

The Weekly Farbrengens



715 • יקרא תשפ"ג • לחמן ישמעו
EDITOR - RABBI SHIMON HELLINGER

PREPARING FOR PESACH (I)

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 with 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 אנת"ד ע' ס)

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 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, ורייבען, 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 *seider* 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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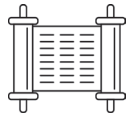


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COVERING THE CHALLOS

Does a see-through cover work for covering challos during kiddush?

By the Shabbos seuda, it is customary to have the challos covered. Poskim offer several reasons for this:

(1) To make it evident that the challos are in honor of Shabbos, by making it appear that they were only brought to the table after kiddush. (2) In remembrance of the mon that was covered on top and bottom with dew, we put the challa in between two cloths. (3) To avoid shaming the challa when making hagafen first on the wine, even though wheat appears earlier in the posuk about the shivas haminim and normally comes first.

By seuda shlishis there is no kiddush and thus no shaming of the bread, so some don't require covering the challos. The same would be true if one makes kiddush by the first two meals on challa. Yet, the Alter Rebbe writes that the challa should still be covered in this case due to the other reasons - to show that they are l'chavod Shabbos and as a remembrance of the mon.

Until when should the challos remain covered?

If the reason is to honor Shabbos or to avoid the shame, it would suffice for the challos to remain covered until after kiddush. However, if the reason is to commemorate the mon that was covered until they were collected for eating, they should remain covered until they are being taken to eat. (In addition, the cover should be lifted off the challos as the dew was, instead of sliding the challos out).

Does a transparent cover work?

If the reason is to honor Shabbos or to commemorate the mon, even a clear cover should suffice. Moreover, some say that even if the reason is to avoid shaming the challa, a clear cover is enough since the challa cannot actually see and the point is just to sensitize ourselves. Others, however, write that the challa itself must indeed be unable to "see" the kiddush being made, and this seems to be the Alter Rebbe's position.

What if one is hearing kiddush from someone else but has their own challos? Some say that only those tasting from the wine must cover their challos, while others argue that everyone is considered like making kiddush themselves due to the halachic principle of shome'a k'oneh ("one who hears is as if he recites"). Practically, everyone should cover their challos.

If one is eating mezonos after kiddush for makom seuda, the commemoration for mon may not apply (since that was their basic staple, lechem mishneh), yet the other two reasons seem to apply. At the Rebbe's farbrengens, the mezonos was covered.

1. שו"ע א"ח סי' רע"א סי"ז. והשלישית
2. ערוה"ש סי' רצ"ט סק"ד.
3. שו"ע"ר סי' רע"א סי"ז. וראה כף החיים
שם סק"ד שחייב בסעודה שלישית
מטעם זכר למן.
4. ראה פסקי תשובות סי' רע"א אות יט.
5. ראה שו"ע פמ"ו הע' קט"ו.
6. חוט שני פ"ה סק"ח.
7. שלחן שלמה סי' רע"א - וראה שם
שכתב למעשה נהגו להקל בזה.
8. חוט שני שם.

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



R. SHMUEL LEIB LEVIN (PARITCHER)

R. Shmuel Leib Levin was born in 5646 in the town of Paritch. An early talmid in Tomchei Temimim in Lubavitch, he excelled in both Nigleh and Chassidus, and was the son-in-law of the famous Chasid R. Meir Simcha Chein of Nevel. R. Shmuel served as a magid shiur in the branch of Tomchei Temimim in Horoditch, and later as a mashpia and menahel of the underground Yeshivah in Poltava. He later served as a shochet in various cities and then as a rov in Moscow until his passing on 26 Tishrei 5712.

The Rebbeim held highly of R. Shmuel Leib and praised his unique qualities.

The Rebbe Rashab said, "I have a pair of exceptional brothers - Shmuel Leib and Eliyahu - one will be known and the other will remain hidden." Chassidim said that the known brother was Shmuel Leib who served as a mashpia in various branches of Tomchei Temimim, while his brother remained largely unknown.

In a letter to the Poltava community in 5682, the Frierdiker Rebbe wrote, "His individual quality in knowledge, talent, his love of primumus without fooling himself, and his thoroughness, make him fit to be a mashpia. The education that he received as a student in Tomchei Temimim was well absorbed by him, and he understands the course of things as set by my father, the Rebbe [Rashab], and all this has not faded in him..."

(ארבעה חסידים ע' 19)

In the years 5665-5666, the temimim became inspired to improve the study of Chassidus, and a vaad of bochorim - prominent among them R. Shmuel Leib - was established to

sustain it. In trying to build inspiration, they got involved in the seder of what should be learned, chavrusos, and even in who should be allowed into yechidus. A short while later the whole inspiration fizzled out.

At that time, the Rebbe Rashab called for 15 temimim and he told them why it dissipated: they were lacking bittul to their mashpiim. The Rebbe then gave them a ksav of a maamar to study.

(הלקח והלבוש ח"ב ע' ריב)

R. Shoel Ber Zislin related:

In 5670, I met R. Shmuel Leib, then a shochet in Vitebsk. He shared how he had recently visited the Rebbe Rashab at his datche home and told the Rebbe that anash of Vitebsk were displeased with his delivery of Chassidus, since they wished to hear Chassidus "in the style of the times."

Hearing this, the Rebbe Rashab's face turned red, and he exclaimed, "How can that even be? Chassidus is after all above the times!"

(הלקח והלבוש ח"ב ע' רי)

R. Shmerel Sasonkin related:

While in Leningrad, the NKVD began to follow me, and I had to stop delivering shiurim. Hashem sent my way R. Shmuel Leib Paritcher, who in Lubavitch was among the great maskilim in Chassidus. I offered him the charge of repeating Chassidus, but told him why I needed to stop and perhaps he ought to be cautious as well.

He replied, "They don't know about me since I didn't register to live here." And he accepted that risky task.

(זכרונות ע' 252)

A Moment with The Rebbe



DIFFERENT HAFATZA FOR DIFFERENT PLACES

"It's very hard to run a mitzva tank in Australia," complained Reb Raphael Aron to the Rebbe at a yechidus. "Some people find them offensive, and there is a lot of local opposition to them."

After hearing him out, the Rebbe said, "Not everything which is done in America must be done in Australia." The Rebbe explained that in Australia, people require a more individualistic approach.

"So I shouldn't do it in Australia?" asked Reb

Raphael.

"No, you should do it in Australia," the Rebbe responded. "But you need to find a way to do it more quietly, without arousing opposition."

And then the Rebbe said, "It is similar to how one can focus on the mitzva of ahavas Yisroel. There are some who fulfill it in a general sense, by opening chessed organizations and so on. Others fulfill it by forming relationships. Your task is to focus on loving every Yid individually."