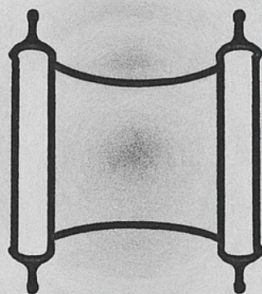


בס"ד

The Rebbe
Sichas Nun Beis
Bedikas Chometz



Dedicated To:

ר' נחום אהרון & חיה
ליטשקאווסקי

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ליל בדיקת חמץ רשימת דברי פבוד-קדשת אדמו"ר שליט"א אור לי"ד ניסן ה'תנש"א - לאתרי
מבירת חמין

-

The night of Bedikas Chometz
A record of the words of the honorable holiness of the Rebbe, shlita
The night before the 14th of Nissan, 5751
– After the burning of the chometz –

Introduction

Rabbi Menachem Mendel Schneerson (1902–1994), the Lubavitcher Rebbe, was the seventh leader of Chabad-Lubavitch, whose teachings consistently emphasized transforming every moment into a vehicle for redemption. In this maamar, delivered in connection with Pesach, the Rebbe develops a sweeping vision: Pesach is not only a historical commemoration of redemption from Egypt, but an active, present force that must be drawn into the entire year, culminating in the immediate revelation of the true and complete Geulah.

Kosher and joyful festival of Pesach, and to draw it down upon the entire year, including especially the drawing of all matters of blessing in a constant manner

חג הפסח פשר ושמח, ולהמשיכו על כל השנה פלה כולל ובמיוחד - המשכת כל עניני ברכה באפן תמיד

like the blessing of dew which we begin to say on the first day of Pesach which does not cease

כמו ברכת טל - שמתחילים לומר ביום ראשון דפסח - שלא מיעצר

so shall be all the blessings and the draw-downs in the revealed and visible good to the כולל ישראל in a manner that does not cease and until the most essential blessing the true and complete redemption a redemption after which there is no exile (that does not cease)

כה יהיו כל הברכות וההמשכות בטוב הנראה והנגלה לכלל ישראל באפן שלא מיעצר

and simply that immediately and right away we hear the sound of the shofar of Mashiach

ועד להברכה הכי עקרית - גאולה האמתית והשלמה, (גאולה שאין אחריה גלות) (לא מיעצר)

and before this the voice of Eliyahu the prophet remembered for good announcing the redemption

ובפשטות - שתתקף ומיד שומעים קול השופר דמשיח

who says that the redemption has already come as it is brought in Yalkut Shimoni

ולפני זה קולו של אליהו הנביא זכור לטוב, מבשר הגאולה

at the time that the King Mashiach comes he stands on the roof of the Beis Hamikdash and proclaims to Israel saying humble ones the time of your redemption has arrived (Yalkut Shimoni Yeshayahu 499)

שאומר שהגאולה כבר באה, כדאיתא בגילקוט שמעוני

בשעה שמלך המשיח בא, עומד על גג בית המקדש והוא משמיע להם לישראל ואומר: עתה הגיע זמן גאולתכם

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and especially as we stand in a special year whose initials hint to the matter of redemption that it shall be a year I will show you wonders

ובפרט בעמ'דנו בשנה מיחדת שבראשי תבואת שנה נרמז ענין הגאולה – היתה תהא שנת ארצנו נפלאות

that immediately and right away there will be fulfilled I will show you wonders specifically I will show you that we see with eyes of flesh the wonders of the true and complete redemption

שתכף ומיד נעשה הארצנו נפלאות, ארצנו דיקא, שרואים בעינינו בשור הנפלאות דהגאולה האמתית והשלמה

as in the days of your going out from the land of Egypt I will show you wonders (Michah 7:15)

(פימי צאתה מארץ מצרים ארצנו נפלאות)

and in a manner of it shall be that it will be which indicates strength and eternity

ובאופן דהיתה תהא, בהיותו יהא, שמורה על התקף והנצחיות

and in all this there is added also the advantage of this year in the matter of chazakah

ובכל זה נוסף גם המעלה דשנה זו בענין החזקה

that the beginning of the year Rosh Hashanah was in a triple manner three consecutive days of Yom Tov and Shabbos

שהתחלת השנה (ראש השנה) היתה באופן משלש, ג' ימים רצופים דיום טוב ושבת

and also the first days of Sukkos and Shemini Atzeres and Simchas Torah in a triple manner three times triple

וכן ימים ראשונים דחג הסוכות ושמיני עצרת ושמיחת תורה באופן משלש, ג' פעמים משלש

and it is especially connected to Pesach which has three essential matters Pesach matzah and maror

ושנה במיוחד לחג הפסח שיש בו שלשה דברים עקרניים, פסח מצה ומרור

that the strength of chazakah is made in all the matters mentioned

שנעשה התקף דחזקה בכל הענינים האמורים

and may it be the will and this is the main thing that from the speech in all this which is connected to Pesach as brought in the writings of the Arizal that Pesach is peh sach

ויהי רצון והוא העקר – שמהדבור בכל זה (ששנה) ("לפסח, פדאיתא בכתיבי האריות" ל שפסח הוא פה סח)

there will be drawn down and come the action in actual deed immediately and right away

יומשך ויבוא המעשה בפעל תכף ומיד

including especially regarding the offering of the Pesach offering tomorrow on ערב פסח

כולל ובמידה בנוגע להקרבת קרבן פסח מחר, בערב פסח

that there will not be a need for the saying of the order of the Pesach offering in speech

שלא יהיה צורך באמירת סדר קרבן פסח בדבור

as it is written and we will pay bulls with our lips (Hoshea 14:3) since they will offer the Pesach offering in actual deed in the third Beis Hamikdash

כמו שכתוב ונשלמה פרים שפתינו) כיון שיקריבו קרבן פסח במעשה בפעל בבית המקדש השלישי

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the honor of the holiness of the Rebbe shlita turned to the Rav Rabbi Yisrael Yitzchak Pikarski and said presumably you will find a היתר that they will be able to offer the Pesach offering also without inspection of four days

[כבוד־קדושת אדמו"ר שליט"א פְּנֵה אֶל הָרֵב (הַרְבֵּי־הַגָּאוֹן וְכוּ' הָרֵב יִשְׂרָאֵל יִצְחָק שְׂיִחְיֶה פִּיקָרְסְקִי) וְאָמַר: וּמִסְתַּמָּא תִּמְצְאוּ הֵיטֵר שְׂיִוְכְלוּ [לְהַקְרִיב קֶרְבַּן פֶּסַח גַּם לְלֹא בִּיקוּר ד' יָמִים]

and afterwards he turned to the esteemed contractor Rabbi Mordechai HaKohen Rivkin and said and you should prepare to bless the threefold blessing Birkat Kohanim in the third Beis Hamikdash on this Pesach and he concluded thank you very much and kosher and joyful Pesach

וְאַחַר כֵּן פְּנֵה לְעָרֵב קֶבְלָן (ר' מְרַדְכֵי שְׂיִחְיֶה הַפְּהֵן רִיבְקִין) וְאָמַר: וְתִתְכַוְּנֵנוּ לְבִרְדּוֹ הַבְּרָכָה הַמְּשֻׁלְּשֶׁת, בְּרִכַּת פְּהֵנִים, בְּבֵית הַמִּקְדָּשׁ הַשְּׁלִישִׁי, בְּחַג הַפֶּסַח זֶה. [וְסִיּוּמִים: תּוֹדָה רַבָּה, וְחַג הַפֶּסַח כְּשֶׁר וְשִׁמְחָה]

[NOTE Summary:

The Rebbe begins with the blessing “חג הפסח כשר ושמח” and immediately reframes it: Pesach is not confined to its days, but must be extended and drawn down into the entire year. This drawing down is described as a continuous flow of blessing, like “ברכת טל” (the blessing of dew), which by its nature never ceases. Dew represents a form of Divine influence that is constant, subtle, and uninterrupted. The avodah of Pesach is therefore to activate a mode of blessing that does not depend on conditions and is not subject to interruption.

From here, the Rebbe expands the concept: all blessings must be revealed in “good that is visible and revealed,” meaning not merely spiritual good, but tangible, experiential טוב הנראה והנגלה. This culminates in the ultimate blessing, the Geulah ha’amitis v’hashleimah, a redemption that is absolute, final, and irreversible, “גאולה שאין אחריה גלות.”

The Rebbe emphasizes that this is not theoretical or distant. “ובפשטות” — in simple, literal terms — we must expect that immediately we will hear the shofar of Mashiach, preceded by Eliyahu HaNavi announcing the redemption. The Rebbe anchors this in Midrashic reality, citing Yalkut Shimoni, where Mashiach stands on the roof of the Beis HaMikdash and proclaims to the humble that the time of redemption has arrived. This is not allegory, but an imminent reality.

The Rebbe then connects this to the מיוחדות of the year, whose acronym “היתה תהא שנת אראנו נפלאות” indicates that this is a year in which “I will show you wonders.” The emphasis is on “אראנו” — that the wonders will be seen with physical eyes. This parallels the verse “כימי צאתך מארץ מצרים אראנו נפלאות” (Michah 7:15), meaning the future redemption will mirror and surpass the revealed miracles of the Exodus.

A further dimension is introduced through the concept of הזקה, strength and established permanence. The structure of the year itself reflects this: sequences of three consecutive holy days (Yom Tov and Shabbos), and repeated patterns of “threefold” holiness. This triple structure establishes a halachic and spiritual הזקה, reinforcing that the flow of redemption is not fleeting but firmly established.

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This idea is then specifically tied to Pesach, which itself is built on three central elements: Pesach, Matzah, and Maror. These correspond to different dimensions of redemption, and together they form a complete structure that reinforces the certainty and strength of Geulah.

The Rebbe then returns to the practical axis: Pesach is “פה סח” (as explained in the writings of the Arizal), meaning speech. Through speaking about these matters, through learning and verbalizing redemption, one draws it into actuality. However, the goal is that speech should immediately translate into action. The Rebbe expresses a radical hope: that there will be no need to merely recite the סדר קרבן פסח verbally (“ונשלמה פרים” – Hoshea 14:3), because the Korban Pesach will be brought בפועל in the Third Beis HaMikdash.

The sicha concludes with concrete expressions of this expectation: discussion of practical halachic considerations for bringing the Korban Pesach, and even preparation for Birkat Kohanim in the Third Beis HaMikdash on that very Pesach. The Rebbe closes with gratitude and the blessing of a kosher and joyful Pesach, now fully redefined as a gateway to immediate redemption.

Practical Takeaway:

Pesach is not just a זמן חירותנו (time of our freedom), but a mechanism for generating continuous, unstoppable blessing throughout the entire year. A person must consciously “extend Pesach” by living with a mindset of uninterrupted Divine flow, like dew that never ceases.

One must train oneself to expect redemption not as a distant theological concept, but as an immediate, physical reality. This means speaking about Geulah, learning its details, and aligning one’s daily consciousness with the assumption that Mashiach can arrive at any moment.

Additionally, one must ensure that speech leads to action. Torah, tefillah, and discussion about redemption are not ends in themselves, but vehicles to bring about real-world transformation. The goal is to move from symbolic practice to actual fulfillment in the Beis HaMikdash.

Finally, one should internalize the concept of הזיקה: repeat acts of holiness consistently and with structure, building a life pattern that reflects permanence and strength. Through this, the individual aligns with the השגה of “אראנו נפלאות,” becoming a vessel to see and experience the wonders of redemption with physical eyes.

Chassidic Story:

In the early 1990s (5751–5752 / 1990–1992), during the period when the Rebbe repeatedly emphasized that we are standing on the threshold of Geulah, a group of chassidim approached him with a practical question: how should they relate to the increasing intensity of his statements about Mashiach? Were these to be understood as inspiration, or as literal instruction?

The Rebbe responded not with abstraction, but with precision. He indicated that their task was to live with the reality of Geulah in a concrete way, to the point that their actions would reflect it. One chassid later recounted that after such an encounter, he began preparing his daily life differently: when learning about the Beis

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HaMikdash, he did so not as history, but as imminent reality; when saying prayers about redemption, he did so as if reporting something about to unfold.

Shortly afterward, this chassid was asked to speak to a group of students. Instead of delivering a standard talk, he spoke as if he were describing events about to happen, quoting the Midrash about Mashiach standing on the Beis HaMikdash and announcing redemption. The students later said that what struck them was not the content, but the certainty in his voice. It was not hope. It was expectation.

Years later, he explained: "The Rebbe was not giving us ideas. He was training us how to see reality."

This captures the essence of the maamar: to move from belief to perception, from concept to lived experience, until "אראנו נפלאות" becomes not a promise, but a visible reality.

END NOTE]