be *kashered*.<sup>2</sup> Thus, marble or granite counters may be *kashered* though they are made of approx. 1% of glue and finish. It is acceptable that quartz mix with approx. 7% of glue and other materials may be *kashered* as well.<sup>3</sup> Whether Formica could be *kashered* is the subject of a *machlokes*.<sup>4</sup>

If the one *kashering* is concerned that the counter may get ruined, he may not *kasher* it since he might not do so properly. Yet, contemporary poskim rule that one need not be concerned with the majority of common counter tops where this concern doesn't apply, especially since experience has shown that a one-time *kashering* doesn't ruin the counter.<sup>5</sup>

The rule is that non-kosher absorption is removed in the same manner that it was absorbed (*kebolo kach polto*).<sup>6</sup> Because hot liquid may have spilled onto the counter from a pot that was heated on the fire (*irui kli rishon*), it must be *kashered* in this manner. Prior to *kashering*, the counter should not be used with hot substances for 24 hours, and it must be clean and dry.<sup>7</sup> One should ascertain that there is no actual food substance stuck in crevices for *kashering* only purges absorption. If there are strips of glue in crevices, they should be stripped from their top layer, and any crevices where the *kashering* might not reach should be thoroughly cleaned with strong detergent to render any residue of food substance inedible.<sup>8</sup>

Water is poured from a boiling kettle (preferably electric, that it is boiling the whole time), with an uninterrupted stream onto the counter, from close, so it reaches the counter at a high temperature.<sup>9</sup> The custom is to also use a hot stone (or metal) to keep the water boiling as in a *kli rishon*, since a hot food solid (*davar gush*), which has the status of *kli rishon* according to some, may have been placed directly on the counter.<sup>10</sup>

Some are stringent to nevertheless cover the counter because one may not have reached every corner and crevice, which is relevant when the surface isn't smooth.<sup>11</sup> For Pesach, the widespread custom is to be extra careful and cover the counter regardless. If one isn't certain on how to *kasher* a counter, one should instead cover it thoroughly with a thick covering (i.e. not just silver foil) that won't rip and liquid can't penetrate, and ensure that the counter is completely dry when placing the cover.<sup>12</sup>

6. ראה שו"ע ר' סי' תנ"א ס"ז.

7. מהר"ל מנהיגים הל' הגעלה אות ח'. וראה שו"ע ר' סי' תנ"ב ס"ז.

8. שו"ע מישור שם.

9. מהר"ל מנהיגים הל' הגעלה אות ז'.

10. שו"ע ר' סי' תנ"א ס"ח וראה שם ס"ל שבאופן זה ניתן להכשיר גם כשנפסק הקילוח או מכלי שני. וראה סי' מבית לוי - פסקי חודש ניסן ע' לה, שאם גם מכסה השיש לפסח בכיסוי עב שלא יקרע, מספיקה ההכשרה גם בלי אבן מלונבת.

11. ע"פ משנ"ב סי' תנ"א ס"ק קט"ו.

12. ראה שו"ע ר' סי' תנ"ב ס"ז. כך שמעתי מהר"י בלייבוב שליט"א שרצוי להוריות.

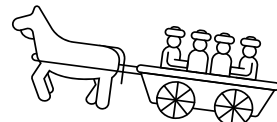
1. שו"ע ר' סי' תמ"ז ס"ט.

2. ראה שו"ע ר' סי' תנ"א ס"ח.

3. ראה בארורה בשו"ת שערי מישור למו"ר הגר"י בלייבוב ח"ג סי' ל"א ששיש הזה כלי אדמה שהתייבש בחמה שאפשר להכשירה ורק כשיש בהם חתיכות של זכוכית יש להימנע. ולא חוששים לקצת דבק מפני צירוף של כמה טעמים: (א) אולי בפלסטיק נמצא כבולעו כר פולטו; (ב) דרכו י"ד סי' קנא סוס"ק ביטול ברוב; (ג) אינו בן זמנו; (ד) בעיקרון מדובר מצד חשש דבר גוש. (וראה בס' מטבח כהלכה פ"ג הע"ג).

4. הגר"א העלער שליט"א מורה לקולא. והגר"מ לנדא שליט"א מורה לחומרא.

5. ראה שו"ע ר' סי' תנ"א ס"ט. וראה בארורה בשו"ת שערי מישור ח"ג סי' ל"א.



## REBBETZIN LEAH GOLDA

Rebbetzin Leah Golda was a great chassidishe woman who lived in the days of the Mittlerer Rebbe and the Tzemach Tzedek. She was great-granddaughter of Reb Avrohom Broida, the author of Eishel Avrohom on Shluchan Aruch, and her wisdom, profound understanding, and great piety was outstanding even amongst the chassidim. She married the chossid Reb Moshe of Shklov, and their fourth and youngest son Reb Aharon married the youngest daughter of the Mittlerer Rebbe, Rebbetzin (Chaya) Sarah, whose daughter Rebbetzin Rivka married the Rebbe Maharash.

The Tzemach Tzedek held Rebbetzin Leah Golda in high esteem, calling her a *tzadeikes* and a great *bar daas* (astute). She once sent a message to the Tzemach Tzedek that she wished to meet with him. When the messenger arrived, he found the Tzemach Tzedek pacing back and forth in his room already awaiting her arrival, all the while praising her great attributes.

(תורת שלום עמ' 207)

Rebbetzin Leah Golda possessed exceptional character traits and was especially cautious to avoid getting angry. Her grandchildren once tested

her patience by telling her that the cook was lax about keeping the fleishig and milchig separate. She was shocked at hearing this, but said nothing, and she immediately went to the cook's home.

When she arrived there, she did not yell, but began speaking in a pleading tone: "Sterkele, my daughter, what's the matter with you? It seems you made a mistake and mixed up the dishes. But we are only human, such things happen. Now, tell me the truth."

The cook had no idea what she was talking about, since in fact nothing had happened. It was henceforth obvious that she could not be angered.

(דברי ימי הרבנית רבקה ע' ט"ז)

Throughout her life, Rebbetzin Leah Golda suffered greatly, yet she never cried or complained. When her son Reb Hirshel Aizik, a great lamdan, passed away at age nineteen after completing Shas for the seventh time, she tore *kriah* and recited the *bracha*, "*Boruch Dayan Hoemes*," and then said, "*Ribono Shel Olam! I thank you that you gave us such children, tzadikim and lomdim, and I am even more thankful that I am returning them to you as tzadikim.*"

(תורת שלום ע' 206)

## A Moment with The Rebbe



## NOT A TIME FOR THE PRESIDENT

The Rebbe's *shliach* to the White House, Reb Avremel Shemtov, made contact with President Carter's secretary, to arrange a meeting in honor of 11 Nissan 5739 (1979). When she called back, she said that she had arranged the meeting for the Rebbe and the President for eleven o'clock the next morning.

Reb Avremel awkwardly explained the misunderstanding, since the Rebbe doesn't leave his office. This was a request for a representative to meet the president. The secretary was slightly startled; who refuses a meeting with the President?

"A few minutes later," Reb Avremel recalls, "she called back to tell me that the President would call the Rebbe instead to deliver his happy birthday wishes by phone."

"When I checked with the Rebbe, the answer was that Yud Alef Nissan was not the appropriate time for this. The secretary couldn't believe her ears. There is somebody in the world who won't take a call from the President of the United States!"

(As heard from Reb Avremel Shemtov)

In honor of our dear father

R. Hillel Hellinger

on the occasion of his 60<sup>th</sup> birthday - ניסן

By his children