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**Heichal HaTorah**  
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**Pesach 5781**

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# SHABBOS HAGODOL DROSHO

The Rov will deliver his Shabbos Hagodol Drosho  
Shabbos Parshas Vayikro  
at 5:40 PM on the topic and halochos of



## VACCINES & HALOCHO

**& HALOCHOS RELEVANT TO EREV PESACH  
COINCIDING WITH SHABBOS**

MINCHA 6:55 PM

FOLLOWED BY SEUDAS SHLISHIS SIYUM MES PESACHIM





# Letter from the Rav



NISSAN 5781

## FLIES, WHISKEY, BATS AND PANGOLINS

ויט משה את ידו על הים ויולך ה' את הים ברוח קדים עזה כל הלילה

וישם את הים לחרבה ויבקעו המים שמות יד כז

The Ramban (Shmos 14:27) poses a simple question on this possuk.

How could the Egyptians not have foreseen the 'end of the road'? They had witnessed many miracles in the past year, each coming 'at them' with razor precision, demonstrating very clearly that events were favoring Bnei Yisrael, to their detriment, and there seemingly was a Higher power 'pulling the strings'. Seeing how the odds were against them, how could they not have suspected, a moment before plunging into the sea, that this event as well may not have a happy ending?

The Ramban explains that Hashem veiled the splitting of the sea in the natural appearance of an east wind blowing all night, in order to convince the Egyptians that this may not be a 'miracle', but rather a natural event. The Ramban adds that 'Although the wind does not split the sea into halves, [the Egyptians] did not pay attention to this, and came after [Bnei Yisrael], out of their great desire to do evil to them'.

Rav Yakov Galinsky zt"l adds flavour to this remarkable lesson in human nature with the following story.

In Novardok there was a drunkard who could not control his habit and drank to the extent that he literally rolled in the streets. Obviously this was embarrassing for his children and they could not stand it any more. They had tried many different approaches to convince their father to kick the habit but to no avail. They figured that if they could not convince him to stop entirely, at least they should try to minimise the humiliating habit and the ensuing embarrassment. They sat down with their father and after much effort and negotiation, they agreed on the following deal, that from that day onwards, he would never drink alone only with someone else.

The logic of this negotiation was that, firstly he will not always be able to find a partner to drink with, secondly the partner would hopefully keep an eye on him and not allow him to stoop so low to become totally drunk, and thirdly, with someone else sharing the whiskey, there would be only half as much available for their father to consume.





The father was an honest man and kept his word. He sat by the window and waited patiently for someone to pass by and invite him in for a drink. He sat and he sat, but there was no one passing by and he was slowly growing impatient.

After a while he figured to himself that eventually and hopefully when someone does arrive, at least the drinks should be ready, in order not to waste any time. He therefore prepared a bottle of whiskey on the table with two cups, one for himself and the other for his special guest, and he continued waiting.

He began to grow impatient again and figured that it wouldn't be too long for a guest to arrive, and therefore he would pour the whiskey into the two cups in order to save time. After pouring the whiskey from the bottle into the two cups, he returned to the front window and continued to wait for a drinking partner. A vort is a vort, and he was a man of his word, and as difficult as it was for him to observe the prepared mouth watering cups of whiskey on the table, all ready to go, he would not drink without a partner.

His eyes kept darting from one side of the street to the other, with no results. Then suddenly his eyes lit up. He heard some noise in the room. Yes there was someone, or at least something in his room. He had heard the buzz of a fly. The fly landed on the edge of the top of one of the cups of whiskey. and rubbed its two front legs together. The drunkard suddenly jumped up and rushed to the other cup of whiskey. As he picked up his cup, he wished the fly a L'Chaim and gulped down the long awaited drink.

The fly seemed apathetic, and the drunkard whispered to the fly that if he does not begin to drink 'his' cup of whiskey, then he will finish the whole bottle on his own. The drunkard kept his threat, and after consuming the entire bottle, he also drank the fly's cup of whiskey as well.

Would anyone in their right mind agree that the father had kept his word by having the fly as a guest and partner? As a result of the drunkards' burning desire for the whiskey, he was able to convince himself that anything, even a fly, would be considered a respectful guest and drinking partner!

Rav Galinsky concludes - So why are we so surprised that Pharohh and his cohorts accepted the ludicrous idea that the sea split from the blowing winds? Their desire to harm Bnei Yisroel was akin to a drunkards' craving to whiskey and therefore they looked away from reality.

\*\*\*

As we giggle and snicker at the foolhardiness of the drunkard and the Egyptians, we must make sure that we are not making a similar mistake.

Klal Yisroel, amongst the rest of humanity, has had a very rough year. In addition to the many tragedies and broken families, there are still *cholim* who are seriously unwell, especially in Eretz Yisroel and the United States. Shuls, Yeshivos and schools are still not operating as usual in many parts of the world. Certain industries were hit hard, the travel and tourism industries amongst others. Tragedies were unfortunately daily news for a while, Hashem Yerachem, and much Tehillim was said. We must be grateful for Australia's relatively low fatality numbers and daven that we remain healthy and well. But even in Australia, overseas travel is hindered by complexities. As a result, many families are unable to have all their family members at their Yom Tov table, which will dampen their simchas Yom Tov.

The world was shaken and its inhabitants as well, some even to the core. But like Pharoh, there are



some who end up using the weapon of doubt against themselves. When there are clear proofs for a certain attitude and outlook, a person who does not wish to accept this way of thinking or the ensuing consequences, or both, will always find some crack, no matter how weak and insignificant, in order to cast doubt upon the entire approach. In order to preserve the principle of free choice, Hashem purposely leaves open a tiny opening for doubt.

For example, a person who is happy with their current lifestyle, and their current level of involvement in Torah and mitzvos, is not looking for change. The consequence of analyzing Hashem's *yad hachazoko* in turning the entire world upside down with microscopic droplets drifting through the air, is change. A person not wanting change will look for the 'doubt' and his senseless and pointless interpretation, something akin to the wind splitting the sea.

The following comments have been overheard this past year.

*'Yes, there is no doubt that this pandemic is here to send us a message. And yes, had this pandemic occurred in the era of the Neviim, the prophets, they would have pinpointed the precise area requiring 'correction' and they would have defined the associated midda k'neged midda. But, since we don't have neviim or men of such stature amongst us, and therefore we don't know the area of rectification, we are unable to do anything. Because we don't know what to do? Furthermore, had Hashem wanted us to change, He would have sent us a clear message so that we should know what to rectify.'*

There is nothing further from the truth. Even though we no longer have *Neviim* and are unable to pinpoint a particular issue, we are nevertheless instructed to react to change and become better in any and every way we deem fit. This is noted in the words of the Rambam at the beginning of Hilchos Ta'anis that when tragedy hits a community or humanity, the reaction must be change. The 'doubt' that we are unable to know the 'precise' reason for the pandemic, and the foolish conclusion that because it's in Hashem's power to send clear messages, so had Hashem wanted us to do something about it, He would have sent a clear message - is the result of the desire not to change.

The Ramban has touched upon a very important psychological observation. When a person analyzes something, if he has no reason not to want an outcome, he will approach the subject rationally. But if he does have a desire either way, then even a small detail – no matter how insignificant – is able to distort his rational thinking and create in his mind a baseless and nonsensical theory.

There are two aspects to Emunoh (belief) in Hashem, both of which are included in the first of the thirteen principles of faith. Firstly, that Hashem is the Creator of everything that exists in the Universe. Secondly, that he continues to guide and control everything that happens in the universe, perpetually. The first aspect is reinforced by the observance of Shabbos, which commemorates the six days of creation. The yom Tov of Pesach memorialises the second aspect. Through the Makos (ten plagues) and Kriyas Yam Suf (splitting of the sea) and all the associated nisim, Hashem demonstrated conclusively that He can and does abrogate the laws of nature in order to execute His objective on Earth. (See Ramban end parshas Bo). [The pandemic can be rightfully compared to a makko, as the makkos were called plagues]. These miracles and wonders must be observed and acted upon

This year, with Pesach immediately following Shabbos, we have these two significant dates



corresponding to the two elements of Emunoh occurring so close together. Through this bond, may we merit that the fundamental message within these special days enhance our Emunoh B'Hakodosh Boruch Hu as Creator and Controller of the Universe.

Wishing all a Chag Kosher V'sameach and a Gut Shabbos and Yom Tov

And may we be zoche to be מוֹדֵי הַפְּסָחִים וּמֵן הַזִּבְחִים

משה דוננבאום

Rav Moshe Donnebaum



The Rav will be delivering a prerecorded message for women detailing the halochos and customs related to Erev Pesach coinciding with Shabbos . This will be posted bezH early next week.

## Hallel

The reading of Hallel necessitates the same accuracy as the reading of the Megilla. Therefore one must ensure to say every single word and every letter of Hallel and to say it in the correct manner. A mispronounced word where it attains another meaning for example *oznnai* and *oznoi*, or where the accent (*mil'el* - accent on first syllable, *milra* - accent on last syllable) was placed on the wrong letter of the word must be repeated. This is especially important towards the end of Hallel where some people have a tendency to rush till the end. It should be said slowly and carefully all the way through.

(Mishna Berura OC 488:3 based on Meseches Megilla 17)

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# מכירת חמץ

## MECHIRAS CHOMETZ 2021

The preferred practice with regard to the sale of chometz is to conduct the authorization transaction in person with a Rav as has been the custom for many generations. Pdf copies of the authorization form have been emailed and can also be obtained by emailing [chometzsales2021@gmail.com](mailto:chometzsales2021@gmail.com) with subject 'please send form', or in person at the venue and times below.

Where difficult or unable to attend in person, one can authorize the Rav to sell their chometz with the on line form via this link

<https://form.jotform.com/210733300718850>



## **TIMES FOR MECHIRAS CHOMETZ 2021**

**Sunday morning 21st March - 10:30 am -12:00 pm  
at 21 Bailey Avenue**

**Sunday, Monday, Tuesday and Wednesday Evenings  
21st -24th March following Mariv (9:00pm) at  
Heichal HaTorah 146 Hotham Street**

**or by appointment - 0401682928**



# "REMINDERS" NISSAN PESACH 5781 & SHABBOS EREV PESACH



**Birchas Ho'ilonos** can only be said once a year. Therefore if someone recited the berocho in the southern hemisphere's spring (Rosh Hashono time) they cannot recite it again that same year in the northern hemisphere's spring (Pesach time).



When changing to Eastern Standard Time from DST (this year on Acharon shel Pesach), one should be conscious of the earlier **Sof ZMAN KRIAS SHMA**. This is specially true on Shabbos and Yom tov mornings.

**Sof Zman Kiddush** Levono is second night of Pesach (April 28 2021) 10:25 pm.

**KIMCHE DE'PISCHE** Funds contributed towards assisting those who have difficulty acquiring their Yom Tov needs, commonly known as *kimche de'pische*, can be taken from maaser funds<sup>1</sup>.

Where one has accumulated an **amount of challoh** which requires burning, this should not be left to be burnt on Erev Pesach. Since the challoh must be thoroughly burnt, this may take up too much time on Erev Pesach and not be completed before sof zman se'reifah.

Many have the custom to refrain from eating matzoh from Rosh Chodesh Nissan. Rav Wosner<sup>2</sup> permits one to eat **matzoh which is chometz** up until erev Pesach. Egg matzah (even kosher for Passover) may be eaten even on erev Pesach itself until the sof zman of achilas chometz<sup>3</sup>.

One should check and remove any chometz from their **Tallis bags, cubbies and 'shtenders'** in their Shul. This includes the ladies section as well.

1 B'Orach Tzedoko 11:21 from Rav SZ Auerbach and lbch"l Rav Chaim Kanievsky. Chut Shoni Shabbos V4

2 Kovetz mibeis levi vol 7

3 This is the opinion of the Gra (OC 444:7) and the accepted custom. From the Rema in Shulchan Oruch 472:2 it seems that he permits matzah ashira even after sof zman, up until the tenth hour.

**Smoke detector batteries** should be changed and the detectors checked that they are in proper working condition prior to Yom Tov.

Leaving on a gas stove for an extended period of time over Yom Tov is fervently discouraged. If this must be done, one must install a **Carbon Monoxide Detector** and alarm. These can be purchased at a local hardware store.

Hydroponic vegetables eg lettuce should not be used for *maror*<sup>4</sup>.

In many homes, during the weeks before Pesach the chometz food is kept out of the kitchen - including outdoors or in the garage. One should be conscious of mice, birds and other insects getting to the chometz.

New suits and clothing often come with parts of the clothing stitched together. This should be unstitched or torn apart before Shabbos/Yom Tov.

An ashkenazi woman who has married a sefardi man should preferably do hatoras nedorim in order to change her minhog<sup>5</sup>.

When purchasing / ordering a meat order for Pesach one should refer to the order as 'meat for Yom Tov' and not as 'meat for Pesach'<sup>6</sup>.

## Pesach Preparations

Reminder to place rubbish bins out according to local pick up days. **Rubbish bins** may not be brought in on Shabbos or Yom Tov<sup>7</sup>, however

4 In addition to the question if 'gidulei karka' is a prerequisite for the mitvah (See *Pesachim* 39a, *ma matzah gidulei karka af maror gidulei karka*, which may imply that *maror* must be earth-grown or it may mean that it must be a type of food which normally grows from the earth - See *Mikroei Kodosh Pesach* 2:12), since its berocho is shehakol according to many Poskim, the berocho of *Hoadama* on the *karpas* would not be applicable to the lettuce. Rav Sh Wosner is of the opinion that its berocho is a *ha'odomo*..

5 IGM OC1:158 and Halichos Shlomo 4:20 are lenient. However see *Minchas Yitzchok* 4:83...

6 *Pesachim* 53 OC 469.

7 Since they are muktzah. However the lid may be



when one's bin in the home is overflowing, the bag may be removed and placed in the rubbish bin outdoors.-

Most areas in the local neighbourhood have their garbage collection on Tuesday or Wednesday. Ideally, following this last pre-pesach garbage collection one should clean their bins and thereafter only place 'pesach' rubbish into them. From this time onwards, their chometz rubbish should be kept to a minimum and disposed of elsewhere in a permitted and ethical manner. Where this is difficult, there are 'solutions' where one may place **chometz in the bins** and place the bins out on the nature strip before the *sof zman sreifas chometz*<sup>8</sup>. Some Poskim advise that the chometz in the bin be made unfit for canine consumption by pouring bleach onto the pieces of chometz and ensure that the bleach soaks through the entire piece<sup>9</sup>.



The 'winter' weather may set in over Pesach so one should adjust/set their heating systems accordingly.

When driving to shul on Erev Yom Tov, one should be aware of the local *weekday/weekend Parking Restrictions*.

When purchasing **rubber gloves** for Pesach, one

opened to place a bag of rubbish into it as noted below

8 Eg to be *mafkir* the chometz and the bin in front of three people or to add the bin and the chometz within to their mechiras chometz. Shut Chelkas Yaakov 3:165. However, using the bin during Pesach would seem to be problematic (see Shit Btzeil Hachochmo 3:109). A shailo should be asked.

9 See Shevet Halevi 1:137.

should ensure that they are powder free as the powder inside the glove may be problematic and should not be used on Pesach.

Similarly **Orthodontic Rubber Bands** used with braces are sometimes coated with corn starch (even though no mention may appear on the package) and should be rinsed well under cold water before use on Pesach. A third application of this concern is **balloons** that may have a powdered coating on the inside and therefore should not be blown up by mouth on Pesach.

Some coffee substitutes, for example **Caro**, contain chometz and should be sold before Pesach.

Certain types of **bait may contain chometz** and should be put away to be sold with the chometz. This includes rodent bait or poison (and traps) which may contain chometz<sup>10</sup> which is non-toxic to humans. Insecticide sprays are not problematic.

One should preferably **pay for the matzos** (to be used by the seder) prior to Pesach<sup>11</sup>.

Many types of **uncoated paper** (eg standard A4 paper, paperware etc) have been found to **contain starch**. As a result one should avoid placing hot

10 Some mouse baits contain milled wheat. Even baits which are poisonous for a dog are considered chometz. See Shevet Hakehosi 5:261 in the name of Rav Elyashiv and the Shevet Halevi 2t"l

11 See Mishna Berura 658:10 that even where one has a kinyan d'oraio in the lulav, it is preferable to pay for it before performing the mitzvah. Rav Vosner (Shevet Halevi 7:83) explains the reason is, due to the concern that the seller does not hand over ownership with 'full' intent until he is paid. Since some Poskim are of the opinion that one owns the matzos being used for mitzvas matzoh, the above preference would apply to matzos as well.

## SAFETY FIRST - FIRELIGHTERS

It is advisable to use firelighters for Sereifas Chometz. They are safe and easy to use. One should ensure that young children be kept at a safe distance from the fire and that there is a supply of water (e.g. hose) in close proximity.



This is not only the safest option, but also very acceptable according to Halochah as the chometz doesn't get soiled (ie destroyed) by coming in contact to any (flammable) liquids prior to the burning.



or wet food directly on paper or paperware. This may be especially relevant to children's Pesach worksheets which are often brought to the table<sup>12</sup>.

**Mobile phone** covers should be removed and cleaned well. The phone/cover should be checked again on erev pesach.

A **fridge being used for Pesach** should be cleaned very well. A detergent should be used so that any remaining crumbs become unfit for a dog to eat. The handle should be cleaned as well. The grooves in the rubber seal should be cleaned well with a Q-tip, a screwdriver that is covered with a cloth or the like<sup>13</sup>.

It is preferable to cover the shelves of the fridge. When doing so they should be perforated to allow air to circulate.

Chometz food or drink being kept in the cleaned fridge during the last few days before Pesach should be placed in a plastic bag or wrapped well in order not to invalidate the entire cleaning.

Although **Pesach cleaning is tiresome** and exhausting, it should be done be'simcha as any other mitzvah. Seforim elaborate about the many 'fringe benefits' which result of the strenuous Pesach cleaning<sup>14</sup>.

Matzos used during Pesach should be made from **wheat flour**<sup>15</sup>. Matzos made from oat or spelt<sup>16</sup> ideally should only be used by those who have a medical reason to do so, for example a celiac condition.



Some Poskim recommend eating only '**shmura**'

12 A simple way to check paper is to create a Betadine or Iodine solution (1 part Betadine plus 10 parts water approximately) and place a small amount of the solution on the paper. If there is any starch (corn or wheat) it will turn a blue colour.

13 Wherever it is difficult to remove the pieces of chometz, detergent should be poured over the area.

14 See Kav Hayoshor perek 90.

15 In addition to the preference of wheat over other grain, there may be a concern of chimutz as well since we are not well versed in the parameters of the chimutz of other grains. See Maharsham Daas Torah 453 Minchas Yitzchok 9:49 Cheishev Ho'eifod 3:9

16 See kovetz mibeis levi with regard to spelt matzos if they are preferred over oats or not..

matzoh from *sha'as ketzira* (either machine or hand - each according to their minhag) the entire Pesach<sup>17</sup>. This practice is only a chumra and not halachically required me'ikar hadin.

When purchasing products for Pesach one should read **the product label** carefully and make sure that it has a reliable hechsher. Many Kosher l'pesach products have similar packaging to the non pesach ones. One should not assume that it is kosher just because it is in the Passover section of a supermarket. Wine labels as well should be checked whether they are 'mevushal' or 'non-mevushal'<sup>18</sup>.



Shulchan Aruch stresses that one place **beautiful dishes and utensils** on the seder table. It is for this reason that many people buy matching silver/silver-plated cups for the seder<sup>19</sup>.

One should brush down and clean seforim and haggados which children had made or had taken to school etc as these may have come into contact with chometz. These should be cleaned very well as they are placed on the seder table where food is placed as well.

### Simchas Yom Tov

Incorporated in the mitzvah of *simchas Yom Tov* is the obligation that the head of each household ensure that his spouse and children are especially joyful during Yom Tov. Therefore one should **purchase sweets/toys**<sup>20</sup> for the children and new

17 Two reasons are cited for this chumrah - a) The Biur Halacha to 453:4 s.v. Tov explains that since wheat for shmura matzoh is harvested before it is fully ripe the concern that when the grain ripens, it can become chometz even while still on the stalk, is eliminated. (See Maase Rav 186) b) According to the opinions that one fulfills a mitzvah each time one eats matzoh during Pesach (known as "the Gaon's Matzoh" - see Baal HaMaor, end of Pesachim), some contend that one should strive to fulfill this mitzvah with matzoh shmurah. The Rambam (5:9) rules that matzoh eaten the entire Pesach should be matzoh shmurah.

18 There are a few rare exceptions of kosher wine which are not kosher l'pesach.

19 Obviously one should ensure that they have the required shiur. A larger glass cup takes precedence over a small (less than shiur) silver one.

20 See discussion below in following footnote that the opinion of Rav Elyashiv is that one must purchase a personal item for his wife. (Personal meaning something which is worn on the person eg clothing, jewelry, perfume etc). It requires clari-



**clothing/jewellery** items for one's wife to facilitate this mitzvah, (OC 529:2), Poskim discuss whether one can also be *yotze* this mitzvah with purchasing other (non clothing/jewellery) items or must one purchase either clothing or jewellery<sup>21</sup>. If ones wife is 'mochel' on the gift ie she says that she doesn't need any new clothing, items etc see footnote<sup>22</sup>.

Although **giving gifts** is generally forbidden on Shabbos or Yom Tov (since it involves a transfer of ownership)<sup>23</sup>, on Yom Tov it is permitted as a result of the *simchas Yom Tov* involved<sup>24</sup>. Men fulfill their obligation by eating meat<sup>25</sup> and drinking wine<sup>26</sup>. Poskim dispute whether one fulfills their obligation by eating chicken<sup>27</sup>.



### Hagolas / Tevilas Keilim

#### A utensil requiring both **hagoloh (kashering)**

ification whether this concerns one's mitzvah towards children as well - must it be sweets etc (as noted in Shulchan Aruch) or can it be a non personal item as well for example a toy etc.

21 This discussion is relevant where ones wife has an ample supply of clothing/jewellery. Poskim disagree whether one must still purchase new clothing or jewellery for Yom Tov. Rav Elyashiv rules that other clothing/jewellery must be purchased (even if the clothing will not be worn on Yom Tov) as in his opinion *simchas Yom Tov* must be a personal item. Rav Vosner (SH 10:80:3) rules that in this case 'veyismechno bidvorim acheirim'. Rav Chaim Kanievisky sides with this opinion and adds that even if the items will not be used on Yom Tov as long as she is happy on Yom Tov as a result of receiving them (See Toras Hamoadim 529 fn 10:1). (It seems that Rav Chaim Kanievisky is lenient even if she would appreciate another piece of clothing. In other words, the husband can choose what he wants to purchase - a personal item or a non personal item)

22 Rav N Karelitz rules that there is still an obligation on the husband (Chut Shoni YT 22 :2). Rav Chaim Kanievisky is lenient that there is no obligation however one has not performed the mitzvah (similar to mitzvas *kibud av v'eim* where the parent has been mochel). (Toras Hamoadim 529 fn 10:3).

23 Unless for a Shabbos need - see OC 323:7

24 MB 516 :12.

25 Poskim discuss if the mitzvah of simcha associated with eating meat is dependent on the meat of a korban (sacrifice). See Vayevorech Dovid 164. The Mishna Berura 529:11 rules that even nowadays there is a mitzvah to eat meat.

26 OC 529:2 and Biur Halocho *sv keitzad*.

27 Rav Vosner SH 3:18 is lenient while Rav M Feinstein is stringent (cited in Rivevos Efraim 1:350).

**and tevilah**, should be first kashered and then *toiveled*<sup>28</sup>. If the tevilah was performed prior to the kashering, the utensils should be immersed again without a *beroch*o.

Stickers or labels on a utensil which are no longer required, for example: the price, or "made in china", must be removed prior to tevila. A **sticker that serves a purpose** where one wants the sticker to remain on the utensil, is not a *chatzizah* - for example serial number, prestigious brand name etc. However prior to kashering **all** stickers must be removed.



The immersion of (food) utensils purchased (or received) from a non Jew is a Biblical commandment. The five types of metal - gold silver copper tin and lead - are all included in this commandment, whereas glass utensils are obligated mid'rabonon (with a *beroch*o).

- Other types of utensils such as **earthenware, stone, wood, paper/cardboard, clay, and ceramic** do not need to be immersed.
- **Chinaware**, since it is glazed, needs *tevilah* without a *beroch*o<sup>29</sup>.
- **Aluminium and Enamel** utensils require *tevilah* without a *beroch*o<sup>30</sup>.
- **Plastic utensils** are a *machlokes haposkim*. Many Poskim categorise them as "other types", therefore no *tevilah* is required<sup>31</sup>. Rav Y Y Weiss<sup>32</sup> is *machmir* since one is able to melt plastic and it is therefore similar to glass. (No *beroch*o is recited).
- A **plastic urn** (eg Kambrook) requires *tevilah* even according to the lenient opinions regarding plastic, since it contains a 'metal' element which is essential to the performance of the utensil<sup>33</sup>. Rav Vosner **rules that a beroch**o is recited<sup>34</sup>.

28 YD 120:8. The Noda BiYehuda in his glosses to SH"A Dogul Meirvovo is of the opinion that if the keili is an *eino ben yomo* it may be *toiveled* first. This view is not the accepted view l'halocho.

29 Since the glaze is to enhance the appearance. See Shach and R' Akiva Eiger YD120 and Pri Megodim OC 451:31.

30 See IGM YD 2 : 164.

31 The Chazon Ish was lenient as well.

32 Minchas Yitzchok 3:77-78, 4:114

33 We have discussed the issue of electrical utensils in a previous article.

34 Kovetz Mibeis Levi YD p146



**Gifting utensils to a non Jew** and borrowing it 'back' from him is noted in Shulchan Oruch as an option to exempt Tevilla. However this should only be used in extreme circumstances. **Sinks** should be kashered with hot water and a stone or with a blow torch<sup>35</sup>. Pouring hot water alone (or a high pressure steam cleaner<sup>36</sup>) is insufficient for Ashkenazim<sup>37</sup>.

When kashering with hot water, one must wait 24 hours prior to the kashering. Where this is very difficult or not possible, one may 'cook' water with a foreign agent (eg detergent) which will cause the taste absorbed in the utensil/sink to become stale (pogum)<sup>38</sup>.

Water heated in a microwave cannot be used to kasher a sink etc<sup>39</sup> Kovetz Halochos 11:19

Self cleaning ovens should reach a minimum of 400c (750 f) for kashering purposes. Many Poskim are of the opinion that **non self cleaning ovens** may not be kashered by leaving the oven on for an extended period.

**Induction stoves** are somewhat easier with regard to 'Pesach-kashering' (since the stove top has no inherent heat, it only gets hot via the heat of the food in the pot) and an irui (pouring hot water) is sufficient. Alternatively, covering the entire stove top with a silicon cover (which doesn't tear or rip) would be sufficient. However, these stoves are more limited with their usage on Shabbos and concerning both shi'e and the removal of the pot from the stove pot<sup>40</sup>. This second issue applies to Yom Tov as well.

Although generally the Halachic custom is not to kasher in order to change from dairy to meat

35 MB 551:114 requires more than an irui due to the concern of **dovor gush**. Aruch Hashulchan 451:41 is lenient.

36 Although the water/steam reaches up to 120°C, halachically it remains an irui. If the machine produces only steam and not a hot stream of water it is questionable if it is fit for 'standard' kashering - See Pischei Teshuvos 452:9.

37 Sh"A OC551:20 is lenient

38 IGM YD2:31; Chazon Ish OC 122:6. Although all are in agreement that the foreign agent (detergent) will make it pogum, nevertheless they disagree if the hot water with the detergent can be used as the kashering water or new 'clean' hot water is required for the actual kashering process.

39 Kovetz Halochos 11:19

40 A preset timer which turns off the power to the stove prior to the pots removal may be a solution to the second issue)

or vice versa, when Kashering from Chometz to Pesach one can change simultaneously from dairy to meat or vice versa.

### MECHIRAS CHOMETZ

When "selling chometz to the Rov" one is actually selling chometz to the non Jew through the Rov, ie the Rov has been appointed as an agent. The Rov is NOT buying the chometz from a Jew and selling it on to the non Jew.

The 'sale' to the non Jew has two parts – firstly, the 'sale' of ones chometz items, and secondly **the lease of the property** (where the chometz is situated) to the non Jew. One appoints the Rov as an agent for both of these transactions.

During Pesach the non Jew owns the chometz outright. On motzei Pesach when/if the non Jew decides to 'return the chometz, this is a new transaction and is NOT a nullification of the original sale in any form.

The non Jew must have access to the chometz he has purchased. Therefore if one is leaving home they should advise the Rabbi how the non Jew can access the property if he wishes to do so.

Chometz items being sold must be packed away in cupboards or rooms and their doors locked or **sealed shut with tape**<sup>41</sup>. One should only open the cupboard or enter the room (to retrieve a non chometz item) when it is crucial to do so<sup>42</sup>.

Having boxes of sold chometz<sup>43</sup> on the side of a room (eg garage) is only allowed if a mechitza is erected<sup>44</sup>. Some Poskim hold that the mechitza

41 Although Shulchan Aruch OC 451:1 notes 'locking the cupboard and hiding the key' when discussing chometz dishes, both R M Feinstein (R Eider's book 13 fn 176) and Rav ShZ Auerbach (Halichos Shlomo Pesach 6:8 DH12) rule that sealing the door shut with tape is sufficient since it adequately serves as a reminder not to interfere with the chometz dishes.

42 Halichos Shlomo Pesach 6:8.

43 However, regarding areas or items which have not been cleaned or checked for chometz but there is no known chometz, a mechitza is unnecessary. Closing off with a string etc is sufficient. Orchos Rabbeinu (Steipler) vol 1 page 42.

44 OC 440:2. Many Poskim rule that a mechitza is only adequate where the chometz inherently belongs to the non Jew, which is the case in OC 440:2. However where the chometz belonged to a Jew and is being sold over Pesach to a non Jew, a mechitza alone is inadequate unless the non Jew has legally





must be a halachic mechtiza ie a minimum of 10 tefachim (100cm) and be secured at the bottom as well<sup>45</sup>. Others are of the opinion that the mechtiza is merely a reminder that one not forget and use the items within its borders (see previous footnotes) and therefore is not required to be a halachic mechtiza.

Leaving chometz on **one shelf of a freezer**, sealing the shelf well and selling it to a non Jew, (while using the rest of the freezer throughout Pesach) is problematic according to some Poskim<sup>46</sup>. The same applies to sealing the (top) freezer section of a fridge / freezer combo. One should try to avoid this situation. However,



if the bottom shelf or shelves are being sealed and sold, or the freezer of the fridge/freezer combo is on the bottom, there is more reason to permit the sale<sup>47</sup>. Similarly, where one is not selling chometz items (inc chometz mixtures) rather non kosher

acquired the area where the chometz is located, see MB 448:12. Generally this is the case with standard 'chometz sales', where the non Jew acquires (rents) the space where the chometz is kept. (See below regarding a freezer).

Rav Sh Z Auerbach cites a leniency, that where the place of the chometz is acquired by the non Jew one is not required to make sure that the chometz is behind a mechtiza of ten tefachim. If the cupboard in which the chometz is kept is locked or taped, it is sufficient even though the cupboard is not ten tefachim high - see Halichos Shlomo Pesach 6:8 DH12 and Shalmei Moed page 322. It would seem that the same would apply to boxes containing chometz which are sealed and are contained in an area which was sold to the non Jew, that no mechtiza is required. A similar idea is found in the Chazon Ish (OC 124 Pesachim 2a) and Steipler Gaon, that placing string across the unchecked seforim (as a reminder) - see Chut Shoni Pesach 8:2:11 (p105) and Orchos Rabbeinu (Steipler) vol 2 page 7. (It seems from the Chazon Ish and Chit Shoni that they were referring to securing a place which contains chometz and not only to a place which was not checked).

45 OC 440 MB 12 and Shaar Hatzion 26

46 See earlier footnotes that many Poskim rule that in the case of chometz which belonged to a Jew and is being sold over Pesach to a non Jew, a mechtiza alone is inadequate unless the non Jew has legally acquired the area where the chometz is located. This may not be achievable when selling/renting one shelf of a freezer. See Chut Shoni Pesach 8:2 (page 106). [Rav Sh Z Auerbach's leniency noted in a previous footnote regarding sealed boxes (to which a sealed shelf is comparable to) is only where the place of the chometz is acquired by the non Jew].

47 As one can retain the 'airspace' of the area being sold/rented to the non Jew. (heard from Rabbi Y Fleischman)

!pesach food (for example meat) there is more reason for leniency.

Those who have a custom **not to sell chometz gomur ('real' chometz)** ...

- may gift their chometz to another person who does sell chometz gomur. The chometz must be halachically acquired by the recipient. Preferably it should be placed in the premises of the recipient.
- may purchase chometz gomur from a vendor who does sell chometz gomur.

One should bring to the Rov's attention when selling their chometz if ;

a) they have any chometz **in the mail**. For example, if one had ordered (and paid for) vitamins or other health food products which were still in transit. Similarly, where **chometz is in storage** (ie moving home) one must make note of this on the mechiras chometz document.

b) if any chometz they possess is in a different time zone than Melbourne (earlier or later).

c) if any chometz they possess is an ongoing chometz concern (for example if they own/partner in a pastry business which is operating during pesach or own vending machines which are 'open' on pesach)<sup>48</sup>. Similarly, listed chometz items on Amazon must be advised to the Rav selling the chometz<sup>49</sup>.

One leaving home for Pesach, **must advise the Rov** when selling the chometz ;

a) how to gain entry to the home (where the key is)<sup>50</sup>

b) if they will be in a different time zone than Melbourne (earlier or later) and

c) if any chometz they possess is in a different time zone than Melbourne (earlier or later).

d) if any chometz they possess is an ongoing chometz concern (for example if they own/partner in a pastry business which is operating during pesach or own vending

48 in this case the non Jew would be entitled to the profits (or some of) of the chometz he owned during pesach.

49 See Teshuvos Vehanehogos volume 7 no 51.

50 MB 448:12



machines which are 'open' on pesach)<sup>51</sup>

Once one has appointed the **Rav as their shliach** (agent) to sell their chometz, they should preferably not acquire additional chometz to be included in the sale<sup>52</sup>.

**Children living at home** who have their own chometz (eg a young adult who bought whisky with their earnings) are not 'automatically' included in their fathers Mechiras Chometz document<sup>53</sup>.

Some Poskim advise that one sell their **shares in a public company** which trades in chometz eg Wesfarmers, Woolworths<sup>54</sup>.

**Zemirots and seforim** which are used all year round with chometz eg at the Shabbos table, are usually too difficult to clean and should be sold. However, some Poskim note that only the chometz on them should be sold as it is forbidden to sell seforim to a non-Jew<sup>55</sup>.



### MECHIRAS CHOMETZ THIS YEAR

Ordinarily, mechiras chometz between the Rav to the non-Jew must be done by the sixth Halachic hour on Erev Pesach. This year the sale to the non Jew is performed on Friday. Many Poskim say that that the sale of chometz should be completed before the sixth hour 'in order to avoid confusion with other years' (as noted above with regard

to sereifas chometz). Others contend that since customarily the sale of chometz is done by a Rav the chances of confusion are negligible and can be done even later in the day. All agree that post facto it can be done all day.

The above relates to the transaction between the Rav and the non Jew. However, there are various customs as to when the sale actually takes effect this year. Some are of the opinion that the sale takes effect just before Shabbos while others learn that the sale takes effect at the end of the fifth halachic hour of Shabbos day.

Whatever the case, the Shtar Mechira that the Rav arranges with the non-Jew must be adjusted accordingly, to include the particular details for this year.

It also has to state explicitly the number of days that the storage space of the chometz is rented to the non-Jew as this may be one day longer than a regular year.

A business that needs to continue dealing with chometz until Friday afternoon, for example a bakery, should discuss their sale of chometz with their Rav.

If a person **forgot to sell his chometz and only remembered on Shabbos**, should consult with a Rav as soon as the mistake was realised.

The chometz that is to be consumed on Friday and Shabbos should be highlighted as not being included in the initial sale. Some write this into the document and specify that Chometz left over after the Shabbos meal and is 'seen' (known) is not part of the sale and is subsequently disposed of. Otherwise one would not be allowed to dispose of the non-Jew's Chometz.

### TAANIS BECHORIM THIS YEAR

**Thursday 12 Nissan - 25 March**

*Bechorim* customarily attend a **Siyum Meseches** on Erev Pesach in order to exempt themselves from fasting. **This year the siyum is brought forward to Thursday<sup>56</sup>**. The *Bechorim* should hear

<sup>56</sup> Some Poskim are of the opinion that consequently one can be more lenient with the fasting this year since it is a 'nidche'. Other Poskim disagree that due to the absence of a Seder on the evening following the fast one should be more stringent with the fast.

<sup>51</sup> in this case the non Jew would be entitled to the profits (or some of) of the chometz he owned during pesach.

<sup>52</sup> Some Poskim say that if they specify that the 'new' products are to be included, it is sufficient. See Mechiras Chometz Kehilchoso p32-33.

<sup>53</sup> Although the Rema rules in CM 270:2 that whilst living at home, a young adult's earnings belong to the father, this is not absolute - see Taz ibid and Pischei Choshen Sechirus (7;14 fn35). Additionally there may be a mechila by the parent to their son/daughter by which they would absolve any ownership.

<sup>54</sup> Minchas Yitzchok 3:1. Moadim Uzmanim 3:269, Rav Shmuel Kaminetzky (Kovetz Halochos Pesach) 8:25. In truth many superannuation and managed funds diversify their funds in various types of investments which may include supermarket chains etc. In truth this discussion is relevant to other areas of halocho as well - Shabbos, Ribis and dealing with forbidden foods.

<sup>55</sup> Rav Shmuel Kaminetzky (Kovetz Halochos Pesach) 6:21



the *siyum meseches* and then proceed to join in the meal. Hearing the siyum is what exempts one from fasting, even if one did not partake from the *siyum* meal. If the actual siyum meseches was missed, they may not eat from the siyum meal<sup>57</sup>. Rav Elyashiv rules that hearing a siyum from a *koton* is insufficient for an adult to exempt themselves from fasting<sup>58</sup>. Others are lenient<sup>59</sup>. Those participating in a shiur of a mesechta eg 'listening' to a daf yomi shiur no doubt can make a siyum. Rav Y D Harfenes is of the opinion that one hearing a mesechta / daf hayomi shiur electronically eg from a cd or on the phone (without saying the words) cannot make a siyum<sup>60</sup>.



A seudas mitzvah such as a seudas bris or pidyon haben constitute a Seudas Mitzvah for this purpose.

**A Bechor who is unable to partake in a seudas mitzvah on Thursday may do so on Friday. Failing this the Bechor would have to fast according to many opinions. In truth, some say that even where one did join in a siyum, is required to fast on Friday or join in with another siyum. This is not the common custom, but there are those that follow this stringency. Some leave over some food from the Thursday siyum to eat on FRiday**

**A bechor who is fasting on Thursday may break**

57 Halichos Shlomo 8:1. However the Steipler Gaon was lenient and ruled that one may eat from a seudas siyum even though they missed the actual siyum (See Teshuvos Vehanehogos 2:210). This is also the opinion of Rav Nissim Karelitz (Chut Shoni 1:7:3) .

58 Kav Venoki 150

59 Mekadesh Yisroel no 267

60 Shut Vayevorech Dovid Kuntres Zvi Vechomid 177. The reason being that we can apply *shomea ke'one* to a 'live' voice only.

**his fast prior to commencing bedikas chometz with up to an egg size of mezonos, but he may not eat a meal.**

### KITNIYOS / CUSTOMS

Upon marriage, a **woman assumes the customs of her husband** even where the husband's customs are more lenient<sup>61</sup> (For example Ashkenazi woman marrying a Sefardi man). A Sefardi woman who married an Ashkenazi man may not eat kitniyos even when visiting her family alone<sup>62</sup>.

Rav Shlomo Zalman Auerbach (among other poskim) has ruled that pumpkim seeds are considered kitniyos.

Some Poskim are of the opinion that Kitniyos which one has been careful **that they have not come into contact with water**, are permitted to eat Pesach. Common custom is to stringent with this regard. In case on necessity a shailo should be asked<sup>63</sup>.

According to numerous Poskim **Quinoa** is halachically considered as a seed, not a grain or *kitniyos* and is therefore inherently not a problem for Pesach<sup>64</sup> (see footnote). However, since it does come into close proximity to grains which can become chometz, it must have a reliable certification for Pesach<sup>65</sup>.

61 IGM OC1:158 Halichos Shlomo 4:20. See Rav Shmuel Kaminetzky (Kovetz Halochos Pesach)10:21 who advises as a preference to be matir neder.

62 Shut Mekadesh Yisroel Pesach 235

63 The lenient opinion asserts that kitniyos cannot be more stringent than wheat itself, which is permitted unless it comes into contact with water. Shulchan Aruch Harav (453:5) Chayei Adam 127:1, Maharsham 1:183, Be'er Yitzchak 11, Marcheshes 3, and others. Shoel U'Meishiv 1:1:175 and Maamar Mordechai 32 are stringent.

64 Many people who use this product do so for health reasons. This is more reason to rely on lenient opinions. Additionally Rav Moshe Feinstein is of the opinion that a legume which wasn't around at the time of the institution of the kitniyos prohibition, is not included (IGM OC3:63)

65 These are the concerns; Often grown next to barley, some farms cover their 'drying' quinoa seeds with barley and/or oats (to keep the birds from eating the quinoa), often packed in sacks which have been previously used to hold barley or oats, often processed in the same factories as other grains,

*The Mishnah Berurah (530:2) notes (based on the Yerushalmi) the reason for the prohibition of melocho on Chol Hamoed was so that one can invest more time towards Talmud Torah*



We find various leniencies (for Ashkenazim) regarding Kitniyos;

- 1 children whose diet includes kitniyos (see Rema OC328:17<sup>66</sup>)
- 2 in case of illness (MB 453:7)
- 3 possessing *kitniyos* (Rema OC453:1)
- 4 bitul brov - if kitnios fell, by accident, into otherwise permitted food (Rema 453:1 and MB 9)
- 5 Cooking in a *kitniyos* pot<sup>67</sup>.

However, these leniencies only apply to products which are 100% Kitniyos. One should be aware that purchasing packed 'raw' *kitniyos* from a **health food shop** may be problematic<sup>68</sup>. Similarly, powdered rice cereals should be considered as chometz and sold with chometz as they may be produced on chometz equipment and may

often processed / packed on machines which are inadequately cleaned between the processing of the grain products and the quinoa.

66 There is a dispute among contemporary Poskim up until what age is a child eligible for this leniency. Some say only a very young child, others say until 9 (MY 1:78) while a third opinion says until bar/bas mitzvah (Rav Elyashiv and shut Or Ltzion 2:36:4).

67 If pot ben yomo then only permitted post facto, and if eino ben yomo permitted even lekatchila according to some Poskim - see Dirshu MB OC 453 note 14

68 Since many health food shops pack a range of products (including grains etc) in the rear of the shop, the equipment used (scoop, scales etc) although brushed clean, may still contain some grain or flour from a previous 'job' and may be accidentally packed into the *kitniyos* packets. (The sacks as well may have been used previously with grain/flour products). It would seem that *kitniyos* purchased from larger companies who have more sophisticated packing equipment and a more sterile environment have a better chance of not containing chometz.

## שבת הגדול

### Shabbos HaGodol

5781

A universal **מנוח** is for the Rav of the shul to deliver a Shabbos HaGodol Droshe, focusing on the laws of the up coming **יום טוב** of **פסח**. When **ערב פסח** falls on **שבת** the **דרשה** is delivered on the preceding **שבת** being **שבת פרשת ויקרא**. This will allow the tzibur time to prepare for Pesach according to the instructions set out in the droshe.

The regular Shabbos HaGodol **פיוטים** discuss the **הגעלת כלים** & **בדיקת חמץ** of **הלכות**. This year **בדיקת חמץ** is performed prior to Shabbos HaGodol therefore some **קהילות** recite the **פיוטים** on the previous **שבת פרשת ויקרא**, **שבת**

Most **קהילות** follow the **מנוח** to read the **הפטרה** of Shabbos HaGodol (**וערבה לה**) on **ערב פסח** (**פרשת צו**)

and **ויהי נעם** (**זי' ניסן**) **מוצאי שבת פרשת ויקרא** **מוצאי שבת** are recited like any other **שבת קדוש**.

On **מוצאי שבת פרשת ויקרא** one should try to say **קידוש לבנה**. If this was not possible, one should endeavour to do this no later than Thursday night for Kiddush L'vonoh (in Melbourne) is Sunday night 16<sup>th</sup> Nissan (March 28th) at 10.25pm, one can still say it on Friday night or **מוצאי שבת** (prior to 10.25pm) but one only then recites the Brochah and no other prayers which are customarily said.



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contain traces of chometz<sup>69</sup>.

**Oil produced from Kitniyos** is included in the custom. Many Poskim prohibit sunflower oil. Some Poskim permit cottonseed oil but others are machmir<sup>70</sup>. Walnut oil and Vegetable oil are permitted<sup>71</sup>.

### BEDIKAS / BITUL CHOMETZ

**Thursday Evening 12 Nissan - 25 March**

This year, since Erev Pesach is on Friday night, bedikas chometz takes place on Thursday evening.

The bedika is performed precisely in the same way as it is done every other year; no eating after nightfall prior to the bedika, a thorough bedika with a candle, and placement of the 10 pieces of chometz etc. *Kol Chamira* is said following the bedika.

One who did not perform bedikas chometz on Thursday night should do so on Friday as soon as he remembers, not eating prior, with a candle etc. If one only remembered once it was Shabbos a Rav should be consulted as to the exact procedure of the bedika on Shabbos.

**Bedikas Chometz** is the final thorough check through the entire home. 'Rushing' through the bedika is inadequate, as one should imagine how they would search for a lost piece of jewelry<sup>72</sup>.

One should commence the bedika immediately at nightfall and refrain from talking until the completion of the search.

It is forbidden to 'sell' **all of one's property** with mechiras chometz and exempt themselves from the mitzvah of bedikas chometz entirely. For example, one should not sell one's entire premises when leaving home for Pesach where they will not perform a bedika at the place where

<sup>69</sup> If it is certified as gluten free one may assume that there are no grain products in the packet.

<sup>70</sup> MY 3:138:2 CHeshev Ho'eifod 2:18 prohibit while Rav Chaim Brisker is lenient.

<sup>71</sup> See Shut Mekadesh Yisroel 237

<sup>72</sup> Many Gedolei Yisroel spent hours with their bedikas chometz. The children should be advised that the bedika is a search for all chometz, not just for the ten hidden pieces. [Some are *melamed zchus* on a 'quickenened' bedika as they rely on the thorough cleaning prior to Pesach. This is only a limud zchus].

they are staying. Therefore **couples** who are moving into parents/in laws for Yom Tov, must do bedika on the night prior to leaving (without a berocho). They can only 'sell' their dwelling in order to exempt themselves from this bedika if they will be obligated and perform a bedika at the place where they are residing- for example if they have their own room<sup>73</sup>.

There is a discussion whether one may *lekatchila* sell parts of their property in order to exempt cleaning and bedika from those rooms/cupboards. Although it seems from the Acharonim<sup>74</sup> that this should only be done where cleaning is 'fraught with difficulty' and as a last resort, common custom is to be lenient<sup>75</sup>.

A **Yeshiva bochur** has a *chiyuv bedikah* on his room (even shared) in the Yeshiva. This must be done on the night prior to leaving the yeshiva (without a berocho)<sup>76</sup>.

There is an interesting machlokes Acharonim if the concept of '*mitzvah bo yoser mishluch*' applies to the whole mitzvah or only part of the mitzvah. A practical example, may one lekatchila appoint a shliach to search part of their home when they will be doing a part themselves? (eg a parent appointing his son to do the bedika in some rooms). The Shulchan Aruch Horav<sup>77</sup> is *machmir* while the Pri Megodim is lenient<sup>78</sup>.

If one chooses to appoint a shaliach to assist in the bedika they **should be present during the berocho** of the baal habayis. If they were not present at the time of the berocho and there is a need to utilise the services of a shaliach they may assist in the bedika without making a berocho<sup>79</sup>.

<sup>73</sup> Some add that they should take chometz into the room prior to Pesach. Others add that they should acquire the room through a kinyan. Rav Shmuel Kaminetzky (Kovetz Halochos Pesach) 7:4 does not require either of these points.

<sup>74</sup> See Mekor Chaim 433 biurim 3 and MB 436:32.

<sup>75</sup> Rav Shmuel Kaminetzky (Kovetz Halochos Pesach) 6:41

<sup>76</sup> Chazon Ish Dinim vhanhogos 17:18 and Rav Sh Z Auerbach in Halichos Shlomo 5:17.

<sup>77</sup> 432:8

<sup>78</sup> MB 432:11

<sup>79</sup> OC 432 EA 5. This seems to be the view of the Magen Avrohom. See MB 432:8 who seems to side with this view as well. There seems to be a proof from the Gemoro in





There is no need to **put off the lights** in the room during the bedika unless the light is interfering with the bedika (for example one can't see properly into a dark corner or behind a bed because of the light in the room interfering with the candle light)<sup>80</sup>.

The **Bitul Chometz** (*Kol Chamiro*) must be understood when reciting it. It is preferable to read the translation and/or recite it in a language understood eg English<sup>81</sup>.

A **single woman** who lives alone and has a male family member eg a son, who is available to perform the bedika at her home on her behalf (as a shaliach) should do so. Where this is not a possibility she should perform the bedika herself. Preferably she should announce the *bitul* herself in a language **she understands**. (Alternatively she can make a shliach for the bitul as well.) Married women who own chometz 'on their own' eg have



their own chometz business, should recite the *Kol Chamiro* themselves<sup>82</sup>.

There is much discussion if one's obligation of *bedika and bitul* is applicable **to less than a kzayis**

and/or **crumbs** as well<sup>83</sup>. The Mishna Berura<sup>84</sup> rules regarding less than a *kazayis* or crumbs (even according to the more stringent opinions), that *bedika and bitul* are only required if they are edible to humans. Therefore, crumbs caught between floor tiles are exempt from *bedika* and *bitul* since they are surely spoiled to a degree that they are not fit to be consumed.

*Even the stricter opinions concerning crumbs, would agree that crumbs that have fallen in between the keys of a keyboard only obligate one to shake the keyboard upside down well. Removing the keys or opening up the keyboard is unnecessary since one cannot reach the crumbs, there is no bedika/ biur obligation. This is comparable to chometz that has fallen into a hole where even if one knows of chometz deeper in the hole<sup>85</sup>, one must only search until where his hand can reach and rely on bitul. He is not obligated to organise a long stick in order to remove the chometz. This same halochah applies to other situations where access to the chometz is difficult and therefore one may rely on bitul<sup>86</sup>. Chometz behind heavy furniture is comparable to this Halochah<sup>87</sup>.*

One's own **backyard**, into which pieces<sup>88</sup> of bread was thrown within 30 days prior to Pesach, requires *bedika*. The presence of 'hungry' birds does not affect this obligation.

Personal **Cubbies/Lockers** require *bedika*. **Pockets** require *bedika*. This does not need to be done with

Kiddushin 41a to the Pri Megodim's opinion, since Rovo 'salted the fish' - but why didn't he do all of the Shabbos preparations? This seems to prove that even a 'little' done *begufo* is sufficient. This can be challenged that by Bedika the obligation of the whole home is on the Ba'al Habayis, and giving away part of the mitzvah may be problematic, however with regard to Shabbos preparation the mitzvah is on all members of the family and therefore Rovo did 'his share' and allowed others to do 'their' share.

80 Shvus Yitzchok in the name of Rav Moshe Feinstein and Rav Elyashiv. Shevet Halevi (1:136) encourages one to leave the light on if it is useful for the bedika.

81 The Rema OC 434:2 notes that one must mention both 'leavened products' and 'sour dough/yeast' "chometz or leaven" when announcing it in another language. See Biur Halochah. (Some Artscroll publications only mention chometz - this needs modification).

82 Hilchos Chag Be'chag 8 :14.

83 Shulchan Aruch Horav kuntres acharon 28:18 says that less than a *kzayis* is included but not crumbs. Chazon Ish OC 116:13 rules strictly regarding crumbs and even sold his seforim over Pesach. (Rav Shlomo Zalman Auerbach was lenient with regard to crumbs in seforim as he doesn't consider it likely that a person would eat from them as they are spoiled). Although the Chofetz Chaim in Mishna Berura OC 442:33 (where he notes "less than a *kazayis*" and not "crumbs") and 433 sha"hatz 33 seems to disagree with this view and rule that only 'less than a *kazayis*' requires removal etc, however, in his sefer *Machane Yisroel* he rules that one must eradicate even crumbs.

84 442:33

85 MB 433:29.

86 OC 433:8. See MB 38 if the bitul is *mide'oraisa* in this case.

87 This is the halochah regarding 'heavy furniture' and *vadai chometz*. Where less effort is necessary to move furniture eg a large fridge, the halochah may depend on *vadai chometz* or *safek chometz*. A shaila should be asked.

88 If only crumbs were thrown onto the ground, *bedika* is unnecessary *meikar hadin*.





a candle rather one may feel with their hand<sup>89</sup>.

**Offices, factories** etc require bedika. This should be done on the night of bedikas chometz, following on from the bedika of one's home (and does not require a new berocho). Where this is difficult, one should seek Halachic guidance how to go about the bedika.

**One must check their car** on leil bedikas chometz. If this was not done, it must be checked the next day with a berocho<sup>90</sup>.

**Renting a car** during Pesach requires bedikas chometz (without a berocho) even though the car is clean<sup>91</sup>.

Similarly, **moving into a hotel** during Pesach requires bedikas chometz for the same reason. It is important to advise the hotel when booking that no food or drink be left in the bar/fridge.

## EREV SHABBOS

**Friday 13 Nissan - 26 March**

### Friday Morning Shacharis

Generally, on Erev Pesach the paragraph of *mizmor le'sodo* is not said because on Erev Pesach it was not possible for a person to bring a korban Toda since it constituted chometz, thus restricting its normal eating time allotment. This year however, Friday is not Erev Pesach and therefore *mizmor le'sodo* is recited as usual.

Similarly, *lamnatzeach* is said on this Friday as it is not the day when the Korban Pesach was brought and is not considered a Yom Tov as such.

Since chometz may be eaten (me'ikar hadin - see below) for the entire day on Friday, it is not necessary to daven especially early in the morning (as is done on other years).

### Baking Challo

A lady who is meticulous to bake challo every Friday and desires to bake this Friday as well, is permitted to do so. However she should only bake that which will be eaten on shabbos. She should

<sup>89</sup> Rav Elyashiv in Ashrei Ho'ish 54:5;12

<sup>90</sup> Rav Wosner cited in Koln Hatorah vol 40 p204

<sup>91</sup> Since the cleaning is only "on the surface" to present it clean, but there still might be chometz in hidden places. Rav Shmuel Kaminetzky (kovetz Halochos Pesach 6:31).

ensure to wash thoroughly all the utensils used in the preparation and the baking and that the challo which is separated is burnt immediately.

If one forgot to burn the challo prior to Shabbos, a Rav should be consulted. Care should be taken not to mistakenly burn the separated challo in an oven already cleaned for Pesach. (Some Poskim strongly recommend never to burn the Challoh in an oven which is used for baking, rather on a piece of foil on a stove burner).



## SEREIFAS CHOMETZ

### Burning the Chometz on Friday

Usually on erev Pesach, chometz may be eaten until the end of the fourth Halachic hour and then all remaining chometz is destroyed or disposed of by the end of the fifth Halachic hour, when kol chmira is said before the beginning of the sixth hour. This year however, since erev pesach falls on Shabbos and it is not possible to burn the chometz on erev Pesach itself, so the chometz is burned on Friday morning during the fifth halachic hour of the day. Although there is no problem with owning or eating chometz (see below) all of Friday, there is a requirement to burn the chometz during the fifth Halachic hour so as to avoid confusion with other years.

In truth some Poskim rule that one should not eat chometz following the burning of the chometz for the entire Friday afternoon until Shabbos<sup>92</sup>. However this is not the accepted practice.

Where a person forgot to burn the chometz by the prescribed time, it may be done any time before the onset of Shabbos.

The procedure to burn the chometz should be in line with all other years ie the pieces of chometz that were put out for Thursday night's bedika, the wooden spoon used during the bedika and any other chometz that has not been set aside for consumption on Friday and Shabbos.

**One should use firelighters for their Sereifas Chometz.** They are safe and easy to use. This is



not only the safest option, but also very acceptable according to Halocho as the chometz doesn't get soiled (ie destroyed) by any (inflammable) liquids prior to the burning.

Young children should be kept at a safe distance and a supply of water (e.g. hose) should be in close proximity.

One should not leave over large amounts of chometz. A kzayis is sufficient to be yotzeh the mitzvoh.

The Minhog is to burn the Hoshanos and/or Lulov with the chometz.

**Burning (and Bitul** when erev Pesach is not on Shabbos) must take place **before the sof zman biur chometz**. One must ensure that the chometz is not just charred externally but is completely burned through before the end of the Zman Sreifas Chometz. It is therefore advisable to begin burning well in advance of the sof zman.

### Kol Chamira on Erev Shabbos

*Kol Chamira* is **not** recited when burning the chometz on Friday this year. It is rather said on Shabbos morning once all the remaining chometz has been discarded appropriately. If one erred and said *Kol Chamira* on Friday morning they should say it again at the correct time on Shabbos.

### PREPARING FOOD FOR SHABBOS MEALS

**One should carefully calculate how much chometz they will need or the shabbos meals** so as to avoid having too much chometz left over or too little for the Shabbos meals. This depends on whether one is eating a 'chometz' meal or 'pesach'dige' meal. There are three suggested ways to eat the Friday night and Shabbos morning meals this shabbos. Once one decides on which option they will be using, they should prepare their cooking accordingly.

- a. Eat a chometz meal with plastic cutlery and plates, washing or throwing away everything at the end of the meal. The chometz crumbs and remnants on the disposable dishes and tablecloth must be made unfit for canine consumption prior to the sof zman biur<sup>93</sup>.

<sup>93</sup> The Chometz left on these plates and cutlery should be nullified by pouring bleach or the like on them in order to render the remnants of food unfit for animal consumption.

- b. Make hamotzi and eat **challo**, remove all crumbs of chometz or change venue to another room/place and then eat a pesachdige meal using pesach dishes and flatware (or disposable).

- c. Make hamotzi on **matza ashira**<sup>94</sup>, and continue with a pesachdige meal using pesach dishes and flatware. (Matza ashira is permitted up until sof zman achilas chometz for Ashkenazim as well).

- d. Eat a 'cold' and 'dry' chometz meal in the morning (in order to avoid the issue with washing the dishes) and the hot pesach chole<sup>95</sup>

It seems that the most practical idea is option b. (as many family members especially younger ones may not want to eat matzah ashira (c). Additionally some Poskim are not keen about eating matzah ashira for the Shabbos meals<sup>96</sup>). One makes kiddush and washes on challo in a designated place (outdoors eg ones backyard or in a designated room), and is careful not to 'drop' 'large' crumbs. After eating a kzays, one brushes themselves down and rinses their mouth and washes their hands, and continues the pesach meal with pesach dishes and flatware. (If one doesn't have enough dishes (as they are required for Pesach meals), disposable dishes can be used).

With this option there is no requirement to make the remnants unfit for canine consumptions since all the remnants are kosher for pesach.

It has been suggested that one use **pita bread** (especially for children) as it doesn't crumb as much as regular challo. Some bakeries bake special crumbless rolls and challo for this Shabbos.

Even when eating outdoors eg ones backyard, one must be concious that larger crumbs or pieces of chometz not fall into the yard as these would not become automatically botel.

### When using disposable utensils for the meal. a

Alternatively, where there is an Eruv one may place the bag of disposables off their premises (eg in a public garbage bin where this is allowed or in a neighbours bin) and be Mafkir.

<sup>94</sup> Although matza ashira is generally a mezonos, when eaten as a meal (especially on Shabbos) it requires washing, hamotzin and birchas hamazon.

<sup>95</sup> Mishna Berura 444:14 cites a minhag to eat the cholent in the afternoon.

<sup>96</sup> See Teshuvos Vehanehogos 2:211:23. The Mechaber also notes that the two meals should be chometz and only mentions matza ashira for the third meal.



disposable cup should not be used for Kiddush, rather a cup of glass or metal (or hard durable plastic).



## SEDER PREPARATIONS

***Ideally, whatever can be done before Shabbos should be done before Shabbos in order to allow everyone to participate in the seder and begin the seder meal without delay.***

The zeroa (shank bone on the seder plate) should be roasted on Friday. It may then be used for both seders. If one forgot, it can be roasted on (motzei Shabbos) before the seder but then it must be eaten the subsequent day (It cannot be eaten on the first night seder since roasted meat may not be eaten on any seder night) and cannot be set aside to be used for the second night seder, since cooking on the first day yom tov can only be for that very same day of yom tov. Another bone would have to be roasted on the second night for that night's seder which must be eaten on the following day.

Many have the custom to roast the egg that is placed on the seder plate. This again follows the same ruling as above, except that the egg, if roasted may even be eaten that night at the Seder as the prohibition of not eating roasted food only pertains to meat.

Salt water may be prepared immediately before the seder. Alternatively, it may be prepared on erev Shabbos.

The lettuce being used for moror must be checked very well that it is insect free. Seeing that it is easier to remove bugs on weekday than on Yom Tov (see below) and the fact that a light box is the preferred method for checking lettuce, the checking should be done on Friday afternoon. The checked leaves should be wrapped in foil and refrigerated.

If one forgot to check the lettuce before Shabbos it can be done on Motze Shabbos, but if an insect is found it must be removed with some of the lettuce. One cannot use salt water or vinegar to clean the lettuce on Yom Tov (as this may kill the insects).

The lettuce leaves must not be left to soak in water over Shabbos as they will become invalid for the mitzvah of moror (kovush).

Many Poskim permit to grate the horseradish for

moror before Shabbos and place it in an air-tight container to ensure that it retains its strength. Others require it to be grated just before the seder after nightfall on Motzei Shabbos<sup>97</sup>. When grating on Yom Tov with a grater, it should be done with a shiniui<sup>98</sup>.

Similarly, if teh charoses was not prepared before Shabbos, the nuts for the Charoses may be ground on Yom Tov with a shiuni.

It is permissible to use a specialised fruit or vegetable peeler on Yom Tov eg to peel the radishes or horseradish.

***Any preparations for the seder prepared on Yom Tov night, for example any of the aforementioned vegetables, one may only prepare enough for the seder of that evening as it is forbidden To prepare on one day of Yom Tov for another day of Yom Tov. However one can prepare generously for the first day so that there be sufficient food for everyone to eat as much as they wish.***

## OTHER PREPARATIONS

In line with a 'normal' year, some Poskim advise that all Kashering should be completed by the end of the fifth hour on Friday. If required this may be done until the zman of Shabbos. Toiveling (immersion of utensils purchased from a non-Jew) can be done all day until the zman of Shabbos.

When one forgot to Toivel a keli before Shabbos there are still ways to utilise the utensil, a Rav should be consulted.

Any surfaces being covered by foil or other material for Pesach should be covered before Shabbos as it is prohibited to cut or stick the materials on Shabbos. Similarly, any form of preparation necessary for Pesach that cannot be performed on Shabbos must be done on Friday.

Immersion in the mikva for Shabbos and yom tov is a prescribed practice. This should be done

<sup>97</sup> The Gro was machmir to always grate the moror only on Yom Tov night so that it should be 'freshly' sharp. (except when Yom Tov falls on Shabbos).

<sup>98</sup> This can be accomplished in one of the following two ways: By inverting the utensil from its usual position e.g. holding the grater upside down or by grinding the food onto a table cloth, sheet of plastic or counter top, but not into a plate or bowl (which is the regular method).



## TRULY APPRECIATING THE MAGNIFICENCE OF THE SEDER

The Kedusha and special qualities of the seder nights are of such magnitude that we are unable to fathom their greatness. The Tzaddik of Lublin writes (Pri Tzaddik [Vayikro] Pesach 16) that all the Yomim Tovim throughout the year are 'nourished' from the kedusha of the seder. The Shlo, Chido and others advise that one not speak from the first kos of kiddush until after the last kos following hallel, anything other than words relating to sippur yetzias mitzrayim. Even after concluding the hagaddah one should remain up as long as they are able to, in order to utilise every minute of this extraordinary night.

The sefer Kav Hayoshor (perek 90) quoting the Zohar, elaborates on the happiness in Shomayim which comes about as a result of the proper performance of a seder - to the extent that Hashem gathers the **entire** Heavenly Court של מעלה and instructs them to observe and listen to his beloved children singing praises. The Kav Hayoshor therefore encourages one not to rush the seder, but to rather experience and appreciate its beauty, and enjoy this special opportunity.

ואיתא בזהר פרשת ויקרא דבעי למחדי בהווא לילה בגין  
חדווא משתכח לעילא ותתא ועל כן צריך לומר שירות  
ותשבחות של אותו הלילה בשמחה ובגילה ולא להראות  
שום לב רגז וכן מזהיר הזהר בכמה מקומות דחויבא הוא  
על בר נש לאשתעי ביציאת מצרים ובהווא סיפורא כונס  
הקב"ה לכל פמליא דיליה ואומר להו זילו ושמעו סיפורא  
דשבחא דקא חדאן ברזא דפורקנא דמאריהון בדין אחיין  
ואודין ליה להקב"ה על כל אותן ניסין וגבורות וכל פמליא  
דלעילא אודאן ליה על עמא קדישא דאית ליה בארעא  
חדאן בחדה דפורקניה דמאריהון בדין איתוסיף חילא  
וגבורתיה לעילא בישראל בהווא סיפורא יחיין חילא  
למאריהון וכל העולמות דהלין מקמיה הקב"ה

on Friday. With regard to immersing on Shabbos afternoon l'chvod Yom Tov, Poskim are in disagreement whether this constitutes doing a preparation for Yom Tov on Shabbos.

All **sealed boxes, bottles and packets** should preferably be opened before Yom Tov. There is more reason to open non food items for example toy packaging etc.

Adjust **shabbos clocks** for the late seder finish.

Homes that have **installed a storage tank hot water** system to be used on Yom Tov for washing dishes etc (as an alternative to the all year round instant water system [see below]) should be ignited and set before Shabbos.

A person with dentures, plates or other dental aides should not eat any warm or hot chometz food<sup>99</sup> from Thursday midday. On Friday at midday the apparatus should be cleaned thoroughly with cold water, dried, and rinsed with (or dipped into) boiling water. Rav Shlome Zalman Auerbach dipped them into water wick was 70°C<sup>100</sup>. On Shabbos, when eating hot food, only pesach food should be eaten. Many Poskim are of the opinion that those with crowns, fillings etc should do likewise. This is done erev Pesach in the morning by 'swooshing' hot water around the mouth which has been heated to a degree that is usually drunk throughout the year.

In case one forgot and ate hot chometz after Thursday midday, they should refrain from eating chometz from the fourth Halochic hour on Friday and do as above on Shabbos before the end of the fifth hour.

## CHILDREN ON EREV PESACH

All chometz for the Shabbos meals, should be set aside in a 'safe' place where children have no access to.

Where possible, it is wise to only give

<sup>99</sup> Some Poskim advise against 'any' hot food. See Heichal HaTorah weekly newsletter parshas vayikro 5773

<sup>100</sup> Halichos Shlomo 3:6. Hot beverages such as tea, hot chocolate, and coffee are frequently served at temperatures approx 70c



children pesach food as they are liable to wander around the house thereby causing a situation where these areas become exposed to chometz.

A prudent step on Friday is to set aside only one space for chometz consumption and one should be careful not to eat chometz in a place already cleaned for pesach.

One should bear in mind that chometz that may get dropped on floors etc may not be cleaned properly due to Shabbos.

### MELOCHO ON EREV SHABBOS AFTERNOON

Generally on erev Pesach afternoon from

chatzos one is unable to do any type of work that is forbidden on chol hamoed. This year, since Friday is not erev Pesach *me'ikar hadin* this is permitted until the zman of *mincha ketana*. However, there is room for stringency - see footnote<sup>101</sup>. **Similarly, this year haircuts and nail cutting** are permitted as well all day<sup>102</sup>.

<sup>101</sup> The first reason for this is that the Korbon Pesach was brought in the afternoon of erev Pesach and such a day is considered a Yom Tov so certain work is prohibited. Secondly, if work was possible one might forget to get rid of all his chometz and to do the preparations for the upcoming Yom Tov. This year, since Friday is not erev pesach the first reason does not apply but the second one does apply. The Biur Halochah (beg 468) concludes that it seems that the first reason is the main reason and therefore 'perhaps' one does not need to be machmir.

<sup>102</sup> See Mishna Berura 251:7

## MINIMUM SEDER REQUIREMENTS

Although generally women are exempt from most Mitzvos which carry a time contingency, the night of Pesach is an exception. This is a result of the fact that women were an integral part of the *nes* and redemption--therefore, they too must observe all of the mitzvos of Leil Pesach. (For mitzvas matzah there is an additional reason as well).

Since some women leave the seder table to care for their young children etc, the following is a list of the minimum parts of the hagoda which need to be recited (see Mishnah Berurah 473:64).

The parts in bold must be recited (or heard - שומע בעונה) while the other unbolded sections are preferable.

- **First Kos / Kiddush /Havdolo**
- מה נשתנה
- עבדים היינו
- מתחילה עובדי עבודה זרה
- ארמי אובד אבי
- עשר מכות ופירושה
- רבן גמליאל היה אומר .. פסח
- שאנו אוכלין על שום מה
- מצה זו שאנו אוכלין על שום מה
- מרור זה שאנו אוכלין על שום מה
- First two paragraphs of hallel
- ברכה אשר גאלנו
- **Motzi Matzah -Eating one kzayis of matzah** (see chart)
- **Eating maror**
- Korech – if difficult can skip
- **Afikoman – kzayis** see chart
- **Bentching**
- **Third Kos**
- **Remaining parts of Hallel**
- **Fourth kos**
- **Berocho Achrona (Al Hagefen)**



As noted above, rubbish bins used during the year with chometz must be cleaned thoroughly. It is forbidden to clean the bins on Shabbos. If these were not cleaned, one must pour chemicals onto any chometz within.

Rubbish bags containing Chometz should not be placed in the rubbish bin (even if it is on communal property) rather they should be taken out of one's property and placed in a public area and be mafkir (disown) the chometz. Some Poskim are lenient with regard to leaving rubbish bags of Chometz in the rubbish bin outside for collection where the bins are the property of the local council or where one is mafkir their rights in the bin for the entire Pesach. Alternatively one can destroy the Chometz placed in their bin by pouring chemicals onto the chometz in the bags making it unfit for animal consumption.



## BAKING MATZOS

This year the custom to bake matzos mitzvah on erev Pesach is brought forward to Friday. (There was a minhag to bake on motzei Shabbos - this was the Chasam Sofer's minhag but the Mishna Berura 458:5 that one should not follow this minhag). Challos also need to be separated at this time. If one forgot to separate Challos prior to Shabbos in chutz l'oretz, one may eat the matzos as long as some matzah is left over over Yom Tov and challos are separated. In Eretz Yisroel, a Rav should be consulted.

## EREV PESACH - SHABBOS

### Shabbos 14 Nissan - 27 March

#### MATZOH PROHIBITION

It is forbidden to eat matzoh the entire day of Erev Pesach<sup>103</sup>. Some say that this prohibition starts at sundown the night before and some say from daybreak on the morning of erev Pesach.

**Crushed matzoh** mixed with a binder (oil, wine, eggs etc)<sup>104</sup> or baked foods containing matzoh

<sup>103</sup> There is a widely accepted custom not to eat from Rosh Chodesh while some begin from Purim (30 days prior). However, on the day of Erev Pesach it is mandatory not to eat matzah.

<sup>104</sup> Rema 471:2

meal for example a **matzoh meal cake** are forbidden as well<sup>105</sup>. Matzoh meal crumbed shnitzel which is deep fried in oil is permitted until the 10th hour<sup>106</sup>. Similarly, 'kneidels' are permitted as well for those who eat gebrochts<sup>107</sup>.

**Children** that are too young to understand the story of yetzias mitzrayim (approx below the age of 5/6) are allowed to eat matzohs on erev Pesach<sup>108</sup>.

#### Matzah Ashira on Erev Pesach

Only matzah with which one can fulfill the mitzvah of matzah at the seder is included in this restriction. **Egg matzos**

or matzos made with fruit juice are halachically known as **matzah ashira**, and are permitted to be eaten on erev Pesach (morning). (Needless to mention that they must have a reliable hashgocho). [See below paragraph beginning 'see below']. However, according to minhag Ashkenaz these may not be eaten on Pesach, including erev Pesach once the prohibition of eating chometz takes effect. Accordingly, **matzah ashira** may only be eaten up until the end of the fourth Halachic hour. However there are leniencies for the elderly or unwell to eat egg matzoh the entire Pesach according to minhag Ashkenaz. A *shaila* should be asked<sup>109</sup>. Sefardim may eat **matzah ashira** the entire Pesach.

It is permitted to crush matzoh (eg matzah ashira) into small crumbs (eg for an elderly person) on Shabbos. A utensil eg grater may not be used.

**Selecting matzos shleimos** (whole) from 'chipped' ones is permitted on Shabbos, but breaking off a part which is *kefulo* etc is forbidden.<sup>110</sup> One should remove a part of the *non kefulo* as well. Alternatively, the non-kosher part of the matzoh

<sup>105</sup> Sidur Pesach Kehilchoso 15 fn 31

<sup>106</sup> But pan fried is not - see Shaar Hatzion 471:20 and Shut Avnei Yoshfe 8:89:1

<sup>107</sup> Since the crushed matzoh is cooked it is permitted until the 10th hour. Mishna Berura 471:20

<sup>108</sup> Rema 471:2. A child that can eat a K'zayis of matzah is obligated to do so during the seder. This would seem to include children younger than the age of five. According to the Rema however, the obligation for a child to eat matzah applies only to those that can comprehend the story of yetzias mitzrayim.

<sup>109</sup> However, even such an individual can not fulfill their obligation of eating matzoh at the seder with egg matzohs.

<sup>110</sup> Rav Elyashiv in Haggodo and Ashrei Ho'ish 60:22





(the kefulah) should be held in one hand and the kosher part in the other. The matzoh should be broken, and the good part should be removed from the bad part.

There is no prohibition with **possessing egg matzos** or **matzah ashira** during Pesach (even according to minhag Ashkenaz) and therefore these matzos are practical to feed children in pesach-cleaned rooms prior to pesach as the fallen crumbs pose no problem.

It would seem that adults as well should eat matza ashira for the shabbos meals (by way of kevias pseudo) in order to minimise the 'chometz' crumbs and leftovers. Although this is permitted me'ikar hadin, some Poskim note that one should not eat egg matzah for the Shabbos meals<sup>111</sup> unless one's situation is such that they are really required to do so (for example a family with many young children)<sup>112</sup>.

**Chocolate coated matzos** may be eaten the entire Pesach provided a) they have a reliable hashgocho b) the chocolate coating was placed after the matzo cracker was fully baked and c) the matzo cracker is made from flour and water only and no other additives egg, juice etc.

Although one may not eat matzoh during this Shabbos, the Eiruv (which is activated through matzoh) nevertheless takes effect and one may carry during this Shabbos.

### ***Leil Shabbos 14 Nissan - 26 March***

***Notwithstanding the different eating arrangements for this Shabbos, one should endeavor to make the Shabbos experience as***

<sup>111</sup> Chok yakkoc 444:1 from Maharil that the prohibition of not eating matzah includes matzah ashira, since one is yotze mitzvas matzah with matza ashira, its only the aspect of lechem oni which one cannot be yotze with matzah ashira.

<sup>112</sup> Igros Moshe OC1 end 155 advises that one eat matzah ashira for the shabbos meals. However Rav Y D Harfenes in his sefer Koveyz erev SHabbos shechal B'Shabbos states that he heard from R Ginzberg head of agudas yisroel that Rav Moshe told him that the teshuvah was written only for families with many young children (10 children in family) but otherwise one should not utilise matzah ashira for teh meal. Another reason noted is that one can perform the mitzva of *tashbisu* while eating chometz on shabbos morning. A proof to this opinion is the fact that the mechaber notes that "two meals of chometz should be left over for Shabbos" and only utilises the matzah ashira for the third meal which is eaten after midday. See Teshuvos Vehnehogos 2:211:23 with regard to an old age home.

***special as possile.***

### **LIGHTING SHABBOS CANDLES**

Shabbos candle should be lit in the place where one will eat or at least see the candles during the meal.

Candlesticks which are normally placed on the chometz table must be cleaned for Pesach. Thereafter, one should take care that they not be placed in close proximity to any chometz.



On Friday one should be careful not to place the candlestick on the chometz tablecloth or sheet of plastic that needs to be removed tomorrow. If one erred and put them on such a tablecloth, a non-Jew should be asked to remove them. If this is not viable one should push them aside indirectly.

If the candlesticks are on "its" tray with a non-muktzah item of greater value or significance, many Poskim do not allow the tray to be moved (even after the flames have gone out) since the tray is dedicated for the candlesticks and becomes its bosis (holder) notwithstanding what other items are placed on the tray. One should therefore use a different tray beneath the candlestick to permit its movement (when a non-muktzah item of greater value or significance is placed upon it).

In addition to the Shabbos candles, one should light a 24hr light (Yartzheit candle) in order to allow for the lighting of the Yom Tov candles or a flame for cooking purposes.

Melting candles into their sockets is forbidden on Yom Tov.

### **FRIDAY NIGHT MEAL**

We have noted above the options of eating the Shabbos meals, whether chometz or pesachdig.

Those eating pesach food on Shabbos should take note of the following concerning the Friday night meal. **Egg lokshen** is commonly used as a substitute to the chometz'dige pasta lokshen, soup croutons, mandels or niblets in a bowl of soup on Pesach. However, although most Poskim allow soup croutons, mandels and niblets to be placed into a bowl of soup on Shabbos, even if



the soup was poured straight from the pot into the bowl, it is forbidden to place egg lokshen into a non ladled bowl of soup. Some Poskim are stringent even with regard to a ladled bowl of soup. Matzo, since it is baked not cooked, has the same halocho as egg lokshen.<sup>113</sup>

Another important point to be careful **not to pour directly from a Pesach pot** into a chometz



plate or onto chometz food (even in a disposable plate)<sup>114</sup>. The 'pouring liquid' between the utensils may constitute a connection and transfer flavour from the chometz utensil and the Pesach pot. One should rather pour from the pesach pot into a pesach plate, and pour from the pesach plate into the chometz plate.

A chometz plate or utensil used on Friday night may be washed after use if it will be needed again on Shabbos morning. Obviously It may not be washed in a sink that has been cleaned for chometz.

### **Shabbos Morning 14 Nissan - 27 March**

One should rise early and start davening much earlier than usual. The Davening should end early enough that there is time to eat the meals and complete them before the end of the fourth Halachic hour.

Many communities have the custom to say special yotzros/piyutim on Shabbos HaGodol. We noted earlier that when erev Pesach is on Shabbos, there are different opinions as to when to recite them.

Ideally there should be only seven aliyos and *mi she'berachs* should be kept to a bare minimum.

Most communities follow the custom that the

Shabbos Hagadol haftoro of *ve'orvo* is said on this Shabbos. After Davening, one should not delay and should start the meal as soon as possible in order to finish it/them on time

### **MEALS**

We have noted above the options of eating the Shabbos meals, whether chometz or pesachdig.

In order to be yotze all the opinions of seudas shlishis, specifically the requirement of eating bread for the third meal, which cannot be done be done in the afternoon, Poskim advise the preference that the day meal is divided into two parts<sup>115</sup>. One eats 'half' the meal<sup>116</sup> then benches, has a short break and then washes again, eats the other half of the meal<sup>117</sup> and makes sure to conclude before sof zman achilas chometz (before end of the fourth hour).

The short break must be a distinctive interruption in the meal for example to take a walk. Some Poskim require a minimum time lapse of fifteen minutes. The Chazon Ish advised a break of half an hour.

Sefardim do not need to divide the morning meal into two, as they are able to perform the third meal in the afternoon with matzah ashira<sup>118</sup>.

Eating outdoors is a good idea (weather permitting), however this should take place on a patio or concrete as the Rema (OC 336) rules that on Shabbos one should not have a meal on a grass area<sup>119</sup>.

Many people make Kiddush and eat an egg-size of challo outdoors or in a designated area of the home, and then continue their meal (pesach meal) indoors. Since one has in mind at the time of beginning the meal to conclude the meal in doors, there is no issue of 'shinui mokom' and

<sup>115</sup> Mogen Avrohom 444:1. Mishna Berura 444:8

<sup>116</sup> Rav Elyashiv is of the opinion that the first meal should be no more than a small amount of challo in order not to ruin one's appetite for the third meal See Biur Halocho 249. Others disagree since one has to honor the Shabbos with a decent meal.

<sup>117</sup> However, even such an individual can not fulfill their obligation of eating matzoh at the seder with egg matzohs.

<sup>118</sup> OC 444:1

<sup>119</sup> Out of concern that one may "water" the grass. Care should be taken not to create holes or grooves in the ground or rip the grass inadvertently with one's chair or table.

<sup>113</sup> For a full discussion on this topic, see Heichal HaTorah Newsletter, Pesach 5766

<sup>114</sup> See Shaar Hatzion 444:4.



one continues the meal as if they were still at the original place.

If eating inside one must be careful not to let crumbs be scattered around the house.

Poskim discuss whether one must conclude eating (just) the chometz before sof zman achilas chometz (before the end of the fourth hour) but may continue with the rest of the pesach-food meal, or does one need to conclude the entire meal before the sof zman achila<sup>120</sup>.

#### CLEANING ONESELF

One should wash one's hands and rinse one's mouth prior to the fifth Halachic hour to be sure that no crumbs are left in one's mouth. A dry toothbrush may be used (toothpaste is not permissible), but one should be careful not to cause the gums to bleed. **Braces** should be cleaned very well.

The kashering of dentures, plates, fillings or other dental aides has been discussed earlier in this article.

Changing clothing due to a concern of Chometz being attached to them etc is permitted at any time during the afternoon, and there is no concern of 'preparing on Shabbos for Yom Tov.

#### CLEANING HOME & BIUR CHOMETZ - SHABBOS DAY

Before the end of the fifth hour (sof zman biur)

<sup>120</sup> These Poskim are of the opinion that since the rest of the meal does not necessitate a brochoh because it's viewed as secondary to the bread therefore once one may not eat the 'bread' of the meal (the challoh) the food of the meal may require its own Brochoh. As a result, one would have to finish the entire meal by the end of the fourth Halachic hour.

the table should be thoroughly cleaned and all chometz must be removed and discarded. Any remaining pieces of chometz should be flushed down the toilet. If one must flush the Chometz down the sink-drain, care must be taken that a. it should not be connected to a Pesach sink b. Bleach should be poured down the drain thereafter to dispose of Chometz which may have been caught in the trap (elbow shaped pipe). The tablecloth and chometz utensils that were used should be cleaned/washed (see below) and put away with the other chometz utensils

Chometz utensils should not be used for this Shabbos with food that is hard to remove and wash away (OC444:3). One should rub or wipe them clean with one's fingers or with a paper/plastic towel (prepared before Shabbos). If the chometz is still stuck to the utensil, they should be washed lightly in a sink not to be used for Pesach. Ideally in this situation a non Jew should be asked to wash the utensils (MB 14).

When cleaning after these meals, any crumbs on the floor should be swept with a chometz broom that is permitted for use on Shabbos. After sweeping, the broom should be shaken out over the toilet as carefully as possible. One may not wash the broom on Shabbos. After the broom is cleaned it should be put away with the other chometz utensils

In an area where sweeping is prohibited on Shabbos (such as in a garden or unfinished floor) a non-Jew may sweep. If a non-Jew is not available, a dry cloth should be used and the chometz flushed down the toilet

One may not wash the floor on Shabbos but one may pour a small amount of water on a tile or linoleum floor to wipe off a mess with a paper towel.

#### Erev Pesach Times 27 March 2021

Latest time to eat Chometz	11:00am
Latest time to Burn Chometz	12:12am
Beginning of 10 <sup>th</sup> hour Magen Avrohom	4:27pm
Beginning of 10 <sup>th</sup> hour Gr"a BalHatanye	4:48pm
Leil Pesach Chatzos	1:25am



There is a mitzvah of *tashbisu*, to get rid of ones chometz on erev Pesach during the fifth hour. Although burning the chometz is definitely not permitted on Shabbos, but there is the option of getting rid of the chometz in a permitted fashion, for example flushing it down the toilet, since this mitzvah can be done in any manner, for example crumb the chometz and throw into the wind or sea. When Erev Pesach falls on a weekday, customarily this is performed though *sereifo*, burning the chometz (Rema 445:1). The Mishna Berura (445:10) [with regard to a 'regular' year] cites a preference that one leave over chometz in order to actively get rid of the chometz<sup>121</sup>.

121 There is a discussion amongst the Poskim whether the mitzvah of Tashbisu is active or passive. In other words what are the parameters for this mitzva - is it that one must actively destroy (get rid of) chometz, or is the mitzvah that one make sure that there is no chometz in their possession during Pesach. If one has no chometz in their possession they have performed this mitzvah. See

Poskim discuss whether this preference applies to erev Pesach on Shabbos as well<sup>122</sup>. Rav Moshe Shternbauch<sup>123</sup> and others rule that it does apply. As a result, **Poskim advise that one leave over a kazayis of chometz at the end of the meal for the mitzvah of tashbisu.** This is to be flushed down the toilet with the intention to perform the mitzvah of *tashbisu* before the beginning of the sixth halachic hour.

Minchas Chinuch 9 who concludes that that this question is a machlokes Rishonim in Pesachim 4b. Although it seems from various places that the Shulchan Oruch sides with the second option (passive) nevertheless the MB cites the preference that one perform this mitzvah actively.

122 See Rema OC 445:1. It is interesting to note that the meachaber notes that "two meals of chometz should be left over for Shabbos" but does not mention to leave over a kazayis for sereifo as well.

123 See Teshuvos Vehnehogos 2:211:23. Another reason noted is that one can perform the mitzva of *tashbisu* while eating chometz on shabbos morning. A proof to this opinion is the fact that the meachaber notes that "two meals of chometz should be left over for Shabbos" and only utilizes the matzah ashira for the third meal which is eaten after midday.

## HOT PLATES ON SHABBOS AND YOM TOV

“A hot plate may be set on a timer to go on and off multiple times during Shabbos and Yom Tov<sup>1</sup>. Therefore, as a safety measure one should set their hot plate according to their needs rather than leaving it on for 48 hours .

**On Shabbos**, food may be left on the hotplate from before Shabbos<sup>2</sup> and the clock may be set to go off once it is removed and no longer required<sup>3</sup>.

One may not place food directly on a hot plate on Shabbos which is set to go on, even though it is now off, even if the food is fully cooked and dry. **On Yom Tov** it is permitted to place food on a hot plate at any time (whether on or off) as long as the food is being prepared for that (same) day of Yom Tov.

On Shabbos one is permitted to place a dish of food on an up-side down foil container according to many Poskim<sup>4</sup> provided;

- A) the foil container has some depth to it
- B) the dish of food is fully cooked
- C) the dish of food is non liquid and does not contain any gravy/sauce



1 Rav M Feinstein was known to rule that one should not use shabbos clocks except for lights. It would seem that according to this opinion one should not use a shabbos clock for a hotplate. However, due to the safety issue with regard to hotplates, Rav Moshe may have ruled leniently.

2 Obviously, the conditions of she'hiye must be fulfilled.

3 With dry food, one may even leave food from before Shabbos where the clock is set to go off and then on again the same day. [Rav Yechezkel Roth permits this with liquid (or foods containing liquid) as well.] One should ensure that the time in between when the hotplate was off will not cause the food to spoil.

4 Psak of Rav Shlomo Zalman Auerbach. See Shmiras Shabbos Kehilchoso vol 3 perek 1 fn112. However the Biur Halocho 253:3 *va'yizohar* is machmir that on Shabbos one may place a dish with cooked, dry food on a pot containing food only.



All leftover crumbs and chometz food should be flushed down the toilet as well if possible. If one has no choice but to throw them in the garbage bin, for example larger pieces of chometz, chemicals (bleach, ammonia or the like<sup>124</sup>) should be poured onto the chometz making it unfit for animal consumption before the beginning of the sixth halachic hour<sup>125</sup>.

Chometz that is left over after the meal, may be moved and is not considered muktzah until the end of the fifth Halachic hour<sup>126</sup>. Once the sixth hour has begun it is muktze. At this point one must ask a non Jew to get rid of the chometz by flushing down the toilet<sup>127</sup>. Alternatively the chometz may be moved in an indirect manner (e.g. kicking the chometz with the foot or lifting the piece of chometz with the elbows and throwing it into the toilet to flush it away immediately. Where any of these options are unavailable, the chometz should be covered until the beginning of chol hamoed on Monday night and then burnt<sup>128</sup>.

Chometz dishes are not considered muktzah and therefore are permitted to be moved after the sixth hour. If the dishes were sold the Sale of Chometz they may not be used on Shabbos

Large items of chometz, can be given to a non-Jew as gifts. If the street in front of the house has the Halachic status of a karmelis (not a reshut horabim) because of its narrowness or the moderate numbers of people using the street, then the non-Jew may remove it from the house, even in large quantities. Alternatively one may instruct a non-Jew to carry and place the Chometz out on the street and be mafkir the



Chometz.

If the street in front of the house is a reshut horabim - a major thoroughfare, then one cannot tell the non-Jew to take it out from the house but should arrange that the non-Jew should take it out on his own initiative. Since a non-Jew carrying out large items of chometz might appear to someone that he has been instructed by the Jew to do an issur d'oirasio. Some say that the non-Jew should remove a small amount at a time (an amount sufficient for one meal).

### **BITUL CHOMETZ - SHABBOS DAY**

Following the biur chometz one must perform *bitul chometz*, the verbal nullification of the chometz (kol chamira) before the end of the fifth hour. Some recite the *yehi rotzon* prayer that is normally recited at the time of the burning and bitul of the chometz.

Where someone has chometz in a different 'earlier' time zone, they should **pronounce the Bitul Chometz (Kol Chamira)** prior to the time of issur chometz of that location<sup>129</sup> (eg Sydney is earlier than Melbourne). Similarly, when overseas for Pesach (eg Yerushalayim, New York, one should be conscious to pronounce the bitul prior to the Australian zman).

### **SEUDAS SHLISHIS - SHABBOS DAY**

The importance of eating three meals on Shabbos is not to be underestimated. Shulchan Oruch (291:1) begins the laws associated with the third meal as *yizo'er bo me'od one should be very careful* to eat the third meal. Shulchan Oruch cites various levels of performance. Ideally one should have a bread meal, if this is not possible then one should eat mezonos, next in line is fish and meat, and last on the list is fruit.

As noted above, since it is forbidden to eat matzah the entire day of erev Pesach, the morning meal which must be challos (or matzah ashira

124 Such fluids, which are used for cleaning utensils on Shabbos, are not considered Muktzah (petrol or kerosene should not be used unless designated appropriately before Shabbos

125 This must be done before the end of the fifth Halachic hour. Even where there is a rubbish collection on Shabbos morning one should not assume that the rubbish will be collected before the specified time because on many occasions the rubbish is collected at a later time and after the fifth hour

126 MISHNA BERURA 444:21

127 MISHNA BERURA 444:21

128 see below discussion where some Poskim forbid the burning or disposing of Chometz found seeing that it legally belongs to the non-Jew as a result of the mechira to the non Jew. However, the accepted Minhag is to dispose of the Chometz

129 This is a result of the dispute whether *issur chometz* depends on the location of the owner or of the chometz. At the time of issur chometz in Melbourne the Kol Chamira is **pronounced** with regard to their chometz in Melbourne prior to the time of issur chometz in Melbourne. At the time of issur chometz at their destination they should pronounce the Bitul Chometz again with regard to **all** of their chometz.



- see above) should ideally be divided into two. However, in order to be yotze the opinion that the third meal must be eaten in the afternoon, one should eat one of the other options cited above, in the order of preference. Hence, that those who eat gebrochts should preferably eat cooked foods made from Matzah meal (such as kneidlach) until the end of the ninth Halachic hour as Shalosh Seudos. Otherwise one should eat fish or meat, or fruit<sup>130</sup>. These can be eaten even after the ninth hour, but in moderation in

130 MISHNA BERURA 444:14 cites a minhag to eat the cholent in the afternoon.

It is interesting to note that the Rema 444:1 omits the option of mezonos even though minhag Ashkenaz is to eat gebrochts. My son in law Rabbi M Steinhaus suggests that the Rema here is going to according to his opinion in hilchos sukka that one not eat mezonos on erev Pesach or Sukkos from chatzos. Even though this opinion is difficult to understand, nevertheless this is the opinion of the Rema which explains the omission of mezonos over here in siman 444.

order not to ruin ones appetite for teh seder meal.

The Zohar makes note that Rebbe Shimon ben Yochoi was yotze seudas shlishis with divrei Torah<sup>131</sup>.

### EREV PESACH - SHABBOS AFTERNOON

Young children should be put to **sleep** so that they are able to stay awake for the Seder. Adults as well should rest if possible. One should not verbally say that they are sleeping in order to be awake for the seder.

Those **leading the seder** should ensure to prepare Midroshim etc to keep the 'audience' captivated. They should also prepare sweets, candies etc and small toys to hand out during the

131 From Mogen Avrohom in the name of the Shla . See Oruch Hashulchan OC 444 why Rashbi wasn't yotze with the other foods asa noted by the Rema..

## Leil Pesach on Motzei Shabbos

- *On Shabbos afternoon and first day Yom Tov afternoon no preparations for the seder or Yom Tov meal (eg washing dishes) or lighting the candles are permitted until after nightfall when one davens maariv and recites vatodiainu or says "boruch hamavdil bein kodesh lkodesh".*
- *Havdolo is recited during Kiddush on the first cup, in the order of Yaknehoz as printed in the hagadah.*
- *One should not use the customary havdolo candle since once it is lit it cannot be extinguished on Yom Tov. Rather, upon reciting the brocho of borei me'orei hoeish one should hold two of the Yom Tov candles together to create a two wick flame. Some authorities rule however that one should not put the candles together<sup>3</sup> but merely utilise the light of the candles as they stand separately close to each other. One can prepare a double-wick candle (before Shabbos) to be used for 'yak'nehaz' by placing another wick (taken from another candle) and thread it through a 'second' hole of a tea-light. These candles are left to burn out on their own.*
- *There are various customs whether one looks at one's nails while reciting borei me'orei ho'eish on*

Yom Tov.<sup>2</sup>

- *Poskim discuss the permissibility of women reciting the borocho of havdolo during the first kos. Although on a regular Motzei Shabbos a woman may recite her own havdolo (omitting the borocho of me'orei ho'eish) when she has no alternative, on Yom Tov there is more reason to disallow this since it may be considered a hefsek in the kiddush. As a result many families follow the custom that the women omit the borocho of havdolo when reciting Kiddush on the first kos, and hear it from the one leading the seder<sup>3</sup>.*
- *Women should omit the borocho of borei me'orei ho'eish and hear it from the one leading the seder<sup>4</sup>.*
- *Those that regularly sit for kiddush and stand for havdolo, when reciting kiddush and havdolo together should sit for the havdolo borocho as well<sup>5</sup>.*

2 The reason for the difference is to make one aware that it is still Yom Tov and not a regular Motzei Shabbos.

3 See ShSh"K 62 fn 27. Throughout the year women refrain from drinking the havdolo wine. Although havdolo was recited on the first kos, a woman drinking this kos does not seem to be an issue here. In fact this is no different than any other Yom Tov- Motzei Shabbos where women taste from the wine, the reason being that the kiddush 'neutralizes' the 'havdolo portion' in the wine. . However see *Vayaged Moshe* p311

4 See Biur Halocho end simon 296  
5 MB 473:3

1 Since separating the flames may constitute *kibui*, extinguishing. This is based on the Mishna Berura 502:19. Although Rema is discussing removing a wood from a fire while here we are discussing merely separating the flames., Poskim are of the opinion that minimising the flame is the issue.





seder in order to keep the children involved.

On Yom Tov, imported **matzos** may be 'freshened' in the oven to enhance the taste for the same day Yom Tov. Those which have a **piece broken off** and are therefore not considered 'shleimos' cannot be 'rectified' by 'charring' the broken edge on a naked flame<sup>132</sup> and it is forbidden to do this on Yom Tov.<sup>133</sup>



In order to **maintain an appetite** for the matzoh to be eaten at the seder, it is forbidden to eat any food containing grain (eg *kneidel*<sup>134</sup>) from the beginning of the tenth hour (**this year 4:03 pm**)<sup>135</sup>. It is advisable to reduce other foods as well<sup>136</sup>.

Erev pesach afternoon is a **challenging time with regard to feeding young children**<sup>137</sup>. A child who is old enough to understand the story of yetzias mitrayim (*eino yodea lishol*) may not be fed matzoh the entire day. A child as young as five or six may fit into this category.

**It is important to feed the children well on erev Pesach so that they shouldn't be hungry during the seder.** This may be done up until the zman with non mezonos foods, since children get hungry very quickly. The importance of the children being attentive at the seder cannot be emphasized enough.

One should bear in mind that the berocho on certain foods may change due to the different pesach recipes. **Pesach 'shehakol' cake** is a common example.

Pesach cholent is generally **not a mezonos**. Therefore those eating it not during a meal (eg on erev Shabbos or shabbos afternoon) should recite a

132 Rav Elyashiv Hagodo p 25.

133 Rav Elyashiv Ashrei Hao'ish 60:15. The Shmiras Shabbos Kehilchoso in perek 55 fn35 initially permits this but in the third volume *tikunim umeluim* he raises the issue of *mesaken*. However Rav Rubinstein z"l (Rov of Antwerp) rules leniently, quoted in kovetz Beis Yisroel (Karlin) vol 51 (9<sup>th</sup> year, 3).

134 Baked food containing grain (eg matzo meal cake) are forbidden the entire day. Rav Elyashiv prohibits shnitzel fried in matzo meal where only a small amount of oil was used.

135 MB 471:3;20. However see 444 Shaar Hatzion 1 that there is room to be machmir not to eat kneidlach even prior to the tenth hour.

136 OC 471:1

137 There may be room for leniency with matzah ashira. Although the accepted custom is to follow the opinion of the Gra (OC 444:7) who prohibits it after sof zman achila, from the Rema in Shulchan Oruch 472:2 it seems that he permits matzah ashira even after sof zman, up until the tenth hour.

shehakol and/or ho'adomo (depending on the ratio of the ingredients).

One may not prepare on Shabbos any items for the Seder, even though the task involves no Shabbos transgression, for example, setting the table or preparing wine for the seder. However, many Poskim permit one to instruct a non-Jew to do these preparations.

## HALLEL

The reading of Hallel (on days when we recite the 'complete' hallel) necessitates the same accuracy as the reading of the Megilla. Therefore one must ensure to say every single word **and every letter** of Hallel and to say it in the correct manner. A mispronounced word that changes the meaning for example *oznai* and *oznoi*, or where the accent (*mil'el milra*) was placed on the wrong letter of the word must be repeated<sup>138</sup>. This is especially important towards the end of Hallel where some people have a tendency to rush till the end. It should be said slowly and carefully all the way through<sup>139</sup>.

## SEDER NIGHT

When Yom Tov is not on **Friday night**, one can light after the zman as well as long as there is a lit flame from where they are able to light from. (Ideally a 24 hour candle should be lit prior to the zman so that it can be used as a 'flame' to light from for the second night Yom Tov lighting). However, there is a preference to light prior to the zman on leil Yom Tov as well (similar to Shabbos)<sup>140</sup>. On the second night Yom Tov one must light **after** the zman of motzei Shabbos/Yom Tov (unless it is Friday night).

One should light longer candles on seder night so that the candles should burn until the end of the meal and seder.

138 See Shaar Hatzion 488:2 who rules that hallel has the same stringencies (with regard to pronunciation) as krias megilla. The Oruch Hashulchan (OC 690:20) rules (concerning Megilla) where the accent (*mil'el milra*) was placed on the wrong letter of the word should be repeated.

Some people incorrectly pronounce the word "Eloha Yaakov" The correct pronunciation is "E-LO-ahh Yaakov". The final heh follows the pasach, like the pasach ches in the word "someach". The correct pronunciation is "E-LO-ahh", (with the accent on the "lo") and with the heh pronounced at the end of the word, aspirated with a puff of air following the pasach 'ah' vowel (and not with the pasach vowel beneath the heh).

139 Mishna Berura OC 488:3 based on Meseseches Megilla 17

140 Instruction of the wife of the Derisho, cited le'halocho by the Elya Rabba 488:7 Pri Megodim 488 MZ 3.



A *shehecheyonu* is recited on candle lighting on both nights of the first Yom Tov days of Pesach but not on either of the last Yom Tov days of Pesach.

Eating out on seder night is a common Pesach 'custom', but one must be aware of the mitzvah of **lighting Yom Tov** candles under such circumstances. Where one is returning after the seder to sleep at home, Yom Tov lights should be preferably lit at their home, ensuring that the lights (or some of them) are still alight when they return. (The 24hr candle being lit for a 'flame' for the second night Yom Tov lighting can be part of the first night Yom Tov lights and suffice for this purpose). When one has 'moved in' for Yom Tov and has their own room, they should preferably light in their room.

Where these preferred options of lighting at their home or in their room are not available/possible, one should preferably light candles in the kitchen, the place where the food for the meal is being prepared. If this too is not possible, one may light in the dining room, preferably not adjacent to the lights of the *ba'alas habayis*. Some Poskim<sup>141</sup> advise that in this case, one should endeavour to light before the host and when the electric lights are switched off.<sup>142</sup>

**Showing warm-heartedness to non frum people** and inviting them to our homes is praiseworthy and should be encouraged. On Yom Tov however, one must bear in mind that there are certain limitations<sup>143</sup>. This issue does

not pertain to Shabbos or to a Shabbos/Yom Tov meal.

There is a minhag to 'bench' one's children every Friday night. Some families who don't practice this on Friday nights, do practise this on seder night. This is based on the midrash (Pirkei D'Rebbe Eliezer 31:9) that Ya'akov received the berachos from his father Yitzchok on this very night.

Shulchan Aruch (OC 472:1) emphasizes that one **begin the seder as early as possible**<sup>144</sup>, so that the young children not lose their zest and excitement. Therefore the seder table and all its 'accessories' including **seating arrangements** should be prepared before Yom Tov (place cards are an idea) so that the seder can start immediately upon arriving home<sup>145</sup>.

One should endeavor to make the seder table as **majestic as possible**, with beautiful dishes and fine-looking tableware.

A family who has non Jewish house help should not allow them to set the Seder table<sup>146</sup>.

On the second night Yom Tov, **no preparations for the seder** or Yom Tov meal (eg washing dishes) or lighting the candles are permitted until after nightfall and until one davens maariv and recites *vatodiainu* or says "*boruch hamavdil bein kodesh lkodesh*". Removing food from the fridge/freezer before nightfall is a matter of dispute among the Poskim<sup>147</sup>. Some permit

141 See Minchas Yitzchok 10:20, Beer Moshe 5:113. See Mekadesh Yisroel 1:377&383.

142 For a full discussion on this topic, see the Heichal HaTorah newsletter, Pesach 5767.

143 See OC 512 that cooking is permitted on Yom Tov on behalf of Shabbos and Yom Tov observers only. Even inviting a non frum person for a precooked meal served on Yom Tov could be a halachic issue. Leniencies exist especially with regard to close family members and one should seek halachic advice with regard to the food preparation in these circumstances. See Halichos Shlomo 9:69 and fn. For a full discussion on this topic, see the Heichal HaTorah Newsletter,

Yomim Noroim 5767

144 Nevertheless, one may not begin the seder before nightfall.

145 OC 472:1

146 Kav Hayoshor chapter 90 who uses the term "cholilo" to allow them to set the table..

147 ShSh"K 10:10 prohibits this. The Chaye Odom (quoted in MB 667:5) permits similar actions if one does not mention that it is for the night, they are completed well before nightfall and under pressing circumstances (bsha'as hadchak)only.

## IMPORTANT

***Domestic hot water sourced from Instantaneous / Continuous Flow Systems (both hydro powered and pilot versions) may not be used on Yom Tov for any purpose. The following halachos regarding hot water taps and showers pertain to storage tank systems only.***



from the freezer rather than a fridge<sup>148</sup>. Ideally a non Jew should be instructed to do this chore.

**The one leading the seder is responsible that all participants fulfill all their obligations of the seder.**

It is important to utilize the seder night to **transmit as much information** as possible, especially to the young participants. This information includes both the detailed story of *golus* and *geulas mitzrayim*, and the fundamental principles of our heritage – *emunah*, *hashgocho*, *schar v'onesh*, overcoming *nisyonos*, waiting and praying for the *geula*, A person's ability to change, Power of *Tefilla*, teshuvah etc

Similarly, one should distribute sweets etc throughout the haggodo to keep the children enthralled<sup>149</sup>.

Poskim discuss the scenario where a **young family is attending the seder** at their parents/inlaws and the grandfather is leading the seder - how does the father perform the mitzvah of *vehigadeto levincho* to his children? Some advise that the grandfather be made a *shliach* by the father. Another suggestion is that the father at some time during *maggid* tell his children (in a inconspicuous manner) about *yetzias mitrayim*<sup>150</sup>. Rav Sh Z Auerbach is of the opinion that the father can be yotze his obligation with the grandfather's recitation even without appointing him a *shliach* since the father's mitzvah is to ensure that the son hears about yetzias mitzrayim on this night - not necessarily by the father telling it over<sup>151</sup>.

### ARBA KOSOS

Some Poskim note that there is a preference in using a silver cup for the arba kosos (Kaf Hachayim OC 472:11).

In addition to being *non mevushal*, no added

sugar and red<sup>152</sup>, many Poskim are of the opinion that the **wine being used for the arba kosos** should have intoxicating qualities in order to affect a sense of *cheirus* and *simcha*. Therefore, a wine with at least 3.5% or 4% alcohol content should be used. Some advise a minimum of 6%<sup>153</sup>. Some Poskim permit grape juice even l'katchila<sup>154</sup> (see footnote). Preferably some wine should be added. Rav Moshe Feinstein was against using grape juice<sup>155</sup>.

One should preferably drink each of the **arba kosos** at once. If this is difficult one should endeavor to drink it within half a minute<sup>156</sup>. Some Poskim note a shiur of within 2 minutes or 4 minutes<sup>157</sup>. Ideally a cup holding 150 ml should be used. If difficult, 86 ml is sufficient (see chart at back of this booklet).

An elderly person who has difficulty drinking from a cup, **may use a straw**. Preferably a cup which has a straw molded onto the cup should be used<sup>158</sup>.

152 Adding red wine to white wine to 'color' it red, should preferably be done prior to Yom Tov. See Halichos Shlomo 9:5. However, many Poskim permit to do this on Shabbos/Yom Tov as well (See Orchos Shabbos 7:1 and Nishmas Shabbos OC 320 no 285).

153 Rabbi Yisrael Belsky writes (Shulchan Halevi Vol. I, 13:4) that even wine with an alcohol content of as low as 3.5% is still considered sufficiently strong and could be used for the four cups. This is based on what we find in the Gemoro that one part wine and three parts water is considered wine. Since 'raw' wine cannot attain an alcohol level above 14 %, once it is 'watered down' with three parts water the alcohol level will be 3.5%. However, concludes Rav Belsky, someone for whom this degree of alcohol has no 'lifting' affect should use wine with a higher alcohol content. This is sourced in the Rambam Chometz U'Matzoh 7:9.

154 The Chazon Ish and Brisker Rov are often quoted as permitting grape juice for arba kosos. In truth however they were not referring to the commercial grape juice available locally in the stores rather to (the thicker) natural grape juice available in Eretz Yisroel.

155 Rav Moshe brings a strong proof to his opinion....  
מגמר בבלי נדרים מט: ומנה דגרסינן בירושלמי פסחים פ"א הל"א דרב יונה שתי ארבע כסי בבלי פסחא וחזק רישיה עד עצרת כלומר שהיה חש בראשו מחזק היין עד העצרת רבי יודה ב"ר אלעאי שתי ארבע כסי דלילי פסחא וחזק רישיה עד חגא ואי יבולין לצאת חובת ד' כסות ע"י מיטת ענבים, למה דחקו עצמן הני אמוראי לשתות יין דוקא. ועי' שו"ת הרשב"א ח"א סי' רלח

156 Based on MB 472:34 who notes the shiur of kdei shtias reivs (in two 'gulps').

157 MB 472:34. See also OC 612:10 and MB 31 that the Gra rules like the greater shiur of kdei achilas peras (two minutes l'chumre) even with regard to drinking.

158 Rav Y M Stern (Bnei Brak) suggests that where

148 Shevet Hakehosi 1:158:5 permits frozen food since this will interfere with the *oneg yom tov* of the meal if one had to wait too long. Foods in the fridge would only postpone the meal a short while. (Perhaps the importance of beginning the meal immediately on seder night would permit removal from a fridge as well).

149 OC 472:16

150 See Shut Betzel Hachochmo 6:67:17

151 Halichos Shlomo 9:31



Under extenuating circumstances one may use **chamar medina** for the *arba kosos*<sup>159</sup>. Rav Moshe Feinstein defines *chamar medina* as a beverage one might serve to a guest to whom one wishes to show respect - and not merely for the purpose of quenching their thirst<sup>160</sup>. Soft drinks are not classified as *chamar medina* rather as "flavored water"<sup>161</sup>.

If there are non-frum guests at the table, care should be taken regarding the **non-mevushal wine**.

It is preferred that each participant's cup should be **poured by someone else** to symbolize the majesty and cheirus of the evening.

One who has difficulty drinking grape juice for example a diabetic, should discuss the various options with their Rav and doctor. Some companies produce low GI grape juice for these people. **Diluting with water is often not an option**. One should rather take a smaller non-diluted shiur than a larger diluted shiur.

### KADESH

While reciting shehecheyonu during Kiddush one should have in mind the actual yom (day of Yom Tov of Pesach) and the other mitzvos of the night as well<sup>162</sup>. Women who have the minhag to recite the Kiddush themselves on leil seder, should **omit the brocho of shecheyonu** if they have recited it during candle lighting. They should however answer *omein* to the husband's berocho and have in mind the other mitzvos of the seder night while listening to his berocho<sup>163</sup>.

the straw is part of the cup it becomes the *derech* of this cup to be drunk at a slower pace (similar to a hot coffee or tea - see MB 210:2)

159 Mishna Berura 472:37

160 There is a discussion in the Poskim whether tea and coffee are considered *chamar medina* - See Daas Torah 296:2; Aruch Ha-Shulchan 272:14; IGM Orach Chaim Vol. 2, no. 75.; Tzitz Eliezer 8:16. Rav P E Falk in his sefer Machazeh Eliyahu no. 34 raises another concern that tea and coffee are generally not drunk during a meal, which may disqualify them from being considered *chamar medina*

161 IGM Orach Chaim Vol. 2, no. 75

162 Kovetz Halocho Pesach (Rav SH Kamenetsky) 6:41. See Ashrei Hoish 60:40

163 Ashrei Hoish 60:40. Even the opinions who hold that on other yomim tovim a woman who has said the brocho of shehecheyonu during candle lighting should not answer *omein* to her husbands shehecheyonu during kiddush, Pesach is different since the berocho of shehecheyonu (during kiddush) alludes to the other mitzvos of the night.

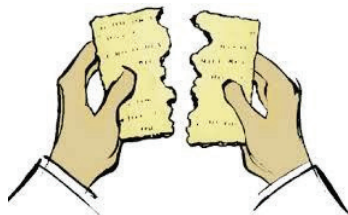
### RECLINING

Most dining room sets only possess two **arm chairs**<sup>164</sup>. This poses an issue with regard to the requirement of *haseibo* leaning while eating the matzo and drinking the four cups. Leaning into the 'air' is not acceptable as it is uncomfortable and not the way of 'free' men. Poskim suggest one of the following **two options** – turning the back of the chair to the left side and lean on it or to turn ones body to the left side and lean (their left side) onto the table.<sup>165</sup>



### URCHATZ

Although no berocho is recited on the urchatz washing, one should refrain from talking until after eating the karpas<sup>166</sup>.



### YACHATZ

Children who 'hide' the afikomen should be advised that they should hide in an appropriate place, not in a chometz cupboard which was sold to the non Jew.

### MAGID

Prior to commencing the haggdoh **one should have in mind to perform a mitzvah de'oraisa of sippur yetzias mitzrayim**<sup>167</sup>. Ideally once the haggadah recitation has commenced, one should not speak anything other than topics

164 There is a new product available, an add-on arm rest which 'attaches' to a non-arm-chair. (see diagram)

165 ובתו האחרונים שדוה כוונת רש"י ורשב"ם בפסחים צט: במש"כ ועל השולחן

166 היות שאיסור הפסק הוי מדין תיכף לנטילה ברכה (ברכת המוציא) ואין זה תלוי אם מברכים על הנטילה או לא

167 Failing this, many Poskim advise that one has not fulfilled their obligation since *sipur yetzias mitzrayim* is a *mitzvas ase d'eoraisa* (Rav Sh Kamenetsky Kovetz Halocho 26:29)



related to *sipur yetzias mitzrayim*.

Although there are many commentaries on the Haggadah which delve into the fine details and intricacies of the Haggadah, **it is important to utilize the seder night to focus on the story of golus and geulas mitzrayim** and the details of yetzias mitzrayim in a clear and simple manner for all to understand.

Needless to mention that the conversation at the table during magid should not digress to idle chatter, politics etc. The kedusha of the night and the 'golden' opportunity to transmit as much information as possible should reject this form of discussion.

**Women** (and girls) are obligated in all the mitzvos of the seder<sup>168</sup> except for leaning which depends on their minhag<sup>169</sup>. However, standing is not acceptable according to any minhag.

Even a nursing mother or a mother who is busy caring for very young children, must recite the important parts of the hagoda<sup>170</sup> (see attached box). This includes *hallel* as well, between the third and fourth *kos*<sup>171</sup>.

Most Poskim are of the opinion that one can be yotze mitzvas *sipur yetzias mitzrayim* by **listening to the one leading the seder** (*shomea k'one*) provided that the one leading is aware of this and has in mind to be motzi the listener. Ideally however one should say it themselves. This is especially true with regard to the important parts of the hagoda<sup>172</sup>.

Drinking non alcoholic beverages **prior to filling the second cup** (at *Ma Nishtano*) is permitted if one had in mind to do so while reciting the *borei pri hagofen* on the first cup<sup>173</sup>. This condition is applicable to beverages which may qualify as a '*chamar medina*' only. Beverages which do not

qualify as *chamar medina* may be drunk even if one did not have in mind to do so, but does require its own new *berocha*<sup>174</sup>.

Once the second cup has been filled, the Mishna Berura rules that one should **avoid drinking (or eating)**<sup>175</sup> **altogether** until after drinking the second cup<sup>176</sup>. Some permit drinking up until the beginning of the last *Ma Nishtano*<sup>177</sup>. The Shulchan Aruch Horav<sup>178</sup> disagrees with the Mishna Berura's understanding of this halacha and rules that the Rishonim who prohibit drinking until after one has drunk the second *kos* are only prohibiting a full *kos* '*bein hakos*' but not a *te'imah* (a taste)<sup>179</sup>. **In case of need there is room for leniency**<sup>180</sup>. One may even drink a coffee if required<sup>181</sup>.

It is clear from the Chazal and Poskim that the main feature of the mitzva of *sipur yetzias mitzrayim* is to get the children involved in the seder to the extent that they ask their own questions.

Rav Shlome Zalman Auerbach (noted in Hagodas Rav ShZ"A) was of the opinion that it is not enough to simply say עבדים היינו in order to answer the מה נשתנה, rather each of the four questions must be answered separately.

- Why do we eat מצה - since 'הספיק' לא 'בצקם',
- Why do we eat מרור - since 'חייב' את חייבם
- Why do we drink חירות - since it is 'חירות' דרך

174 Since drinking a non *chamar medina* beverage is of no concern of *moisif al hakos*. See *V'zos Haberocho* p98 that a guest may not need a new *berocha* since they always considered as having in mind - *al da'as ba'al habayais*.

175 Seforim note that one should even refrain from talking about matters not related to the seder (*shelo letzorach*) during this time

176 MB 473:4. See also Biur Halochah 473:2 sv *horshus beyodo*. Rav Elyashiv forbids even water (Shvus Yitzchok Pesach 9:3). Rav SH Z Auerbach (Halichos Shlomo 9:34 DH 68) and Rav Wosner (Shevut Halevi 9:118:1) permit one to eat or drink (drinks other than wine) where there is a pressing need eg where very thirsty.

177 Rav Yisroel David Harfenes in Shut Vayevorech Dovid

178 OC 474:1

179 See Ran quoted in the Biur Halochah who notes a '*kos*'. However the Ramban says '*ossur le'hafik be'shtiya*'.

180 See Biur Halochah 473:2 sv *horshus beyodo*. Rav SZ Auerbach (Halichos Shlomo 9:34 DH 68) and Rav Wosner (Sh"H9:118:1) are lenient. Rav Elyashiv is machmir and advises that water is preferable, but a coffee is permitted as well, as noted below.

181 Rav Elyashiv in Ashrei Hoish 60:58.

168 OC 472:14. See MGA 471:7, Aruch Hashulchan 15 and MB 13.

169 OC 472:4. Rav Elyashiv (Ashrei Ho'ish 60:34) notes that even if a woman does not lean, she nevertheless should have a comfortable chair because of *cheirus*.

170 *Avodim hoyinu....*, *Mitchilo ovdei avodah zarah....*, and from *Rabon Gamliel hoyo omer* etc until the second cup.

171 See Biur Halochah 472:8 *shelo keseider*

172 Rav Elyashiv *Hagoda shel Pesach* - Maggid. Rav Sh Kamenetsky Kovetz Halochos 26:18

173 See MB 472:2. However the MB in 473:13 seems to say that if there is wine on the table it is sufficient (See Sha'ar Hatzion 18).





and tonight we are demonstrating that we are בני חורין

- Why do we dip twice - there are two answers in chazal, either in order to show דרך חירות as well (as it is not the custom of slaves to have appetizers) or it is in order to make the children ask that very question, so that we can start talking about yetzias mitzrayim !

Preferably one should have **all the wine they intend to use during the course of the meal on the table** during the recitation of the *borei pri hagofen* on the first or second cup<sup>182</sup>. Additionally, one should not drink a more superior wine during the meal (even if it was on the table)<sup>183</sup>.

This discussion is relevant to the issue of having a **break of a *shiur ikul*** (the amount of time it takes for the food/drink consumed to be digested to the point where one no longer feels full from the eating/drinking) **between the first two *koises***. Generally, the *beroch* achrona on the kiddush wine drunk prior to a Shabbos/Yom Tov meal is executed with the *birchas hamazon* following the meal. During the seder, where there is a long break between the first *kos* and the meal, one may jeopardise the *beroch* achrona on the first *kos* with the break<sup>184</sup>. Therefore where one knows that they will experience a long break between the drinking of the first and second *kos*, they should preferably have in mind during the *beroch* (hagofen) of the first *kos* to drink *bein hakosos*<sup>185</sup> and conduct themselves according to the Shulchan Aruch HoRav or the Mishna Berura with regard to drinking *bein hakosos* as noted in the previous paragraphs<sup>186</sup>.

182 And recite the *beroch* of *borei pri hagofen* on the more superior wine. This will avoid a question of whether to recite a *Hatov VeHameitiv* - See OC 175 :1 and 3 and Mishna Berura 4..

183 Since this would require a *beroch* of *Hatov VeHameitiv* which would seem like *mosif al hakosos* - Mishna Berura 175 end 2. However it is permitted to drink a more superior wine for a subsequent *kos*. [two *beroch*s - *borei pri hagofen* and *Hatov VeHameitiv* - are required] since there is no problem of *mosif al hakosos*. - Shaar Hatzion 3

184 See article **HEFSEK BETWEEN THE FIRST TWO CUPS - A QUESTIONABLE BREAK** in Heichal HaTorah 5772 Pesach newsletter regarding this shaila of a break of *shiur ikul* between the first two cups

185 Ideally wine should not be drunk out of concern of intoxication. .

186 Rav Shlomo Zalman Auerbach (Minchas Shlomo 18:7) disagrees with the idea to drink during the seder when

Although **Ma Nishstano** is said by the young adults in one of the customary tunes, Rav Shlome Zalman Auerbach is of the opinion that it be said in a 'question' tune only, since the Hagadah is said in a question and answer format<sup>187</sup>. He also notes that these tunes (the ones commonly taught in school) may be said at the seder by a young girl even though there are non-family members in attendance<sup>188</sup>.

The wine which is **customarily spilt from the *kois*** during the ten makkos etc should not be drunk<sup>189</sup>.

The ***kois*** should be refilled following the ten makkos as it needs to be a **full *kois***. The latest that this should be done is before the **second *kois***.

The **most important part of *Magid*** is the reasons for the mitzvos of Pesach Matzo and Maror, in the section beginning *Rabbon Gamliel hoyo oimer etc*. The one leading the seder should ensure that this is said<sup>190</sup> and understood by all members in order that they be *yotze* their obligation of *sippur yetzias mitzrayim*. See Rema 473:6

One should not be mafsik between *hallel* and the *beroch* of ***asher ge'olenu***<sup>191</sup>. Someone who is unable to eat matzoh or maror (for health reasons) should omit the words '*matzah u'maror*' from the *beroch* of *asher ge'olenu*<sup>192</sup>.

### ROCHTZO

Rav Shlome Zalman Auerbach (noted in Haggodas Rav ShZ"A) was of the opinion that prior to washing for *rochtzo* one should 'scratch' their head in order to be obligated in *netilas yodayim*<sup>193</sup>. This is not the accepted custom.

having in mind whilst saying the *beroch*. In 18:10 he asserts a chiddush that since the interruption is caused by an obligation which one must do at that point i.e. the mitzvah of *sippur yetzias mitzrayim*; it does not qualify as a *hefsek*.

187 Halichos Shlomo 9 fn 207. Nevertheless he allowed his grandchildren to say it in the tune they learnt in school even if it did not conform with a 'question' tune.

188 Rav Elyashiv disagrees. See Ashrei Hoish.

189 Rav Sh Kamenetsky Kovetz Halochos 26:41 based on the Chok Yaakov. Rav S Z Auerbach in Halichos Shlomo 9 fn 242 disagrees.

190 Achronim discuss at length if one can be *yotze* the mitzvah of *sippur yetzias mitzrayim* with *shome'a k'one* - see Kehilos Yaakov Pesochim simon 109. Rav Elyashiv (Haggodo p24) and Rav Sh Kamenetsky (Kovetz Halochos 26:18) rule that everyone should say it themselves.

191 Rav S Z Auerbach in Halichos Shlomo 9 37.

192 Biur Halocho 483 quoting the Chaye Odom

193 Since one is *shomer yodov* during the recitation of the hagadah. See OC 158:7





### MOTZI MATZO - TZAFON

Ideally, there should be **no talking** from the recitation of the *brocho* of *achilas matzo* until after eating the *Korech* sandwich. Therefore, following drinking the second cup prior to washing **while all participants are still seated**, the one leading the seder should advise of the **mitzvos of matzo, maror and korech and how to perform them correctly** - kavono for mitzvas matzah, amounts, time limits etc. It should be noted that the mitzvah of matzah is the only **mitzvas achila d'oraiso** we have nowadays (apart from the first night succos which is linked to matzah). As a result of it being a d'oraiso, **the absence of kavono** would require one to eat matzah again.

It is preferable that guests acquire ownership of the matzos allocated for their use at this time.

One should **have in mind during the borocho of achilas matzah** on the kezayis of afikomon as well<sup>194</sup>.

The shiurim/amounts of matzah are noted in the chart included in this booklet. Although **preferable to eat the larger shiur** of a k'zais, where one is required to eat two kzeisim (eg motzi matzo or afikomon) one is not required to eat two large shiurim - as noted in the 'preferred amount' row on the chart.

These amounts should be eaten within the shiur of **kdei achilas p'ras**, which is two minutes (l'chumre). Some say three minutes (IGM OC4:41) while others say four minutes. There is a discussion in the Poskim regarding when one begins counting the **kdei achilas p'ras**, from the chewing or the swallowing<sup>195</sup>.

**There are various customs regarding how the kezeisim are distributed for motzi-matzah. One custom** is that the one leading the seder recites

194 Shaar Hatzion 477:4.

There are some who refrain from talking throughout the meal in order not to create a hefsek between the borocho on the matzah and the afikomon. See Halichos Shomo 9 DH75 that this is not the common custom.

195 Rav Elyashiv (Haggodo p25) and Shevet Halevi 9:173:5 rule from chewing while Rav Sh Kamenetsky Kovetz Halocho 28:16 says from swallowing. This is also the opinion of Rav Dovid Feinstein.

both borochos on behalf of the assembled and then distributes the matzos to all. **Another custom**<sup>196</sup> is that the one leading the seder recites both borochos, eats his portion, and only thereafter distributes the matzos to others. **The Chasam Sofer's custom** is that the one leading the seder recites only the birchas Hamotzi, distributes the matzos to the others, and each individual recites their own borocho of *achilas matzah*. **Nowadays** that the matzos are very thin, and 'other' matzos are added to complete the kezayis, these extra matzos should be prepared beforehand (or weighed and **prepacked in bags** before Yom Tov). During the seder, prior to washing, each participant receives a 'prepared' portion and after the borochos of motzi matzah, a small piece from the *ke'arah matzos* is distributed. This only takes minimum time and is perhaps the preferred option<sup>197</sup>.



Rav Moshe Feinstein and Rav Elyashiv (among others) were of the opinion that every member participating at the seder (including under bar/bas mitzvah) **should eat the entire kezayis,**

**from matzos that the borochos were recited on.** Since this is often not possible to achieve from the one set on the ke'arah, each two participants should share their own set of matzos<sup>198</sup>.

**The Brisker Rov** advised that all matzos (including those to be added) being used for the *kezeisim* should be on the table during *maggid*<sup>199</sup> to conform with the '**lechem she'onim olov devorim harbeh**'. They should be covered and uncovered as one does with the ke'ara matzos<sup>200</sup>.

Rav Shlomo Zalman Auerbach was of the opinion that a child should not say their own borocho of **achilas matzo** unless they can eat one kezayis

196 Steipler Gaon

197 Unless one has another minhag. See ShSh"K 55 fn15 and Halichos Shlomo 9:40 view of R SH Z Auerbach. See also Kovetz Mibesi Levi vol 3 p 31 view of Rav Wosner.

198 IGM OC5 16:5 See also Shvits Yitzchok Pesach 12, Or LeTzion 3:15, Chut Shoni Pesach 17:20.

199 Hagodoh Mibesi Leivi p109 and 194. See also Moadim Uzmanim 8:256.

200 See MB 473:66 from Maharil. Poskim note that a) the Maharil was only referring to where the custom was to *remove* the matzos from the table and b) the Chok Yaakov explains that according to the Maharil, matzos may be brought to the table from Avodim Hoyinu onwards.



(19cc<sup>201</sup>) (atleast) within (the longest) shiur of 9 minutes<sup>202</sup>. The Mishna Berura seems to rule otherwise<sup>203</sup>.

Where various family 'heads' have their own set of matzos (at one seder) and are reciting berachos to be motzi their families, care should be taken that members of other families who have been *yotze* their berocho from their father and are waiting for their portion, **not answer omein** on this berocho prior to swallowing some matzoh, as it may constitute a hefsek<sup>204</sup>.

Salt is not used on leil Pesach. Three reasons are noted in the Poskim<sup>205</sup>.

The Bach (OC 482 sv Hashamesh) cites the Maharal who is of the opinion **that all matzoh eaten the first nights of Pesach** - even after the first k'zeisim - is part of (ie an extension) of the mitzvah of matzah and therefore requires haseibo. This is also the opinion of the Netziv (Pesachim 39).

An elderly person who has difficulty eating crisp matzah, may grind the matzah into smaller pieces. On Yom Tov a grater may be used for this purpose but on Shabbos this must be done by hand or with a knife/fork<sup>206</sup>. One can be yotze the mitzvah of achilas matzah with Matzah meal as well<sup>207</sup>. For those who eat gebrochts, there is an alternative solution to soak the matzoh in water<sup>208</sup>.

There is a machlokes haposkim whether Matzoh from which all the gluten has been removed (and therefore cannot become Chometz) qualifies as matzoh to be used for the Kezaysim at the seder. Rav Wosner (Kovetz Mibeis Levi vol 18 p 117) and Rav Elyashiv (Shaarei Horoa 3 p42) are machmir.

### MOROR - SHULCHAN OIREICH

Lettuce is easier to eat than the other *maror* options, but is more difficult to prepare, due to the **possibility of bugs**. A light box is the preferred **method for checking** lettuce. A light box used all

201 Rav Sh Kamenetsky Kovetz Halocho 26:17.

202 ibid and See Shmiras Shabbos Kehilchoso Chinuch Habonim 60.

203 658:28 Shaar Tzion 36

204 See MB 167: 34.

205 1 Matzoh is pas nekio (mechaber 475:1)

2 lechem oni (Lvush) 3 mechavev the matzos (Maharil). Salt should be placed on the table.

206 Biur Halacha 321:12 l'farer.

207 Biur Halacha 461:4

208 MB 461:17. It should not be left soaking for 24 hours or more.

year round may be used for Pesach provided that it is washed well and then 'wrapped' well (around the box) with glad wrap.

The lettuce should be checked by a 'godol', not by a minor. In areas where it is not that common to find bugs in lettuce, some Poskim permit one to rely on the checking of a minor.<sup>209</sup>

Hydroponic vegetables eg lettuce should not be used for *maror*<sup>210</sup>.

According to the accepted custom one **may not eat any roast meat at the Seder**. Meat or poultry roasted in a pan should also be avoided if it was cooked in its **own juices and no other liquid was added**. Even if the meat was cooked prior to being cooked 'dry' in a pot, it is forbidden. However roasted and then cooked is permitted<sup>211</sup>.

One should bear in mind during the meal to leave an appetite for the kezaysim of afikomen. Someone eating the afikomen without an appetite has not performed a **mitzvah min hamuvchar**, and eating it when one is so full that they have to force themselves to eat is not yotze<sup>212</sup>.

The seder does not conclude with the *afikoman* and bentching. **Hallel must be recited** between the 3rd and 4th cups. This is especially relevant to children who have reached the age of chinuch who sometimes get too involved with their presents.

Many follow the minhag that after concluding the hagaddah **one recites Shir Hashirim** and remains up the entire night, or until one is unable to stay awake any longer (OC 481:2)<sup>213</sup>.

The Magen Avrohom (end OC 481) cites the minhag of the MaHaril that one not lock their

209 וכתב הפמ"ג ביו"ד סי' קכ"ז שפ"ד כ"ח לעניין בדיקת תולעים דמיטעס המצוי הוי דרבנן ולכן ניתן להאמין לקטן על בדיקת תולעים

210 In addition to the question if 'gidulei karka' is a prerequisite for the mitzvah (See Pesachim 39a, *ma matzah gidulei karka af maror gidulei karka*, which may imply that *maror* must be earth-grown or it may mean that it must be a type of food which normally grows from the earth - See *Mikroei Kodesh Pesach* 2:12), since its berocho is shehakol according to many Poskim, the berocho of *Hoadama on the karpas* would not be applicable to the lettuce. Rav Sh Wosner is of the opinion that its berocho is a *ha'odomo*.

211 Shulchan Aruch Orach Chayim 476:1;2 and Mishna Berura 1.

212 Mishna Berura 476:6.

213 Rav Shmuel Kamenetsky (Kovetz Halocho 26:20) explains these words of Shulchan Aruch to mean up until one feels tired enough that one would go to bed. One does not need to fall asleep at the table, to permit one to go to bed.



door on seder night as a result of Leil Shimurim, except where it is 'shekiach hezeiko' (common occurrence for damage to happen)<sup>214</sup>. Mekadesh Yisroel (Pesach no 447) adds that in many places nowadays it is not safe to do so and would (unfortunately) be considered as 'shekiach hezeiko'. However he advises (where safe) not to double lock ones doors.

### FIRST & SECOND DAY

Minhag *nusach Ashkenaz* is to begin to omit *mashiv haruach umorid hageshem* during mincha of the first day of Yom Tov. *Nusach Sefard* replaces the *morid hageshem* with *morid hatol* at mussaf. Where someone mistakenly mentioned *morid hageshem* thereafter, and immediately ie *toch kdei dibbur* said *morid hatol* (even one davening *nusach ashkenaz*), there is a difference of opinion among the Poskim whether this rectification is valid. Rav SH Z Auerbach zt"l paskened that it is not valid and one must return to the beginning of the brocho, while Rav Y S Elyashiv zt"l ruled that it is valid<sup>215</sup>. Since *morid hatol* is not a 'contradiction' to *morid hageshem*, these gedolim are in dispute whether the *toch kdei dibbur* rule is applicable.

When one only realised their mistake while **further into the berocho**, they must return to the beginning of the berocho (*Ato Gibor*). If the mistake was only realised once the berocho was concluded (*mechaye hameisim*) or thereafter, they must return to the beginning of the Shemone Esre. (Some Poskim maintain that due to the different seasons in the southern hemisphere, the halochos in **Australia** are different – a shailo should be asked).

If someone said ***es chag hapesach hazeh*** instead of ***es chag hamatzos hazeh***, they do not need to repeat the tefillah<sup>216</sup>.

A meal consisting of those who are makpid to eat only hand matzos together with others who eat machine matzos as well (eg at a communal

214 An interesting issue related to this discussion is the question of liability, where the doors were left unlocked (or the like) and someone else's property was stolen from this home - see Heichal HaTorah Pesach 5775 newsletter.

215 Ishei Yisroel 23:30 fn 108. See also Ashrei Ho'ish 61:1 that Rav Elyashiv bases this on the words of the Chaye Odom concerning a similar scenario regarding *ve'sein tal umotor/ve'sein brocho*.

216 Even though the Korbon Pesach was brought on the 14<sup>th</sup> of Nissan, since *beloshon benei odom* the entire yom tov is called as such. Rav Elyashiv in Kav Venoki P158

*seudah shlishis*) **may join together for a zimun**. However, only one who eats both types should lead the zimun<sup>217</sup>. In a situation where those eating machine matzos are likewise makpid not to eat hand matzos, they may not join together for zimun<sup>218</sup>.

First day Pesach is one of the days of Yom Tov where Chazal instituted that one have a 'larger meal'<sup>219</sup>. Nevertheless the obligation to retain an appetite for the 'seder matzoh' applies to the **second seder** as well. Therefore, it is forbidden to eat any food containing grain (eg matzo meal cake, kneidel) from the beginning of the tenth hour<sup>220</sup> on the first day. (It is advisable to reduce other foods as well<sup>221</sup>). II<sup>222</sup>.

Some Poskim advise that **women** not count **Sefiras Ho'Omer** with a brocho<sup>223</sup> while others permit<sup>224</sup>. Those that have a 'custom' to count with a brocho should ensure that they not miss a day by organising someone to remind them every night<sup>225</sup>. Some Poskim advise that a '*sefira sign*' or *luach* be placed in a noticeable position as a reminder which would allow her to make a berocho<sup>226</sup>.

Those who follow the **chumra of not eating gebrochts** or Ashkenazim who don't eat *kitniyos*, may move these foods on Yom Tov and it is not *considered muktza* for them<sup>227</sup>.

### SHABBOS YOM TOV

Those wearing the same suit etc for Shabbos as Chol Hamoed/Yom Tov, should **check their**

217 See OC 196:3 and Shevet Halevi 8:117

218 Rav Elyashiv quoted in *kovetz* Tel Talpious

219 Avoda Zoro 5b, quoted in MB 529:11

220 Rema 471:2

221 OC 471:1

222 OC 529:1 and Biur Halocho *be'erev*. See also MB

471:16

223 MB 489:3 and Rav Sh Z Auerbach in SHulchan Shlomo 489:3

224 Shulchan Aruch HoRav 489:2 and Aruch HShulchan 489:4 (see also Daas Torah 489:1).

225 Obviously if in previous years they have not managed to conclude the entire sefira, counting with a brocho is not advisable.

226 R Sh Kamenetsky (Kovetz Halochoch Shavuot 1:2). It would seem that a man who often davens ma'ariv b'yechidus (eg a doctor who works night shift) should utilise this idea as well.

227 See MB 308:170. Minchas Yitzchok 7:33 is machmir re kitnius, but the prevailing custom is to be lenient. See Dovev Meshorim 1:49.



**pockets** for muktza items prior to Shabbos on Erev Shabbos Chol Hamoed.

**Pesach cholent** is generally not a mezonos. Therefore those eating it not during a meal (eg on erev Shabbos or motzei Shabbos) should recite a shehakol and/or ho'adomo (depending on the amounts of the various ingredients).

**Selecting matzos shleimos** (whole) from 'chipped' ones is permitted on Shabbos, but breaking off a part which is kefulo etc is forbidden.<sup>228</sup> One should remove a part of the *non kefulo* as well. Alternatively, the non-kosher part of the matzoh (the kefulah) should be held in one hand and the kosher part in the other. The matzoh should be broken, and the good part should be removed from the bad part.

Selecting whole matzos (shleimos) from 'chipped' ones is permitted on Shabbos, but breaking off a part which is kefulo (folded over itself) etc is forbidden.<sup>229</sup> One should remove a part of the non kefulo as well. Alternatively, the non-kosher part of the matzoh (the kefulah) should be held in one hand and the kosher part in the other. The matzoh should be broken and the good part should be removed from the bad part.

**Egg lokshen** is commonly used as a substitute to the *chometz'dige* pasta *lokshen*, soup croutons, mandels and niblets in a bowl of soup on Pesach. However, although most Poskim allow soup croutons, mandels and niblets to be placed into a bowl of soup on Shabbos even if the soup was poured straight from the pot into the bowl, it is forbidden to place egg lokshen into a non ladled bowl of soup. Some Poskim are stringent even with regard to a ladled



228 Rav Elyashiv in Haggodo and Ashrei Ho'ish 60:22

229 Rav Elyashiv in Haggodo and Ashrei Ho'ish 60:22 and Rav Nissim Karelitz in Ayil Meshulosh 3:4. However Rav Sh Z Auerbach was machmir and one would need the three conditions of bereiro to permit this. ShSh"K 3:28.

bowl of soup. **Matzo**, since it is baked not cooked, has the same halocho as egg lokshen.<sup>230</sup>

### SHEVII & ACHRON SHEL PESACH

Now **shehecheyonu** is recited during kiddush or at candle lighting. If someone **erroneously said the berocho of shehecheyonu** during kiddush, the berocho of borei pri hagafen does not need to be repeated<sup>231</sup>.

There are many customs and chumros that various communities, families and individuals have accepted upon themselves for the duration of the Yom Tov of Pesach<sup>232</sup>. One of the most commonly **accepted chumros on Pesach is to avoid gebrochts** – matzah which was fully baked and then soaked in water. The custom is to be lenient with gebrochts and other chumros on the last day of Pesach<sup>233</sup>. A common 'treat' for the non - gebrochts followers are the kneidlach served during the Yom Tov meal. In a year when *Achron shel Pesach* does *not* occur on Shabbos, these must be prepared on the last day (or previous night). This year, since *Achron shel Pesach* does occur on Shabbos and all cooking is performed on shevii shel Pesach (where an eiruv tavshilin was made), Poskim discuss the permissibility of cooking kneidlich on shevii shel pesach at a time when they are still '*chometzdig*' for that person and technically not fit to eat until nightfall. Most Poskim permit this<sup>234</sup>.

### MELOCHOS ON YOM TOV

Those wearing the same clothing etc for Shabbos as Chol Hamoed, should **check their pockets** for muktza items prior to Yom Tov on Erev Yom Tov.

**Lowering a gas flame** to assist in cooking ie the food will burn on the current flame, is permitted on Yom Tov where there is no possibility of lighting another (smaller) flame. However where this possibility exists, many Poskim agree that one

230 For a full discussion on this topic, see Heichal HaTorah Newsletter, Pesach 5766

231 Rav Sh Z Auerbach quoted in ShSh"K 47:43.

232 The main reason for the added chumros is because even a slight amount of chometz is forbidden and because chometz alludes to the yetzer hora.

233 The reason being to signify that those who eat gebrochts the entire Pesach are not doing anything wrong. Others explain that one should have Simchas Yom Tov.

234 Rav Akiva Eiger (shut 1:5) permits a similar scenario since it is fit for others to eat. Rav Shlome Kluger (*Ho'elef lecho Shlomo* 343) is also lenient.



is no longer permitted to lower the existing flame. (Rebbe Moshe Feinstein zt"l is of the opinion that it is nevertheless permitted).

One must bear in mind that many **gas ranges** have **electric starters**, which would prohibit lighting them on Yom Tov. A simple solution is to switch off the power to the range and light the gas with a flame. The switch is generally located in the cupboard beneath the gas range.

In order to overcome the safety issues associated with Yom Tov cooking (of not being able to extinguish the flame), one may use a **gas cartridge stove**. Since the gas supply is limited to the gas contained in the canister, one just lets the flame burn until all the gas in the canister is consumed. Subsequently, it is permitted to **replace the gas canister** on Yom Tov<sup>235</sup> in order to cook for another Yom Tov meal<sup>236</sup>. Obviously one handles this appliance as a conventional gas stove therefore it must be lit from an existing flame and may not be extinguished or lowered. **These stoves must be used in a well vented area.**

Eggs which **are stamped** may be cooked on Yom Tov<sup>237</sup>.

**Moving garbage** (generated on Yom Tov) from one's home into the bins is permitted where the garbage is repulsive and a source of discomfort. An overflowing litter bin in one's kitchen is a common example.

## WASHING DISHES

Although washing dishes (in hot water) is permitted on Yom Tov, one may only do so for the same day Yom Tov meal. Therefore **washing**

<sup>235</sup> One must replace it on the same day (ie replacing it on the second day for second day cooking). Replacing it on the first day in preparation for the second day cooking is prohibited because of hachono.

<sup>236</sup> Since the gas cartridge in these stoves is not screwed into place, rather pressed and 'locked' into position with a simple lever and spring and is removed when empty, it is permitted to remove and insert on Yom Tov. Additionally, when it is not going to be used for a period of time, it is removed from the stove, as per the manufacturer's instructions to 'not leave gas cartridge in when not in use'. For a further discussion, see Heichal HaTorah Sukkos 5773 booklet.

<sup>237</sup> Kav Venoki p164. Some are accustomed to buy eggs before Pesach out of concern that they were washed with chicken feed. Others fear that the stamp on the egg contains chometz. Some Kashrus organisations dispute the fact that there is a concern of chometz in the ink.

**the dishes** following the Yom Tov evening meal in preparation for the next (first) 'day' meal is permitted, but washing following the first day Yom Tov day meal in preparation for the next second day Yom Tov evening meal is not permitted. (On a Friday-Yom-Tov this is permitted for the Friday night meal where an eiruv tavshilin is in place).

Poskim dispute whether this washing (for the next day) may be done **through a non-Jew**. Although there is room for leniency<sup>238</sup>, this should preferably only be employed where there is a need, and not merely as a convenience (e.g. where the second night yom tov meal will begin late due to the wait for the clean dishes<sup>239</sup>).

Where the **dirty dishes have 'piled up'** and become an 'eye-sore' (as there is no available cupboard space to store them) then they may be washed by a Jew even when they are not needed for the same day meal. Similarly, where the dirty dishes are causing a smell or attracting ants, they may be washed by a Jew.

## HOUSEHELP

A non-Jew/ess may assist with the household chores even where he/she is **performing a 'forbidden' melocho** provided that all of the following criteria are met;

- a) the same result can be obtained by performing a 'permitted' non melocho<sup>240</sup> (eg. mopping the bathroom floor since it could be performed by wiping with paper towels)
- b) the Jew does not instruct the non Jew to perform the 'forbidden' melocho (eg. the Jew instructs the non Jew to 'wipe' or 'clean' the bathroom floor, but does not mention to 'mop').
- c) the 'forbidden' melocho that the non Jew elected to employ does not involve a noise making appliance. (eg. the non Jew may not use a vacuum cleaner to vacuum the carpet notwithstanding the instruction to 'clean' the carpet and the possibility of cleaning the carpet in a permissible non melocho

<sup>238</sup> This leniency relies on the Poskim who permit amira l'akum with regard to hachono see Pri Megodim EA beginning 503 and Elya Rabba OC 252. The Mishna Berura's leniency in OC 254:43 is unrelated to this, since that leniency is a result of shvus d'shvus bemokom hefseid.

<sup>239</sup> See Nishmas Shabbos 4:364.

<sup>240</sup> Therefore the non Jew's choice of utilising the easier melocho is for their own benefit





manner)<sup>241</sup>.

## BATHING

Adults (following Ashkenazic tradition) may not **bathe or shower** their entire (or majority of) body at once with warm water, even with water heated before Yom Tov.

**Washing the entire body 'limb by limb' is permitted when using water heated prior to Yom Tov**<sup>242</sup>. For example, utilising hot water from an urn (which has not been refilled since the beginning of Yom Tov) or a shower<sup>243</sup> (see footnote) where the hot water in the home has not been used that much (and therefore one can assume that the hot

water in the storage tank is the original hot water which was heated before Yom Tov).

**Washing one's face, hands and feet** is permitted even with water heated up on Yom Tov. Numerous Poskim permit turning on the hot water tap for this purpose<sup>244</sup>. (This is permitted even if the hot water in the storage tank is not the original hot water which was heated before Yom Tov).

**Washing the minority of one's body** with hot water is permitted. There are Poskim who permit heating water for this purpose as well on Yom Tov<sup>245</sup>.

All of the above leniencies are not allowed in a bath or shower unless one is partially clothed<sup>246</sup>. Where an adult is **extremely uncomfortable** with not showering for an extended period (and the hot water in the tank which was heated before Yom Tov has depleted as a result of its usage over the Yom Tov for washing dishes etc), a shailo should be asked if there is room for added leniency.

With regard to a **baby** who is usually bathed daily or every other day (or has become very dirty) on Yom Tov, one is permitted to **bathe the entire body at once** (according to the ruling of the Mishna Berura)<sup>247</sup>. However, water cannot be heated for this purpose, rather one must use water heated before Yom Tov (e.g. an urn) which was heated for cooking purposes. Alternatively one can ask a non-Jew to run the hot water tap<sup>248</sup>.

**Washing the minority of a baby's body** is permitted even with water heated on Yom Tov. Hence one may turn on the hot water tap in order to wash a baby's soiled bottom according to the poskim cited above who permit turning on the hot water tap for the purpose of washing one's face, hands and feet.<sup>249</sup> (See Footnote)

<sup>244</sup> Of the two issues noted in the previous footnote, the second issue applies here as well. The "Numerous Poskim" cited here in the article are the ones noted towards the end of that footnote. The first issue however is not applicable to this case since one may heat water for this purpose on Yom Tov.

<sup>245</sup> See Biur Halochah 511:2 sv Avol. See also the previous two footnotes.

<sup>246</sup> MB 511:9

<sup>247</sup> 511:18. Shulchan Aruch Horav does not permit washing the baby's entire body at once even with water heated before Yom Tov.

<sup>248</sup> Since the cold water being heated is (only) a pesik reisha many Poskim permit this with regard to a non Jew. However, outright heating water is forbidden as stated in the Rema OC 511:2.

<sup>249</sup> The issue of the cold water being heated is appli-

<sup>241</sup> There is a discussion among the Poskim whether the non Jew may use a 'quiet' dishwasher when instructed to 'wash' the dishes. Common custom is to prohibit this. See Nishmas Shabbos 4:376.

<sup>242</sup> MB 511:18.

<sup>243</sup> An issue has been raised with utilising a shower for this purpose as generally one runs cold water together with the hot water in order to get the right temperature. This means that the cold water emerging from the tap is being heated by the hot water often to a degree of yad soledes. As noted, bathing the entire body 'limb by limb' is prohibited with water heated on Yom Tov. As a result, one would need to ensure that the 'mixed' water does not reach yad soledes. Many Poskim agree that yad soledes is between 40 and 45 degrees Celsius l'chumra - see Igros Moshe (OC 4:74) who notes that it is proper to be stringent that 43 degrees is yad soledes, and Minchas Shlomo mentions 45 degrees.

Another issue with using a shower is as follows. The most common non-Instantaneous / non-Continuous Flow household water heating systems are the storage tank systems that automatically replace hot water with cold as you use it. Hence, when the hot water is turned on in the shower, cold water enters into the storage - boiler tank which is considered halachic *bishul*. Since this water is not being used for the shower (as the already cooked water in the tank is being used) the cold water being heated may be viewed as heating cold water not for a Yom Tov use. There are complicated rationale to permit this as it may be considered indirect (gromo) heating of the water, which some permit on Yom Tov (See Shaar HaTziyun 514:31; however see Mishnah Berurah 514:20) and there may be room for leniency since it is 'unintentional'. Others note that since the hot water will only exit from the tank into the home as a result of the pressure caused by the cold water entering, this 'bishul' may be considered l'tzorech Yom Tov. Numerous Poskim rely on these leniencies and permit turning on a tap on Yom Tov for a permitted use, notwithstanding that the cold water is being heated. The allowance noted in the article to use a shower is reliant on these Poskim.

The second issue noted above is not applicable in a scenario where the hot water (which was heated as a result of the shower) will be used during (the same day) Yom Tov for a permitted Yom Tov use, for example washing dishes, washing face and hands etc.





One may use a **peeler** on Yom Tov<sup>250</sup>. An apple corer as well is permitted<sup>251</sup>. A potato masher is also permitted<sup>252</sup>. Tea Bags are permitted to be used but may not be squeezed<sup>253</sup>. Squeezing lemons is only permitted onto solid food.

Domestic **hot water** sourced from Instantaneous / Continuous Flow Systems (both hydro powered and pilot versions) may not be used on Yom Tov.

### PESACH GENERAL

Eating Matzoh on the first (two) nights of Pesach is obligatory. With regard to the rest of Pesach, there are opinions (Rishonim and Achronim) that **when eating Matzoh one performs the mitzvah of shivas yomim matzos toicheilu**<sup>254</sup>. Accordingly, when eating matzoh during Pesach **one should have the intention to perform the mitzvah of achilas matzoh** according to this opinion<sup>255</sup>.

The Mishna Berurah [168:56] advises that Matzo Brei (which is made from small pieces of matzah [less than a kzayis] soaked in egg and fried in oil) should only be eaten during a seudah (i.e. one should wash on bread) due to the question of the correct berocho<sup>256</sup>.

Where one has sold 'all' their chometz, there is a dispute amongst the Poskim concerning **chometz found on Pesach** - should it be burnt or merely placed with the other sold items<sup>257</sup>. Rav Vosner<sup>258</sup> says that either is acceptable, however when picking up the chometz to place it in the 'sold' cupboard one should have specifically in mind that they do not want to acquire the chometz. Burning the chometz in the place where it was found (if practical ie no fire hazard) is preferable<sup>259</sup>. Rav Elyashiv says that it



is cable here as well and is permitted according to the "Numerous Poskim" cited above. See footnotes 42 & 43.

250 Shmiras Shabbos Kehilchoso 4:10

251 See Biur Halocho 510 :4 mutar

252 Shmiras Shabbos Kehilchoso 7:2

253 Shmiras Shabbos Kehilchoso 4:14

254 see Kovetz Shiurim end Mes Kiddushin

255 I have seen a question on this that according to the other opinions that it is not a mitzvah, it may be a question of Baal Toisif. **Accordingly one should make a tnai** but this does not seem to be the common custom.

256 See Dirshu note 47 opinion of Maharsham, Rav Vosner and Rav Sh Z Auerbach.

257 Since it is sold to the non-Jew it can't be burnt.

258 Shevet Hakelev 9:116. He elaborates why burning is not a problem of stealing or destroying the non Jew's property.

259 Piskei Teshuvos differentiates between someone

should be burnt with the intention to recompensate the non-Jew (If the non -Jew decides not to sell the chometz back after pesach)<sup>260</sup>.

On Pesach, one should not eat **in close proximity of a non-Jew** who is eating chometz. This includes sharing a table in a park or children's play center (where the tables are positioned close together) and airplane tray tables.

Walking next to a bakery is permitted. However intentionally **smelling chometz** while walking by is forbidden<sup>261</sup>.

### CHOL HAMOED

#### Airplane Travel

Poskim debate whether one travelling on Chol Hamoed Pesach must '**disown**' his **airline meal** as it may contain chometz. This is done by having in mind when paying for the ticket not to be kone the right to the meal<sup>262</sup>.

If utilising the pull out table of ones airplane seat when eating, one must cover the table prior to placing kosher l'pesach food on it. One should not place kosher l'pesach food on the pull out table when there is chometz food on the table of the passenger seated next to you<sup>263</sup>.

#### Chol Hamoed Pesach

When on Chol Hamoed outings to a farm, zoo etc, it is forbidden to feed the animals any chometz. Feeding animals is considered a hanoho, benefit, and is forbidden on Pesach, even if both the chometz and the animal are the property of a non Jew.

Common custom for those who wear tefillin on Chol Hamoed is to remove them before Hallel (see MB 25:60). The Shaliach Tzibbur however removes them after Hallel. On the first day Chol Hamoed Pesach the entire tzibbur removes their tefillin foollowing krias haTorah since the mitzvah of tefilin .

**It is permitted to listen to music, and to play music** who sells chometz gomur (then place in cupboard) or not (then burn).

260 Ashrei Hoish 62:2

261 See Biur Halocho beginning 443 sv afilu

262 Shevet Hakehosi 2:173 is machmir while Kovetz Halo-chos 8:30 is meikel since the passenger has no legal right to the meal

263 Shevet Hakehosi 2:173



the hot water in the home has not been used that much (and therefore one can assume that the hot water in the storage tank is the original hot water which was heated before Yom Tov).

**Washing one's face, hands and feet** is permitted even with water heated up on Yom Tov. Numerous Poskim permit turning on the hot water tap for this purpose<sup>1</sup>. (This is permitted even if the hot water in the storage tank is not the original hot water which was heated before Yom Tov).

**Washing the minority of one's body** with hot water is permitted. There are Poskim who permit heating water for this purpose as well on Yom Tov<sup>2</sup>.

All of the above leniencies are not allowed in a bath or shower unless one is partially clothed<sup>3</sup>. Where an adult is **extremely uncomfortable** with not showering for an extended period (and the hot water in the tank which was heated before Yom Tov has depleted as a result of its usage over the Yom Tov for washing dishes etc), a shailo should be asked if there is room for added leniency.

With regard to a **baby** who is usually bathed daily or every other day (or has become very dirty) on Yom Tov, one is permitted to **bathe the entire body at once** (according to the ruling of the Mishna Berura)<sup>4</sup>. However, water cannot be heated for this purpose, rather one must use water heated before Yom Tov (e.g. an urn) which was heated for cooking purposes. Alternatively one can ask a non-Jew to run the hot water tap<sup>5</sup>.

1 Of the two issues noted in the previous footnote, the second issue applies here as well. The "Numerous Poskim" cited here in the article are the ones noted towards the end of that footnote. The first issue however is not applicable to this case since one may heat water for this purpose on Yom Tov.

2 See Biur Halocho 511:2 sv Avol. See also the previous two footnotes.

3 MB 511:9

4 511:18. Shulchan Aruch Horav does not permit washing the baby's entire body at once even with water heated before Yom Tov.

5 Since the cold water being heated is (only) a pesik reisha many Poskim permit this with regard to a non Jew. However, outright heating water is forbidden as stated in the Rema OC

**Washing the minority of a baby's body** is permitted even with water heated on Yom Tov. Hence one may turn on the hot water tap in order to wash a baby's soiled bottom according to the poskim cited above who permit turning on the hot water tap for the purpose of washing one's face, hands and feet.<sup>6</sup> (See Footnote)

One may use a **peeler** on Yom Tov<sup>7</sup>. An apple corer as well is permitted<sup>8</sup>. A potato masher is also permitted<sup>9</sup>. Tea Bags are permitted to be used but may not be squeezed<sup>10</sup>. Squeezing lemons is only permitted onto solid food.

Domestic **hot water** sourced from Instantaneous / Continuous Flow Systems (both hydro powered and pilot versions) may not be used on Yom Tov.

### PESACH GENERAL

Eating Matzoh on the first (two) nights of Pesach is obligatory. With regard to the rest of Pesach, there are opinions (Rishonim and Achronim) that **when eating Matzoh one performs the mitzvah of shivas yomim matzos toicheilu**<sup>11</sup>. Accordingly, when eating matzoh during Pesach **one should have the intention to perform the mitzvah of achilas matzoh** according to this opinion<sup>12</sup>.

The Mishna Berurah [168:56] advises that Matzo Brei (which is made from small pieces of matzah [less than a kzayis] soaked in egg and fried in oil) should only be eaten during a seudah (i.e. one should wash on bread) due to the question of the

511:2.

6 The issue of the cold water being heated is applicable here as well and is permitted according to the "Numerous Poskim" cited above. See footnotes 42 & 43.

7 Shmiras Shabbos Kehilchoso 4:10

8 See Biur Halocho 510 :4 mutar

9 Shmiras Shabbos Kehilchoso 7:2

10 Shmiras Shabbos Kehilchoso 4:14

11 see Kovetz Shiurim end Mes Kiddushin

12 I have seen a question on this that according to the other opinions that it is not a mitzvah, it may be a question of Baal Toisif. **Accordingly one should make a tnai** but this does not seem to be the common custom.

## REMINDER

As a result of the change from DST to EST time on Smini shel Pesach, the sof zman Krias Shma is an hour earlier.



correct berocho<sup>13</sup>.

Where one has sold ‘all’ their chometz, there is a dispute amongst the Poskim concerning **chometz found on Pesach** - should it be burnt or merely placed with the other sold items<sup>14</sup>. Rav Vosner<sup>15</sup> says that either is acceptable, however when picking up the chometz to place it in the ‘sold’ cupboard one should have specifically in mind that they do not want to acquire the chometz. Burning the chometz in the place where it was found (if practical ie no fire hazard) is preferable<sup>16</sup>. Rav Elyashiv says that it should be burnt with the intention to recompensate the non-Jew (If the non -Jew decides not to sell the chometz back after pesach)<sup>17</sup>.

On Pesach, one should not eat in **close proximity of a non-Jew** who is eating chometz. This includes sharing a table in a park or children’s play center (where the tables are positioned close together) and airplane tray tables.

Walking next to a bakery is permitted. However intentionally **smelling chometz** while walking by is forbidden<sup>18</sup>.

13 See Dirshu note 47 opinion of Maharsham, Rav Vosner and Rav Sh Z Auerbach.  
14 Since it is sold to the non-Jew it cant be burnt.  
15 Shevet Halevi 9:116. He elaborates why burning is not a problem of stealing or destroying the non jew’s property.  
16 Piskei Teshuvos differentiates between someone who sells chometz gomur (then place in cupboard) or not (then burn).  
17 Ashrei Hoish 62:2  
18 See Biur Halocho beginning 443 sv afilu

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19 Shevet Hakehosi 2:173 is machmir while Kovetz Halo-chos 8:30 is meikel since the passenger has no legal right to the meal  
20 Shevet Hakehosi 2:173

מלאכה בחול המועד		ma'ase hedyot, “simple unskilled” work		ma'ase uman “skilled” work		Permitted even if deliberately scheduled for Chol Hamoed ?
		minor effort	excessive exertion	minor effort	excessive exertion.	
1	Tzorech Hamoed - Ochel Nefesh	Permitted				yes
2	Tzorech Hamo'ed - other	Permitted	Prohibited			no
3	Dovor Ho'oved Minimal loss Substantial loss	Permitted	Prohibited			no
4	Tzorchei Rabim Tzorch haguf & For the Mo'ed Tzorch haguf but for after the Mo'ed Non Tzorch haguf	Permitted				yes
		Permitted		Prohibited		
		Permitted		Prohibited		
5	Po'el she'ein loi	Permitted				yes



on Chol HaMoed including Chol HaMoed Pesach (even for those that keep the first half of sefira)<sup>21</sup>. New suits and clothing may be worn as well<sup>22</sup>.

### Simcha and Wine

There is a mitzvah of simcha on Chol Hamoed as well (Rambam Hilchos Yom Tov 6). From the Shulchan Oruch and Mishna Berura it seems that, similar to Yom Tov, drinking a reviis of wine is the method to perform this mitzvah<sup>23</sup>. This is also the opinion of Rav M Feinstein and Rav Y S Elyashiv<sup>24</sup>. Rav M Feinstein adds that one is not yotze with grape juice, while Rav Elyashiv permits using grape juice as long as some wine is added to make it mesame'ach as a result of the alcohol content. Rav M Sternbuch disagrees and rules that there is no obligation to drink wine on chol hamoed<sup>25</sup>.

### MELOCHO

***Melocho on Chol Hamoed is ordinarily forbidden, but there are five general categories where various forms of melocho are permitted. Five general categories of permitted melocho***

- 1] **OCHEL NEFESH** – FOOD RELATED PURPOSES
- 2] **TZORECH HAMOED** – FESTIVAL REQUIREMENT
- 3] **DOVOR HO'OVED** - AVOIDING LOSS OR DAMAGE
- 4] **TZORCHEI RABIM** - COMMUNITY NEEDS
- 5] **POEL SHE'EIN LOI MAH LE'ECHOL** - A LABOURER WHO DOES NOT HAVE SUFFICIENT INCOME FOR YOM TOV FOOD

**Fishing** in order to eat the fish on Chol Hamoed or Yom Tov is permitted on Chol Hamoed<sup>26</sup>. However, fishing for leisure is prohibited according to the majority of the Poskim<sup>27</sup>.

21 Pri Megodim (493 MZ 2) forbids dancing. Common custom is to permit listening to music (see Rav Chaim Kanievsky in sefer Dole UMashke p 193 cites the reason since there is no aveilus on Chol Hamoed). Rav Y D Harfenes (Mekadesh Yisroel -Sefira siman 68) however is hesitatnt to permit dancing as well.

22 Rav Y D Harfenes in Mekadesh Yisroel -Sefira siman 68.

23 See OC 529 and Biur Halocho sv keitzad.

24 Cited in Shvus Yitzchok

25 Teshuvos Vehanhogos 5:153. He explains that the simcha of wine is that it be drunk during a meal. Since there is no obligation to have a meal on chol hamoed there cannot be an obligation of simcha with wine.

26 OC 533:4

27 Rav M Feinstein permits (and advises that preferable to eat the fish on Chol Hamoed or Yom Tov (and not freeze for afterwards) while the majority of Poskim prohibit. See Chol Ham-

### Working

**Working on Chol Hamoed** is only permitted under specific circumstances, eg in case of 'loss'. The main purpose of the Chol Hamoed work restrictions was to allow more time to learn<sup>28</sup>.

There is room for leniency where an Jewish employer who would have to anyway pay his staff/workers if he were to close his practise/factory on chol hamoed, that the practise/business may be open on chol hamoed. However a shailo should be asked as to what extent the employer may be involved in the running of the practise/business<sup>29</sup>.

A Jewish employee who has the option of taking leave during chol hamoed would be obligated to do so (unless he has insufficient basic income).

Servicing ones clients on chol hamoed (where there is a concern that they may leave if not serviced) is permitted as it is considered a *dovor ha'oved*<sup>30</sup>.

One may return phone calls to **new potential clients** who have left messages on ones voice mail over Yom Tov or on Chol hamoed. If it seems that the potential client can wait till after Yom Tov to receive the goods etc, one should do so. If it seems that the potential client will not wait and will go elsewhere one may service the client with goods (issur sechore). Some Poskim permit even an issur d'oraio. A shailo should be asked<sup>31</sup>.

Included in the leniency of physical needs on Chol Hamoed, Chazal permitted **for women** melochos relating to the application of **cosmetics and the like**. Having a wig professionally set is a machlokes haposkim<sup>32</sup>.

### Writing

The consensus of many poskim is that writing (ie typing) on a computer is not considered writing, for purposes of the prohibition of writing on chol ha-mo'ed<sup>33</sup>. Although with regard to Shabbos this

oed Kehilchoso 7:21.

28 Yerushalmi quoted in MB beg Hil Chol Hamoed 530:2.

29 See Shmiras Hamoed Kehilchoso 5:20.

30 Chol Hamoed Kehilchoso 10:42

31 See Shmiras Hamoed Kehilchoso 9:21

32 Rav M Feinstein prohibits while Rav M Stern permits.

33 Shut Be'er Moshe (7:39), and Shut Shevet Ha-Kehasi (1:169), who are both lenient, arguing that the digital display of a



is definitely considered writing, HoRav Vosner explains that chol ha-mo'ed is different because it does not involve any effort<sup>34</sup>. However, Rav Shlomo Zalman Auerbach<sup>35</sup> has an issue with writing on a computer since it involves saving information on the hard drive which is considered an act of boneh<sup>36</sup>.

However, printing from a computer is prohibited according to numerous poskim since the finished product is akin to a *ma'ase uman*<sup>37</sup>. (see footnote). Obviously where a *ma'ase uman* is permitted, this is also permitted.

Casual writing is considered a *ma'ase hedyot*. This is permitted l'tzorech hamoed as noted above.

A child may draw pictures in a coloring book since this is an enjoyable activity<sup>38</sup>.

***It is important to note that Chazal prohibited certain activities for other reasons as well. In other words, from a pure melocho perspective, these activities would have been permitted (as they fall into one of the permitted categories listed above) were it not for Chazal's additional prohibition. These activities - laundering, haircutting (including shaving) and cutting one's nails - were prohibited so that one not appear unkempt and unclean upon entering the Yom Tov.***

### Three types of activities prohibited

- 1] **laundering,**
- 2] **haircutting (including shaving) and**
- 3] **cutting one's nails -**

#### ***Laundering***

Washing a sheitel is prohibited as it is considered a *begged* (piece of clothing) and therefore included in the laundering prohibition. Some Poskim allow **setting a sheitel** on chol hamoed when it is done

computer is not considered writing since a) it is not miskayem and b) it is not ink on paper rather a series of led lights. .

34 Shut Shevet HaLevi (6:37 sec. 1)

35 See Shemiras Shabbos Kehilchoso 66 fn 211

36 Where required for the mo'ed, or a dovor ho'oved it would be permitted as noted earlier in this article)

37 This question depends on the machlokes Acharonim whether a *ma'ase uman* is defined by the effort /action involved or by the finished product. A printed page is produced by a simple push of a button but it produces a skilled work. Shmiras Hamoed K'hilchoso 3:21 permits printing on Chol Hamoed. -

38 Likutei Halochos 544:7 v'hinei. Chol Hamoed K'hilchoso 6:84.

l'tzorech hamoed. Others disagree<sup>39</sup>. Therefore it is preferable to prepare it before Yom Tov.

Most Poskim rule that the leniency of laundering when one has "only one piece of a particular clothing" does not apply nowadays (except for clothing made from linen)<sup>40</sup>.

**Bath Towels** may not be washed

**Hand towels** may be washed once ones entire supply has been finished.

Rav Vosner permits washing **tablecloths** once ones entire supply has been finished. Other Poskim are more machmir

**"Spot cleaning"** a stain on ones clothing is permitted according to many Poskim if it may be removed (with a little water)<sup>41</sup>. A 'dry stain' which can be brushed off with a brush may be removed.

One may wash on Chol Hamoed a stain which may leave a **permanent mark** on clothing, if left until after chol hamoed.

**Children's clothing** should be washed prior to Yom Tov as well. However since children dirty their clothing frequently, Chazal permitted laundering their clothing, once their supply of clean clothing proves to be insufficient.

One is not obligated to **purchase extra childrens** clothing in order to avoid or minimise laundering their clothing on Chol Hamoed<sup>42</sup>.

When going away for Yom Tov one should endeavor to **pack as much children's clothing as possible** in order to minimise laundering their clothing on Chol Hamoed<sup>43</sup>.

#### ***Cutting Nails***

Filing nails are considered 'cutting' and prohibited on Chol Hamoed<sup>44</sup>.

#### ***Chol Hamoed - General***

One may not instruct a non Jew to perform a melocho which is forbidden for a Jew<sup>45</sup>.

Halochos of **muktzeh** do not apply on Chol Hamoed<sup>46</sup>.

39 Rav M Feinstein prohibits while Rav M Stern permits. See MB

41 Rav Vosner and Rav M Feinstien permit this.

42 Chut Shoni Chol Hamoed p239

43 Rav Moshe Stern quoted in ShSh"K 66 fn255. rules that one must take 'all' their clothing, but Rav M Feinstien is lenient that where there is much tirche involved it is not required.

44 Chol Hamoed Zichron Shlomo p 29 (first edition)

45 OC 543:1

46 except for benefitting from the sukka or its decora-



It is permitted **to listen to music**, and to play music on Chol HaMoed including Chol HaMoed Pesach.

General checkups at a **dentist or eye doctor** should not be scheduled during chol hamoed.

### AFTER PESACH

#### HAVDOLO

Many follow the custom cited in the Rema to make havdolo on motzei Pesach on beer. If someone mistakenly said borei pri hagofen while making havdolo on beer, and only realised after they drank the cup of beer they are yotze havdolo and are not required to repeat, it notwithstanding the fact that they drank the kois without a berocho<sup>47</sup>.

Generally, on Havdolo on motzei Yom Tov does not require besomim or a candle. This year being motzei Shabbos as well both are required.

### SEFIRAS HO'OIMER

One may attend a chasene during 'their' sefira (when it is not the baal simcha's sefira) as they would attend

tions which is a different type of muktzeh and involves the use of an item rather than merely moving it.

47 Minchas Yitzchok (10:22) cites a machlokes in this shailo and concludes that one can be meikel. The Mishna Berura 271:78 discusses similar scenarios but there, there was a *shtias kais kadin* with a berocho, but here the *shtia* was *shlo kadin* (no berocho).

during the rest of the year<sup>48</sup>. Some Poskim are machmir that one should only remain for a short time<sup>49</sup>.

Me'ikar hadin one may cut someone else's hair when it is the sefira days for the 'cutter' but not for the one being cut. However Rav Sh Z Auerbach notes that it is better to refrain. (Halichos Shlomo 11 DH 35)

There is a well known discussion amongst the Poskim as to the precise location of the dateline according to Halocho. Amongst the many other halachic issues related to this matter, is the mitzvah of sefiras ho'oimer, for those travelling between Australia and the United States. For more details see Heichal Hatorah Pesach 5777 booklet page 34.

48 IGM OC1:159 and OC2:95. Rav Moshe adds that this is permitted even if the chasene was scheduled b'issur during the sefira minhag of the choson / kalla. See Kovetz Halochos 9:6

49 Chasam Sofer 1:142 and Rav Wosner in kovetz mi'beis Levi. See Mekadesh Yisroel 70.

## KIMCHE D'PISCHE

Anyone wishing to contribute funds towards assisting those who have difficulty acquiring all their Yom Tov needs can make a tax deductible contribution to the Heichal Charity Fund. This can be forwarded to the Rav shlit"a.





## For the Women by the Women

The Hagaddah tells the story of the five Gedolim Yisroel, who were each personalities in their own right, who were sitting together on Seder night recalling the account of Yetzias Mitzrayim. They did this all night long until they had to be reminded that it was the time to say Krias Shma.

A question is beckoning. You probably all know people who finished their seder in the wee hours of the morning, those who finish at 3 a.m. or 4 a.m., so therefore it is not beyond our imagination to think of the Gedolim of that time having enough to speak about and being so enthralled and entrenched in the mitzvah of *sipur Yetzias Mitzrayim* that they were up the Aseem so incredulous, especially when we are discussing giants of Jewry.

And yet if the *hagadah* chose to recount this incident it must be because there was some outstanding, perhaps hidden theme, behind this incident that makes it stand out... What was so incredible about these five gedolim being up the whole night recounting *Yetzias Mitzrayim*?

R' Yechiel Spero explains that in order to understand the gadlus of this story and appreciate it we have to think about the era in history these gedolim were living in.

This story took place in the year following the *Churban Beis Sheini*. Let's stop and think for a moment about how these gedolim must have been feeling.

About eight months earlier they had witnessed the Beis Hamikdash in all its glory being destroyed. This was their first year when they were not bringing a *Korbon Pesach* together with the multitudes of their brothers. But their loss was far greater than merely not bringing a *Korbon Pesach*. The CAhurban was a catastrophic time for Klal Yisroel. Many families had lost either husbands, wives, parents and or children. *Bnei Yisroel* were a nation in mourning. Many people had no roof over their heads, they were forced to scrounge for food in garbage cans and behind alley ways.... they were starving. These Gedolim would have

heard the undeniable *tzoros* of a pained, suffering people. They would have felt the loss of the *churban* in so many aspects of their lives.

And now these very *gedolim* are sitting in Bnei Brak because they have no reason to be in Yerushalayim. We would understand and even excuse these gedolim if they were too depressed, too utterly despondent, in too much pain to sit for hours on end and discuss the *hagadah*. We could understand them if they did what was demanded of them and went through the *hagadah* and found their beds in the late hours of the night. However, the *Hagadah* wants to come and highlight for us this incident for a reason. These gedolim overcame their own tragedies and they sat down on that first seder night and spoke about *Yetzias Mitzrayim* merely because Hashem commanded them to. And they got so caught up in the Mitzvah and did this mitzvah with such kavanah and simchah that they had to be reminded to go and daven.

This is the lesson for us that is especially powerful as we wander through this golus.

We all have our hardships and when we have them it is hard enough to put one foot in front of the other. So here comes this story to remind us of the inherent strength that lies in every Yid. Regardless of the situation, whether it is parnasah difficulties, shidduch hardships, difficulties with children or parents, we have the power in us to serve Hashem in the optimal way despite those *tzoros*.

Pesach and especially the seder are there to uplift us and remind us that there will be a yeshua. It may be hard to visualise and difficult to imagine, but Hashem will redeem us and send Moshiach ..

May this year be our last year in *Golus* and next year may we be together with these *gedolim* bringing the *Korbon Pesach* in Yerushalayim, *bimheira veyomeinu amein*.



## SEDER HIGHLIGHTS & FUNDAMENTALS

*It is important to utilize the seder night to transmit as much information as possible, especially to the young participants. In this feature we present some ideas of how fundamental principles of our faith, hashkofo and middos can be conveyed to those assembled while relating the story of golus and geulas mitzrayim.*

### ***How can Bnei Yisroel be persuaded into 'borrowing' from the Egyptians upon their departure when they had no intention of returning the 'borrowed' items?***

1 Rabbeinu Chananel asserts that the word “ve’shoalo” does not necessarily mean to borrow. It simply means to request, from the word “lish’ohl,” to ask for, which may refer to the request for a gift. Hence Bnei Yisroel asked their Egyptian neighbours for their vessels etc as gifts, He cites various places in Tanach where the word she’alo is used in reference to gifts. – see Shoftim 8:24 and Melochim 1:2:20 The Rashbam quotes Tehillim 2:8 ‘she’al mimeni ve’etno goyim nachalosecho’ as an additional confirmation to this point.

2 Rabbi Yehuda HaChosid (1150 – 1217) justifies the people’s actions by pointing out that in reality, what took place in Egypt was not theft, but rather an exchange of property. Bnei Yisroel left behind vast amounts of property – their homes, furnishings, fields, orchards etc. They therefore told their neighbours that in the event that do not return after the three day period, they were to take possession of their homes etc in return for the gold and silver they had ‘borrowed’ them.

3 The Chidushei HoRim (Shmos 11:2) presents a homiletic approach to explain the use of the word *vayishalu* – “and they should borrow”. He explains that the term borrow used here is not being used with regard to the Egyptians. As far as they were concerned, the gold and silver was being taken permanently, as payment for all the years of bondage (See Sanhedrin 91a). The term “borrow” is being used with regard to Hashem. **At this very first time when Klal Yisrael as a nation were obtaining an abundance of wealth and riches, the Torah is stressing that the money does not belong to them. It is borrowed from Hashem.** To understand any concept in the Torah at its most fundamental level, one must look at the first place that particular subject is mentioned in the Torah. The first reference to Bnei Yisroel’s affluence as a nation is when they depart from Egypt. The Torah therefore particularly uses this terminology of ‘borrowing’, to teach us the correct approach to wealth. It’s not yours.

### ***Why did our forefathers have to suffer in Mitazrayim?***

Avrohom Ovinu was informed about *golus mitzrayim* at the *bris bein habe’sorim* in the year 2018. But why did his progeny have to suffer? What sin warranted this punishment?

*The Gemoro (Nedorim 32a) presents three opinions:*

*1 Rabbi Avohu in the name of Rabbi Elozor; because he organized that talmidei chachomim should go to war.*

*2 Shmuel; because he asked Hashem for a sign with regard to His promise “Ba’mo eida ki irosheno”*

*3 Rabbi Yochanan; because following the war, he did not persuade the king of Sodom to assign him the captives. They would have become ma’aminim baHashem had they been taken by Avrohom.*

*4 Ramban; because when he went to mitzrayim many years earlier he placed his wife into a sakono by announcing that she was not his wife.*



5 Abarbanel: because of mechiras Yosef.

## **Why were the Egyptians punished? If Klal Yisroel were deserving of punishment, weren't the Egyptians fulfilling Hashem's will?**

*Rambam: Because Hashem didn't identify which nation should perform this punishment.*

*Ramban: Because they chose to do more than Hashem had predestined as the punishment.*

*The Ramban asks on the Rambam's approach that where a king has sentenced someone to be punished the first person or nation that volunteers to execute the punishment should be rewarded for their dedication to the king's service. This can be answered that where the sentence was announced with regard to the king's son, the eagerness is not viewed as praiseworthy.*

## **No Escaping Hashem's will**

*The more one tries to work against Hashem's decree, ironically their efforts will not only (obviously) fail, but rather they will assist in the plan towards the very goal they were working against. Pharoh's decree to eliminate the Jewish baby boys, was the conduit to his rescue and subsequent upbringing in the royal palace - being nurtured and raised by none other than Pharoh himself. We find this concept again during the makko of tzfardea, that the more the Egyptians hit the large frog in order to get rid of it, the more it multiplied.*

## **What can we learn from Basyo's hand extending to reach Moshe Rabbeinu's basket? Why did Basyah even try to reach the basket if it was evident that it was beyond her?**

We learn from this that with regard to a mitzvo or avodas hashem, one must do whatever they can – even if it seems out of reach. **You do your best and Hashem does the rest!** The Siyata Dishmayo follows on from one's effort!

## **In what zechus were the Bnei Yisroel redeemed from Mitzrayim?**

**1)** They didn't 'mix' with the Egyptians. They understood that they were bnei Avrohom, Yitzchok and Yaakov and therefore didn't change their- 1 names, 2 language, 3 clothing - as a strategy towards this objective. We too have to ensure that we are always conscious of the fact that we are Hashem's chosen nation and must **always** act in a most noble and fitting way, making a Kiddush Hashem at all times. We must appreciate and respect all the obligations the Torah has placed on us and be proud to be a Jew, royalty of the highest order.

'Language' includes manner of speech, **emes** and no **loshon hora**.

**2)** In the **zechus** of the *yiddishe mames* who encouraged their husbands not to **ch"v** 'give up' under the immense pressure and to perform mitzvos. (In this merit, their personal items (mirrors) were used in the construction of the *kiyor* (wash basin) in the *mishkan*).

## **Jewish Survival - Ve'hi she'omdo....**

**"In every generation they stand up against us to destroy us"** - The Ba'al Haggadah tells us that the (only) solution to this anti-Semitism is **"ve'hi she'omdo** etc " **"And this** – Hashem's covenant with our Avos and His promise – is what stood by us over the generations". When faced R"l with 'brutal' anti-Semitism the solution to this is not to 'break' the social fences and embrace the gentiles of this world, but rather to strengthen our *emunah* and *bitachon*.



The Baal Haggadah proves this point in the next paragraph - ***Tzei ulmad*** "Go and learn from Lovon the Aramite." There was no one closer to the Jews than Lavan – uncle to Yaakov, father to Rochel and Leah, father-in-law, employer, and grandfather to the shevotim, and yet his anti-Semitism reached a level that it was worse than Pharaoh's ..... ***Ve'hi she'omdo....***

### ***Shifro and Pu'oh were called these names because of 'seemingly' trivial acts. Why not call them Chaya, Chava or the like?***

Shifrah & Pu'ah, although they were placing themselves in grave danger (*moser nefesh*) by defying Pharaoh's command while saving the Jewish baby boys, were not called *Chaya* (life) or the like. Their names were given in light of the extra loving care they administered at birth. (See Rashi Shmos 1:15)

This teaches us that small things are what show true greatness. 'Headline grabbing' actions alone may have an ulterior motive. It's the quiet unassuming acts which shed light on and reveal the true person.

### ***Bnei Yisroel had to be persuaded into taking the Egyptians wealth upon their departure***

It seems from the relevant pesukim that Bnei Yisroel were reluctant to do this task, and had to be coaxed into it. Reb Moshe Feinstein zt"l observes from this how much Bnei Yisroel disdained taking the money of others. The many years of forced backbreaking labour would no doubt justify some form of 'remuneration' from their former tormentors. Their reluctance in doing so displays their natural revulsion towards taking of what is not one hundred percent owing to them. The Egyptians, on the other hand, were at the other end of the spectrum. They persecuted the descendants of Yakov and Yosefs families. Instead of showing gratitude to those who saved their country from famine and death and injected much wealth into the royal treasuries, their selfishness and greed compelled them to enslave the Jewish foreigners in their land and submit them to forced labor.

### ***Why do we mention on this special night that our forefathers were idol worshippers?***

To teach us the importance of opportunity and change, and to demonstrate man's ability to disregard one's past when doing the right thing! ***"A blurry past has no effect on a 'bright' future."***

### ***Why are the mitzvos associated with Pesach so numerous and carry such harsh penalties? Koreis for eating chometz, Koreis for not participating in Korban Pesach, Prohibition to possess chometz, Sippur yetzias mitzrayim, etc.***

The Ramban at the end of Parshas Bo elucidates that from the time of *Dor Enosh* there were three types of heretics: 1) Those that didn't believe in G-d at all; 2) Those that believed in a G-d, but didn't believe He knew what happens in the world; 3) Those that believed in G-d's knowledge, but didn't believe that He oversees the world or that there is reward and punishment. Hashem's magnificent display of supernatural wonders obliterated the falsity of the heretical views by indicating that the world has a G-d who created it, knows all, oversees all and is all-powerful. And when these wonders are publicised by a *novi* (prophet) prior to the event, the truth of prophecy (that G-d will speak to a person and reveal His secrets to His servants) is substantiated as well.

But Hashem does not and will not perform a sign or wonder in every generation, in sight of every evil person or at the request of any disbeliever. He therefore commanded that we commemorate the anniversary of this 'greatest show on earth' and ensure that the facts are passed on from generation to generation, from father to son. The severity of, and the countless mitzvos associated with *yetzias mitzrayim*, demonstrate the magnitude of the importance of passing on this fundamental information.

**ANOTHER ANSWER** The Sefer HaChinuch (mitzvah 16) explains that Bnei Yisroel upon leaving Mitrayim were now on their way to receive the Torah and to become a nation of princes. They were now to



conduct themselves in a manner of royalty. In order to imbue Bnei Yisroel with this awareness, the Torah commanded many mitzvos associated with Pesach, so that the many actions of these mitzvos impress on them this sense of royalty

***This Sefer Hachinuch is imperative to the Seder as it conveys the message that we are nation of princes and must conduct ourselves in a manner befitting royalty.***

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## ***What can we learn from Pisom and Ra'amses ?***

The Torah refers to Pisom and Ra'amses as 'arei miskenos' which according to one of the Midrashic interpretations indicates the fact that they were built on quicksand. Soon after these cities were built, they would begin to crumble and they would have to be built all over again. This proves that Pharaoh's main intention was to break the spirit of the people. When someone feels no sense of accomplishment, nothing can be more depressing. This is the meaning of "*avodas perech*", work without any purpose.

The Baalei Mussar explain the Gemoro's [Beizah 16a] remarks "These foolish Babylonians eat bread with bread" as referring to the vicious life cycle they were accustomed to. They worked for their bread, merely so that they could obtain more bread to give them strength so that they could work for some more bread. In other words, bread was both the means and the goal of their life. A Jew on the other hand can 'break' the cycle. Although he too works for a living, the endless opportunities of Torah and Mitzvos in this world are the true goals of life and make life meaningful and purposeful.

## **DAYEINU**

At this point of the haggadah, we have an opportunity to focus on the important middah of Hakoras Hatov, sensing and expressing gratitude to others, primarily to Hashem. True gratitude is where we focus on every point individually, not only as a general package'. With the 'breakdown' of the events in Dayeinu, the Baal Haggadah teaches us this phenomena, that one must stop and focus on the fine details.

Unfortunately our society – and certainly our economy – runs on inducing a sense of "lacking" in people. Billions of advertising dollars are spent on convincing people that they need something. Human nature as well is always searching for something more or better, as stated in Midrash Koheles that "one who has 200 wants 400." Hakoras Hatov and appreciating what one has is the antidote to this manner of thinking which dulls our sense of gratitude.

## ***Why was it so important that Hashem Himself redeem us from Mitzrayim ?***

The Maharal explains that the reason why Bnei Yisroel were redeemed from *mitzrayim* by Hashem Himself and not through a *shaliach* (agent) or *malach* (angel), is due to the redemption being the actual birth of the Jewish nation. The Gemoro states that three 'keys' are never handed over to a *shaliach* (agent), one of them being 'the key of childbirth'. In other words, Hashem Himself is present during every single birth - both of a child and of a nation - as a 'birth' can only be performed by Hashem Himself, and no other celestial being.

Chazal have said that, the geulah from this golus is also deemed as a birth. It is well known that the troubles of *klal yisroel* prior to the coming of Moshiach, are called "*chevlei geulo*" the 'birth



pangs of Geulah' or "chevlei Moshiach", the 'birth pangs of Moshiach'. We are confident that Hashem Himself will deliver Am Yisroel from our *chevlei moshiach*, *bimheiro beyomeinu omeinu*.

### ***Since the purpose of Yetzias Mitzrayim was in order that Bnei Yisroel receive the Torah (Shmos 3:12), it would seem appropriate that Hashem mention this during the Bris bein Habesorim?***

The last few words of the *bris bein habesorim* were "*ve'acharei chein yetzu birchush gadol*". "and they will leave with great wealth". Simply this *r'chush gadol* is referring to material wealth, that they will leave mitzrayim with an abundance of gold, silver etc. But the Alshich Hakadosh and others question the word "gadol" as a more correct word for an abundance is *rav*. or *harbeh* as the possuk states רב כי היה רכושם רב. The word *gadol* is used in reference to superior quality rather than an abundance of quantity, as the possuk states גדול משה מאור. Therefore they explain the *r'chush gadol* as referring to a 'great' wealth, the Torah which they will receive soon after leaving Mitzrayim.

### ***Why were some of the makkos not performed by Moshe Rabbeinu?***

This is another point where we can emphasize the middah of Hakoras Hatov, gratitude, since the reason why Moshe Rabbeinu did not perform the first three makkos was due to *hakoras hatov*. Since the Nile had saved his life when he was cast into it as a baby, it was improper for him to perform the makko of dam (blood) or tzefardea (frogs). Similarly, Moshe Rabbeinu did not strike the earth to bring forth the makko of kinim (lice). This was because the earth had "protected" him when he killed the Egyptian and hid the corpse in the sand. These makkos were performed through Aharon.

Water and sand have no feelings or emotions. Nevertheless, it would have been a lack of hakaras hatov for Moshe Rabbeinu to harm the waters or the earth. From here we see that the purpose of hakaras hatov is not only for the benefit of the benefactor, but also the recipient. We must recognise all the good that we receive even if the benefactor is not aware of what has been done. One does not know that they have actually helped us. "Do not throw a stone into the well from which you drank" is Chazal's advice (Bava Kama 92b).

### ***How many days was 'Pesach Mitzrayim' - Pesach in the year 2448?***

We find a machlokes in Chazal whether Pesach Mitzrayim and the prohibition of consuming chometz lasted for one day or seven days (See Pesachim 28b; 96b and Tosfos Hasholeim Par Bo p129). Although the possuk חמץ כי לא חמץ עגות מצות seems to imply that 'they baked matzos and not chometz' because they were in a rush - חמץ כי לא חמץ because it didn't become chometz (due to the rush) - according to the opinion that there was a prohibition of chometz for seven days the phrase חמץ כי לא חמץ is interpreted as 'because of the prohibition of not consuming chometz'.

According to the opinion that Pesach Mitzrayim and the prohibition of consuming chometz lasted for one day only we can explain the חמץ כי לא חמץ that it didn't become chometz due to the rush. The Ran adds that according to this opinion we must say that during Pesach Mitzrayim there was no issue of יראה, having chometz in one's possession since the 'one day' concluded at nightfall following the 15th of Nissan. How could they have otherwise (ie if not for the rush) baked chometz (for the next day) if they were unable to have the chometz in their possession for another 12 hours?

### ***What is the connection between Pesach and Tisha B'av?***

We find numerous connections between Pesach and Tisha B'ov. In fact, the first night of Pesach always falls on the same day of the week as the night of the following Tisha B'Av. The Rema in Shulchan





# Rabban Gamliel – An Uncertain Obligation.

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Throughout the entire Haggadah there is only one time that we are told that something is an absolute obligation to perform. Based on the Mishna<sup>1</sup>, the Haggadah tells us that Rabban Gamliel would say that whoever does not explain Pesach, Matzah and Marror has not fulfilled their obligation.

Tosafos<sup>2</sup> identifies Rabban Gamliel's source as being the verse<sup>3</sup> that begins "And you shall say..." and then continues on to explain the reason why we brought the Korban Pesach. We see that it is not sufficient to just know the reason for the Korban Pesach, rather we need to actually say it over and explain it. Since an earlier verse<sup>4</sup> connected the eating of the Korban Pesach with the eating of the Matzah and Marror therefore we apply the same requirement to explain the underlying reasons of Matzah and Marror also.

Here's the problem though, although Rabban Gamliel warns us about the importance of explaining these three things, he doesn't actually identify which obligation is at risk of not being fulfilled. We now know something is essential, we just don't know what that something is!

There are several opinions amongst the commentators as to which obligation Rabban Gamliel is referring to. The Rambam<sup>5</sup> includes Rabban Gamliel's warning in the context of his discussion of Maggid, suggesting that essential to the fulfilment of the Mitzvah of *Sippur Yetziyas Mitzrayim* is to explain the reasons for Pesach, Matzah and Marror. The Shiblei Leket<sup>6</sup> narrows it down further by saying that the specific part of Maggid that would not be fulfilled is the *Ma Nishtana*. *Ma Nishtana* was the question we originally asked and speaking out Pesach, Matzah and

Marror are necessary parts of the answer.

The Nodeh B'Yehudah<sup>7</sup> has a unique and completely different approach to explaining Rabban Gamliel.

According to him, it is not sufficient to just mention Pesach, Matzah and Marror during Maggid, rather they also need to be mentioned in a specific order – Pesach first, then Matzah then Marror. This is



insightful because at first glance we might think that Marror is out of order. Marror represents the bitterness of the slavery so at least chronologically it should precede Pesach and Matzah which were part of the redemption. However, the Tzlach explains that the bitter slavery was also a part of the redemptive process. The slavery was the price we paid in order to shorten the 400 years of promised slavery down to the 210 years that we actually endured before being redeemed. Therefore if a person doesn't understand that the slavery was a required part of the redemption (by including it with Pesach and Matzah), then the unfulfilled obligation Rabban Gamliel refers to is that they have not fulfilled the extra 190 years of slavery!

Another approach<sup>8</sup> to understanding Rabban Gamliel is that the obligation he is referring to is what is upcoming in the Haggadah, the eating of the Korban Pesach, Matzah and Marror. (Although without a Beis HaMikdash we no longer have a Korban Pesach to eat at our Sedarim, we still discuss it and eat the



Matzah of Afikoman in its place). Rabban Gamliel is specifying that in addition to doing the physical action of eating them, we also need to explain their underlying reasons.

This approach makes logical sense because Rabban Gamliel appears in the Haggadah at the end of Maggid and before the eating of the Korban Pesach, Matzah and Marror. It would make sense to inform the reader of the essential part of the Mitzvah before they complete it, not after they have already done it as is the case with Maggid!

As we said above, Tosafos understands that the underlying reason for Rabban Gamliel requiring us to speak out the reasons for these Mitzvot is a based on the verse of the Korban Pesach and then connecting it to Matzah and Marror. The Maharsha has a totally different understanding of what makes Pesach, Matzah and Marror unique in so far as requiring us to explain their underlying reasons at the Seder.

The Maharsha<sup>9</sup> begins by pointing out that the first Mishna in Zevachim teaches that a Korban that was incorrectly offered for the sake of a different Korban is still *bidieved* a valid Korban. However the Mishna brings two exceptions to this rule, a Korban Chatas and a Korban Pesach. If they are offered for the sake of a different korban then even *bidieved* they are invalid. The Maharsha derives this by establishing a principle that a Mitzvah that reconnects a person to Hashem, where they were previously disconnected, requires a higher level of “lishma” (ie the correct intention). He explains that a Chatas was brought by a person who was disconnected from Hashem because of their sin, hence their Chatas needs to be brought “lishma” (with the correct intention) so that they can reconnect to holiness. Similarly, the Jews in Egypt

were immersed in the *tumah* of idolatry and therefore the first Korban Pesach was used to reconnect people to Hashem, in order that Hashem would then pass over the Jewish homes during the plague of the firstborn. Hence the Korban Pesach also required a higher level of “lishma” (correct intention) than other Korbanot. As the verse<sup>10</sup> tells us, the required higher level of intention is the speaking out of the underlying reason. The Maharsha holds that the requirement to have specific intention when offering the Korban Pesach extends to having specific intention when eating it also.



The Maharsha goes on to explain that the physical labour in Egypt became progressively harsher as time went on. At first the Jews could keep up their connection to Hashem while being slaves, but as the work got harder they couldn't.

Hence Marror is also about reconnecting to Hashem after being disconnected. Therefore, we also need to speak out the reasoning for Marror in order to achieve the reconnection to holiness.

The Maharsha ends by pointing out that the same mechanic applies to Matzah also. We need to explain that we are eating Matzah to remind us that when we left Egypt we were leaving the *tumah* of Egypt (symbolized by the chametz in bread) in order to reconnect to the holiness of Hashem.

Because of the different opinions, it comes out that exactly how to fulfil Rabban Gamliel at the Pesach Seder is somewhat complex. Fortunately the Ran helps us by pointing out that Rabban Gamliel's directive is a *lechatchila* prescription for how to fulfill the Mitzvot in their most ideal fashion, but that even without the explanations we have still fulfilled the relevant Mitzvot, albeit in an imperfect fashion.



In conclusion, given the seriousness of Rabban Gamliel's exhortation it seems prudent that when we speak out the reasons for Pesach, Matzah and Maror, we should at least try to have in mind that it is going on both the Maggid we have just completed, and also the upcoming Mitzvot of eating them.

<sup>1</sup> Pesachim 116a/b.

<sup>2</sup> Pesach 116a "V'Amartem".

<sup>3</sup> Shemos 12:27.

<sup>4</sup> Shemos 12:8.

<sup>5</sup> Rambam, Hilchos Chametz u'Matzah 7:5.

A similar approach can be found in the Meiri, Rashbatz and others.

<sup>6</sup> Shiblei HaLeKet on the Pesach Haggadah, "Maggid".

<sup>7</sup> Tzlach, Pesachim 116a. See also Sfas Emes.

<sup>8</sup> Rashbam, Ramban, Avudraham, Kol Bo 55, Maharsha Pesachim 116b, etc.

<sup>9</sup> Maharsha, Pesachim 116b.

<sup>10</sup> Shemos 12:27. See above.

## MAZAL TOV

**Rabbi & Mrs Y Joseph**

upon the bar mitzvah  
of their son

*AVRUM*

this Shabbos

### GRANDPARENTS

Mr & Mrs R Koth

Mr & Mrs N Joseph

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Aruch [476:2] traces the custom of dipping an egg in salt water on the night of the Seder to this phenomenon of the calendar. he adds that we dip an egg — which is a sign of mourning — during the Seder meal to commemorate Tisha B'Av and the destruction of the Bais HaMikdash and the absence of the korban pesach.

The Meforshim explain that if we are to experience a Tisha B'Av in the coming year, it is because we did not properly learn the lesson of 'Pesach'. On Seder night we have two dippings - the karpas into the salt water and the maror into charoses. The Ben Ish Chai suggests that the first dipping on the night reminds us of the first time that "dipping" took place in our history: "And they dipped (Yoseph's) coat into blood" [Bereshis 37:31]. This is the prototype of the sin of Sinas Chinom, unwarranted hatred. The second dipping into the charoses corresponds to a second dipping that we find mentioned in the Torah: "And you shall take the bundle of hyssop and dip it into the blood" [Shmos 12:22]. This possuk refers to the dipping into the blood of the korban Pesach. That dipping was the first step of painting the door posts and lintels of their homes with the sign of blood — in order to save them from the Plague of the First Born on the night of their deliverance from Egypt.

It is no coincidence, continues the Ben Ish Chai, that when referring to the bundle of hyssop, the Torah uses the term 'agudah' whose root means unity. This dipping of 'unity', which took place at the end of golus mitrayim, was the remedy for the first dipping, the dipping of division and sinas chinom, which had triggered their descent into Egypt. The message of the egg is clear - in order to prevent another Tisha Bav, we must focus on ahavas Yisroel and the eradication of sinas chinom.



# The Olive and the Egg

*Rabbi M Donnebaum*

In order to perform the mitzvah of achilas matza, one must eat an equivalent of a kzayis. A kzayis is the size (volume) of an olive. Rishonim (Tosfos & Rambam) dispute if this is the volume of half an egg or a third of an egg. Additionally there is a discussion among the Achronim if the eggs nowadays have shrunk to half their size. The Noda BeYuhda (Tzlach Pesachim 116rb) and the Chasam Sofer (Responsa 93;127) are of this opinion. The Oruch Hashulchan (OC 168:13) cites the Gro and the Shulchan Oruch HoRav as agreeing to this view.

The Noda Beyehuda did the following experiment. There are two alternate measurements both Haloch LeMoshe Misinai mentioned with regard to the amount of dough necessary to be obligated in separating challo – the volume of 43 1/5 eggs (OC 456) and the volume of 6 7/9 thumbs (based on the 40 soh mikve measurement) cubed. He built two containers to these two measurements and found that the container of the thumbs was double the size than that of the eggs. That left him with two choices – either man has become larger (than in the times of Chazal) or the eggs have become smaller. The Noda Beyehuda explains why the second option is the more logical of the two and therefore concludes that all shiurim based on the 'egg' must be doubled nowadays.

As a result, the Mishna Berura (486:1) rules that with regard to a Mitzva De'Oraisa (Biblical origin) one should be stringent on both points – a) the view of Tosfos that a kzayis is halachically the volume of half an egg and b) that the eggs of our times are half their original size - and therefore for a kzayis of a mitzvah de'oraisa one should eat the equivalent of the volume of a whole contemporary egg (a half of an egg doubled equals a whole current day egg).

The Chazon Ish (Kuntres Hashiurim 17) however, rules that two thirds of a contemporary egg is sufficient – ('a third of an egg doubled equals two thirds of a (current) egg), as the Chazon Ish took into account the view of the Noda BeYuhda and the Chasam Sofer, but appended this view with the lenient view of the Rambam that a kzayis is halachically a third of an egg.

Another point noted by the Chazon Ish (ibid 6) is that me'ikar hadin there is room to rely on the size of a contemporary olive. This is based on a Teshuvos Gaon (Otzar Hageonim Eiruvim 83) who explains the reason why the shiurei mitzvos etc are linked to eggs and fruits etc. since these are found everywhere and in all eras. Hashem knew that Bnei Yisroel would be in golus and the easiest and simplest way to maintain these shiurim would be to connect them to accessible items. Consequently, as these 'items' change, so do the shiurim. Accordingly, one should refrain from eating an amount more than the size of contemporary olive, which is approx 10cc.

The Steipler Gaon, in Shiurim shel Torah (page 71) explains the minhag of the illustrious Rav Chaim Volozhiner to be makpid on a large reviis but have a very small kzayis along these lines. The kzayis measurement was small since the olives nowadays are small, but the reviis must be larger since it is based on the thumb-width measurement (as well). However Ima'ase the Chazon Ish opinion was as noted above, two thirds of a contemporary egg.

Rav Moshe Feinstein's view was that the middle size of the various grades of eggs (available in the United States) is considered the 'average egg'. This egg has a volume of 55 cc (1.87 fl oz). Hence a kzayis (half an egg) would be the volume of 27.5 cc. However, with regard to a mitzvah mide'oraisa eg the kzayis of mitzvas matzo, Rav Moshe ruled that



it was necessary to eat 43.5cc. This is based on the thumb-width measurement for a reviiis noted in Meseches Pesochim 109a (2 X 2 X 2.7 thumbs) which equals 130.6 cc. (4.59cmX4.59cm X 6.19cm). Since a reviiis is halachically the equivalent of three kezaysim, therefore a kzayis is 43.5 cc. (Rav Moshe held that there is no need to double this amount in line with the view of the Noda Beyehuda. The Noda Beyehuda's main problem was that the 'egg' measurement did not match with the 'thumb-width' measurement. Since the 43.5 cc amount does compute with the thumb-width measurement, this amount is sufficient for de'oraiso as well).

Common custom, especially with regard to the once a year mitzvah of matza, is to follow the Mishna Berura's ruling. Hence with regard to the kzayis of mitzvas matzo one should eat the volume equivalent to a whole egg. This equates approx 50cc (centimeters cubed). A standard plastic disposable whisky cup is 30mil which will hold 30cc of any finely ground or pulverized food or in the case of matza, fine matza meal. Hence, a piece of matzo which would fill one and two thirds of these cups (when finely ground) is the equivalent of a whole egg.

However, it is difficult to 'convert' this volume measurement precisely to grams, as matzos vary in size and density. Although air spaces do not count, but 'natural' airspace resulting from the density and texture of the food do count. Poskim note an approximate ratio of .50-.55, that is 1 cc of hand matza would weigh approx .50/.55 grams. Therefore hand matza weighing between 25-28 gram would contain the required amount of 50 cc hand matza necessary to perform the mitzvah. (We have used for the attached chart a .55% ratio)

## TWO KZAYSIM

There are instances where it is preferable to eat two kzeisim eg Motzi Matza or Afikomen, but practically speaking this does not necessitate any extra matza to be eaten as we shall explain. This requirement is not mide'oraiso rather midrabonon, therefore the smaller shiur of kzayis is sufficient. Two of these smaller shiurim (eg 15g X 2 = 30g) would automatically incorporate the maximum shiur of

one kzayis midoraiso (28g). )Some are even more lenient and allow one to eat two kzeisim of the smaller shiur of 1/3 of an egg (eg 11g X 2 = 22g)). Similarly, Rav Moshe Feinstein's amount of 43.5 cc (25g) for a kzayis midoraiso incorporates two smaller kzaysim of the Rambam's shiur of 1/3 of an egg (11g).

One who is unable to eat large amounts of matza (due to health issues), can rely on the lenient amounts as per the chart.

One should be aware that the pieces stuck between the teeth and not swallowed is not part of the shiur. Therefore, Poskim advise that one obtain a little more than the shiur.

## REVIIS

This discussion relates to the reviiis measurement as well. As mentioned, a reviiis is halachically three kezaysim which is the equivalent of one and half eggs. Consequently, the Mishna Berura (271:68 and Biur Halocho sv shel) rules that regarding a mitva de'oraiso one should be machmir and obtain the 'double-egg' shiur of three contemporary eggs. ('Holding' a cup of wine for Friday night Kiddush is deemed by some Rishonim as de'oraiso). According to the Chazon Ish this equals 150 mil. (The kiddush cup of the Chofetz Chaim held 148 mil. Perhaps the eggs in his time were slightly smaller, 49.3cc rather than 50cc). Rav Moshe Feinstein's reviiis equaled the amount of 130.6 mil which was three kzayisim of 43.5cc each. As noted above, this was Rav Moshe's l'chumra shiur kzayis/eggs, utilizing the thumb method. Regarding other mitzvos derabonon one may utilize the egg method which works out to 97.5 mil. A large egg equals 65cc (kzayis 32.5) X 1.5 equals 97.5 mil (Hagodas Kol Doidi). Other Poskim note a 'super' shiur of 172 mil which is three kzaysim of the larger egg, being choshesh that the eggs have halved in size (1.5 X double egg of 57.6cc).

With regards to a brocho achrona, since some Rishonim rule that one makes a brocho achrona on a kzayis beverage, Shulchan Oruch (OC 210:1) advises one not to drink more than a kzayis and less than a reviiis.(Bedieved, see MB ibid 12)



ONE KZAYIS	SHIUREI MITZVAS MATZOH			Size of egg in times of Chazal	Size of Kzayis Volume ½ egg	Size of Kzayis Weight	Hand Matzo Thick 6 per lb	Hand Matzo Thin 9 per lb	Machine Matzo 14 to box of 453 g	Machine Matzo 14 to box of 375 g
	Kzayis Preferred Amount		Shiurei Chazon Ish	100 cc	50 cc	27.5g				
	Kzayis Smaller Shiur	Matzoh for Korech	Reb Chaim No'eh	57.6 cc Inc the shell	28 cc	15g				
			Rav Elyashiv	100cc	50 cc	25g				
			Rav M Feinstein	87 cc	43.5cc	24g				
			Chazon Ish Simn 39:17. (but see Shiurin shel Torah no26	100cc	34cc 2 x 1/3 egg	19g				
		Matzoh for Korech Difficult Circumstances			1/3 egg 19 cc	11g				
	Motzi Matza "Super" Amount	Afikomen "Super" Amount			2 X 50cc	55g				
	Motzi Matza Rav Elyashiv		1 x kezayis 1/2 egg + 1 kezayis 1/3 egg		1 X 50cc + 1 X 33cc	42g				
	Motzi Matza Preferred Amount	Afikomen Preferred Amount	2 x kezayis 1/2 egg R' Chaim Noeh		2 X 28cc	30g				
	Motzi Matza Small Shiur	Afikomen Small Shiur	2 x kezayis 1/3 egg R' Chaim Noeh		2 X 19cc	21g				
TWO KEZAYISIM	Motzi matza Difficult Circumstances	Afikomen Difficult Circumstances	57.6 cc Inc the shell		28cc	15g				

PLEASE NOTE: ALL FIGURES AND AMOUNTS ARE APPROXIMATE

<i>Shiurim of Reviis</i>	Preferred Amount (Rav Elyashiv)	Reb Chaim No'eh Rav Henkin	Super Amount	Rav M Feinstein	Steipler Gaon	Divrei Yoel	Belz
Friday night Kiddush	150 mil (1.5 X double contemporary egg of 50 cc)	86 mil (1.5 X contemporary egg of 57.6cc)	172 mil (1.5 X double egg of 57.6cc)	130.6 mil (1 X kezayis of 43.5cc – ¼ of 177cc)	200 mil	123 mil	140 mil
Arba Koises other Kois shel Brocho	150 mil	86 mil		97.5 mil (1 X kezayis of 32.5cc – ¼ of 65cc)	200 mil (Arba Koises)		
Brocho Achrona (All year)	86 mil	86 mil		97.5 mil			





# The Story Is Not Yet Over

**Rabbi Alexander Holzer**

*Rebbi Yesodei HaTorah College, Melbourne*

מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי אֶלְעָזָר בֶּן  
עֲזַרְיָה וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן שֶׁהָיוּ מְסֻבִּין בְּבֵנֵי-בְרַק  
וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם כְּלֵאוֹתוֹ הַלַּיְלָה, עַד  
שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם רְבוּתֵינוּ הִגִּיעַ זְמַן  
קְרִיאַת שְׁמַע נָשֶׁל שַׁחֲרִית.

amongst them. If so, why did Rabbi Akiva not go - together with the others - to *his* Rebbe's town to honour Rabbi Eliezer over Yom tov?

*It happened once [on Pesach] that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azariah, Rabbi Akiva and Rabbi Tarfon were reclining in Bnei Brak and were telling the story of the exodus from Egypt that whole night, until their students came and said to them, "The time of [reciting] the morning Shema has arrived."*

A story about the Seder night. What an apt way to begin the great mitzvah of telling our children the story of our people. At first glance this story is so fitting and inspirational; great and knowledgeable sages gathered together to tell the story until they were aware of nothing else. However, a closer look at the details of this story raises some questions.

They were gathered over Pesach presumably, in Rabbi Akiva's city of Bnei Brak.

1. As these sages were alive during the era of the second Beis HaMikdash, how did they not spend Pesach in Yerushalayim in accordance with the mitzvah of *aliya lregel*?
2. Rabbi Akiva was not the most senior member of this group, in fact his own Rebbe, Rabbi Eliezer is also listed

Rav Shlomo Levinstein draws upon another well known incident dealing with Rabbi Akiva and his colleagues in order to shed light on these issues. The Gemora (end of Makkos) relates that four great *tannaim* visited Yerushalayim in the years following the *churban*. They were shocked by the sight of foxes emerging from the holiest of locations and they burst out crying; Rabbi Akiva though stood by smiling.



In conversation, Rabbi Akiva explained himself that he too was keenly aware of the realisation of the prophecies of destruction that they were witnessing before their very eyes; but that is only half the story. Rabbi Akiva went on to quote the beautiful prophecy of a future Yerushalayim,

rebuilt and inhabited by young and old. If one gives credence and validity to the prophecy of a navi, then they must also be encouraged by the belief that the other positive and hopeful prophecies are on their way soon as well. The sages were comforted by Rabbi Akiva's perspective.

Historically, it is clear that Rabbi Akiva's long life spanned both the era of the Beis HaMikdash and the immediate aftermath of the *churban*. Approaching Yom Tov in a post *churban* era was especially sad and triggering for those who had experienced the beauty of Yom Tov spent *at home* enveloped by the holiness of Hashem's presence. The Rabbonim, the leaders were suffering and they needed *chizzuk* before Pesach. To whom could they turn for encouragement? Rabbi Akiva of course!



He is the one who understands how to smile in the face of destruction, he is the one who is able to see the beautiful light of the future despite the cloudy lining of the present, he is the one in whose presence we must spend this Yom Tov.

The mitzvah of the Seder night is phrased by the Torah in very direct instructive language, '*vehigadta levincha*' that *you* should relate to *your* child. Outsourcing this duty, making sure that 'the job gets done' won't cut it; *you* must instruct *yours*. It seems that the Torah is implying that every father-son combination, every period in history has its own unique perspective that they are able to lend this story of ours. Relying on others may give you the facts, but the lessons that are to be derived must be learned together by those that we spend our lives together with. In a post churban era, Rabbi Akiva had the appropriate message for his colleagues; that's why they went to him for Seder.

A year ago, the fresh experience of being confined to our homes while a plague ran wild beyond, lent an entirely new perspective on the experience of Seder night 2448. On that great night preceding the exodus, Bnei Yisroel were instructed to remain indoors under curfew while outside the *Bechorim* of Mitzrayim were dying by a plague. Last year, we definitely connected to our story in a manner that we could not have done a year earlier. We learned *our* lesson that year. We understood the reality of celebrating the Seder whilst being confined as a plague was wreaking havoc just beyond. But what might be the approach one year later? What have our experiences learned over the past year taught us about the experience of living *through* a plague?

In truth, this article should end here. Every individual and each family has experienced 2020 in their own way and will be able to connect with their Seder participants in a manner that will be effective for them. The points listed below are meant as suggestions only, everyone can expand and develop on this theme in the way that speaks best to them.

### **Hakoras Hatov:**

The very first step of our Seder is Kiddush. This cup of wine doubles up as the first of the four cups of *cheirus*, a cup of gratitude for the miracles of our redemption and survival. No doubt, our very first words spoken at the Seder should always be a fresh and sincere "thank you!" to Hashem that we have in fact made it to the Seder this year. If we've been granted the opportunity of such a night of appreciation, it would be worthwhile to make good use of the night!

The Torah introduces the story of our suffering in Mitzrayim by stating that '*a new king arose who did not know Yossef*'. The very first step that would allow a respected nation to stoop to the horrific lows that Mitzrayim did, was turning their backs on those who had saved them in their time of need. In direct contrast, Moshe Rabbeinu would not perform the acts of smiting the river or the sand of the earth in order to bring certain makkos, because he himself had been saved by both the water and the sand. One does not throw stones into a well from which they drank water. Do these inanimate objects have feelings or emotions? After all, Moshe is being a part of arguably the greatest kiddush Hashem in history, why should he care about hitting the river? That is exactly how critical this behaviour of *hakoras hatov* is. Of course the river has no feelings, but we humans do. Behaving in a manner that runs contrary to gratitude and appreciation will desensitise a person to such attitudes. Moshe Rabbeinu was teaching us all by example how much we need to make sure that we are people who don't just behave with *hakoras hatov* at the appropriate time, but rather, that *hakoras hatov* becomes a part of who we are. We cannot tolerate such behaviour, even to the base elements of nature, because we can't behave that way. Mitzrayim on the other hand embraced this terrible trait and the rest as they say, is history.

### **Hashem's Protection at all times:**

The Ben Ish Chai (Aderet Eliyahu Bo) explains that there are two components involved in relating the story of the Ten Makkos: Firstly, of course is the miraculous nature of the plagues themselves. Each one of the makkos was a display of awesome power that the world had never witnessed



before. But secondly and of equal importance is the way in which Hashem protected Bnei Yisroel from each of the makkos. Each and every makka was a devastating blow that totally took over all areas of Mitzrayim, yet the Yidden were able to go about life comfortably. They had water and they had light while the Mitzrim suffered. When the animals died of an airborne contagious disease, Paroh sent observers to witness the miracle of the Jewish animals not catching this deadly virus. This aspect of how we were saved is a vital part of the mitzvah that is referred to many times throughout the text of the Haggoda. In fact, the very name of this Yom Tov commemorates Hashem protecting us from the final makka as he *passed over* our homes to save our *bechorim*.

### Emotional pain:

The Shem MiShmuel mentions Midrashim that not every single *bechor* died immediately at midnight. They were struck by the *makka* at midnight but some suffered a prolonged and painful death lasting until the morning. The Shem MiShmuel explains that merely being punished with death for the evil carried out by the Mitzrim would not suffice. They had inflicted many other forms of pain and suffering, physical and emotional upon Bnei Yisroel. A prolonged and painful *Makkas Bechoros* would incorporate these elements too. Additionally, the Yidden who witnessed this from their homes and who had first hand knowledge of who had perpetrated what evil, felt the Divinely detailed intervention on a level not experienced before.

### Why not just one makka?

A common and basic question often raised is,

why did Hashem need to bring about a series of ten makkos in order to break the Mitzri resolve; why could He not simply attack Mitzrayim with one super-makka that they could not withstand? Various Midrashim as well as the Ramban and the major commentaries explain at length the detailed lessons that were being taught by this awesome display of Hashem's might and control. The purpose of this series of makkos was not just retribution upon Mitzrayim, but rather a lesson for all of mankind; a living visual display of just what Hashem is capable of. This was a series of lessons for all of us as well.

The Ben Ish Chai understands a futuristic implication here as well. The possuk in Michah states

כִּי־יָמֵי צֵאתְךָ מִמִּצְרַיִם אֶרְאֶנּוּ בְּפִלְאוֹת

*like the days of your exodus from Mitzrayim I will show you wonders*; that the future redemption from this current golus will mirror the miracles of Yetzias Mitzrayim. The purpose of these miracles was not just for the events of their time, they were performed to demonstrate the future redemption that we are all eagerly awaiting.

The Seder is book-ended by cups of *cheirus*, cups of gratitude of Hashem's miracles of salvation בימים ההם בזמן הזה

not just in the era in which they occurred, but in in our contemporary times as well. An added understanding that the miracles of the makkos that we spend our night discussing are actually fortelling our future redemption from golus, gives us the added doses of *Emunah* and *Bitachon* to have both a meaningful Seder and a meaningful future too.





THE WERDIGER EDITION

# BUSINESS WEEKLY

RESTORING THE PRIMACY OF CHOSHEN MISHPAT

UNDER THE AUSPICES OF HARAV CHAIM KOHN, SHLITA



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| Friday, March 19, 2021

| 6 Nissan 5781

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## CASE FILE

Rabbi Meir Orlian  
Writer for the Business Halacha Institute

לע"נ הרב אהרן בן הרב גדליהו ע"ה

### STOCK MAASER

Esra had taken an online stock trading course and felt confident enough to begin trading. After researching a number of stocks, he made his first investment. It shot up, and he sold after a week for a \$5,000 profit. "What

a good start!" he exclaimed.

Esra's next investment proved volatile, though. After a couple of months, it began declining steadily, and he sold it for a \$3,000 loss.

"Your portfolio should contain some stable stocks that provide dividends," one financial advisor recommended. Esra bought some shares in a well-established company, and watched them rise slowly but surely through the year.

As April approached, Esra organized his documents for income tax filing. He looked over his schedule D, which listed all his capital gains and losses with satisfaction. Overall, he had profited nicely during the previous year, although there were also many losses listed.

"What about *maaser kesafim*?" asked his wife.

"I was wondering about that," answered Esra.

"We always gave from our salaries," noted his wife.

"From the salaries it was much simpler," replied Esra. "Here, I never know from one minute to the next what my portfolio is worth. We win some; we lose some. Some stocks I sell in the course of a few days or weeks; others are long-term investments."

"Can't you just compare the value of your portfolio this year to its value the previous year," suggested his wife.

"I could, but what if it shows a gain one year, and the next year the stock market plummets?" Esra replied. "These past two years we saw unprecedented market fluctuations!"

Esra decided to consult Rabbi Dayan, and asked:

**"How should I properly give *maaser kesafim* from my stock investments?"**

"The obligation of *maaser kesafim* is when the profit is actualized," replied Rabbi Dayan. "Thus, when a person buys stocks, even if he holds them for years and they rise significantly in value, there is no obligation to give *maaser* until he sells them. However, if the stock also provide dividends, that money is obligated in *maaser* when received" (*Hilchos Maaser Kesafim* 3:30; *Tzedakah Umishpat* 5:30).

"Most authorities allow offsetting profits of one sale with a loss of another. *Noda B'Yehuda* writes, though, that each year should be considered

## REMINDER

Utensils that  
were not *toiveid*  
last year due to  
COVID need to be  
*toiveid*.

Ask your Rav or email  
ask@businesshalacha.com  
for guidance and solutions.



## BHI HOTLINE

לע"נ ר' שלמה ב"ר ברוך זצ"ל מורת דייכלה בת החבר יעקב הלוי ע"ה וז"ל

### CHAMETZ CHECK

**Q:** Our daughter is getting married after Pesach, b'e'H, and we chipped in with our *mechutanim* to rent an apartment for the young couple in advance of the wedding.

Who has to do *bedikas chametz* in the apartment: we, the couple or the landlord?

**A:** The *Shulchan Aruch* states that on the night of the 14th of Nisan (Erev Pesach), a person is obligated to search for *chametz* in any place where there would typically be *chametz* during the year (*Orach Chaim* 431:1). Even if someone has not yet begun to live in a residence that belongs to him, he is still required to check it for *chametz* if there is a possibility that a *kezayis* of *chametz* was left behind by a previous resident or by a construction worker (see *Orach Chaim* 433:3).

When someone leases an apartment, if the renter has already made a proper *kinyan* – either through *keseif*, *shtar* or *chazakah* (*CM*, 192:13 and 315:1), or, according to some *Poskim*, a *kinyan sudar* (*ibid.* 195:9) – then the person who has the keys to the dwelling at the beginning of the night of Erev Pesach (or on the night of the 13th of Nisan if Erev Pesach falls on Shabbos; see *Orach Chaim* 444:1) is obligated to do *bedikas chametz* (*ibid.* 437:1). If the landlord has the keys, he must do *bedikas chametz*, but if the renter has the keys, he must do *bedikas chametz* even if he has no plans to use the residence during Pesach. This is true even if the renter never brought *chametz* into the dwelling, and the only chance it contains *chametz* is if the landlord, a previous tenant or a construction worker left it, because the person who left it there certainly relinquished his ownership of it, and the renter acquired it through *kinyan chatzer* (*Magen Avraham* 437:3 and *Aruch Hashulchan* *ibid.* 1, but see *Mekor Chaim* *ibid.* 3).

We must also consider that since the tenant has the keys, if he decides to visit during Pesach, he might find the *chametz* and inadvertently eat it (see *Orach*

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## CASE FILE

separately, and a gain of one year should not be offset by a loss of another year" (*Pischei Teshuvah*, Y.D. 249:1; *Hilchos Maaser Kesafim* 5:5-7; *Shevet Halevi* 5:133:4 [9]).

"While some *Poskim* write that the *maaser* year follows the Jewish calendar, many *Poskim* allow setting an artificial *maaser* fiscal year, such as the civil year, or April, when a person typically file his taxes, and has a yearly reckoning of his gains and losses (*Shevet Halevi* 5:133:3(3); *Hilchos Maaser Kesafim* 5:3; *Hilchos Tzedakah*, p. 105; *Tzedakah Umishpat* 5:9).

"This is true also for mutual funds. Although yearly statements may show gains, there is no obligation to give *maaser* until shares are redeemed. However, often there are yearly distributions of capital gains or dividends, from which *maaser* should be given as they are distributed.

"Nonetheless, many people opt for automatic reinvestment of capital gains and dividends. Some authorities allow delaying the *maaser* in this case until redeeming the shares, since the gain hasn't been fully actualized, and the *maaser* part is also being reinvested for the ultimate gain of the needy. This is certainly the case with retirement funds" (see *Shevet Halevi* 9:201:7).

"The *Poskim* write, though, that it is preferable to give *maaser* in a timely manner," concluded Rabbi Dayan. "Furthermore the final cost basis includes also the reinvested dividends and capital gains through the years, so it is difficult to ultimately calculate the proper amount of profit. If *maaser* was not taken from the initial investment, it can be taken from the entire amount of each redemption, which includes part of the principal amount, reinvestments and profit."

**Verdict: Most authorities allow offsetting gains with losses, as they are actualized, during the year or time frame of the *maaser* calculation.**



## MONEY MATTERS

Based on writings of Harav Chaim Kohn, shlit'a

BAR METZRA #11  
(Bordering Property)  
Rental Tenant

לע"נ ר' יחיאל מיכל ב"ר חיים חזק' ח' בת ר' שמואל חיים ע"ה

**Q: I've been renting a house for five years, and the owner now wants to sell. Do I have priority rights to buy the house as a *bar-metzra*?**

A: *Shulchan Aruch* rules that *bar-metzra* rights do not apply regarding tenants. Thus, if the owner sold the house to you, the *bar-metzra* cannot take it from you, and if the owner sold to another person, you cannot take it from him (*C.M.* 175:62-63).

*Sma* (175:116) writes, though, that according to the *Rama* (175:57), who maintains that a classic "*mashkanta*" lender who uses the property has high-priority *bar-metzra* rights, even to take from someone else – a tenant also has high-priority rights to take the property from someone else who bought it.

However, many other *Acharonim* maintain that a tenant is weaker than a "*mashkanta*" lender, and cannot take from another buyer, even according to the *Rama*. Nonetheless, some conclude that a tenant has priority over outsiders to buy initially, but not over a *bar-metzra* (*Pischei Teshuvah* 175:28).



## BHI HOTLINE

*Chaim* 446:3).

Furthermore, some *Poskim* maintain that even if the renter hasn't made any *kinyan* on the dwelling, if he has already received the keys, he is required to do *bedikas chametz* because he could enter the apartment. The *Poskim* (*Chok Yaakov* and *Mishnah Berurah*, *ibid.* 2) write that it is worthwhile to follow this stringent approach.

If the door has no lock, or both parties have a key to the lock, or there is a combination lock and both parties have the code, then the obligation to do *bedikas chametz* would depend on whether there was a *kinyan*, as explained above (*Chok Yaakov* and *Mishnah Berurah* *ibid.* 4).

If the residence was sold, not leased, then the seller no longer has any rights to it once the sale is final. Therefore even if the seller hasn't handed over the key yet, the buyer is obligated to do *bedikas chametz* (*Chok Yaakov* 2 and *Mishneh Berurah* 3).

In your case, then, since you rented (and certainly had you bought) the dwelling for the couple before Pesach, even if they won't actually move in until after *Yom Tov*, there is still an obligation for someone on your side to do *bedikah* and *bitul chametz*.

The only question is who is obligated to it, because it is unclear who is considered the owner of the property at this point. On one hand, it is logical to assume that the couple owns it, especially if they signed the rental agreement. On the other hand, if the couple is not yet married, it is possible that their parents, who chipped in to pay for the rental, are considered the owners and are therefore obligated to do *bedikas chametz* (*Siddur Pesach Kehichaso*, ch. 12, fn. 6 rules according to the latter approach). The best solution is for all relevant parties to appoint one person to do *bedikas chametz* on their behalf, and each one of them should then do *bitul* (see *Orach Chaim* 434:4).

On a related note, we should emphasize that there is an obligation to do *bedikas chametz* in a hotel room.

Hotel guests who arrive before the night of Erev Pesach are required to do *bedikah* and *bitul chametz* at the usual time. Those who arrive on the day of Erev Pesach or during *Chol Hamoed* should find out whether *bedikas chametz* was done. If it wasn't, they should do *bedikas chametz*, without a *brachah*, upon arrival.

**Similarly, someone who rents a car for Pesach or during Pesach is required to do *bedikas chametz* (with a flashlight). Contemporary *Poskim* deliberate whether a *brachah* should be recited (see *Chok Yaakov* 436:17 and *Halichos Shlomo* 85:5).**

For questions on monetary matters, arbitrations, legal documents, wills, ribbis, & Shabbos, Please contact our confidential hotline at 877.845.8455 or ask@businesshalacha.com

## Avos Ubonim

will take place on second and seventh day Yom Tov afternoon  
following Mincha



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FRIDAY MARCH 19TH, 2021 | 7 NISSAN, 5781



LESSONS

## NOT OUR HOPE

*Adapted from Touched by a Story by Rabbi Spera, with the permission of the copyright holders, Artscroll/Mesorah Publications, Ltd. (Artscroll)*

Rav Yankel Galinsky's wife and child died at the hands of the Nazis; only he made it out of Europe alive. He was ready to give up on everything, he had no interest in starting a new family. He went to pour out his heart to the Chazon Ish, and the Chazon Ish changed his perspective with one story.

There was once a businessman who would travel to the Leipzig fair every year to make deals that would support his family for the year. One year, he got sick right before the fair and asked his wife to take his place. She was overwhelmed, but they had no choice. When she got there, she had no idea what to do. As she made her way to the inn at the end of the first day, she discovered that her purse was missing.

Suddenly she noticed a man holding a wad of money. She ran over and asked if he had just found it. He had—but he was going to keep it. "You gave up," he said, referring to the *halacha* in Bava Metzia 21. "So it's mine."

She convinced him to go with her to a *rav*. They presented their cases. "What did you say?" the *rav* asked.

"I said that I lost all of my husband's money."

"But she gave up hope!" the finder said.

The *rav* looked at them. "It was not her money to give up hope! It doesn't belong to her!"

The Chazon Ish looked Rav Yankel in the eye. "The Ribbono Shel Olam placed you here for a purpose. You want to give up hope, but it is not yours to give up."



OF THE WEEK

## AN UNBLEMISHED OFFERING

*By Rabbi Moshe Pogrow*

*Based on the commentary of Rabbi Shmshon Raphael Hirsch zt"l on Chumash, with permission from the publisher.*

The *navi* Malachi condemns the Jews who offer blind, lame, and sick animals as *korbanos*, calling it a desecration of Hashem's *mizbei'ach*. He rebukes the *kohanim* for causing this desecration through their teachings, for in their eyes, the Beis Hamikdash was not a place for the best and freshest, all the strength and vitality that a man has to offer. Klal Yisrael had degraded it to a hospital, a home for the crippled, established solely for those whose lives have been shipwrecked. They saw it as a shelter for life's castoffs, for people who could find no other place. Only the dregs, people not needed anywhere else, were brought to the House of Hashem. "Try presenting this to your human governor," Malachi cries angrily, "and see whether he will be pleased with you or receive you graciously!"

This is the same rebuke hurled by Hoshea at the priests of Malchei Yisrael: *ki avel alav amo, uchmarav alav yagilu*: when the people mourn, their priests are delighted (Hoshea 10:5). The priests, with their sanctuaries, await the

*continued on reverse side*



HASHIVEINU:  
RETURNING TO THE TORAH

Bring us back, our Father, to Your Torah. Paraphrased, this means: return us to the awareness that it is Your Torah that we are learning.

The lack of awareness of the true meaning of learning Torah and observing *mitzvos* is so common that the Chachamim instituted this bracha as a *tefillah* to ask Hakadosh Baruch Hu to help us stay focused on the true meaning of our *talmud Torah* and *avodas Hashem*.

*Adapted from The World of Prayer by Rabbi Elie Munk (Feldheim)*

Anyone wanting to sponsor, make a simcha or discuss any Shule related matter should please contact Avishai Josephsohn on 0416817746





stranger

■ THAN FICTION

## A JUMP BACK IN TIME

by Rabbi David Sapirman, Dean, Ani Maamin Foundation

In honor of the approaching Yom Tov, we will take a step back in history to the time of *yetzias Mitzrayim*. As soon as Moshe Rabbeinu arrived on the scene and the Ten Plagues began, the Jewish people were no longer enslaved. The Egyptians were struck again and again, to the point that the nation was in ruins. Although Mitzrayim had previously been the major world power, after these events, for the next 500 years the Tanach records no significant interactions between Egypt and its neighbors. As the Jews conquered Eretz Canaan, the Egyptians did not try to intervene (Rav Avigdor Miller, *zt"l*).

Hashem could easily have wiped out Mitzrayim in a single plague and rescued His people. But the Torah tells us that there was a purpose in bringing so many diverse *makkos*: "You shall tell your child and your grandchild how I made a mockery of Mitzrayim and My signs that I placed among them, and you will know that I am Hashem." The *makkos* were a singular demonstration of the might of Hashem, Who controls everything in the universe from water to animals, weather and human life. We tell about the *makkos* not only out of gratitude, but to tell our children about Hashem's greatness.

It is specifically these lessons that we need to remember and transmit. The Ramban tells us that since the *makkos* were a one-time event, they will not be repeated for any *rasha* who demands to see proof. This is why we have so many *mitzvos zecher l'yetzias Mitzrayim*: so that we will never forget.

In the last decades of R' Yisroel Salanter's life, he traveled around Germany and France trying to undo some of the harm wrought by the Reform movement. In one home, he realized that the host was no longer careful in mitzvah observance. The man told him that a Reform Jew had said that Hashem does not punish one who sins. "He ate a ham sandwich in front of me, and nothing happened," the host said. "Since then my faith has been weakened."

At this point, the host's daughter came home from the conservatory where she studied music, holding a certificate stating that she played piano with excellence. R' Yisroel asked if she would play for him; he wanted to see if she really could play with such prowess.

"No," the girl said. "I don't have to give a demonstration to every person who doesn't want to believe my certificate."

R' Yisroel turned to his host. "Your daughter is right. The Torah and our mesorah are a certificate. Hashem is not going to make a personalized demonstration for anyone who says they don't believe." ❖

To be continued...

gem

■ OF THE WEEK

misfortune and grief of their "believers." It is not the joyous and happy people who go on pilgrimages to their houses of worship, but the blind, the lame, the sick and the weak. Religion, to them, was a consolation for the suffering and the disadvantaged. It held no sway in lives that were vibrant and effervescent with the joy of action.

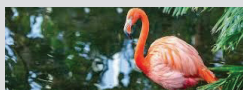
Not so is the *mizbei'ach Hashem*, through which *klal Yisrael* calls in the name of the G-d of the world. The Beis Hamikdash demands the whole of a person's life—unlimited and total commitment. In return, it grants life that is worthy of being called "life," life in which even death and pain lose their force.

Therefore, just as *kohanim* must not have any *mum* if they are to approach and serve at the altar, so too—and to a greater extent—must the *korbanos* themselves be whole, without blemish. By offering them, man draws close to the Shechina. An offering embodies the nature of our relationship with Hashem; "wholeness" is a primary condition of this relationship. Being whole with G-d entails no less than the absolute surrender of one's entire being. It is the essence of *bechol levavcha ub'chol nafshecha ub'chol meodecha* (Devarim 6:5). It is a duty that follows directly from the very first demand made of us: *veheyisem li segulah* (Shemos 19:5). This command lays the foundation stone for our entire mission: our relationship to God must be all-encompassing, without reserve or limit. ❖



wonder WORLD

YOU ARE WHAT YOU EAT



## How do flamingos get their color?

Flamingos are tall, elegant, beautifully colored birds that live and feed in shallow waters. While there are six different species of flamingos, the general anatomy of them all is basically the same: long legs, long neck, curved bill, webbed feet, yellow eyes, and of course, colorful plumage.

Flamingos get their famous pink or orange color from the food they eat. If a flamingo is in a zoo, the zookeepers must make sure to give it food that contains plenty of carotene, or it will lose its color. We, too, must be careful with what we put in our bodies, because it makes us what we are! ❖

Adapted from *Exploring the Wild World of Animals & Birds* (Israel Bookshop Publications)

To receive this newsletter in your inbox each week, send an email to [subscribe@animaamin.org](mailto:subscribe@animaamin.org)

CREATED BY THE ANI MAAMIN FOUNDATION • Reinforcing the basics • Increasing passion • Deepening commitment

# PESACH ZMANIM MELBOURNE

## שבת פרשת ויקרא - שבת הגדול

### EARLY SHABBOS

MINCHA followed by Kabbalas Shabbos	6:03pm
Candle Lighting: not before	6:18pm
Late Shabbos Candle Lighting: not after	7:15pm
Shkio Sunset	7:33pm
Alos Hashachar	6:04am
Talis	6:30am
Netz / Sunrise	7:22am
SHACHARIS	8:45am
Sof Zman Krias Shma	9:45/10:24am
Sof Zman Tefilla	11:01/11:25am
Seder Limud	4:40pm

## שבת הגדול דרשה 5:40

Mincha	6:55pm
Shalosh Seudos	7:25pm

### SIYUM ON MESECHES PESOCHIM

Shkio Sunset	7:31pm
Mariv / Motzei Shabbos	8:32pm*

\*It is recommended to wait an additional 12 minutes

## THURSDAY MORNING 25 Mar יב ניסן

### TAANIS BECHORIM

Shacharis Vesikin	7:05am
Netz / Sunrise	7:28am
Siyum following Shacharis	
Shkio Sunset	7:31pm
Mariv LEIL BEDIKAS CHOMETZ	8:00pm

## FRIDAY MORNING 26 Mar יג ניסן

Shacharis Vesikin	7:10am
Netz / Sunrise	7:29am
saf zman sereifas chometz	12:12pm

## שבת פרשת צו ערב פסח תשפ"א

### יד ניסן שבת הגדול 26/27 Mar

### EARLY SHABBOS

MINCHA followed by Kabbalas Shabbos	5:55pm
Candle Lighting: not before	6:09pm
Late Shabbos Candle Lighting: not after	7:04pm
Shkio Sunset	7:22pm
Alos Hashachar	6:12am
Talis	6:38am
SHACHARIS	6:45am
Netz / Sunrise	7:30am
Sof Zman Krias Shma	9:48/10:27am

סוף זמן אכילת חמץ 11:00  
סוף זמן ביעור חמץ 12:12

Chatzos	1:25pm
Seder Limud	5:55pm
Mincha	6:55pm
Shkio Sunset	7:19pm

## יו"א' פסח תשפ"א 27/28 Mar

Mariv / Motzei Shabbos	8:00pm
Candle Lighting: not before	8:19pm*
Chatzos	1:25am
Alos Hashachar	6:13am
Netz / Sunrise	7:31am
SHACHARIS	9:00am
Sof Zman Krias Shma	9:48/10:27am
Sof Zman Tefilla	11:02/11:26am

### מפסיקים לומר מוריד הגשם במנחה

Seder Limud	6:00pm
Mincha	7:00pm
Shkio Sunset	7:19pm

## יום ב' פסח תשפ"א 28/29 Mar

Mariv 8:00pm

### מתחילים ספירת העומר

Candle Lighting: not before	8:21pm*
Chatzos	1:25am
Alos Hashachar	6:14am
Netz / Sunrise	7:31am
SHACHARIS	9:00am
Sof Zman Krias Shma	9:48/10:27am
Seder Limud	6:00pm
Mincha	7:00pm
Shkio Sunset	7:18pm
Avos Ubonim	7:25pm
Mariv / Motzei Shabbos	8:19pm*

מתחילים לומר וקן ברכה במעריב של מוצאי יום טוב

## CHOL HAMOED Tue - Fri 30 Mar-2nd April

Shacharis	8:00am
Mincha	6:50pm
Shkio Sunset	7:13 - 7:16pm
Seder Limud following Mincha	
Mariv	8:00pm

## שבת יום ו' פסח תשפ"א 2/3 April

MINCHA followed by Kabbalas Shabbos	6:53pm
Candle Lighting: not after	6:53pm
Mariv	7:40pm
SHACHARIS	8:45am
Sof Zman Krias Shma	9:48/10:27am
Mincha (1st Minyan)	1:45pm
Seder Limud	5:15pm
Mincha (2nd minyan)	6:15pm
Avos Ubonim	6:40 - 7:20pm
Shkio Sunset	7:10pm

## יום ה' פסח תשפ"א 3/4 April

Mariv 7:45pm

### TURN CLOCK BACK ONE HOUR

the following times are EST time

SHACHARIS	8:45am
Sof Zman Krias Shma	8:50/9:29am
Seder Limud - Avos Ubonim	4:45pm
Mincha	5:45pm
Shkio Sunset	6:09pm
Neilas Hachag following Mincha	
Mariv / Motzei Yom Tov	7:10pm

\*It is recommended to wait an additional 12 minutes

## SPEAKERS ON SHABBOS YOM TOV NIGHTS

FRIDAY NIGHT PAR VAYIKRO - RABBI A LEVINE

FRIDAY NIGHT PAR TZAV - RAV SHLITA

FIRST NIGHT YOM TOV - RABBI JOHNSON

SECOND NIGHT YOM TOV - RABBI SECHER

SEVENTH NIGHT YOM TOV - MR TOM CHAVOLY

EIGHTH NIGHT YOM TOV - RABBI YODAIKIN

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	שבת קודש
<div>14</div> <div>א' ניסן</div> <div>ראש חודש ניסן</div>	<div>15</div> <div>ב' ניסן</div> <div></div>	<div>16</div> <div>ג' ניסן</div> <div></div>	<div>17</div> <div>ד' ניסן</div> <div></div>	<div>18</div> <div>ה' ניסן</div> <div></div>	<div>19</div> <div>ו' ניסן</div> <div><div><div></div><div></div><div></div></div>קמ 6:18 ערב: Early קמ 7:15 ערב: Late</div>	<div>20</div> <div>ז' ניסן</div> <div>ד' ניסן ויקרא</div> <div>דדשת שבט הגדול</div> <div>קמ 8:32 ערב: ends</div> <div><div><div></div><div></div><div></div></div></div>
<div>6:25am/5:59am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 10:22am/9:43am</div> <div>קדש מ"אג"ר/א"ר 7:40pm/7:18am</div>	<div>6:26am/6:00am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 10:23am/9:44am</div> <div>קדש מ"אג"ר/א"ר 7:39pm/7:18am</div>	<div>6:27am/6:01am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 10:23am/9:44am</div> <div>קדש מ"אג"ר/א"ר 7:37pm/7:19am</div>	<div>6:28am/6:02am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 10:23am/9:44am</div> <div>קדש מ"אג"ר/א"ר 7:36pm/7:20am</div>	<div>6:29am/6:03am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 10:24am/9:45am</div> <div>קדש מ"אג"ר/א"ר 7:34pm/7:21am</div>	<div>6:30am/6:04am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 10:24am/9:45am</div> <div>קדש מ"אג"ר/א"ר 7:33pm/7:22am</div>	<div>6:31am/6:05am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 10:24am/9:45am</div> <div>קדש מ"אג"ר/א"ר 7:31pm/7:23am</div>
<div>6:32am/6:06am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 10:25am/9:46am</div> <div>קדש מ"אג"ר/א"ר 7:30pm/7:24am</div>	<div>6:33am/6:07am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 10:25am/9:46am</div> <div>קדש מ"אג"ר/א"ר 7:28pm/7:25am</div>	<div>6:34am/6:08am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 10:25am/9:46am</div> <div>קדש מ"אג"ר/א"ר 7:27pm/7:26am</div>	<div>6:35am/6:09am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 10:26am/9:47am</div> <div>קדש מ"אג"ר/א"ר 7:25pm/7:27am</div>	<div>6:36am/6:10am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 10:26am/9:47am</div> <div>קדש מ"אג"ר/א"ר 7:24pm/7:28am</div>	<div>6:37am/6:11am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 10:26am/9:47am</div> <div>קדש מ"אג"ר/א"ר 7:22pm/7:29am</div>	<div>6:38am/6:12am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 10:27am/9:48am</div> <div>קדש מ"אג"ר/א"ר 7:21pm/7:30am</div>
<div>28</div> <div>ט"ז ניסן</div> <div>פסח</div> <div><div><div></div><div></div><div></div></div>מפסיקו לומר מ"ר</div> <div>מפסיקו לומר חזת הר"ג</div> <div>קמ 8:19pm ends: not before</div>	<div>29</div> <div>ט"ח ניסן</div> <div>פסח</div> <div><div><div></div><div></div><div></div></div>1 לעומר</div> <div>קמ 8:19pm ends: not before</div>	<div>30</div> <div>י"ז ניסן</div> <div>2 לעומר</div> <div>חול המועד</div>	<div>31</div> <div>י"ח ניסן</div> <div>3 לעומר</div> <div>חול המועד</div>	<div>1 Apr</div> <div>י"ט ניסן</div> <div>4 לעומר</div> <div>חול המועד</div>	<div>2</div> <div>כ' ניסן</div> <div>5 לעומר</div> <div>ערב שביעי של פסח</div> <div>Public Holiday</div> <div>קמ 6:53pm begins: not before</div>	<div>3</div> <div>כ"א ניסן</div> <div>6 לעומר</div> <div>שבועי של פסח</div> <div>קמ 8:21pm ends: not before</div>
<div>6:39am/6:13am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 10:27am/9:48am</div> <div>קדש מ"אג"ר/א"ר 7:18pm/7:31am</div>	<div>6:40am/6:14am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 10:27am/9:48am</div> <div>קדש מ"אג"ר/א"ר 7:16pm/7:32am</div>	<div>6:41am/6:15am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 10:28am/9:49am</div> <div>קדש מ"אג"ר/א"ר 7:16pm/7:32am</div>	<div>6:42am/6:16am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 10:28am/9:49am</div> <div>קדש מ"אג"ר/א"ר 7:14pm/7:33am</div>	<div>6:43am/6:17am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 10:28am/9:49am</div> <div>קדש מ"אג"ר/א"ר 7:13pm/7:34am</div>	<div>6:44am/6:18am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 10:28am/9:50am</div> <div>קדש מ"אג"ר/א"ר 7:11pm/7:35am</div>	<div>6:44am/6:18am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 10:29am/9:50am</div> <div>קדש מ"אג"ר/א"ר 7:10pm/7:36am</div>
<div>4</div> <div>כ"ב ניסן</div> <div>7 לעומר</div> <div><div><div></div><div></div><div></div></div>שמיני של פסח</div> <div><i>Tum clock back 1 hour</i></div> <div>קמ 7:10pm ends: not before</div>	<div>5</div> <div>כ"ג ניסן</div> <div>8 לעומר</div> <div>אסור חג</div> <div>Public Holiday</div>	<div>6</div> <div>כ"ד ניסן</div> <div>9 לעומר</div> <div></div>	<div>7</div> <div>כ"ה ניסן</div> <div>10 לעומר</div> <div></div>	<div>8</div> <div>כ"ו ניסן</div> <div>11 לעומר</div> <div></div>	<div>9</div> <div>כ"ז ניסן</div> <div>12 לעומר</div> <div><div><div></div><div></div><div></div></div>קמ 5:43pm begins: שבת</div>	<div>10</div> <div>כ"ח ניסן</div> <div>13 לעומר</div> <div>שמיני</div> <div>קמ 7:01pm ends: שבת</div>
<div>5:45am/5:19am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 9:23am/8:55am</div> <div>קדש מ"אג"ר/א"ר 6:09pm/5:37am</div>	<div>5:46am/5:20am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 9:23am/8:55am</div> <div>קדש מ"אג"ר/א"ר 6:07pm/5:38am</div>	<div>5:47am/5:21am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 9:23am/8:55am</div> <div>קדש מ"אג"ר/א"ר 6:06pm/5:38am</div>	<div>5:48am/5:22am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 9:23am/8:55am</div> <div>קדש מ"אג"ר/א"ר 6:04pm/5:40am</div>	<div>5:49am/5:23am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 9:23am/8:55am</div> <div>קדש מ"אג"ר/א"ר 6:03pm/5:41am</div>	<div>5:50am/5:24am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 9:31am/8:52am</div> <div>קדש מ"אג"ר/א"ר 6:01pm/5:42am</div>	<div>5:51am/5:25am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 9:31am/8:52am</div> <div>קדש מ"אג"ר/א"ר 6:00pm/5:42am</div>
<div>5:51am/5:26am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 9:31am/8:52am</div> <div>קדש מ"אג"ר/א"ר 5:58pm/6:43am</div>	<div>5:52am/5:26am</div> <div>ער' שבת</div> <div>קדש מ"אג"ר/א"ר 9:32am/8:53am</div> <div>קדש מ"אג"ר/א"ר 5:57pm/6:44am</div>					

Times on this page are Daylight Savings Time and for Melbourne only. It is recommended that one wait an additional 12 minutes before doing melocha (Shittas Rabbenu Tam) on Motzei Shabbos and Yom Tov.

For those bringing in Shabbos early, candles should not be lit before the stated "early shabbos" time. For those davening at Hechal HarOvah on Friday night, the preferred lighting time is 25 minutes after the stated "early shabbos" (Pleg) time.

Erev Pesach Zmanim:  
Latest time to eat Chometz 11:00am  
Latest time to Burn Chometz 12:12am  
Beginning of 10<sup>th</sup> hour Magen Avrohom 4:27pm  
Beginning of 10<sup>th</sup> hour G<sup>r</sup>a Bahahanye 4:48pm  
Leil Pesach Chatzots 1:25am

Moled for Nissan (Yenushtayim time):  
Shabbos March 13, 2021 7:03 PM + 5 chialakim  
Sof Zman Kiddush Leavono (Melbourne time):  
Sunday night, March 28, 10:25 PM



# HEICHAL HATORAH PREPESACH SHIURIM

**SUNDAY NIGHT**

**21 MARCH 8 PM**

**MONDAY NIGHT**

**22 MARCH 8 PM**

**HOW TO  
WELCOME  
ALL FOUR SONS**

**TIMELINE  
OF  
THE SEDER**

**delivered by**

**R' A Holzer**



**delivered by**

**the Rav**

**at 146 Hohmann Street East St. Kitts**