

The Weekly Farbrengens



509 • חצור תשע"ט • למען ישמעו
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)



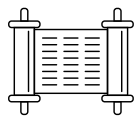
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CHAMETZ DELIVERY

I received in the mail an unsolicited gift of *chometz*.
What should I do?

During Pesach, it is prohibited to possess *chometz*; *min haTorah* this applies to the volume of a *kezayis*, while *mid'rabanan* one may not possess even a smaller piece that is edible. It is prohibited to possess it even for a moment, and every extra moment that it is in one's possession is an additional transgression (unless he is actively in the process of removing it).¹

In order for an item to halachically belong to someone, he must make a *kinyan*; in absence of a *kinyan*, he doesn't acquire it even if the giver or seller wish to give it to him.² If someone else makes a *kinyan* on his behalf, it generally takes effect even without his knowledge, for we assume that it is a benefit (*zechus*) for him. Similarly, one's property acquires items placed in it for its owner even without his knowledge or intention to acquire.³ If, however, he expressly doesn't wish to acquire the item, the acquisition doesn't take effect, for then it is to his disadvantage and not to his benefit.⁴

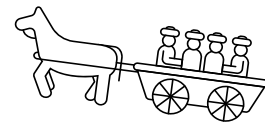
A Jew certainly doesn't wish to acquire *chametz* on Pesach, thus even if a delivery of *chametz* is placed for him on his property (e.g. porch), a *kinyan* isn't affected. However, he should not do or say anything which would indicate that he wishes to accept the *chametz*, such as telling the delivery person to place it in a safe place. The Alter Rebbe adds that although it is assumed that one doesn't want to acquire something forbidden, it is nonetheless proper to express verbally that he doesn't want his property to acquire the *chametz* on his behalf.⁵

When possible, one should tell the delivery man to not place it on his property or to take it back. Yet, if there is nowhere else to place it and the delivery man will be upset, one may leave it on his property.⁶

Due to the concern that one may come to eat the *chametz*, one is not allowed to touch the *chametz*, and one must make a partition of 10 *tefachim* around the *chametz* to prevent mistakenly coming to eat it. On *yom tov*, it is enough that it's covered. One may also place it in the area which is sold to the goy (as long as they clearly intended not to acquire it and they don't touch the actual *chametz*).⁷

1. הקדמה לשו"ע' הל' פסח, וראה שו"ע' וס' רס"ח ס"ג.
2. שו"ע חו"מ סי' קפ"ט ס"א, שו"ע' חו"מ סי' תל"ד ס"ו.
3. חו"מ סי' ר' ס"א רמ"ג ס"כ וכו'.
4. ראה שו"ע חו"מ סי' רמ"ג ס"א
5. ראה שו"ע' או"ח סי' תמ"ח ס"ג-ד.
6. ערוה"ש או"ח סי' תמ"ח ס"ד, וראה שו"ע' סי' ת"מ ס"ה וסי' תמ"ו ס"ז.
7. ראה סי' תמ"ו ס"ז שם שיעביר החמץ ע"י שניו.

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



REBBETZIN LEAH GOLDA

Rebbetzin Leah Golda was a great chassidishe women 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*



EIGHTIETH YEAR

The Rebbe's taxing schedule, dedicated to the needs of *Klal Yisroel*, is legendary. At an age when others had long retired, the Rebbe worked impossible hours.

The Rebbe's birthday of 5742 (1982), when he turned eighty years old, is an example. The *farbrengen* began at 9:30pm and lasted until 3:30am. At that point the Rebbe began distributing *Tanyas*, which lasted

until 6:30am, followed by a *minyan* for *krias haTorah*.

The next day the Rebbe went to the Ohel and stood there for a few hours. That night another *farbrengen* was held, including hours of *divrei Torah*. The video footage of the Rebbe vigorously clapping his hands that night shows no sign of fatigue.

Thus began the eightieth year.