



The rabbi of a European community of long ago dedicated his traditional Shabbat Hagadol sermon to a scholarly discussion of the correct amount of matzah which a Jew must eat on Pesach eve in order to fulfill that important mitzvah.

When he concluded, his congregation surrounded him with accolades in regard to the brilliance of his presentation. One of them, however, had a very different reaction.

"How can I possibly fulfill my responsibility to eat that amount of matzah," he asked, "when I spent all the money I have on medical care for my wife and have nothing left with which to purchase any matzah?"

The rabbi quickly returned to his podium and made the following announcement:

"What I said in my sermon about the amount of matzah needed to fulfill the requirement of the mitzvah is incorrect! No one's requirement is fulfilled until it is ascertained that every Jew in the community has matzah for Pesach."

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**Hints & Answers\*** **LAWS of PESACH:** Shemiras Shabbos Kehilchosa (20:34) writes the following: *Similarly, cooked rice on the holiday of Pesach is not muktza—even for those who have a custom not to eat Kitniyos.* **RIDDLES & TRIVIA:** 1. When is the longest interval of time between 2 successive readings of whole Hallel? 2. The 15th of Nissan! Last year, Shimon celebrated Pesach without the mitzva of Korban Pesach. But this year, the Beis HaMikdash was rebuilt and the mitzva of Korban Pesach was required. The following 7 mitzvos are associated with the Korban Pesach on the Seder night: (1) To eat the meat of Korban Pesach with matzah and maror, (2) Not to eat it מבושל or נא, (3) Not to bring the meat of Korban Pesach outside of the chaburah, (4) A מומר may not eat from it, (5) A תושב or שכיר cannot eat from it, (6) An uncircumcised person cannot eat from it, (7) Not to break a bone from it. 3. This is referring to raising the cup of wine while saying *Bircas Hamazon*. If a *zimun* is present, only the leader raises the cup during *Bircas Hamazon*. Otherwise, everyone raises their cups at that time. . | \*Note: Menucha's answer are not to be taken as final decisions in halacha, but rather as a springboard for further study and discussions.

# Menucha

A Shabbos table companion  
for the whole family

לעיני ר' ברוך חיים בן שלמון ז"ל

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## Laws of Pesach

### Are Kitniyos Muktza for Ashkenazim?!



The 1st day of Pesach had finally arrived. In the evening, before Mr. Silver returned from shul, Mrs. Silver went to the refrigerator with the intention of taking out cooked potatoes that would be used for *karpas*. When she opened the door of the refrigerator she was surprised to see a container of hummus (i.e., with a label: "Kosher for Passover for those who eat *kitniyos*") on the refrigerator's shelf.

"I completely forgot to put it away before Pesach," she said to herself. "Hmm...that container is in the way. I cannot let it be there for all of Pesach. But it could be that it is muktza now and I cannot move it, since we don't eat *kitniyos* on Pesach."

**Question:** Can that container of hummus be moved now?

(The "Hints & Answers" section is on page 4)



◆ Dedicated anonymously for yeshuos and refuos to all Klal Yisroel  
◆ Dedicated anonymously as a praise and thanksgiving to Hashem for the miracle this past motzei Shabbos in Eretz Yisroel





## Insights for Pesach

### The Root of Emunah

The Haggadah tells us that a person is praiseworthy if he talks a lot about **יציא מצרים** during the seder. Nesivos Shalom explains that relating the story of **יציא מצרים** during the 1st night of Pesach is what charges a person with emunah for the entire year! Therefore, the more a person gets involved in the mitzvah of **סיפור יציאת מצרים** the more emunah he will have this year.

### Exodus Now

In his blessing, Bilaam praised Hashem saying: **א-ל מוֹצִיאֵם מִמִּצְרַיִם** *G-d who is taking them out of Mitzrayim* (Bamidbar 23:22). The Ohr HaChaim HaKadosh asks why the verb is in present tense (i.e., it should have been in past tense, since Hashem took Bnei Yisroel out of Mitzrayim about 40 years prior to Bilaam's blessing). He answers that this verse is a reflection of the teaching in the Mishna (Pesachim 10:5): "A person is obligated to see himself (during the night of the Seder) as if he himself left Mitzrayim." The Ohr HaChaim HaKadosh explains that *yetzias* Mitzrayim truly occurs in the present - every single year at the Pesach seder. It happens on a spiritual level: The energy of *kedusha* is released from its shell and connects to Bnei Yisroel.



## Riddles & Trivia



1. "Yes, Nissim? What is the answer?" called the teacher on Nissim, after seeing that he raised his hand to answer the teacher's question. "In a non-leap year: from Shavuot to Sukkos. In a leap year: from Chanukah to Pesach," answered Nissim. What was the teacher's question?!
2. "Abba - why is this night of this year different from this night of last year, that last year we had 5 mitzvos, while this year 12?!" asked Shimon. On which calendar date did Shimon ask this question?
3. If there are three or more men present at the Seder, then only one man needs to do this action. But if there are fewer than three men present at the Seder, then everyone at the Seder needs to do this action. Which action is this referring to?