

# The Weekly Farbrengens



למען ישמעו • מצורע תשפ"ב • 665  
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 *minyán* 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 הנזמרים 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 *mispalelim* 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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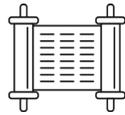


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## CHAMETZ IN THE GARBAGE

**Can I throw chometz in the garbage and leave it by the street until the pickup?**

During Pesach, it's prohibited to own *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. One may not possess it even for a moment, and every extra moment is an additional transgression (unless he is actively in the process of removing it).<sup>1</sup>

The Rosh writes that Yidden are holy and go beyond the letter of the law, to scrape away even the smallest crumbs of *chametz*.<sup>2</sup> For this reason, one should clean even the garbage cans in the house so that they shouldn't have any *chametz* crumbs. However, public garbage cans are city property, and even if they are situated in one's private property, there is no obligation to clean them from *chametz*.<sup>3</sup>

What about placing *chametz* garbage in a garbage can where it will remain after the time of *biur chametz*?

When one places *chametz* in the garbage, it's clearly evident that he isn't interested in the *chametz* and has made it *hefker* (ownerless), even it is still edible. Yet, Chazal require that besides for disowning *chametz*, one must also take it out to public property, to preclude the concern that one may come to eat it.<sup>4</sup> Although it isn't likely that one will eat the *chametz* in the garbage can, the requirement still stands.

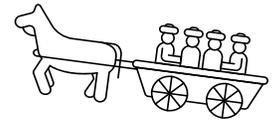
Therefore, one may leave *chametz* in a city-owned garbage can within one's property, but not in his own private or building-owned garbage can. An option for *chametz* in one's private garbage can is to pour bleach or something else that will render *chametz* inedible. This will satisfy even the requirement of Chazal, as there is no longer any concern that one may come to eat it.<sup>5</sup>

If one owns a garbage can in which *chametz* may be placed on Pesach — or in a shared building where there is a joint garbage area — the garbage can should be included in one's sale of *chametz*, so that it shouldn't G-d forbid acquire *chametz* on his behalf during Pesach.<sup>6</sup> (In this case, that garbage can shouldn't be used during Pesach.) Certainly, one should have in mind that he does not wish this garbage can to acquire any *chametz* on his behalf.

1. הקדמה לשוע"ר הל' פסח, וראה שוע"ר סי' תמ"ה סי' ב. אג"מ אורח ח"ג סי' נ"ז.  
2. ראה סי' בדיקת חמץ וביעורו סמ"ה ובהערה ק"ל אפילו לא פסלו מאכילת כלב.  
3. ראה שו"ע פ"ג סי' ב. שו"ע אורח ח"ג סי' נ"ז, ובשוע"ר שם סי' ל.  
4. ראה שו"ת מנח"י ח"ד סי' נ"ז סק"א, וראה תשובות והנהגות ח"א סי' רפ"ט.  
5. ראה סי' בדיקת חמץ וביעורו פ"ג הע' קל"ו.  
6. ראה סי' בדיקת חמץ וביעורו פ"ג הע' קל"ו.

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

## Our Heroes



### R. AHARON OF LIOZNA

R. Aharon (Arche) Levin of Liozna (c. 5570-5661) was a prominent chossid of the Tzemach Tzedek, and later of the Rebbes of Kopust. He was a Rosh Yeshiva in Dubravna and Vitebsk, before serving as the Rov of Liozna for many years. An exceedingly humble elder Chassid, he relayed traditions going back to the Alter Rebbe.

R. Aharon once attended a *chasunah* in Vitebsk, where his father R. Baruch lived. The hall was a large room, filled with people, and R. Aharon was seated at the head of the table. On the opposite wall there was a mirror, and when R. Aharon looked at the mirror he suddenly asked, "Who is that distinguished looking Jew sitting at the end of the table?" His entire life he had never looked in a mirror and didn't know what he looked like.

(ניצוצי אור - וויינגארטן)

One Rosh Hashana night, R. Shlomo Zalman of Kopust, author of *Magen Avos*, delivered a *maamar* about lofty spiritual worlds. After *mairiv*, when R. Aharon came to wish him "L'Shana Tova," the Magen Avos told him, "Just look how precious this world is! In Olam Haba, one can only speak about the level at which one is holding, no greater. In this world, however, one can speak as high as one wishes."<sup>1</sup>

"But," R. Shlomo Zalman concluded, "One must also not be a fool..."

R. Aharon appreciated this vort and would repeat it often.

(סיפ"ח זיין מועדים ע' 25, ניצוצי אור - וויינגארטן)

In 5659, the Rebbe Rashab was invited to be *mesader kidushin* at the chassuna of R. Zalman Schneerson of Velizh in Liozna. While there, the Rebbe Rashab and his son the Frierdiker Rebbe visited the elderly R. Aharon, who although not a chossid of the Rebbe Rashab, was an eminent chossid to whom the Tzemach Tzedek had sent young chassidim for *hadracha*.

R. Aharon was blind and was initially unaware of the greatness of the young Rebbe sitting before him. As he spoke, he tapped the Rebbe Rashab on the arm, and immediately sensed the *kedusha*.

During that conversation, he described the Alter Rebbe's home in Liozna — which had since been destroyed — and how chassidim would refer to the Rebbe's downstairs waiting room as Gan Eden Hatachton, the upstairs waiting room as Gan Eden Haelyon, and the Rebbe's private room as Heichal HaMoshiach. The Rebbe Rashab later remarked that R. Aharon shared this without getting emotional since he had seen 'atzmi,' the essence of the Rebbe.

(סה"ש תרצ"ו-ת"ש ע' 50, ניצוצי אור - וויינגארטן)

## A Moment with The Rebbe



### THE WEAK SHALL SAY "I AM MIGHTY!"

As devoted chassidim, Reb Itchke and Gitte Gansburg threw themselves entirely into the Rebbe's outreach work in Eretz Yisroel. This took a toll on the family, and Mrs. Gansburg wrote to the Rebbe that they were finding it difficult to handle.

The Rebbe responded in a unique letter, and he asked her to publicize it among other Lubavitcher families.

"As we stand following the Holocaust, we are on the threshold of Moshiach's arrival, and he awaits us to finish the task of our generation," the Rebbe wrote to her.

"It is therefore incumbent upon every

one of us to say to ourselves, as the *posuk* (Yoel 4:10) states, "The weak one shall say "I am mighty!"

"With the proper resolve, one could reveal concealed strengths. Especially a man or woman who was raised in a *chassidische* home — they merely have to make the commitment, and they will immediately realize these inner strengths."

The Rebbe concluded, "May we merit to experience somewhat of the Baal Shem Tov's teaching, that every *Yid* has the power to cross a river with a handkerchief, if they would only truly believe."