



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 קשר"ק (the תקיפה, תרועה, שברים, and תקינה) 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, and שאבען, רייבען – their scratching, scraping, scrubbing and kashering."

(לקוטי דיבורים ע' 260)

In the home of the *tzaddik* Reb Osher of Stolín, 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 אעת"ר ע' סח)

"When cleaning the home for Pesach," the Rebbe once said at a *farbrengen*, "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 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 *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 *mensch*."

(לקוטי דיבורים ח"א ע' 244)

CONSIDER THIS!

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



A WAY OF LIFE

Rabbi Moshe Gourarie

Siyum on Navi

An ongoing *Shiur* in *Nach* finished *Sefer Yehoshua* with *meforshim*. Does this qualify for a *siyum* for a *bechor* on *Erev Pesach*?

- Halacha¹ states that first born men (first to either parent) or the fathers of first born boys who are minors² must fast on *Erev Pesach* to remember the miracle that the Jewish first born men were saved from being killed during *Makas Bechoros*.
- The Minhag however has become³ that a first born man hears a *siyum* and partakes in a *seuda* held in honor of the *siyum*, thus exempting himself of fasting due to the priority of partaking in a *Seudas Mitzvah*. Others add⁴ that because the reason for the fast is to remember the miracle that happened to the first born men, making a *siyum* and *seuda* is enough to commemorate that miracle.
- Although some⁵ consider the completion of the study and complete understanding of one *masechta* of *Mishnayos* as a *siyum* for this purpose, most *Poskim*⁶ limit it to one who learnt the *masechta* with the *pirushim* of the Bartenura and Tosfos Yom Tov which is akin to studying the *Gemara*. However, completing an entire *seder* (section) of *Mishnayos* suffices for this purpose even without the *meforshim*.
- The reason is that a *siyum* that warrants a *Seudas Mitzvah* is specifically one that causes joy. Since learning a *masechta* of *Mishnayos* does not require the same effort that as learning a *masechta* of *Gemara*, it does not cause such joy and therefore doesn't warrant a *seuda*. Finishing an entire *seder* or a *masechta* with *meforshim* who offer a synopsis of the *Gemara* has achieved an accomplishment worthy of warranting a *Seudas Mitzvah*.
- *Poskim* write⁷ that an in-depth learning of an entire *sefer* in Tanach with one of the early *meforshim*, is an accomplishment worthy of a *Seudas Mitzvah* and removes the obligation of a first born to fast on *Erev Pesach*.

Please note that the above may not be applicable for your situation. Consult your Rov for a final psak.

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| 1. שו"ע אדה"ז סי' תע"א. | 5. שו"ת אפרסקתא דעניא סי' קנד אות ג. |
| 2. שם סעיפים ד-ה. | |
| 3. ראה שם ס"ח. לקו"ש ח"י"ז 67. וראה גם בנסמן באוצר מנהגי חב"ד ע' פט-צ. | 6. שו"ת פרי השדה ח"ג סי' צא. ובאריכות בשו"ת בצל החכמה ח"ד סי' צט. |
| 4. שו"ת ערוגת הבושם או"ח סי' קלט. | 7. שו"ת אגרות משה ח"א סי' קנז. |
| וראה לקו"ש שם. | |

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

לזכות התינוק מנחם מענדל בן מנוחה רחל לרפ"ש בקרוב ברמ"ה אבריו וש"ה גידי

OUR HEROES

Reb Mordechai of Chernobyl



Reb Mordechai of Chernobyl ("Reb Mottel Chernobiler") was a great Rebbe, son of Reb Nochum of Chernobyl. His first wife was the daughter of Reb Aharon Karliner. After his first wife passed away, he married the daughter of Reb Dovid Leikes, a *talmid* of the Baal Shem Tov (see Our Heroes – Lmaan Yishmeu issue 180). Reb Mottel became a *mechutan* of the Mittlerer Rebbe when his son Reb Yaakov Yisroel, later of Tcherkas, married the Mittlerer Rebbe's daughter. Reb Mottel was a Rebbe in Chernobyl and *chassidim* came to him from all over the Ukraine. He passed away on the 20th of Iyar, תקצ"ז (1837).



The son of Reb Mottel, Reb Yaakov Yisroel of Tcherkas, married the daughter of the Mittlerer Rebbe. Reb Mottel asked the Mittlerer Rebbe to say Torah at the Chupah in honor of the *chosson* and *kallah*. The Mittlerer Rebbe declined and asked Reb Mottel to say something instead. Reb Mottel said, "There are three times in a person's life that a commotion is made about them: When one is born, at one's wedding and when one pass away. At the first and last occasion it is obvious that one does not become proud from the fuss made of them. At a wedding, however, it is possible that a person will grow proud from the celebration around them. It is therefore incumbent on the *chosson* and *kallah* to see this event as similar to the other two..."



A man once asked the *tzaddik* Reb Yisroel of Ruzhin for a *bracha* for *middos tovos*. The Ruzhiner answered in surprise, "People break their backs and waists, but *middos* they do not! I had an uncle, Mottel (Reb Mottel of Chernobyl) and he said that *middos* is the most difficult *masechta* in Shas (This is a pun. There is indeed a *masechta* called *Middos* discussing the measurements of the Beis Hamikdash. However he was referring to a person's character traits). Good *middos* are by no means a quick fix. A person has to work hard to change his *middos*."

לזכות החתן שלמה אהרן הכהן והכלה ח' מושקא שיחיו שטאק לרגל התונתם ביום ג' ניסן

A MOMENT WITH THE REBBE

To be a Tomim as Required



Reb Shlomo Zarchi began serving as a *mashpia* in the *yeshiva* in 770 during the early 5730's. When he was appointed, the Rebbe told him, "*Dain inyan iz az di bochurim zolen zich kochen in chassidus* (your job is to see to it that the *bochurim* be enthusiastic about *chassidus*)".

On another occasion, the Rebbe told him that he should work '*bimesira unesina*' (with total dedication).

Before the Rebbe's 70th birthday, Yud Alef Nissan 5732, there was a tremendous *hisorerus* (renewed enthusiasm) among *Anash*. Many *yungerleit* wrote into the Rebbe that they wish to go on the Rebbe's *shlichus*.

Reb Shlomo also had a great urge to go on the Rebbe's *shlichus*. Before Yud Alef Nissan he wrote to the Rebbe that he wishes to join the army of *shluchim*.

The Rebbe's penned response read, "Do you really think, that ensuring that a *bochur* acts a *tomim* is **not** connected to the *shnas hashivim* (the seventieth year)?"

לזכות הת' שמואל צפתמן וב"ג דינה נעכא פערל שיחיו לרגל בואם בקשרי שידוכן בשעטמ"צ