

BS"D



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INTERNET PARSHA SHEET ON PESACH Part One - 5765

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RE: Policy on medicines for pesach

<http://crcweb.org/kosher/consumer/passover/productGuide.html>

The following is the policy of HaRav Gedaliah Dov Schwartz, cRc Rabbinic authority, Rabbi Shmuel Fuerst, Dayan of Agudas Yisroel of Illinois, Rabbi Chaim Goldzweig, renowned Kashruth authority, Rabbi Dovid Zuker, Rosh Kollel, Lakewood Kollel (Chicago).

pdf Policy Letter with signatures

<http://crcweb.org/kosher/consumer/passover/Policy%20on%20Medicines.pdf>

POLICY ON MEDICINES, COSMETICS AND TOILETRIES FOR PESACH MEDICINE

* All pill medication (with or without chometz) that one swallows is permitted without special hashgocha. Vitamins and food supplements do not necessarily fall into this category. Please consult your Orthodox Rabbi regarding your specific situation.

* All liquid and chewable medications that have kitniyos may be used.

* All liquid and chewable medications that have chometz should not be used. Important: Before discontinuing liquid or chewable medicine, you must consult with your Rabbi and Doctor.

COSMETICS AND TOILETRIES

* All varieties of body soaps, shampoos and stick deodorants are permitted for use on Pesach regardless of its ingredients.

* All types of ointments, creams, nail polish, hand lotions, eye shadow, eyeliner, mascara, blush, foot and face powders, and ink and paint may be used regardless of its ingredients.

* Colognes, perfumes, hairspray, shaving lotions and deodorants that have denatured alcohol (listed as SD, SDA, [or with a number or letter i.e. SD29C or SD40], SD Alcohol, Alcohol, Denatured Alcohol or Ethyl alcohol) can not be used on Pesach. This only applies to products in a pure liquid state.

* Lipstick that contains chometz should not be used.

http://www.torahweb.org/torah/2004/moadim/rros_pesach.html

[From last year]

RABBI MICHAEL ROSENSWEIG

CHAG HAPESACH: THE IDEAL INTRODUCTION TO CHAG HAMATZOT

In parshat Emor (Vayikra 23:4), the Torah introduces all of the festivals, designating them as days of "mikraei kodesh". Expecting to encounter the first of the moadim, we are instead initially surprised to be told of the korban Pesach that is brought on the afternoon of the fourteenth day of Nissan. Only in the next verse do we read of "Chag haMazot" which commences on the fifteenth of the month. Why does the Torah present the preparation of the korban Pesach, which seemingly takes place before the festival, as the first of the Torah's festivals?

The Chizkuni suggests that the period in which the Pesach is offered and eaten, from the afternoon of the fourteenth of Nissan through the evening of the fifteenth, is halachically designated as "Pesach", while "Chag haMazot", which briefly overlaps that first night, extends seven days. The Netziv, in his commentary on the Torah, suggests that the bringing of the Pesach constituted a moed in its own right. In his haggadah, the Netziv explains that our yearning to experience other "moadim", refers to the offering of the Pesach which has the status of a festival, as reflected by its inclusion in the list of moadim in parshat Emor.

This perspective is projected by the Gaon of Vilna, as well. The Rama (Yoreh Deah 399:3) rules that while a mourner in the midst of the shiva period should continue adhering to the mourning prohibitions until late in the day before other festivals, he concludes his mourning period at noon before the onset of Pesach. The Gaon explains that this distinction is based upon the fact that the korban Pesach, which was prepared in the afternoon prior to Chag haMatzot constitutes a moed, Chag haPesach, as indicated by its inclusion in parshat Emor.

The status of this period as a moed resonates in other halachot. Rambam (Hilchot Yom Tov 8:17-19) formulates the prohibition to engage in "melachah" during this period as comparable to a "chol haMoed" (See Pesachim 50a-b and Rashi, Tosafot, Baal haMaor, Ramban, and Ra'vad op.cit.). Rabbeinu Chananel (Pesachim 98a) describes the hallel that accompanied the slaughtering of the korban Pesach as a yom tov hallel (see Pesachim 64a, 95a, 117a, and Griz al ha-Rambam, Hilchot Korban Pesach). Rambam (Hilchot Chametz 1:8) rules according to R. Yehudah's view (Pesachim 28b) that chametz eaten in the afternoon of the fourteenth is subject to a lav and malkot because it is the period of the Pesach offering.

Perhaps this link between korban Pesach and the prohibition of chametz can be explained on the basis that Chag haPesach has commenced although chag haMatzot has yet to have begun.

Why should this sacrifice generate a quasi-festival in its own right? R. Gamliel (Pesachim 116b) established that there are three indispensable components in the haggadah-seder experience: Pesach, matzah, and maror. Yet, the Pesach appears to have a disproportionate impact upon the other two. The maror constitutes a biblical obligation only in conjunction with the Pesach. Many aspects of matzah are defined by the timing of the Pesach. The Netziv (Imrei Shefer- regarding different formulations of matzah's role in R. Gamliel's triad. See, also, Maharshah, Pesachim 116b) argues that in the ideal circumstances in which there is a korban Pesach, that theme dominates our focus during the seder, relegating matzah and maror to a supportive role. Furthermore, he notes in his introduction to the haggadah that many unique practices at the seder can be traced to the effort to sustain the centrality of the korban Pesach even in our post-churban era.

Indeed, the korban Pesach's singular character and its pivotal role in Judaism is attested to in other halachic contexts. It is inextricably linked to the only other mitzvah whose neglect triggers a punishment of karet, i.e. brit milah. Chazal note that the phrase "bedamayich chayii" refers to the blood of milah and korban Pesach. Circumcision is a prerequisite for participation in the korban Pesach. Just as the milah is an indispensable component in Jewish commitment, so too korban Pesach is perceived as crucial to Jewish destiny. Chazal (see Mechilta cited by Rashi, Shemot 12:48) even found it necessary to preclude the notion that one who converts to Judaism any time during the year would have to bring a korban Pesach, just as a male convert would have to undergo circumcision in the process of joining Klal Yisrael!

The Torah consistently describes the korban Pesach as "Pesach la-Hashem", implying a special expression of devotion and recognition of Hashem's role. The parshah of Pesach Sheni (Bamidbar, chapter 9) records the urgency with which Klal Yisrael regarded korban Pesach as a spiritual opportunity to forge a relationship with Hashem. It was inconceivable to the nation that there would not be another opportunity to experience this korban. The requirement that this sacrifice be undertaken strictly lishmah (Mishneh Zevachim 2a), that it alone follow rather than precede the

afternoon tamid and other anomalies associated with this korban (its minui, its notar, its yotze etc.) attest to its sui generis character. The fact is that this korban is not developed in the Torah in the context of other sacrifices (Vayikra, Zav, Pinchas etc.), just as it is not sacrificed within the traditional time frame bracketed by the two temidim. Unlike other korbanot, there is no focus even on ritzui, no hint of the otherwise ubiquitous concept of "ishei reiaich nichoach", (see Chatam Sofer, Netziv and other poskim regarding the possibility of its sacrifice in the aftermath of the churban hayit), and no special portion for the kohanim. Korban Pesach is sometimes formulated as a korban tzibbur, though the mitzvah devolves upon each individual and is achieved by means of voluntary groupings. This korban defies classification because its role is unique.

The Noda B'Yehudah, in his commentary to the haggadah explains that R. Gamliel's three components correspond to three tenets of our faith. Pesach symbolizes Hashem's personal providence (hashgachah peratit). Hashem's special supervision and devotion to Klal Yisrael was manifested in the personal intervention on the night of the fifteenth of Nissan. In his view, matzah accents the nation's faith, and maror is associated with the concept of reward and punishment. But the fact is that Pesach also integrates Hashem's hashgachah on the night of the fifteenth with Klal Yisrael's remarkable faith initiative in following the command to publicly slaughter the symbol of Egyptian divinity on the afternoon of the fourteenth of Nissan. The significance of this remarkable interaction between Klal Yisrael and Hashem establishes the korban Pesach as a singular symbol and vehicle of avodat Hashem, and even generates a period of kedushat hazeman.

R. Levi Yitzhak of Bardichev posits that the Torah formulates the holiday as Chag haMatzot because Hashem chooses to credit Klal Yisrael's extraordinary commitment evidenced by their rush to follow his norm notwithstanding the uncertainty of their situation, while Klal Yisrael traditionally refers to the same holiday as Chag haPesah, underscoring Hashem's extraordinary devotion to Klal Yisrael reflected by His personal intervention on their behalf ("lo al yedei malach" etc.). In fact, both themes also find expression in the preparation and eating of the Pesach itself during the quasi-moed of Chag haPesah that actually commences in the afternoon of the fourteenth, as recorded in parshat Emor, preceding, overlapping, setting the tone for, and ultimately enhancing the entire experience of Chag haMatzot.

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From: RGoldwicht-owner@yutorah.org [<mailto:RGoldwicht-owner@yutorah.org>] On Behalf Of Beit Midrash Sent: Friday, April 15, 2005 9:45 AM To: rgoldwicht@yutorah.org Subject: Weekly Insights from Rav Meir Goldwicht - Insights into the Hagada Shel Pesach
Weekly Insights by Rav Meir Goldwicht @ www.yutorah.org
<http://www.msdc.org/emailbanner_goldwicht.JPG>
חייב אדם להראות את עצמו כאילו הוא בעצמו יצא עתה משעבוד מצרים
Insights into the Haggadah shel Pesach

A. The most difficult mitzvah on the night of the Seder, more difficult than any of the other mitzvot, is, as the Rambam says, to truly feel as if we are leaving Mitzrayim, as if we are actually going from avdut to cheirut: "בכל דור ודור חייב אדם להראות את עצמו כאילו הוא בעצמו יצא עתה משעבוד מצרים, 'זכרת כי עבד היית' בתורה, " ועל דבר זה צוה הקב"ל 'ואתו הוציא משם וגולשנאמר (Hilchot Chametz u'Matzah 7:6).

This theme runs through the entire Haggadah. All of the meforshim of the Haggadah ask: Why don't we make a bracha on sippur yetziat Mitzrayim at the beginning of the Seder as we do before every other mitzvah? Based on this Rambam, which is so central to the Seder, we can answer this question very simply. At the beginning of the Seder, we are obligated to feel as if we are still enslaved, a state that is certainly not

conducive to making a bracha related to our geulah from Mitzrayim. The moment we finish saying "בצאת ישראל ממצרים", however, the point where we actually feel ourselves leaving Mitzrayim, we make the bracha of " אשר " ה ונודה לך שיר חדש על גאלתנו ועל פדות נפשנו באגאלנו וגאל את אבותינו ממצרים וכו' "גאל ישראל". The Chatam Sofer explains that this bracha is the bracha on sippur yetziat Mitzrayim. We do make a bracha on sippur yetziat Mitzrayim, but the bracha is made in the correct place and in the proper state-of-mind—cheirut.

This obligation to feel as if we ourselves left Mitzrayim also explains why we drink ארבע כוסות. The Rashbam (Pesachim 99b) explains that the four leshonot of geulah mentioned by galut Mitzrayim: "הוצאתי אתכם מבדחה ואתם ממצרים" וכן אמר לבני ישראל אני ד' "הוצאתי אתכם מעבדתם וגאלתי אתכם בזרוע נטויה ובשפטים גדלים ולקחתי אתכם אל הארץ אשר נשאתי את ידי לתת אתה לאברהם ליצחק וליעקב ונתתי אתה לכה מורשה אני ד'."

These leshonot of geulah correspond to the promises Hashem made to Avraham Avinu at the "ברית בין הבתרים": ויאמר לאברהם ידע תדע כי גר יהיה זרעך "ברית בין הבתרים": בארץ לא להם ועבדום וענו אתם ארבע מאות שנה וגם את הגוי אשר יעבדו דן אנכי ואהרי לך יצא ברכש גדול." Hashem told Avraham Avinu that his descendants would be subject to three stages of galut. In the first stage, B'nei Yisrael would be strangers in a foreign land. In the second stage, B'nei Yisrael would be enslaved. In the third stage, B'nei Yisrael would be subject to עבודת פרך, work of affliction.

Yetziat Mitzrayim was the reversal of this process. The first of the ארבע כוסות corresponds to the first stage of geulah, our redemption from the afflictions of Mitzrayim: "הוצאתי אתכם מבדחה וממצרים". The second of the ארבע כוסות corresponds to the second stage of geulah, our redemption from slavery: "ועבדום", was lifted, but we remained in galut. The third of the ארבע כוסות corresponds to the third stage of geulah, our redemption from exile in a foreign land: "וגאלתי אתכם בזרוע נטויה ובשפטים גדלים". We finally left galut. After geulah from the three-stage galut, we can experience the fourth geulah, corresponding to the fourth of the ארבע כוסות: "וגאלתי אתכם בארץ וגו' ולקחתי אתכם לי לעם וגו' ארבע כוסות".

The ארבע כוסות also correspond to the four situations for which we are obligated to say birkat hagomel. The siman to remember these four people is: ה = חולה שנתפרה; י = יורדי ים; י = יוצא מבית האסורים; ה = וכל החיים יודוך סלה". When we left Mitzrayim we experienced all four of these situations, obligating us to say birkat hagomel for all four reasons. We fulfill these four obligations by drinking the ארבע כוסות, each of which is essentially a birkat hagomel.

asked why we drink four cups of wine as opposed to any other drink. The reason, he explained, is that when someone drinks orange juice, for example, he finishes the entire first cup, enjoying even the last drop. He manages to finish the entire second cup as well, albeit not as easily as the first cup. By this time he is already sick of orange juice, and he leaves part of the third cup; when it comes to the fourth cup, he can only drink part. With wine, on the other hand, each cup is better than the first. It is only fitting that wine, which gets better with each cup, be drunk for the ארבע כוסות, each one of which represents a level of geulah that is better than the last: "הוצאתי והצלתי וגאלתי ולקחתי".

It is for this purpose—to demonstrate our current departure from Mitzrayim—that there is a minhag to put out the nicest dishes on the night of the Seder, demonstrating the fulfillment of Hashem's promise to Avraham Avinu, "ואחרי כן יצא ברכש גדול". Another aspect of the table setting also demonstrates our transition from avdut to cheirut: there is a prevalent minhag to leave the table completely empty except for the Seder plate and silver cups of wine until "בצאת ישראל ממצרים" is read; as soon as the paragraph is read, everything is brought out to the table, showing that now, as we leave Mitzrayim, we possess this "רכוש גדול".

The theme continues: "כלנו נבונים, כלנו זקנים, כלנו יודעים את "התורה". Even though we remember the divrei Torah from previous years, even though we know the Haggadah, we still must feel as if this is the first

time we are hearing the divrei Torah and the sippur yetziat Mitzrayim, as if we are actually leaving Mitzrayim right now.

In the next paragraph, the ba'al haHaggadah demonstrates this by example. "מעשה ברבי אליעזר ורבי יהושע ורבי אלעזר בן עזריה ורבי עקיבא ורבי טרפון וכו'." These chachamim, gedolei olam, certainly remembered all the divrei Torah they had said and heard at past Sedarim, but they went all night, conducting this Seder as if it was their first. Truly להראות ולהרגיש, to show and to feel.

The idea that on the night of the Seder we must feel as if all that happened actually happened to us, reexperiencing as much of the galut and geulah as possible, allows us some insight into the idea of karpas. Why do we dip the karpas in saltwater? Galut Mitzrayim began because בני יעקב sold Yosef. The Torah tells us that after throwing Yosef in the pit, his brothers dipped his ketonet pasim in blood, leading their father to cry out, "טורף טורף יוסף!" Rashi explains that the ketonet pasim was made of expensive wool, as the passuk says, "חור כרפס ותכלת," (Megillat Esther 1:6). The vegetable karpas symbolizes the fabric karpas, reminding us of the ketonet pasim. We therefore dip the karpas in saltwater, symbolizing the brothers' dipping of the ketonet pasim in blood and reminding ourselves how galut Mitzrayim began. (Rabbeinu Manoach on the Rambam (Hilchot Chametz u'Matzah 8:2) in fact writes that the minhag of dipping the karpas in saltwater is a remembrance of the ketonet pasim that Yaakov Avinu made for Yosef, which was the underlying cause of our ancestors' descent to Mitzrayim.)

This is also why we break the matzah (יחזק) immediately after eating the karpas. The breaking of the matzah represents the breaking up of the family of Yaakov, which set the galut in motion. Once we understand the reason for the galut, i.e. the machloket between the brothers that caused the breaking up of the family, we can begin Maggid, essentially testifying to the fact that we accept upon ourselves to do as much as we can to bring everyone in Am Yisrael together. Therefore Maggid begins with the announcement of "כל דיכפין ייתי וייכול" Let everyone who needs come and eat with us," inviting people who we wouldn't necessarily invite under normal circumstances to join us, or providing for those who don't have matzah or nice clothing for yom tov. Through this we show our willingness to help others shoulder their burdens. Immediately after יחזק, we begin to fix the rupture in the family of Am Yisrael by performing actions and making statements that express our togetherness. This includes bringing the בניי ארבעה together, not breaking the bones of the korban Pesach, and many other things.

Thus, at the end of the Haggadah, we arrive at the כוס של אליהו. In Tanach, Eliyahu is written without a ו (אליהו) five times and Yaakov is written with a ו (יעקוב) five times. Rashi in Bechukotai (Vayikra 26:42) explains that Yaakov told Eliyahu that he would get his ו back when he would come to announce the geulah of Yaakov's children. Why did Yaakov take the letter ו specifically? Because ו represents chibur. This is why, whenever we deal with chibur between Jews, Eliyahu is present. This is why Eliyahu attends every brit milah, because brit milah creates a chibur between the generations. This is also why Eliyahu appears in many aggadot in Shas discussing Yerushalayim, because Yerushalayim is the place of chibur for all of Am Yisrael. So too, on the night of the Seder, we have a כוס של אליהו, which symbolizes our coming back together, our chibur, fixing the split in the family that started galut Mitzrayim.

At the end of the Seder, after we have truly felt all along כאילו עתה, as the Rambam writes, we can say, "ונאמר לפניו שירה," How can we call this a שירה חדשה, especially considering we sang the exact same song last year and the year before? This is the very point. We feel כאילו עתה יצאנו, and we can't help but spontaneously burst into songs of praise. For this reason, the Hallel of the night of the Seder is a Hallel said as a song, sung by people saved through the most miraculous of miracles from the most difficult and trying of circumstances. Such a Hallel is said while sitting, with an interruption in the middle to enjoy a festive meal, unlike the standard Hallel, because all of this is part and parcel of the gratitude we show ה"קב.

B. The תורה שבעל פה is the first work of הגדה של פסח. When we analyze some of the tannaim in the Haggadah, we recognize a small aspect of their individual personalities by what they say or where they appear in the Haggadah.

1) R' Eliezer says, "מימי לא קדמני אדם בבית המדרש" (Sukkah 28a). R' Eliezer was always the first to open the doors of the Beit Midrash. Therefore he is the first to open the Haggadah.

2) R' Elazar ben Azaryah was appointed Rosh Yeshiva in place of Rabban Gamliel, and he taught that there is a chiyuv to recall yetziat Mitzrayim at night, but the Chachamim did not accept his opinion because of his youth, despite his elderly appearance. Ben Zoma, however, accepted R' Elazar ben Azaryah's opinion and defended it, because Ben Zoma says in Avot, "איהו", regardless of his age.

3) R' Yehudah says, "לעולם ילמד אדם בנו ותלמידו בדרך קצרה", "ב"ש באח"ך עד"דצ:מקו"ט". Therefore R' Yehudah made simanim for the makkot: "ב"ש באח"ך עד"דצ:מקו"ט".

4) Rabban Gamliel says that מצות צריכות כוונה. A mitzvah without כוונה is lacking. Therefore Rabban Gamliel rules in the Haggadah, "כל שלא אמר", "כוונה" means to have כוונה. How do we know this? Because regarding it says, "ויאמר יקרבו ימי אבל אבי אקומה", "ויאמר" never actually said this. Rashi says he thought it. "ויאמר" means התכוון, and it is this כוונה that Rivka revealed to Yaakov. We see that כוונה means כוונה.

5) Hillel teaches us in Pirkei Avot, "אוהב שלום ורוחף", "אוהב שלום" Hillel's essence is to combine everything together. Thus it is only fitting that Hillel is the one who, the Haggadah tells us, would make כורך out of the bitter and the good, out of the marmor and the matzah.

C. The Haggadah quotes the passuk, "במתי מעט כמה שנאמר בשבעים נפש", "ירדו אבותיך מצרימה" (Devarim 10:22). In this passuk in Devarim the Torah says that 70 people came down to Mitzrayim, whereas in Bereishit (46:26) the Torah says that only 66 people came down to Mitzrayim. The Torah itself explains that 66 came down to Mitzrayim, but we include Yosef and his two sons as well. The seventieth is Yocheved, whom Chazal tell us was born החומות. Why doesn't the Torah just say the total and leave it at that?

The גלגל is explained that 66 is the gematria of גלגל (wheel). The גלגל is גלגל. When we "roll around" in galut, one secret is key to our survival – to stay in the center of the wheel. If you venture out from the center, the centrifugal force hurls you outward. Therefore the Torah wishes to teach us that being in galut is להתגלגל, and someone who is rolling around must be very careful. Therefore we must be very careful to stay in the center and not around the edges.

Therefore, it is so fitting that when Am Yisrael crossed the Yarden after 40 years in the desert, the first place they stayed was גלגל. In other words, גלגל was the place where the גלות officially ended. The passuk in fact says, "גלותי את חרפת מצרים מעליכם ויקרא שם המקום ההוא גלגל עד היום הזה" (Yehoshua 5:9). Once we reach Eretz Yisrael, the גלגל of galut is stopped.

D. "בי אדני לא איש דברים אנכי גם מתמול גם משלשם גם מאז ויאמר משה אל ד' אליו מי שם פה לאדם או מי ישום 'דברך אל עבדך כי כבוד פה וכבוד לשון אנכי. ויאמר ד' ועתה לך ואנכי אהיה עם פיך והוריתיך אשר 'אלם או חרש או פקה או עור הלא אנכי ד'." (Shemot 4:10-12).

אל משה לאמר בא דבר אל פרעה מלך מצרים וישלח את בני ישראל מארצו. וידבר ד' לאמר הן בני ישראל לא שמעו אלי ואיך ישמעני פרעה ואני ערל וידבר משה לפני ד' " (Shemot 6:10-12) שפתים

How could Moshe Rabbeinu say, "ואני ערל שפתים", if Hashem promised him earlier, "ואנכי אהיה עם פיך"?

Moshe Rabbeinu essentially said to Hashem that even if He was to enable Moshe to speak normally, speaking with Pharaoh would be like talking to the walls. To this Hashem responded that not only would Pharaoh listen to Moshe, he would even repeat Moshe's words. Therefore, when we left Mitzrayim, not only did we leave physically, but our dibbur also left galut. This is why this holiday is called פסח. The "אריזו" explains that פסח comes

from the words **פה** **שה**, indicating that even though we normally believe that **סיג להכמה** is specifically not being silent – **סיג להכמה שתיקה** – "כל המרבה לספר ביציאת מצרים הרי זה משבוח". It is for this reason that all of the mitzvot of the night of the Seder are performed with the mouth. We eat the matzah, marror, karpas, and afikoman, and we say Maggid and sing Hallel, showing that ever since Hashem redeemed our mouths from galut, we are ready and willing to use our mouths for the proper purposes of praising Hashem and fulfilling His mitzvot, and not for improper uses.

E. Throughout the Haggadah we find many numbers. At the very end of the Haggadah, the paytan of **מיר** comes to teach us that a number is not just a number, but much more. Every number has an essence. Let us, therefore, try to understand the paytan's explanation of the essence of the different numbers.

The number one represents standing alone. Nothing can be attached to it. This represents **ה'הקב**, as we say in Adon Olam, "הוא אחד", "ואין שני להמשיל לו להחבירה". Nothing is like Him and nothing can attach itself to Him. אחד א-להינו שבשמים ובארץ.

This One, א-להינו, chose to create a world in which every single creature, living and non-living, has a משפיע and a מקבל. This is the essence of the number two – משפיע ומקבל – שני לחות הברית. The first five dibrot are מקבל – Hashem is the משפיע and the person is the מקבל – and the last five are בין אדם לחבירו – one person is the משפיע and the other is the מקבל.

Having a משפיע and a מקבל does not necessarily mean that there will be a connection between them. This is where the number three comes in, the essence of which is the keshet between the משפיע and the מקבל, as it says, "ההחוט המשולש לא במהרה יינתק" (Kohellet 4:12). This relationship between משפיע and מקבל is represented by the שלשה אבות, who demonstrated to the entire world the keshet between the משפיע and the מקבל, between ה'הקב and the world.

Once this keshet between משפיע and מקבל has been established, things can move from הפועל אל המהכח, from potentiality to actuality. This is the essence of the number four, the implementation from potential to actual, represented by the ארבע אמהות, who have the ability to give birth, representing the movement from potential to actual. (Four is the most dominant number in the Haggadah – ארבע כוסות, ארבע קושיות, ארבע לשונות גאולה, ארבעה בנים – because the avodah of this night is not just to tell the story of yetziat Mitzrayim, but to feel as if we ourselves just left Mitzrayim, moving from the potential to the actual.)

Once the things have left הפועל אל המהכח, there is a certain desire to hold onto them, to retain a certain grasp of them. This is the essence of the number five, which represents אחיזה and אגודה. In Pirkei Avot (3:6) it says that even when only five people are sitting and learning Torah together, the Shechinah is with them, as it says, "ואגודתו על ארץ יסדה" (Amos 9:6). אגודה is the first step in grasping a concept. What represents this אגודה is the חמשה תורה.

However, because the Torah is so deep and we cannot understand it in its entirety, we only have a very limited אחיזה. The essence of the number six is complete אחיזה, because the number six represents physicality – in our physical 3-dimensional world, there are six directions (up, down, north, south, east, and west). Physical things have these six dimensions. This complete אחיזה is represented by the ששה סדרי משנה, the תורה שבעל פה, which we create and pass on to future generations.

Once we have אחיזה פה שבעל פה, תורה שבעל פה, we feel שביעות, the essence of the number seven. This feeling of שביעות is represented by Shabbat, when a person is שבע ורגוע.

When a person experiences שביעות, it is important that he remember to connect to that which is above him. This is the essence of the number eight – connecting to that which is מעל לטבע. What represents this is the brit milah, which creates the kedushah of the בן אדם and connects him to the שמן. For this reason, the root of the word שמונה is שמן, oil. שמן represents מעל לטבע, because oil always floats on the top of the water. In

Bayit Rishon, they would anoint the כהן גדול with שמן המשחה. In Bayit Sheini, when they no longer had the שמן המשחה, they would anoint the כהן גדול with שמנה בגדים.

Once a person has attached himself to that which is above him, to ה'הקב, he can be reborn. This rebirth is the essence of the number nine, represented by תשעה ירחי לילה. It is interesting that תקיעת שופר שלש שלש, according to the mishnah in Rosh HaShana (33b), is "שלוש שלש שלש", three sets of three blasts." These nine tekios wake us up and bring us back to life, essentially allowing us to be born anew.

Being reborn leads a person to עשירות and שלמות, the essence of the number ten. What expresses this is עשרת הדברות, which encompass כל התורה כולה.

After a person reaches עשירות and שלמות, he must be very careful not to lose it. What expresses the חסר בניגוד לשלם and the רע בניגוד לטוב is the number eleven. The gemara in Sanhedrin (29a) says, "עשתי עשרה יריעות" וכן "שנאמר וכו'". The number twelve is שתי עשר, and the number eleven is עשתי עשר. By adding a letter, we are in reality subtracting. What represents the רע and the חסר is the eleven stars in Yosef's dream, which brought about the machloket and the separation that brought about the galut Mitzrayim.

When this happens, you need to come together all over again. This is the essence of the number twelve – achdut. This is why there are twelve שבטי ישראל, together making up the שבטי ישראל.

The secret through which we come together is the thirteen attributes of Mercy, הקב"ה promised that when we come together and say the ג' מדות הרחמים, "He will forgive us."

This is why thirteen is the gematria of the number אחד. Through the ג' מדות הרחמים, we return to אחד א-להינו שבשמים ובארץ.

הג כשר ושמה ונוכה לגאולה שלמה במהרה

Meir Goldwicht

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Congregation Beth Abraham Bergenfield, NJ

RABBI YA'AKOV NEUBURGER

PESACH BULLETIN 5765/2005

1. Kashering for Pesach KASHERING OVENS/STOVES FOR PESACH

1. Before kashering all ovens and cooktop parts, they should not be used for 24 hours and should be cleaned thoroughly. Stains that are baked into the surfaces of the oven and resist repeated scrubbing with caustic cleansers can be disregarded.

2. Conventional Ovens: The oven should then be set to the highest temperature for forty minutes. It is preferable to insert a pan of water into the oven for the first few minutes giving it enough time to create some vapor.

3. The racks, as they can rarely be thoroughly cleaned, should either be cleaned in a self-cleaning oven or covered with foil (punching holes through it to allow the air to circulate).

4. This method will not kasher trays in the broiler position in the oven. If one does not intend to use the broiler on Pesach, one should thoroughly clean the broiler but there is no need to kasher it. If one intends to use the broiler one should replace the broiler pans with new pesachdike pans and kasher the empty broiler cavity by setting it to broil for forty minutes. Again, it is preferable to insert a pan of water into the oven for the first few minutes - giving it enough time to create some vapor.

5. Self-cleaning ovens can be kashered by removing all visible pieces of food and running it through the self-cleaning cycle with the racks in place.

6. Continuous cleaning ovens should be treated as regular ovens. However they have to be cleaned in accordance with the manufacturer's specification which often preclude caustic or abrasive materials.

7. Cooktop: The grates of the burners should be kashered by putting them in contact with the flame for at least 10 minutes. This can easily be done by putting the shabbos blech over the grates and turning the burners on. (The regular year long blech can be used for this. Care must be taken not to create too much heat under the

blech, which could harm the stove or counter. It is advisable to do one burner at a time.)

8. The pan underneath the grate should be purged by pouring hot water over it.

9. The stove top should be covered with heavy aluminum foil. (If it is stainless steel it can be purged with hot water.)

10. Glass, corning, halogen, or ceran range tops present difficulty. The electric elements of these stove tops can be kashered by turning them on to their highest setting until they come to a glow. However the unheated area of the glass top cannot be kashered satisfactorily without risking damage to it. One should call up the manufacturer of your model and find out which materials can be safely placed over the glass top area between the burners.

KASHERING: WHERE TO START

1. Clean the oven, range, sink and counter tops. Do not use them with anything hot for 24 hours. Clear all kitchen surfaces. One may want to kasher the oven first.

2. Turn on one burner to its highest setting for ten minutes covering it with a chometzdike blech or pot. Repeat for all burners.

3. If there are pans under the burner grates, remove one and cover it with foil, or replace it with a pesachdike pan. If there are no removable pans under the grates simply cover the area with foil.

4. With a pesachdike pot on the one prepared burner boil up water. With this water one can kasher all other parts of the range, including the pans under the other grates. Have a lot of towels ready to limit the mess.

5. Finally kasher the area under the first burner by boiling water on another burner after the area underneath has been kashered.

6. Now one can proceed to kasher the counters and the sink.

7. Cover all areas that have to be covered.

KASHERING MICROWAVE OVENS

1. Microwave ovens, where the walls are made of plastic, should not be kashered for xjp, if they are used for periods of more than 20 minutes (which is enough time to allow the oven walls to get hot from the steam given off by the food).

2. Non-convection microwave ovens, used for less than 20 minutes at a time, or always with covered food, can be kashered as follows: The oven should not be used for 24 hours and should be cleaned thoroughly. The dish at the bottom of the oven should be removed and replaced for Pesach. Place a clean utensil filled with water into the oven bringing the water to a boil and allowing it to steam the walls. Turn the oven up to the highest setting and for the longest period of time at which it has been used.

KASHERING SINKS

1. Enamel, china, porcelain or corian sinks: As they cannot be kashered, the sink and faucets should be cleaned thoroughly and not used with hot items for 24 hours. One should place Pesachdike racks and tubs (separate for milk and meat) or some similar inserts inside the sinks.

2. Stainless steel or granite sinks: The sink and metal faucets should be cleaned thoroughly and not used for 24 hours with anything hot. The difficulty of controlling this suggests that the sink not be used at all or that the hot water be disabled for the twenty four hour period. Boiling hot water should be poured over every part of the sink. This water should be boiled in a pesachdik kettle or a kettle that itself has been kashered. The kettle will have to be filled several times to complete the kashering.

KASHERING METAL UTENSILS (eg. kiddush cups)

1. Metal utensils may be kashered if they are made of one piece and do not contain any deep nooks that could harbor waste. The utensils should be cleaned thoroughly, allowing twenty four hours without contact to anything hot. Then they should be immersed, one by one, into a pot of water that is maintaining a rolling boil throughout the immersion.

2. The custom has been established to kasher a pot before using it for kashering other utensils. This is accomplished through selecting a large pot with a smooth inner surface, cleaning it and leaving it dormant for twenty-four hours. The water in the pot should be brought to a boil and even have the water boil over the sides of the pot, by adding boiling water carefully or dropping a hot nail into the boiling water.

FURTHER KITCHEN PREPARATIONS:

1. Baby high chair - thoroughly clean. In addition it is preferable to cover the tray with contact paper or to kasher the tray by pouring boiling water over it (after no hot food had contact with the tray for 24 hrs.) and to avoid placing regular pesachdike dishes on the tray.

2. Counter tops - enamel, corian, plastic/formica - clean and cover with a surface that will not allow moisture through. Counter tops - granite, marble - clean, leave for 24 hrs, and pour hot water over it.

3. Crockpots, corning ware, melmac, plastic, silverstone, stoneware, teflon, toaster and toaster ovens all cannot be kashered.

II. Selling the Chometz

THE USUAL EREV PESACH DEADLINE DOES NOT APPLY TO THIS YEAR AS EREV PESACH IS SHABBOS — AND SHABBOS BECOMES THE DEADLINE.

....

III. Thursday, April 21/ NISAN 12

1. Taanis Bechorim - Fast of the First Born takes place this year on Thursday April 21, as one cannot fast on shabbos nor schedule a fast for erev shabbos. Participating in a seudas mitzvah exempts one in this case from fasting the entire day...

2. Bedikas Chometz: The search for the Chometz involves chilul shabbos and accordingly is conducted on Thursday April 21, as soon as possible after 8:24 pm, before dinner is eaten or any other work is begun. The search commences with the blessing that can be found at the beginning of most Hagados. After this is done, Bitul Chometz a formula annulling and dispossessing any Chometz of which one is unaware, is recited. This formula should be recited in English, as well, if one does not understand the Hebrew.

3. Chametz food that will be used through shabbos morning should be kept securely in one place.

IV. Friday, April 22/NISAN 13

1. Bi'ur Chometz - Although chametz may still be eaten on shabbos until 10:38 am, the burning of the chametz is done on Friday before 11:46 am so as not to lead to any confusion in subsequent years. The final "bitul" formula is recited this year after the chametz that has been set aside for the Shabbos meals has been eaten and disposed of, but no later than 11:46 am.

2. All Kashering must be completed before Shabbos.

3. The kitchen should be prepared as if it were erev Pesach.

V. Seder and Shabbos Preparations

1. Please remember to prepare all the seder plate components and the maror before shabbos. The ground maror should be stored in a covered airtight container until the seder. Even the seder preparations that do not involve the melachos of shabbos, for example setting the table cannot be done until motzai shabbos. ...

2. One who forgot to prepare the salt water before shabbos may prepare a small amount on motzai shabbos, i.e. just enough for the first seder; and a similar amount on Sunday night. One who forgot to prepare the charoses or maror before shabbos, may grind them with a shinui (i.e. in an unusual manner such as grinding onto a table rather than into a bowl) on Motzai shabbos for the first seder and on Sunday night for the second seder.

3. Please remember not to place the shabbos candles on top of tablecloths that will be used for chametz as the candlesticks are muktzeh and these tablecloths will have to be removed during shabbos.

CHECKING ROMAINE LETTUCE

Romaine lettuce is prone to insect infestation even in its most inner leaves, therefore each leaf must be washed and checked one at a time. The OU suggests the following method:

1. cut off the core of the lettuce head, separating all the leaves

2. wash each individual leaf under high pressure running water

3. check each leaf on both sides for any insects. The most commonly found insects are green or black. Please note that some local stores are carrying Romaine lettuce that is virtually bug-free. After a quick rinse or soak these can be spot checked.

VI. The Shabbos Meals

1. Use elegant disposable dishes and a disposable table cloth as well. As the entire house will be pesachdike all the food will be pesachdike except for a minimum amount of chametz for each meal, a challah roll per person. That is because, as usual, no matzoh may be eaten on erev pesach. All the rolls should be eaten carefully over napkins so that any remaining crumbs can be wrapped and flushed.

2. Alternatively, one can make kiddush and eat the challah in a place adjacent to the dining room over plastic and continue a Pesachdike meal in the dining room.

3. If chometzdike food was eaten, the disposable dishes should be rinsed in the bathroom first and then disposed.

4. [Shacharis is typically much earlier than usual.] Upon arriving at home one should have the first shabbos meal as described above. After partaking of the lechem mishna (minimum: more than two cubic inches of challah) and benching one should take some time to learn or to take a walk and then begin seudah shlishis once again as described above. One should be sure to have completed eating chametz by 10:38 am.

5. After disposing of all chametz one should say the "bitul" annulling and dispossessing any chametz that may remain in one's property. This should be said prior to 11:46 am.

6. One is permitted to eat fruits, vegetables, meat and fish (in moderation) until sunset and in the situation where one did not have seudah shlishis earlier in the day one should have some of these foods for seudah shlishis.

7. As on every Erev Pesach, one is not permitted to eat matzoh or baked goods with matzoh meal.

8. If circumstances demand not having any chametz on premises at all, one may replace the challah rolls with egg matzoh. Preferably each person should eat two egg matzohs per meal. However the same precautions that apply to the challah rolls

pertains to the egg matzoh. One must be completed eating by 10:38 am and crumbs must be disposed of prior to 11:46 am.

Before lighting candles on Motzai Shabbos, or doing any work permitted on Yom Tov, please say Baruch Hamavdil Bein Kodesh Lichol.

VII. Motzai Shabbos & Sunday Seder NISAN 15 & 16

There are five basic obligations:

1. Eating -Matzos
2. Drinking wine
3. Eating Maror
4. Reciting the story of the Exodus
5. Reciting Hallel

It should be noted that the commandments are obligatory on both men and women.

* Wine (86 cc, 3.0 FLUID oz's.): This should be the minimum size of wine cups. Each seder participant must drink more than half this volume for each of the four cups. Individuals who have difficulty with this amount of wine should try to find low-alcohol wine or mix grape juice in with the wine. If these do not make the wine intake easier, please consult [your rav].

* Matza (27 grams, 1.0-1.5 oz's.): This amount can be approximated at about two thirds of an average machine made Matza. Please note, however, that non-machine made Matzos vary in size. Also, since this is a Mitzva from the Torah, many authorities require substantially higher quantities.

* Maror (27 grams 1.0 oz): In the case of ground horseradish, this volume can be easily estimated by putting it in a small cup or glass. In the case of lettuce, this volume can be estimated as follows: Leaves - enough to cover an area of 80 square inches i.e. 8 x 10 inches. Stalks - enough to cover an area of 15 square inches i.e. 5 x 3 inches.

* Reclining: The Matza and four cups of wine are consumed leaning to the left. The Maror is eaten in the upright position.

V. Tefilah Reminders

Stop saying Mashiv Haruach * On the first day of Pesach, we stop saying Mashiv Haruach. During the silent Shmoneh Esreh of Musaf the congregation still says this formula. When the Shlich Tzibur repeats the Amidah he recites Tefilas Tal. Starting at Minca the congregation begins omitting Mashiv Haruach, as well.

Sefiras Haomer * Beginning with the second night of Pesach, the Omer is counted after nightfall. The blessing is recited and then the number is counted. If one forgot to count all night long but remembered the next day, he/she should then continue to count with a Bracha. If however, that day passes as well without counting, then that person may no longer count with a Bracha for the remainder of Sefirah, but should continue to count without a Bracha.

Visen Bracha * In the Shmoneh Esrah of Maariv April 19, as we begin the days of Chol Hamoed we begin saying Visein Bracha instead of Visein Tal U'Matar.

RESEARCHING MEDICATIONS

Please follow the following steps in researching medication for Pesach:

1. Check to see if the medicine in question appears on the lists that Rabbi Blumenkrantz has published. This list will be available in shul and the Rabbi will have a copy as well. The Star K also has a list.
2. If the medication does not appear, one can call Rabbi Blumenkrantz for additional information at 718-337-6056 /6144 or <http://www.thekosher.net/rabbi>. Additionally one may call the Baltimore Va'ad at 401-484-4110.
3. If no information is available, please call the manufacturer and making sure you get the name of the person you are speaking with, inquire whether there is any grain product involved in any stage of the processing (or any animal derivative - while you are at it). Explain that we need to know with the same degree of concern as for a person with wheat allergies
4. If there is some possible grain product in the medication, please call the Rabbi with the name of the medication and the phone number of the manufacturer.

VI. Food Items

- Aluminum Foil Products: All disposable foil products do not require Passover supervision.
- Baby Cereal: Powdered Rice Cereal should be considered chometz as they are probably produced on chometz equipment.
- Baby Food: Needs to be kosher L'pesach as it may be produced on chometzdike equipment. This is true for powdered rice cereal as well. Some Beech-Nut products are available, and must carry the O.U.P.
- Baby Formula: Enfamil, Similac, Isomil, Prosobee and Soyolac as well as many others may be used on Pesach. They should be purchased before Pesach and should be used with separate dishes as they contain kitniyos.
- Balloons: balloons may have a powdered coating on the inside and should not be blown up by mouth on Pesach. (star-k)
- Canned Fruits and Vegetables: Should carry a kosher L'pesach endorsement.
- Cleansers: The following is a partial list that do not require a hashgocho on Pesach even if used to clean eating surfaces. Ajax, Clorox, Fantastic, Glass Plus. Mr. Clean, Murphy Oil, Soft Scrub and Spic 'n Span.

- Coffee-regular, unflavored - The following O-U coffees is a partial list of those that may be used on Pesach without any special kosher for pesach designation: bokar, cafe sarks, chase and sanborn except CHICORY, chock full o'nuts, eight o'clock, folgers, melitta, parker house, pathmark. Coffee - regular, instant- Folgers, Taster's Choice.

- Finger paint - Elmer's and Ross Finger Paints contain wheat starch and should be put away for Pesach.
- Frozen Fruits: All frozen unsweetened whole fruit without syrup or other additives listed do not require special Pesach supervision.
- Insect and Rodent Traps: May contain chometz bait which is non-toxic to people and should be sold with the chometz. This includes Combat Roach System, D-Con Rat & Mouse baits and Black Flag Roach Ender. Raid Ant & Roach Traps do not contain chometz. All insecticide sprays may be used. (star-k)
- Paper towel rolls: The first three sheets and the last sheet attached to the cardboard should not come into direct contact with food.
- Plastic disposables: Plastic cups, plates and cutlery may be used without pesach hechsher.
- Play Dough: As it may contain chometz, it should be sold with the chometz.
- Vegetables, Frozen: Should carry kosher L'pesach indications, as companies sometimes produce vegetable - pasta salads on the same equipment.
- Juices: Unsweetened "Grade A" concentrated frozen orange and grapefruit juice without any additives may be used on Pesach.
- Tea Bags: Any unflavored and non-herbal
- Herbal Tea: Requires kosher L'pesach indication.
- Nuts (almonds, filberts, walnuts): Raw whole, chopped or ground nuts without preservatives or other additives are approved for Pesach.
- Seltzer, unflavored: Do not require a special pesach hashgocho
- Spices: Due to recent changes in the spice industry, pure spices require reliable kosher for pesach certification.
- Sugar, granulated: All pure (no dextrose added)
- Sugar, brown: Domino Brown and Brownulated, Jack Frost do not need special pesach supervision.
- Water: Any spring water that has no additives at all, may be used on Pesach.

KASHRUT ALERTS- 2005

No form of Crest toothpaste may be used.

All varieties of body soaps, shampoos and stick deoderants, ointments, creams and nail polish, hand lotions, eye shadow, eye liner, mascara, blush, foot and face powders may be used regardless of ingredients

VII. Chametz On Pesach

Should one find chametz in one's home on Pesach, one should place the chametz together with the chametz that one has sold to the nonjew. This is because the text in the power of attorney and the bill of sale is worded to include all chametz in one's possession. If for some reason one did not sell one's chametz through the Rabbi, then one must burn the chametz immediately, unless it is yom tov or shabbos in which case one should cover it until chol hamoed and burn it then. Should one receive some chametz in the mail on Pesach, one should not assume ownership over it, leaving it outside or pushing it outside (if it was dropped through the mail slot).

VIII. Chametz After Pesach

Any chametz that was in Jewish possession or under Jewish management during Pesach is prohibited to all. Therefore one must buy chametz items from stores that have sold their chametz before Pesach, and those who are under non-Jewish ownership. Condiments containing vinegar (ketchup, pickles, mustard, mayonnaise) as well as flour and dry barley may be bought in any store following pesach. ...

SUPPORT SHOMER SHABBOS PROPRIETORS After Pesach it is a good time to put into practice the age old approach of supporting shomer shabbos proprietors (under the R.C.B.C.) Particularly after the Yom Tov we should show our appreciation of their service to us and their adherence to Halocho which presents many challenges to them, compounded by the competition of larger stores.

As we celebrate the month of Redemption — we pray for the Redemption of the Israeli and American soldiers who are missing. May G-d watch over them and speedily return them to their families. Adi ben Zipora (Avitan) Binyamin ben Edna (Avraham) Omar ben Khadra (Souad) Yekutiel Yehuda Nachman ben Sara (Katz) Zecharia Shlomo ben Miriam (Baumel) Zvi ben Penina (Feldman) Ron ben Batya (Arad)

From: Kol Torah [koltorah@koltorah.org] Sent: Friday, April 01, 2005 11:34 AM
To: koltorah@koltorah.org Subject: Kol Torah Parshat Shemini Cosmetics and Toiletries for Pesach – Part One, Two & Three
KOL TORAH A Student Publication of the Torah Academy of Bergen County Parshat Shemini 22 Adar II 5765 April 2, 2005 Vol.14 No.28
This week's issue of Kol Torah has been dedicated for the Refuah Shleima of Batsheva Elka bat Esther Rivka. TABC is proud to announce that we will conduct

our third annual Tanach Kollel this summer from Monday June 20 to Friday June 24. We shall learn the Sefarim of Ezra and Nechemia.

COSMETICS AND TOILETRIES FOR PESACH – BY RABBI CHAIM JACHTER

Part One

There is much debate as to whether cosmetics and toiletries must be Chametz-free in order to be used on Pesach. In the following essays we hope to clarify the points of contention and outline the Halachic basis for both the lenient and the strict approach to this issue. In subsequent issues we will further address this issue and the issue of medicines for Pesach.

Talmudic Background – Eino Ra'ui L'achilat Kelev and Achshevei

The Gemara (Pesachim 21b) states that if Chametz is burned before Erev Pesach one is permitted to benefit from it on Pesach. Tosafot (ad. loc. s.v. Charcho) clarify that the Gemara applies only if the bread was thoroughly burned to the extent that it is no longer fit for eating even for a dog. Tosafot cite in this context the Gemara (Pesachim 15b) that permits bread that has become moldy if it is not fit even for canine consumption (Ra'ui L'achilat Kelev). The Gemara explains that in such a case the bread is likened to "mere dust."

A similar rule applies to all forbidden foods, as the Gemara (Avodah Zarah 67b-68a) states that the Torah forbids only food that is fit for human consumption. Regarding Pesach, however, we are stricter, as we require that the Chametz be not even worthy for canine consumption. This is consistent with the Halacha's very strict approach to Chametz on Pesach, as for example, regarding the prohibition to own Chametz and the fact that Chametz is never nullified in a mixture. The Ran (13b in the pages of the Rif s.v. Tanu Rabbanan) and the Magen Avraham (442:14) explain that Chametz that is fit for canine consumption has the potential to ferment bread. Hence, it is forbidden similar to yeast, which the Torah specifically forbids for Pesach.

The Rishonim, though, debate as to whether it is forbidden to eat Chametz that is no longer Ra'ui L'achilat Kelev. The Rosh (Pesachim 2:1) cites opinions that believe that one may even eat such Chametz. However, he rejects this opinion and rules that one may only benefit from such Chametz (as explicitly stated in the Gemara), but eating it is forbidden. By eating it, one has "upgraded the food" (Achsh'vei) from a non-food item to a food item. The basis for this ruling is the Gemara (Sh'vuot 24) that rules that if one swears not to eat an inedible item and subsequently eats it, he has then violated his oath because he has upgraded (Achsh'vei) that item. The Shulchan Aruch (Orach Chaim 442:9 and see Mishnah Berurah 442:43) rules in accordance with the Rosh. The Taz (O.C. 442:8) clarifies that Achsh'vei creates only a rabbinic prohibition. The Sha'agat Aryeh (74), Minchat Kohen (Ta'arovet 1:9) and Aruch Hashulchan (O.C. 442:30) agree with the Taz.

The Shulchan Aruch (ad. loc. 442:10) permits writing on Chol Hamoed Pesach (when permitted, see Shulchan Aruch O.C. 545) with ink that was cooked in barley beer in the course of its preparation. The Mishnah Berurah (442:45) adds that this is permitted even though the scribes might absentmindedly put the quill in their mouth (as was common in the pre-modern age). The Mishnah Berurah (based on the Magen Avraham, 442:15, who cites the Terumat Hadeshen 129) explains that Achsh'vei applies only if one intentionally eats the item. Furthermore, the Shulchan Aruch (ad. loc. 442:9 and see Mishnah Berurah 442:42) permits using Chametz as a place to sit (even though we are forbidden to even merely benefit from Chametz) if one has smeared the Chametz with clay. The Mishnah Berurah explains that smearing the Chametz with clay removes the Chametz from the status of food. The Taz (ad. loc.) seems to imply that one even may benefit from this Chametz. The Sha'ar Hatziyun (442:72), however, writes that the smearing of clay merely excuses one from the requirement to remove this Chametz from his home. The Aruch Hashulchan (O.C. 442:30), though, clearly indicates that one is permitted to benefit from such Chametz, as implied by the Taz.

Is Pure Denatured Alcohol Considered Eino Ra'ui L'achilat Kelev?

It is often difficult to determine what is considered Nifsal Mei'achilat Kelev. In fact, Rav Shlomo Zalman Auerbach (Teshuvot Minchat Shlomo 1:17) suggests that just because we moderns are "finicky" (Mifunakim is the Hebrew word that Rav Shlomo Zalman uses) and regard certain items to be disgusting, this does not necessarily give us the right to classify these items as unsuitable for human consumption. For example, Rav Shlomo Zalman cites the Rambam (Hilchot Tumat Ochlin 10:2) who writes that human ear and nose excretions, as well as human urine, are considered suitable for human consumption. Rav Shlomo Zalman is unsure whether definitions of Ra'ui L'achilah are subject to change depending on the standards of each generation.

An example of the challenge of defining what is Eino Ra'ui L'achilat Kelev is the dispute between Poskim of the modern age regarding pure denatured alcohol. Rav Zvi Pesach Frank (Mikra'ei Kodosh 54) and Rav Moshe Feinstein (Teshuvot Igrot Moshe O.C. 3:62) rule that pure denatured alcohol is considered suitable for consumption. Rav Moshe explains that it is regarded as edible since

"there are those [indigent alcoholics] who drink this with only slight additions and modifications." On the other hand, Teshuvot Minchat Elazar (5:37 in the 5756 edition of Emet Publications) rules that essentially pure denatured alcohol is not considered suitable for consumption (though he notes that the common practice is to be strict about this matter). The Minchat Elazar does not believe that Ra'ui L'achilat Kelev is determined for the entire community by the aberrant behavior of marginal members of society. The Halacha in general refers to such a situation as Batla Da'atan Eitzel Kol HaB'riyot (see, for example, Shulchan Aruch O.C. 168:6 and Yoreh De'ah 198:1). Rav Yosef Adler told me that Rav Yosef Dov Soloveitchik agrees with this approach.

Rav Gedalia Felder (Yesodei Yeshurun 6:227) cites the Gemara (Eiruvin 28b) as a proof of Rav Moshe's approach. This Gemara states that bitter almonds are considered edible since they can be rendered edible by roasting them. Raw spaghetti that can be rendered edible simply by cooking it appears to be a modern analogue to the Gemara's bitter almonds. Accordingly, if something can be rendered edible by a simple process it is considered edible even before this process occurs (Dayan Weisz, Teshuvot Minchat Yitzchak 9:42, seems to use this principle to permit using a frozen Challah for Lechem Mishneh).

On the other hand, Rav Chaim Ozer Grodzinsky (Teshuvot Achiezer 3:31; addressing the question of the permissibility of a medicine that contains an inedible non-Kosher ingredient) writes (based on the Chavat Daat 103:1) that we consider the potential of an inedible item to be reconstituted only if it "Ormeid Likach," that this is what normally occurs. Thus, raw spaghetti is considered to be edible since it is normally cooked. Similarly, the Torah forbids using yeast on Pesach even though it is inedible, since it normally facilitates baking bread. Thus, one could argue that pure denatured alcohol is not analogous to bitter almonds since most people do not modify denatured alcohol for consumption purposes.

Rav Shimon Eider (Halachos of Pesach p. 25 footnote 90) cites that he heard that Rav Isser Zalman Meltzer, Rav Aharon Kotler and Rav Yaakov Kaminitzky agree with Rav Moshe's approach regarding denatured alcohol. Accordingly, Rav Doniel Neustadt (The Monthly Halachic Discussion p.187) concludes that the majority of Poskim rule strictly about his matter. However, Rav Yosef Rottenberg of Baltimore notes that the problem with oral reports such as these (that are not supported by a written responsum), is that it is difficult to determine whether these great authorities meant their rulings as "bottom line Halacha" (Ikar Hadin) or simply as a Chumra (stringency). In fact, Rav Yaakov Kaminitzky is cited in Emet L'Yaakov on the Shulchan Aruch (p.200) as being lenient on this matter in case of very great need (especially since the alcohol might be synthetic as we shall explain later).

We should note that even grain alcohol might not be regarded as Chametz on a biblical level. Some Poskim (cited in Shaarei Teshuvah 442:3) argue that alcohol is Zei'ah B'alma (mere sweat; see Brachot 37a) and is forbidden as Chametz only on a rabbinic level. Although the Mishnah Berurah (442:4) rules that the consensus opinion classifies grain alcohol as a biblical prohibition, Rav Yehuda Amital (the Rosh Yeshiva of Yeshivat Har Etzion) told me (in a conversation in 1986) that the lenient opinions might be utilized as a Snif Lihakeil (a lenient consideration) regarding the question of owning products that contain Chametz (this is also the opinion of Rav Chaim David Halevi, Techumin 3:69; also see Biur Halacha 489:10 s.v. Af who considers the lenient opinions in the context of the laws of Chadash)

The Potential to Restore Denatured Alcohol

The alcohol in cosmetics and toiletries is not pure alcohol. Rather, it is significantly modified and rendered unsuitable for drinking as a beverage. This is done so that the companies that use such alcohol in their products do not have to pay liquor tax. I have been informed that the United States Bureau of Alcohol, Firearms and Tobacco is quite strict (even stricter than the Internal Revenue Service) and monitors the sale of alcohol extremely carefully. Thus, in order to avoid paying alcohol tax, companies strictly ensure that the alcohol they use for such products is denatured and rendered unsuitable for drinking as a beverage. However, certain chemicals may be added to reconstitute the alcohol and render it drinkable as a beverage. The question is whether the Halacha considers the denatured alcohol that is contained in cosmetics and toiletries according to its present state or according to its potential state of restoration.

We should note that the question of whether an item's status is determined by its present state or its potential state arises in numerous Talmudic and Halachic debates. For example, see Rashash to Kiddushin 63a s.v. Lihachi Nakat, regarding the questions of being Makneh Davar Shelo Ba Liolam and Anavim Habetzurim Kibetzurim Dami. Another example is the debate between the Magen Avraham (82:2) and the Chatam Sofer (Orach Chaim 89).

The Poskim that we cited in the previous section addressed pure denatured alcohol. Rav Moshe (as we cited above) rules strictly in this matter, as Rav Moshe considers the practices of indigent alcoholics who will drink such alcohol with only slight modifications. Rav Zvi Pesach (ad. loc.) cites a debate among many

of the great early twentieth-century Poskim regarding the question of whether the Halacha considers the potential chemical restoration of denatured alcohol to render it suitable for consumption as a beverage by the mainstream of society.

Rav Elyahu Klatzkin (Divrei Elyahu 5) rules stringently and Teshuvot Atzei Halevanon (17) rules leniently. Teshuvot Minchat Elazar also rules leniently citing Tosafot, Pesachim 46b s.v. Ho'il, (the second Tosafot of this heading on this page). Tosafot notes that the Mishnah (Pesachim 28a) permits one to benefit from Chametz that a non-Jew owned during Pesach, even though the Jew potentially could have purchased the Chametz from the non-Jew. Teshuvot Minchat Elazar specifically permits using one's car during Chol Hamoed Pesach even if the gasoline is mixed with denatured alcohol that can potentially be restored to edible form by a chemical process.

Rav Gedalia Felder presents a proof to the lenient approach from the aforementioned Halacha regarding Chametz that was smeared with clay. He notes that the Shulchan Aruch permits one to own such Chametz even though the Chametz can easily be restored to its status as food. However, one might reply that the smearing with clay only permits one to own such Chametz but not to benefit from it, at least according to the aforementioned opinion of the Shaar Hatziyun. However, Rav Felder's proof seems to be compelling according to the aforementioned view of the Aruch Hashulchan regarding the Chametz smeared with clay.

We should clarify that the fact that the Shulchan Aruch permits using on Chol Hamoed Pesach ink cooked in beer even though the ink can be chemically reconstituted, does not constitute a proof to the lenient opinion on this matter. The technique of chemical reconstitution was not available during the time of the Shulchan Aruch. Thus, the stringent opinion would seem to argue that this lenient opinion of the Shulchan Aruch no longer applies, because of the current availability of chemical reconstitution.

Rav Zvi Pesach cites two other reasons why one should be strict about this matter. First, is that one of the great late nineteenth-century Poskim, Rav Yosef Sha'ul Natanson, (Teshuvot Sho'eil U'meishiv 1:1:141) rules that the exemption of Eino Ra'ui L'achilat Kelev applies only to items that are normally consumed. Since these items are consumed only when they are edible the prohibition to consume them does not apply if they are not fit even for canine consumption. However, if the item is not meant for consumption, argues Rav Natanson, the prohibition to own and benefit from them (if they contain Chametz) applies even if they are inedible.

Rav Zvi Pesach, though, writes that he does not find this line of reasoning to be persuasive, and he notes that Rav Natanson seems to contradict himself in another responsum (Teshuvot Sho'eil U'meishiv 3:2:148) where he permits soap to be used on Pesach since the Chametz in the soap is inedible. Moreover, we mentioned that the Shulchan Aruch permits ink that was cooked in barley beer to be used on Pesach. Accordingly, most Poskim do not accept Rav Natanson's strict approach, although some consider it as a reason to be strict when possible about such issues on Pesach (see, for example, Rav Gedalia Felder, Yesodei Yeshurun 6:227).

Rav Zvi Pesach presents another reason to be stringent in this matter. He cites Teshuvot Levushei Mordechai (O.C. 86) who argues that the category of Nifsal L'achilat Kelev is irrelevant to alcohol, as dogs would not consume even conventional alcohol that humans regularly drink. Teshuvot Minchat Elazar (ad. loc.) challenges this argument by responding that even dogs can potentially acquire a taste for alcohol just as alcohol is an acquired taste for humans.

Rav Zvi Pesach Frank concludes that one should not use pure denatured alcohol as fuel for cooking (apparently a common practice in the early twentieth century) on Pesach. For further discussion of this debate see She'arim Mitzuyanim Bahalacha (3:78-79).

Conclusion

Next week IY"H and B"N we will further examine this issue and in a subsequent issue we shall IY"H and B"N review the application of the principles we outlined in this essay to the Pesach use of medicines that contain inedible Chametz.

Cosmetics and Toiletries for Pesach - Part Two

by Rabbi Chaim Jachter

Last week (see www.koltorah.org) we presented the various opinions regarding the Halachic status of denatured alcohol that is manufactured from grain. This week we shall present the varied opinions regarding the status of cosmetics and toiletries that contain denatured alcohol made from grain.

Cosmetics and Toiletries that Contain Denatured Alcohol

Later twentieth-century authorities continue to debate this issue not only regarding pure denatured alcohol but even regarding products that contain denatured alcohol. Rav Gedalia Felder forbids owning on Pesach cosmetics that contain denatured alcohol. Although he acknowledges the possibility to be lenient, he rules strictly based on the potential to chemically render these products as edible and based on the stringent rulings of Teshuvot Sho'eil U'meishiv and Teshuvot Levushei Mordechai that we cited last week. On the other hand, many observant Jews are lenient in this matter. Indeed, Rav Ovadia Yosef (Yalkut Yosef, Kitzur Shulchan Aruch p. 585 in

the 5760 edition) and Rav Yosef Dov Soloveitchik (cited by Rav Yosef Adler and many others) adopt the lenient approach. In fact, Teshuvot Chazon Nachum (46) writes that although he perceives that the common custom is to be strict in these matters, a Rav who rules leniently should not be criticized. Rav Shimon Eider (Halachos of Pesach pp.25-26) develops a compromise view on this topic that is practiced by many people. He writes, "Many Poskim hold that this problem of alcohol only concerns medications, cosmetics, toiletries and the like that are in liquid form." He writes that this concern applies to cologne, pre-shave and aftershave lotion, mouthwash, and spray and roll-on deodorants. He writes, though, that some liquids are incapable of being reconstituted and rendered edible and thus may be used even if they contain grain alcohol. He writes that these products include nail polish, hand lotion, shoe polish and paint.

We should note that there is also another potential reason to be lenient in these matters. Rav Eider notes that the alcohol in the product might be synthetic and not grain alcohol. It is reported (see Rav Daniel Neustadt, The Monthly Halachah Discussion pp. 187-188) that even the manufacturers are often unaware as to whether the alcohol in a product is grain or synthetic alcohol. Manufacturers use whatever appropriate product available for the lowest price at a particular time. They often do not have information about the origin of the alcohol that is present in a product that they manufactured six months before one purchased it. Moreover, completely denatured alcohol cannot be reconstituted. Thus, it is possible that even the grain alcohol in a product might not be forbidden even according to the stringent approaches of Rav Moshe Feinstein and Rav Zvi Pesach Frank that we cited last week.

Although Rav Eider and Rav Neustadt urge one to be strict in this matter since it is a Safek Dioraita (an uncertain matter regarding a biblical prohibition, which is conventionally resolved stringently), one could suggest a lenient approach to support those who follow the lenient approach of Rav Soloveitchik and Rav Ovadia Yosef. One could argue that a Sfek Sfeikah (a "double doubt," regarding which we rule leniently even regarding a biblical prohibition) exists regarding this issue. First is that perhaps the lenient approaches to denatured alcohol are correct. Second, is that it is very possible that the alcohol contained in the questionable products are not forbidden even according to the strict opinion. This seems to be the approach of Rav Yaakov Kaminetzky (that was cited last week) at least in case of urgent need. In fact, if a majority of alcohol that is used in such products is either synthetic or completely denatured (and is not forbidden even according to the strict opinion), then one might be permitted to rely on the Rov (majority; Kol Diparish Meiruba Parish, see Shulchan Aruch Y. D. 110:2). Indeed, Rav Ovadia Yosef (see Yalkut Yosef ad. Loc.) rules leniently about this matter regarding Israeli products since most of the denatured alcohol contained in Israeli products is synthetic. On the other hand, the strict approach might argue that the Halacha is usually strict in regard to Chametz on Pesach and the normal lenient Halachic mechanisms that are conventionally applied throughout the year are not applied to Chametz on Pesach. For example, we do not rely on Bittul Bishishim (nullification in sixty times the volume of the forbidden item; Shulchan Aruch O.C. 447:1), Ashkenazim do not rely upon Notein Ta'am Lifgam (Rama O.C. 447:10), and we are concerned that Reicha Milta Hee even Bidieved (see Mishnah Berurah 447:13). Similarly, one might argue that the mechanisms of Sfek Sfeikah and Rov should not Lichatchilah (initially) be relied upon in the context of Chametz on Pesach.

Conclusion

There is a great debate among Halachic authorities regarding whether one may use cosmetics and toiletries on Pesach if they contain inedible Chametz. Cogent Halachic arguments can be made for each side. One should consult his Rav for guidance on how to conduct himself in preparation for Pesach. Next week IY"H and B"N we will further examine this issue and in a subsequent issue we shall IY"H and B"N review the application of the principles we outlined in this essay to the Pesach use of medicines that contain inedible Chametz.

Cosmetics and Toiletries for Pesach - Part Three

by Rabbi Chaim Jachter

In addition to the issues that we discussed last week, the principle of Sicha Kishtiyah (anointing is the equivalent of drinking; see Yoma 76b) poses a problem regarding the application on Pesach of cosmetics that contain inedible Chametz. We noted last week that although one may own and benefit from inedible Chametz, nevertheless, one may not eat inedible Chametz. Accordingly, if the principle of Sicha Kishtiyah applies to Chametz on Pesach, then one would be forbidden to apply makeup that contains Chametz, as this is the equivalent of "drinking" the Chametz. Thus, we must explore the parameters of the principle of Sicha Kishtiyah to see if it is relevant to the prohibition to consume or benefit from Chametz on Pesach. The Gemara (ad. loc.) presents the principle of Sicha Kishtiyah as a reason why it is forbidden to anoint oneself on Yom Kippur (see Yoma 73b). The Gemara applies this principle to forbid a non-Kohen to anoint himself with olive oil of Terumah (the Kohen's tithe, that a non-Kohen is strictly

forbidden to consume). Thus, it appears that the principle of Sicha Kishtiyahh applies to all areas of Halacha. However, Rabbeinu Tam (cited in Tosafot Yoma 77a s.v. Ditnan and Niddah 32a s.v. Uch'shemem) argues that Sicha Kishtiyahh fundamentally applies only to Yom Kippur, Terumah and Issurei Hana'ah (items that we are forbidden to benefit from, such as Chametz on Pesach). Thus, Rabbeinu Tam rules that we are permitted to use soap made from pig fat since the Halacha permits benefiting from pig (Rav David Heber of the Star K in Baltimore reports that soap continues to be made from pig fat even today).

Rabbeinu Tam's ruling is challenged by many Rishonim such as the Ra'avyah (cited in the Mordechai, chapter five number 238), the Sefer Haterumah (238) and Tosafot Rabeinu Peretz (Pesachim 24b). These Rishonim believe that the principle of Sicha Kishtiyahh applies to all prohibitions. They rule, accordingly, that it is forbidden to use soap derived from an animal that one would be forbidden to eat (if it is from a non-Kosher animal or an improperly slaughtered animal).

The commentaries to the Shulchan Aruch continue to debate this issue. The Rama (Orach Chaim 326:10) writes that it is forbidden on Shabbat to use the soaps that were commonly used in Europe at that time or any other soap made from animal fat. The Vilna Gaon (Biurei Hagra ad. loc. s.v. Oh Bish'ar Chelev) notes that the Rama implies that it is permitted to use such soap on days other than Shabbat or Yom Tov, in accordance with the lenient ruling of Rabbeinu Tam. The Vilna Gaon, though, rules in accordance with the Rishonim who reject Rabbeinu Tam's strict ruling and forbids using soaps made from animals that we may not eat, except in a situation of distress (Makom Tza'ar).

The Shach (Nekudat Hafesef (Y.D. 117:4) notes that the common custom is to be lenient in this matter, though he notes that some adopt the strict approach to this issue. The Shach writes that this is the "proper" (though not required) practice. The Mishnah Berurah (Biur Halacha 326:10 s.v. Bishar Chelev) also notes that the common custom (Minhag Ha'olam) is to be lenient, though he notes that "a number of people who are exceedingly scrupulous about Halacha, are strict about this matter." He concludes that if soap that is made from a Kosher source is readily available it is "certainly proper" (although not required) to accommodate the stringent opinion in this matter.

Sicha Kishtiyahh With Inedible Products Both the Aruch Hashulchan (Y.D. 117:29) and the Kaf Hachaim (O.C. 326:45) note, however, that this dispute applies only to soap that is edible. However, they write that all would agree that it is permitted to use soap that is inedible. The Aruch Hashulchan writes that this is the commonly accepted and unchanging practice among Jews throughout the world. Nevertheless, Rav Ovadia Yosef (Teshuvot Yechave Da'at 4:43) notes that the Mishnah Berurah does not distinguish between edible and inedible soap. Thus, the Mishnah Berurah implies that it is preferable to avoid using even inedible soap that is derived from a non-kosher source (although Rav Yosef himself rules leniently about this matter, in accordance with the views of the Kaf Hachaim and the Aruch Hashulchan).

The debate regarding Sicha Kishtiyahh and soap is relevant to cosmetics as well, since they are applied to the skin. Accordingly, Rav David Heber (in an essay on this topic that appears at www.star-k.org) writes that the Minhag Ha'olam even today is to apply cosmetics that contain non-kosher ingredients to one's face throughout the year. However, he writes that although, strictly speaking, cosmetics that are unfit for canine consumption are permitted on Pesach, "Nonetheless many individuals are strict and avoid using creams, lotions and liquids that contain Chametz." He notes that examples of Chametz ingredients in cosmetics include wheat protein, wheat germ, avena, beta glucan, oat extracts, and triticum vulgare. Rav Shimon Eider (Halachos of Pesach p.27), though, notes that all would agree that it is proper to use a fresh stick of lipstick for Pesach as this is common practice regarding items that one puts in one's mouth and that come in contact with Chametz, such as a toothbrush.

Toothpaste on Pesach The toothpaste that we use today has a pleasant taste (but is inedible), but it commonly contains glycerin (which might be manufactured from a forbidden animal) and might have Chametz ingredients. Common practice in the observant community is to be lenient and use "regular" toothpaste, though some are strict and use only toothpaste with entirely Kosher ingredients. In fact, I recall that in December 1992 when visiting the home of Rav Moshe Stern (the Debritziner Rav and the author of Teshuvot Be'er Moshe) to observe a Get, that the toothpaste in his home was one with a Kosher certification.

A charming anecdote that occurred in Rav Yosef Dov Soloveitchik's Shiur at Yeshiva University in the 1970's (reported by Rav Yosef Adler and many others) is often cited in support of the common practice to be lenient. The Rav stated in Shiur that toothpaste is not Ra'ui Liachilat Kelev (unfit for canine consumption) and thus one is permitted to consume it on Pesach even if it contains Chametz. The next day in Shiur a student raised his hand and explained that he conducted an "experiment" the night before. He related that he placed toothpaste in his dog's feeding bowl to see if his dog would eat it – and indeed, the dog ate the toothpaste!! Rav Soloveitchik simply responded, "Your dog is crazy." This story illustrates the ruling that we cited last week from Rav Soloveitchik that the standards of edibility are not determined by aberrant behavior. Rav Shimon Eider (ad. loc.) notes that

Rav Moshe Feinstein also told him that toothpaste is Eino Ra'ui Liachilat Kelev. He added that we are not concerned that one might swallow some of the toothpaste, since the concern for Achshevei does not apply to unintended swallowing (as we cited last week from the Mishnah Berurah 442:45). However, Rav Eider reports that Rav Moshe stated that since toothpaste that does not contain Chametz is readily available, one should not use toothpaste that might contain Chametz. Rav Eider reports that he heard that Rav Aharon Kotler adopted the same approach as Rav Moshe. Recall from last week that Achshevei refers to the prohibition to eat an inedible forbidden item, since by eating the item one "upgrades" it to the status of food. This last idea appears to be based on a ruling of the Rama (Yoreh De'ah 155:3) that we do not permit someone who is ill to consume a forbidden item even if it is necessary to preserve his life, if there is an available permitted item that is equally effective in fighting the illness. The Rama adds that one must wait for the permitted item even if there will be a slight delay in obtaining the permitted medicine, if the delay does not endanger the patient.

It is possible that this ruling is based on the Talmudic concept that a "Davar Sheyeish Lo Matirin" is never nullified. This means that if an item will be rendered permissible simply by waiting for some time to pass, the concept of Bitul (nullification) is inapplicable. The classic example of this principle is the Gemara (Beitzah 3b) that states that if a Muktzeh egg becomes mixed with many permissible eggs, the Muktzeh egg never becomes nullified among the other eggs, since the prohibition of Muktzeh expires when Shabbat ends. Rashi (ad. loc. s.v. Afilu Bielef) explains that since the object will in any case become permissible, one should not rely on the mechanism of Bitul.

Similarly, the Rama seems to believe that a sick individual should not rely on leniencies in regard to his medicine if an entirely permissible alternative is available. Rav Moshe and Rav Aharon Kotler, in turn, seem to believe that one should not rely upon the leniency of Eino Ra'ui Liachilat Kelev regarding the prohibition of Chametz on Pesach if an entirely permissible option is available. However, what is not clear from Rav Eider's reports of oral rulings from these eminent authorities is whether they considered this ruling to constitute the "Ikar Hadin" (the essential and "bottom line" Halacha) or a Chumra (stringency). As we quoted last week from Rav Yosef Rottenberg of Baltimore, the weakness of rulings that are not supported by a written responsum is our inability to fully scrutinize and understand such rulings.

I recall that in 1986 I told Rav Yehuda Amital that Rav Soloveitchik stated that toothpaste was not Ra'ui Liachilat Kelev. Rav Amital responded that he disagreed as he recalled that in the Russian labor camps during World War Two, people would put toothpaste on their bread to give it some taste. Rav Amital's response illustrates the difficulty (and subjectivity) involved in assessing what is considered Ra'ui Liachilat Kelev.

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EMES LIYAAKOV

Weekly Insights from MOREINU

HORAV YAAKOV KAMENETZKY zt"l

[Translated by Ephraim Weiss]

The first halacha brought in the Shulchan Aruch in hilchos Pesach tells us that we are required to begin discussing the halachos of Pesach thirty days in advance of the Yom Tov, in order to ensure that we are properly prepared when Pesach starts. This Sunday, Rosh Chodesh Nissan, is a time when the anticipation for the fast approaching chag significantly increases. Therefore, it seems most appropriate to dedicate this week's Emes LYAAKOV to concepts that relate to Pesach, in order to ready ourselves for Yom Tov.

The Torah tells us "And if a convert lives amongst you, and he wishes to bring a korban Pesach, he must first circumcise every male in his

family, and then he may bring the korban Pesach as any citizen of Bnei Yisroel." Rashi on this pasuk explains that had the Torah not written that the ger brings the korban Pesach, "Like any citizen of Bnei Yisroel," one might have thought that he must bring it as soon as he converts. Therefore the Torah wrote that he brings it like any other member of Bnei Yisroel, meaning that he waits until the time that everybody else brings the korban.

HaRav Yaakov Kamenetzky, zt'l asks a question on this Rashi. Why would one ever have thought that the ger should bring the korban Pesach as soon as he converts? No one would ever assume that a ger must listen to shofar or take the arba minim immediately after conversion, but rather it is obvious that he must wait until Rosh HaShanah and Succos respectively. Why should the mitzvah of korban Pesach be any different?

Rav Yaakov answers this question based on a Midrash earlier in parshas Bo. When Hashem gave Bnei Yisroel the mitzvah of korban Pesach, the pasuk says, "Separate, and take for yourselves a sheep, and slaughter the korban Pesach." The midrash interprets this pasuk as a command to Bnei Yisroel to separate from avodah zarah, and instead take a sheep to fulfill the mitzvah of korban Pesach. We see from this Midrash that the korban Pesach serves as a means of separating from the nations of the world and their practices, and drawing close to Hashem. Indeed we find that in the times of Chizkiyah HaMelech, and Yoshiah HaMelech, when Bnei Yisroel as a whole started to do teshuvah, the first korban that they brought was the korban Pesach. Similarly, when Ezra led Bnei Yisroel back into Eretz Yisroel after the end of galus Bavel, thus once again separating Bnei Yisroel from the nations of the world, the first korban that Bnei Yisroel brought was the korban Pesach. As such, one might think that when a person joins Bnei Yisroel, he should immediately offer a korban Pesach, no matter what time of year it is, in order to mark his separation from the nations of the world and his former life, and to celebrate his newfound closeness to Hashem. The Torah therefore had to tell us that he must wait until the rest of Bnei Yisroel is offering the korban Pesach as well, before he can offer his own korban Pesach.

The Yom Tov of Pesach is an opportunity to achieve new levels in our d'veykus b'Hashem. May we be zocheh to seize these opportunities, and take full advantage of them, so that we may be zocheh to the coming of Moshiach, at which point we will once again be able to bring the korban Pesach.

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EMES LIYAAKOV

Weekly Insights from MOREINU

HORAV YAAKOV KAMENETZKY zt'l

[Translated by Ephraim Weiss]

One of the halachos unique to a metzorah is that unlike any other person that is tamei, a metzorah must live by himself outside the camp, and must remain isolated, even from other metzorim.

HaRav Yaakov Kamenetzky zt'l asks a question on this halacha. What is the reason that the metzorah must live by himself? Obviously tzaraas is not a contagious disease. In order to preserve simchas Yom Tov, a Kohen may not declare a person tamei on Yom Tov, and until after Yom Tov the person remains tahor. If tzaraas were a contagious disease, then simchas Yom Tov would not help to prevent the disease from spreading. Why then does the metzorah have to remain isolated, even from others that share his affliction?

Rav Yaakov answers this question based on central concept regarding the affliction of tzaraas. A person who has tzaraas can easily prevent himself from being declared tamei by simply scratching off the skin on which the affliction appears. As such, what is the point of someone becoming afflicted with tzaraas? It is like putting a criminal in a jail cell, and not

locking the door. The answer is that Hashem will not force a person to do teshuvah. Hashem will give someone tzaraas as a message that he has to improve, but it is up to the person to choose whether or not to respond to the message. The person can choose to go to the Kohen, and start the teshuvah process, or he can choose to scratch off the skin and ignore it. We see that the purpose of tzaraas is not so much to punish a person, but rather to push him in the direction of teshuvah.

We find a similar idea regarding a person who has tzaraas on his entire body. Such a person does not become tamei, as we presume that one who has been afflicted so virulently will do teshuvah of his own accord.

This idea can also be used to answer our original question. Living amongst other people is not a conducive atmosphere for doing teshuvah. On the other hand, living by oneself, will give a person time to contemplate his sins, and repent for them. Therefore, in order to facilitate the teshuvah process, it is beneficial for a metzorah to remove himself from the environment in which he sinned in initially.

We can learn a very important lesson from this idea. It must be our choice to do teshuvah, and draw closer to HaKadosh Baruch Hu. Hashem may we send us opportunities, but it is up to us to capitalize on them. May we be zocheh to see the messages that Hashem is sending us, and return to Hashem with teshuvah shelaimah, so that we may be zocheh to the coming of Moshiach, b'mihayra b'iyameinu, amen.

From: ZeitlinShelley@aol.com Sent: Thursday, April 07, 2005 10:07 PM
To: ZeitlinShelley@aol.com Subject: Hashem's Outstretched Arm by Rabbi Moshe Meir Weiss

HASHEM'S OUTSTRETCHED ARM
BY RABBI MOSHE MEIR WEISS

The Torah informs us that Hashem saved Klal Yisroel with a "Yad Hachazakah u'Vizroah Netuyah -- A strong Hand and an Outstretched Arm." Of course these terms are anthropomorphic in nature for, as we know, Hashem has no corporeal form. It is our job to understand what each metaphor is meant to convey.

The Yad Hachazakah refers specifically to the plague of the first born with its devastating impact of death to every single Egyptian palace, home, and hovel. It also refers to the mighty feat of compassion manifested when Hashem took out the B'nei Yisroel, though they had already sunk to the forty-ninth degree of contamination. Indeed, it is this attribute of mercy that we remember twice a day when we mention the Exodus, always recalling that no matter how low a person has fallen, he or she can always turn around as did the B'nei Yisroel from their lowly state in Egypt where, in a mere seven weeks, they merited seeing the Divine Splendor at Har Sinai.

But, what does the term 'Vizroah HaNetuyah' come to convey? This is not simply a study on how to define the words. In the Lesheim Yichud which we say before putting on our Tefillin, we state, "Al hayad lezichron zeroa hanetuya," we put the Tefillin on the, "Upper arm to remember Hashem's outstretched Arm." Thus we see that the meaning of 'zeroa netuya' is one of the primary reasons that we are supposed to contemplate daily when wearing the Tefillin on our arm. It behooves us, therefore, to research what this phrase is meant to convey.

The Ramban and other Rishonim explain that, once the plagues started, Hashem's protection over us never ceased. Indeed, even between the major plagues, Hashem peppered the Egyptians with other problems so that they wouldn't trouble us further. Thus, these commentators are explaining the 'zeroa hanetuya' to mean that Hashem, once he started the redemption phase, never put down His Arm of protection from over us.

There is a beautiful Chassidic interpretation of the Outstretched Arm. They explain that this refers to the miracle of Basya's arm that telescoped four hundred amos as she attempted to retrieve Moshe Rabbeinu in his little ark from the waters of the marsh. This miracle indeed allowed Moshe Rabbeinu to be saved and the redemption to begin. In a similar beautiful fashion, they explain that this is also the intent of what we say in our

morning prayers, "Vayar Yisroel es haYad Hagedolah asher assah Hashem b'Mitzrayim -- Yisroel saw the Big Hand which Hashem made in Egypt." What Big Hand did Hashem make in Egypt? Now we understand! It refers to Basya's hand that became greatly enlarged in order to bring the greatest of Jews to the shore and begin the great miracle of the Exodus. What a beautiful thought to have in mind when wearing Tefillin each day!

The Medrash HaGodol defines Zeroah Hanetuya as the miracle of the Red Sea that includes both the devastating end of the nine million Egyptians who drowned there and the miraculous escape of Klal Yisroel through the perilous and tempestuous waters of the Red Sea. This definition fits in very well with the fact that the Tefillin refer specifically to the Outstretched Arm for it is the miracle of the Yam Suf that is the climax of the entire series of miracles of the Exodus. It is only then that we were finally and completely saved from our tormentors of almost two centuries.

But there is much more here than at first meets the eye. Because of what merit did the Red Sea split? The Medrash informs us that initially the Red Sea was reticent to interrupt its natural behavior. In Tehillim, and as we say in Hallel, Dovid HaMelech poses the question, "Mah raah hayam she'yanus -- What did the sea see that it fled?" The Medrash answers this with a very short statement. "Nas mipnei haNas -- It fled from before the one that fled." This means that when the Sea saw the Jews carrying the coffin of Yosef and saw his power of breaking his nature and not succumbing to the powerful temptations and seductions of the wife of Potifar, it too reacted by going against its nature and splitting its water.

Thus we see that the miracle of the Yam Suf was achieved through the righteous ability of conquering the temptations of one's heart. This is exactly the intent that we are taught to have when we put on the Tefillin upon our arm. As the Lesheim Yichud continues, "Al haYad lezichron zeroa hanetuya, u'kneged haleiv l'shabeid b'zeh taivos u'machashavos libeino la'avodoso -- ...And towards the heart to control with it the desires and emotions of our heart's to Hashem's service." Thus, it all fits together! The Tefillin on the upper biceps recalls Hashem's Outstretched Arm at the Red Sea that we earned through Yosef's moral strength in combating his passions. And this is what we commit ourselves to attempt to emulate when we wear our Tefillin daily opposite our heart.

This further fits in beautifully with another Medrash. The posuk says, "Vahamayim lahem chomah, miminom um'smolam -- The waters were like a wall on their right and their left." The Medrash points out that the word chomah is written defectively - without a vav. It therefore can be read "cheimah" which means anger. Homiletically therefore, this verse conveys the meaning that the waters of the Yam Suf were raging against the Jews in order to drown them, for, as the Angel said, they too worship idolatry like the Egyptians. But, the posuk concludes that they were spared because of that which was to their right and to their left. To their right refers to the Torah, which Hashem gave from His Right Hand, and to their left refers to the Tefillin, which we put upon our left hand.

Thus, we find that the Tefillin, which we put on to remember the miracle of the Red Sea, was indeed one of the reasons why we merited the miracle in the first place. The Gemora in Menachos tell us that the posuk, "Hashem Alechem yich'yu," refers to putting on Tefillin. In the merit of our donning the Tefillin and all our other mitzvahs, may we be zoche to good health happiness and everything wonderful.

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(Sheldon Zeitlin transcribes Rabbi Weiss' articles. If you wish to receive Rabbi Weiss' articles by email, please send a note to ZeitlinShelley@aol.com.)

<http://oukosh.org/index.php/passover/article/4777/>

[see also http://oukosh.org/index.php/passover/passover101/#erev_pesach]

Erev Pesach On Shabbat
RABBI ALFRED COHEN

WHAT TO DO WHEN EREV PESACH FALLS ON SHABBAT.

Reprinted from the Journal of Halacha and Contemporary Society.

Erev Pesach On Shabbat Probably the busiest and most hectic day of the year in every Jewish household is Erev Pesach, the day preceding Passover, for it entails getting rid of the last smidgen of chametz as well as preparing for the Seder. Moreover, it is a day during most of which one may not eat chametz, yet matzoh is likewise forbidden, straining the ingenuity of the food preparer.

This year there will be an added complication, as this year erev Pesach occurs on the Sabbath, which has requirements and restrictions of its own. This paper will explore the problems which may arise from these dual requirements and advance various solutions.

Before we begin, let us note the happy circumstance that the additional complication of observing the Sabbath on this so-busy day prior to Pesach brings with it some unexpected rewards: Having spent the day before Pesach resting, and refreshed by the Sabbath tranquility, all will be able to participate in the Seder at night with true appreciation¹.

Eating Chametz

As noted, for most of Erev Pesach it is forbidden to eat bread (chametz), and yet matzoh is also not allowed. The Shulchan Aruch rules that "it is forbidden to eat bread [on erev Pesach] from the tenth hour and on². How then can we fulfill the Sabbath obligation to partake of three meals, each of which is accompanied by two loaves of "bread³?" Whether the "bread" be chametz or matzoh, when can it be eaten⁴?

There are a number of ways to meet this requirement. We can suggest a few, all of which have variations and permutations, briefly summarized as follows: We can eat challah at all three meals; we can use egg matzoh for all the meals; we can use challah Friday night and early Shabbat morning, and egg matzoh for the third meal in the afternoon; or (if we don't want to use egg matzoh), we can use challah Friday night and early Shabbat morning, and skip the third meal. As we shall see, each of these solutions has its own problem, yet there are various reasons to recommend each one.

Using Chametz

One solution is to get up very early, daven, and then before the tenth hour, eat a meal at which two loaves of bread or challah are served⁵. Indeed, this is the counsel of the Shulchan Aruch:

When erev Pesach occurs on Shabbat, we search the house [for chametz] on the 13th [Thursday night] and destroy all [chametz] before Shabbat, but we leave over food for two meals which are required on Shabbat, but the time for the third meal is after Mincha [and, as we shall see, there is a halachic problem in eating a meal after Mincha before the Seder⁶].

Although this scenario takes care of the problem of having a meal on Shabbat with two breads, it does introduce the problem of getting rid of chametz on Shabbat. The usual ways of disposing of chametz, by burning or by sale, cannot be employed on Shabbat. Large pieces of chametz which are difficult to destroy may be given to a non-Jew or else deposited in the garbage by a non-Jew. Cleaning the dishes and putting them away⁷ is also a problem. In a modern vein, Rav Sternbuch has suggested that it would be desirable to use paper or plastic dishes which could be discarded after the meal, thus obviating the need to get the regular dishes clean on Shabbat and put them away⁸.

If for some reason, none of these options is feasible, the person should declare he is disowning any remaining chametz, cover it so that it is not visible, and burn it on Chol Hamoed⁹.

It is a mitzvah to eat warm foods on Shabbat, but the Shulchan Aruch warns that one should be careful not to cook chametz foods which will stick to the pot, since it will not be possible to clean it properly before Pesach¹⁰. Further nuances at this unusual meal include serving cold food which won't stick, so that it will not be necessary to scrape out the plates or pot. Then, later in the day, one can fulfill the mitzvah of eating warm food by eating food cooked in Passover utensils, on dishes which will be utilized for the rest of the Passover holiday. According to the Mishnah Berurah, this is the way they used to do it in Europe¹¹.

Some of these practices are minor, but others involve severe biblical infractions. Rav Ovadia Yosef records that what to do on this Shabbat has long been a problem; an earlier rabbi of Alexandria, Egypt, had already bemoaned the mistakes arising out of ignorance, when ... Erev Pesach fell on the Sabbath, and how much anguish I have in my heart at the prohibitions and errors that occurred on this Sabbath due to the eating of chametz, because they were unable to be careful properly concerning crumbs of chametz and cleaning the house and the like, aside from the lack of Sabbath joy, inasmuch as they had to eat between the oven and the stove; furthermore, many were late in reciting the prayers on Shabbat, and it is possible that they ate after the time when it is prohibited¹².

There are those who advise being scrupulous to rinse out the mouth very well, so that no chametz remains¹³.

What about false teeth? Rav Ovadia Yosef sees little reason to do anything special with the teeth: since the food that one eats is not hot enough to be a problem halachically (otherwise he wouldn't be able to take it into his mouth) and since the teeth are not porous, little more than cleaning them well is required¹⁴. In an aside, he wryly mentions an individual who was unwilling to accept this lenient ruling and proceeded to deposit his false teeth in boiling water to "kasher" them – cracking them, and making it impossible for him to eat all Pesach¹⁵! However, Chok Leyisrael does take a stricter view of the matter¹⁶.

Using Matzoh

One way to avoid all the problems attendant upon using chametz at the meal is simply to use matzoh for lechem mishneh. But the Jerusalem Talmud denigrates a person who eats matzoh on the day before Pesach "as if he had relations with his fiancée¹⁷ in his father-in-law's house¹⁸". Does that mean that it is forbidden to eat matzoh during the entire day? What is the law? Actually, there are three opinions as to when the prohibition of eating matzoh begins:

(A) From Six Hours and On¹⁹. This time limit coincides with the time when eating chametz is forbidden on erev Pesach. In effect, whenever I may not eat chametz, I may also not eat matzoh. If we accept this understanding of the rule, it would be permitted to use matzoh at the Friday night meal and also for the meal (or meals) very early on the morning of the Sabbath, but not for a meal later in the day.

(B) The Entire Day. This view holds that for the entire 24-hour period before Pesach, eating matzoh is precluded²⁰. In this case, we could not use matzoh at any of the Sabbath meals before Pesach. The Magen Avraham considers this to be the proper view.

(C) During the Day Only. Although one could use matzoh on Friday night, it would not be permissible any time during the daylight hours²¹. Many accept this as the proper rule to follow.

In point of fact, R. Moshe Feinstein forbids eating matzoh during the day of erev Pesach and discourages its use even for the Friday night meal preceding²². However, he cautions that one should not reprimand someone who does employ the matzoh option on Friday evening. Furthermore, if there is cause for concern that by using chametz on Friday night and Shabbat morning it will raise serious difficulty in removing all the chametz properly before Pesach (in a hospital, for example), one may certainly use egg matzoh throughout the day of erev Pesach and recite all the usual blessings thereon.

In addition to these strictly halachic criteria, there are also certain customs which are observed by many: some people stop eating matzoh from the beginning of the month of Nissan, while others stop after Purim²³. However, no custom can ever be instituted which would have the effect of barring performance of a mitzvah. Therefore, if there were no other way for them to carry out the requirement to have three meals with lechem mishneh on this Shabbat, these persons, too, could use matzoh²⁴.

Which Matzoh Is Forbidden

Considering the opposition of Chazal to eating matzoh before the proper time, it becomes essential to define precisely what qualifies as "matzoh" under the rubric of halacha. In the context of the rabbinic dictum, it is clear that only that product which is worthy to be eaten at the Seder is included in the category of matzoh which may not be eaten on the day preceding Pesach²⁵. The only matzoh which can be used at the Seder to fulfill the mitzvah of matzoh is "a poor man's bread" – flat bread which is made from a mixture of flour and water only. If juice or eggs are added to or substituted for the water in the mix, it is called "matzoh ashira²⁶" (egg matzoh), and is not suitable for the Seder. Similarly, plain matzoh which has subsequently been cooked or fried does not qualify for the mitzvah of "matzoh" at the Seder²⁷. Thus, all these, which are technically not "matzoh" according to the halacha, are exempt from the stricture against eating matzoh on erev Pesach. Accordingly, egg matzoh could be used for Lechem Mishneh, the two breads at the Sabbath meals.

There is a halachic difficulty attendant upon using egg matzohs as the two loaves of bread required for the meals on Shabbat: According to many rabbis, egg matzoh cannot technically be classified as "bread" requiring washing the hands, reciting the blessing hamotzi, and followed by birkat hamazon, since unlike real matzoh, it is made with eggs and/or juice instead of just plain water with the flour. Nevertheless, even if egg matzoh is not "bread" within the definition of the term, it can still take the place of bread at a meal, provided that it is used instead of bread and that a sufficient amount is 'consumed²⁸'. This is the rule any time cake, crackers, or any baked goods are eaten in sufficient quantity to qualify as a meal.

How much egg matzoh is required so that it can substitute for real bread? Here, there is a difference of opinion among the poskim: (a) Some say that "one who eats a volume of cake equal to four (or three) eggs ... must treat the cake as bread." (b) There are those who "conclude that the amount of one meal equals somewhat more than the volume of twenty-one eggs," and only someone who eats this equivalent of cake should recite hamotzi. (c) Most poskim, however, reject both these opinions,

one as being too meager, the other as being far too large. In their opinion, cake or egg matzoh "is measured in terms of the quantity that is generally eaten during the course of a full meal²⁹." This is the opinion of Rav Moshe Feinstein³⁰ and most other poskim.

According to some authorities, another type of matzoh which might be considered permitted for use on Erev Pesach is matzoh which is not matzoh shmura³¹. The reasoning here is that since at the Seder we must use matzoh shmura, any other type of matzoh is disqualified and consequently could not have been intended by the rabbis castigating those who eat matzoh on erev Pesach.

In summation, Rav Ovadia Yosef, whose decisions are generally accepted by Sephardic Jews, rules that: ... it is proper to destroy the chametz before Shabbat ... and to use for Shabbat only utensils that are fit for Pesach ... and on Shabbat to use only food and utensils reserved for Pesach, and one should fulfill the precept of meals for Shabbat with matzoh which is cooked in chicken or meat soup, in the following manner: after the food is wholly cooked, let him remove it from the fire, and while the food in the pot is still extremely hot, let him put into the pot several pieces of matzoh, as much as he needs, in such a way that the matzoh thoroughly soaks up the flavor of the food, and then he can use this to fulfill the mitzvah of three meals³².

He prefers the use of re-cooked or fried matzoh to egg matzoh, since the halacha is not clear as to how much egg matzoh must be eaten for the blessing hamotzi and for Grace after Meals³³.

However, if one decides to adopt the option of using egg matzoh as the "bread at the three meals on that Shabbat, which is an option permitted or even suggested by some³⁴, it is evident that this would solve the problem for all three meals; furthermore, it would not be necessary to get up early to daven so as to eat chametz before the time when it is no longer permitted.

Seudah Shelishit

Till now, we have discussed the ways in which it is possible to meet the requirement to eat the first two meals on Shabbat – the one on Friday night and the one on Shabbat morning. As for the third meal, that has its own unique questions.

Mishnah Berurah raises the option of dividing the early morning meal (before the tenth hour) into two, by making a blessing on two challahs of bread, eating, reciting Grace, then washing again, eating from another two challahs, and reciting Grace again³⁵. This solution, although ingenious, may not be halachically feasible. First of all, the third meal of Shabbat should really be eaten after Mincha. Secondly, it is questionable whether it is permitted to break up what is essentially one meal by reciting birkat hamazon and then immediately washing and making another blessing on bread. This may be a case of beracha she-aina tzericha, reciting blessings for no reason, which is quite a serious matter. There would have to be an interval between the end of one meal and the beginning of the next. Considering that we are very pressed for time so early on the morning of erev Pesach, leaving a sufficient interval between these two early meals may be problematic. Thirdly, it may be possible to dispense with bread altogether and fulfill the requirements of the third meal by eating something else: [The third meal] has to be eaten with "bread", but there are those who say that one can make the meal with those things which accompany bread, such as meat or fish, but not with fruit. And there are those who say that one can make [the meal] out of fruit. But the first opinion is the major one, i.e., that one should make a meal with bread unless he is too full, or in a situation where it is impossible for him to eat bread, such as on erev Pesach which comes out on Shabbat, when it is forbidden for him to eat bread after Mincha³⁶.

The Mishnah Berurah, Orach Chaim³⁷, maintains that it is preferable to eat one meal that really satisfies the hunger, and is a true meal, rather than breaking up the meal into two. However, other authorities, including the Vilna Gaon, advise that the early morning meal should be interrupted and followed by another meal³⁸.

It is the decision of the Shulchan Aruch that for the third meal, one should use egg matzohs for the two loaves. But the Ramo does not permit this choice for Ashkenazi Jews, opting instead for a meal without bread of any type: In our [Ashkenazi] countries, where it is our custom not to eat matzoh ashira ... one should fulfill [the obligation to have] a third meal with various types of fruit or with meat and fish³⁹.

This ruling by the Ramo is the source of considerable discussion among the rabbis. Here he categorically rejects the option of using egg matzoh, yet, when the Shulchan Aruch, as quoted above, suggests that on erev Pesach which falls on Shabbat, it might be a good idea to use egg matzoh – the Ramo makes no demurrer⁴⁰! In the face of conflicting directives by this major posek, many authorities conclude that the Ramo means to be strict about egg matzoh only for Pesach itself, and not on erev Pesach⁴¹!

It is a custom to recite the Torah portion dealing with the Paschal sacrifice at the conclusion of this third meal⁴².

Handling the Matzoh

If a person decides to use regular challah for the meal, but is afraid that he will be unable to consume the entire two loaves (and have difficulty disposing of them on Shabbat), he might want to employ the option of substituting a well-wrapped matzoh instead of the second loaf of challah. Indeed, this is the advice given by the Chazon

Ish43. This would seem to present a good solution – except that we possibly run into the problem of muktza.

Muktza may not be moved on Shabbat. Generally, something is considered muktza if it cannot or will not be used on Shabbat (for example, a carpenter's hammer, a telephone). Can we use matzoh for the second bread at the meal on Shabbat, when on this Shabbat we are certainly not allowed to eat matzoh? The rabbis make an interesting distinction in this regard: matzoh shmura, which is what people will be eating at night at the Seder, is certainly muktza on the Shabbat of erev Pesach. However, regular matzoh can be given to a young child to eat even today, and therefore it is not muktza; it can be moved, it can be placed on the table and subsequently removed⁴⁴.

Setting the Table For the Seder

On a Sabbath or Festival, it is not permitted to make any preparation for after the Sabbath, even if it will be a Festival at night. Therefore, one should not set the table for the Seder nor make any other preparations until the conclusion of Shabbat. However, the Shulchan Aruch⁴⁵ makes an exception on Shemini Atzeret, which is the last day people eat in the succah. The next day is Simchat Torah, and the Shulchan Aruch permits removal of utensils from the succah on Shemini Atzeret, to be brought into the house. The Ramo cautions that although the utensils may be brought in from the succah, the table should not be set in the house until after nightfall.

Why does the halacha permit removing objects from the succah, when it appears that it is in preparation for using them in the house on the next day? According to the Chayei Adam⁴⁶, this is only a concession because it would be very difficult to clean up the succah at night, in the dark. Furthermore, if one has not completed the preparations, it is not considered preparing.

Apparently, it is permitted to do anything which will be very difficult to undertake later on (for example, the wine is in the cellar, which is very dark). Not only that: but if bringing in the utensils from the succah or the wine from the cellar will make the house look sloppy, it would even be permissible to put them away in their proper place. This is not done in preparation for the next day but in honor of the Sabbath itself⁴⁷.

Although there are some lenient opinions, most rabbis do not permit one to change into clothing for the Seder on Shabbat. But having a non-Jew set the table for the Seder is permitted⁴⁸.

The Seder Plate

In the special situation when erev Pesach occurs on Shabbat, all preparations for the Seder should be completed on Friday. Since Ashkenazim do not actually eat the egg and the shankbone on Pesach (since they are roasted), they should also be prepared before Shabbat, not on the holiday. However, if one forgot, they should be roasted on Saturday night and eaten during the day on Sunday. And if one forgot to make the charoset, it may be done on Saturday night, albeit with a shinui (modification of technique⁴⁹). Somewhat different is the case of marror, for we do not want it to lose its bitter taste; therefore, we make it on Saturday night, with a shinui⁵⁰ or else make it on Friday and store it in a sealed container⁵¹.

Bedikat chametz

When erev Pesach falls on Shabbat, we search the house for chametz on Thursday evening, since we are not able to go around with a candle on Friday night. What if one forgot to do it on Thursday? It has been suggested that one should do it on Friday night, having a non-Jew carry the candle⁵¹. But others object, claiming that the person will be so concerned lest a fire begin, he will not have his mind on searching for chametz properly. Therefore, Rav Braun rules that he should just not do the search; undoubtedly, the house has been thoroughly cleaned and checked already⁵².

Fast of The Firstborn

In remembrance of their miraculous salvation when all the firstborn of Egypt were smitten, it is the practice for the firstborn to fast on erev Pesach. What is to be done this year, since they cannot fast on Shabbat? Terumat Hadeshen⁵³ and Maharil⁵⁴ rule that the fast should be observed on the previous Thursday, but others⁵⁵ maintain that since the fast is only a custom, and the custom cannot be observed on the proper day – it should not be done at all. In citing this law, the Shulchan Aruch records both opinions: If erev Pesach occurs on Shabbat, there are those who say that the firstborn should fast on Thursday, and there are those say that they do not fast at all⁵⁶.

It is interesting to note that, in a departure from the established practice of Sephardic Jews to follow the second option when two are listed, in this case Rav Ovadia Yosef rules that the firstborn should fast on Thursday⁵⁷. For Ashkenazim, Rav Moshe Feinstein has issued the same ruling based on the Ramo⁵⁸.

Working on Friday

In general, it is forbidden to go to work after midday on any erev Pesach⁵⁹. Two reasons are given for this stricture: (1) to prepare for the Festival and (2) this is the time when the paschal sacrifice was brought, which makes it a holy time, when work is forbidden⁶⁰. If we accept the first reason as the true rationale, then going to work should be forbidden on Friday afternoon in our case, since that is the time one should prepare for Pesach. However, if the second reason is really the central one, there

would be no reason to desist from work on Friday – the paschal lamb was sacrificed on erev Pesach even when it was a Sabbath. Thus, no special restrictions attend Friday afternoon. Following this second line of thought, Rav Yosef permits work on Friday afternoon⁶¹.

There is one mitzvah of erev Pesach which we have not discussed in this paper – how the Passover lamb was sacrificed if it occurred on a Shabbat. Unfortunately, this is one mitzvah of Pesach which we do not yet have the zichrout of experiencing. May the Redeemer come speedily and bring us all back to our glorious Temple, where we will be able to fulfill this as well as all the other mitzvot of Pesach, the Festival of our Redemption.

¹ Chok Leyisrael p. 71, cites a custom to eat dairy foods on this Shabbat so as to induce drowsiness; sleep will enhance one's ability to enjoy the Seder at night. However, Sefer Chassidim 266, cited in Be'er Hetev 290, warns that one should not specifically state that he is sleeping on Shabbat so that he can be rested for the Seder after Shabbat. See also Radvaz 780. ² Orach Chaim 471:1. For the halachic definition of "hour", see Mishnah Berurah, Orach Chaim 443:7,8. ³ It is interesting to note that Mishnah Berurah, Orach Chaim 470:11, totally dismisses the obvious option of forgoing having "bread" at these meals altogether, since having any type of bread raises so many problems. Even if one would argue that by skipping having substantial meals this Shabbat, the person will be able to appreciate eating all the more at the Seder, it cannot be countenanced. See also Yechave Daat VI:27. ⁴ There are additional questions which arise on erev Pesach which is Shabbat, such as which Haftarah to read and when to gather for the derasha of Shabbat Hagadol. However, these and similar questions are of a communal nature, and we will not discuss them here. ⁵ Together with the meal eaten Friday night, this will take care of two Sabbath meals. What to do about the third meal will be discussed later in the text. Chok Leyisrael, p.70, advises what a person should do if he forgot to leave over bread for this last meal. May he use matzoh instead? In order to keep the chametz confined to as small an area as possible, some people may decide to eat the bread in one room, and then adjourn to the dining room to eat the rest of the meal, using Passover dishes. Where should birkat hamazon be recited? Where they washed and ate bread, or where they ate the majority of the meal? See solutions offered by Erev, Pesach Shechal BeShabbat, p. 62. There may also be a need to make new berachot when continuing the meal in this fashion in another room. See Orach Chaim, 177:2. It is also questionable whether one can make kiddush or eat part of the meal in a room where the Sabbath candles are not lit. This is a situation which arises not only on this particular Sabbath but also when a family goes to a hotel for Shabbat, where usually all the women light candles in a separate place, not in the dining room. For a full discussion of the halacha, see Ibid, p. 104. ⁶ Orach Chaim 444:1 ⁷ Preferably by a non-Jew or with a shinui (an "unusual" way of doing an action), Mishnah Berurah, Orach Chaim 444:15. Shearim Metzuyanim Behalacha, kuntres acharon 1152 discusses what to do with the candlesticks which may be on the tablecloth. In Erev Pesach Shechal BeShabbat, which is probably the most exhaustive study of these laws, Rabbi Zev Cohen suggests that a child could remove the chametz (p.130), and offers suggestions for removal of the candlesticks if it is necessary to change the tablecloth (p.99). The question is also discussed in Sedei Chemed 7, pp. 160 and 429. ⁸ See Mishnah Berurah, Orach Chaim 444:18. ⁹ The Chayei Adam permits one to sell it to a non-Jew on Shabbat, but Pri Megadim and Graz do not. See Shearim Metzuyanim Behalacha 115:4 for further opinions on this. ¹⁰ Shulchan Aruch, Orach Chaim 444:3. Whether it is permissible to give the remainder to animals is discussed by Moadim Uzmanim, 7:160. ¹¹ Orach Chaim, no. 14. See also Erev Pesach Shechal BeShabbat, p. 65. ¹² Yechave Daat 91, n.11, based on Responsa Taalumei Leu I, 4. Rav Yosef wonders why the rabbis concerned themselves with the disposal of crumbs, inasmuch as the Gemara rules that "crumbs are negligible and nullify themselves." The Mishnah Berurah, Orach Chaim 444:15 does too. Eliahu Rabbah 444 states that singing z'mirot should be skipped this Shabbat, in order to avoid possible delay in completing the meal on time. ¹³ Ben Ish Chai, perashat Tzav:8. He tells a story of an extremely pious individual to whom it was revealed in a dream that he was eating chametz on Pesach – and that it was due to inadvertently leaving some chametz between his teeth! ¹⁴ Yechave Daat 1:91, 8. ¹⁵ See Beitza 36b; Yam Shei Shlomo, ibid. 16 p. 66. See also Moadim Uzmanim, Haggada, p. 7. Erev Pesach Shechal BeShabbat, p.51, discusses whether it is necessary to "kashter" false teeth; if one pours boiling water over them on Shabbat, ostensibly to clean them but really with the intention of rendering them usable for Pesach, is this a permissible haarama or not? ¹⁷ The Hebrew term Arusa has no precise translation which conveys its halachic connotations. ^{fn18} Pesachim 101 and Orach Chaim? 471:l. ¹⁹ Baal Hamaor Pesachim 83. Nimukei Yosef and Rosh to Pesachim, chapter 3:7, concur. ²⁰ Ramban at the end of chapter 3, Pesachim. Rambam, Hilchot Chametz Umatzoh, 6. ²¹ Meiri, Pesachim 13b; Ran, end of chapter "elu ovrim." ^{fn22} Iggerot Moshe, Orach Chaim Vol. I, 155. ²³ Mishnah Berurah, Orach Chaim 470:11. See Chok Leyisrael p. 46, no.16, about eating matzoh on Friday afternoon before erev Pesach which is on Shabbat. ²⁴ See Erev Pesach Shechal BeShabbat, p.111. In note 9, he adds that although generally in order to alter one's custom, heter nedarim is required, that is not the case here. See also p. 112. In the writings of the Chatam Sofer on Pesach, he rules in 444 that it is better to forego lechem inishneh altogether rather than eat matzoh on erev Pesach. ²⁵ Orach Chaim 471:2. ²⁶ Ibid, 472, and Magen Avraham 441:2. ²⁷ Ibid, 4644. However, Chok Yaakov 471 discusses other opinions with respect to re-cooked matzoh. One could argue that once the dough was baked into matzoh, it became forbidden for consumption on erev Pesach and the subsequent cooking cannot remove the issur.. Responsa Hnelef Lecha Shlomo 322 also considers that matzoh cooked after baking may still not be consumed on erev Pesach. ²⁸ Rabbi Binyamin Forst, The Laws of B'rachos, Mesorah Publications, New York, 1990, p. 244. ²⁹ Ibid., pp.246-7. ³⁰ Iggerot Moshe Orach Chaim 3:32. ³¹ Meiri, Pesachim 99; Rabbenu Manoach, Chametz 6; Avnei Nezer 380- Marcheshet 11. Yechave Daat 3:26 would allow a hospital or hotel which have already removed all chametz before Shabbat to serve this type of matzoh on Shabbat erev Pesach. But he does suggest that it would be better to use matzoh fried or cooked in oil rather than plain.

³² Yechave Daat p.279. In footnote 11 he explains why refraining from eating chametz on erev Pesach is not considered "adding a mitzvah (bal tosin). However, in Nezer Hakodesh 110:52, Rabbi Rosen does count not eating matzoh on the day before Pesach as bal tosin. Although he

disagrees with the reasoning, Rav Ellenberg, does agree with the conclusion of Rav Rosen (Shlomei Simchai 18 and part 5, 36-7), that one should not use matzoh for the meal on erev Pesach. Moadim Uzemanim, Haggada p.5, concurs. 33 Kaf Hachaim 168:45. See also Yechave Daat, ibid, note 12. Noda Biyehuda 141:21 and Aruch Hashlchan 444:5 discuss the egg matzoh option for Ashkenazim, who generally refrain from using egg matzoh altogether on Pesach. However on erev Pesach, they feel it may be used. However, Shod Umeishiv, 175, does not allow eating egg matzoh on era Pesach. See Shearim Metzzyanim Behalacha 115:5, who tries to explain how two rabbis from the same city could have disagreed as to the custom in their city. 34 Iggerot Moshe Orach Chaim I, 155. 35 Orach Chaim 444:8 36 Orach Chaim 291:6: Before any holiday or Shabbat, it is a mitzvah not to eat a meal with bread late in the afternoon since it will detract from enjoyment of the food one eats that evening in honor of the holiday. 37 291:17. 38 Shearim Metzzyanim Behalacha, kuntres acharon 115:7; Nimukei Yosef, end of chapter on Shabbat; and Radvaz 489 say that one should skip the third meal altogether. Aruch Hashlchan 444:6 concurs. See also Erev Pesach Shechal BeShabbat p.158. 39 Orach Chaim 444:1. See Erev Pesach Shechal BeShabbas, pp. 64 and 161, about eating matzoh balls (kneidlach) or gefilte fish made with matzoh meal, on this day, and whether this is included in the ban on eating matzoh on erev Pesach. 40 This contradiction between texts is questioned by Chelkat Yoav Orach Chaim 16, in the note. 41 Erev Pesach Shechal BeShabbat, p.111. Rav Moshe Feinstein Orach Chaim 155:1, seems to be following the Ramo in allowing egg matzoh to be used for the first two meals on Shabbat which is erev Pesach but not for the third one. 42 Moadim Uzemanim, Haggada p. 14, in the name of the Gra. 43 Iggerot Chazon Ish I, 188. See Moadim Uzemanim, Haggada, p. 5, note 5, and Chok Leyisrael, hosafot, p. 126. Erev Pesach Shechal BeShabbat, p.86, discusses whether the maror is muktza. 44 Yechave Daat 1:91, 13. See Chidushei Anshei Shem, Pesachim, chapter 1; Pri Megadim 4441. Rabbi Yosef enters into an explanation of why matzoh is different from teuel, which is rabbinically forbidden, which cannot be given to a child. Also, in his Haggada, p. 95:6, he points out that since technically matzoh may be eaten on Friday night, at the beginning of the Sabbath, it doesn't become muktza thereafter (ein muktza lechatzi Shabbat). See furthermore the Kaf Hachaim 471:24. Erev Pesach Shechal BeShabbat p. 107, n. 3, discusses whether an object rendered unusable on Shabbat due to custom should actually be considered muktza. fn. 45. Orach Chaim 667. Some people have the custom to bake matzoh for the Seder on the afternoon of erev Pesach. Obviously, that is not feasible this year, and will be done instead on Friday afternoon. However, Chok Leyisrael, p. 48:16, reports that the Chatam Sofer used to bake matzoh for the Seder on Saturday night, because that was the tradition he received from his teachers. This tradition is difficult to understand: the reason for the custom of baking matzoh in the afternoon of erev Pesach to be used that night at the Seder is that that was the time of offering the paschal lamb. How can baking them on Saturday night serve that purpose? Surely the sacrifice was not brought then! See also Erev Pesach Shechal BeShabbat p.70. 46 Rule 153. 47 Shearim Metzzyanim Behalacha, kuntres acharon 115:7. fn48 Chok Leyisrael, p. 81. Erev Pesach Shechal BeShabbat, p. 142, cites various opinions which he explains in detail. On p. 96 he deals with the custom some men have of going to the mikvah before a holiday. If a man goes on Shabbat, in honor of Pesach which will be that evening, is it considered "preparing"? 49 Magen Avraham 473% 50 Chok Leyisrael p. 93:63. He also explains how to check for insects in the romaine lettuce on Yom Tov. 51 Avnei Tzedek, 50, quoted in Shearim Metzzyanim Behalacha, 115:1. 52 Ibid. He also debates conducting the search using the electric lights which are already kindled in the house 53 126. For a summary of all the opinions, see Erev Pesach Shechal BeShabbat pp.26-7, footnote 1. On p. 28, the author discusses what a firstborn should do if he inadvertently ate, and on p. 30 he discusses what to do on Thursday if it is known that a Bris is scheduled for Friday (which would obviate a fast on that day). 54 106, and Chavot Yair. 55 Agru in the name of his father, as quoted in Chazon Ovadia, p. 100:10. 56 Orach Chaim? 470. See Mikraei Kodesh 2:23, and note 6 thereon, where Rabbi Frank advises leaving over a piece of the food from the siyyum on Thursday, to be eaten by the firstborn on Friday. 57 Chazon Ovadia p.100. 58 Iggerot Moshe O.H. 4, 69:4. See also Chok Leyisrael p. 24:33. 59 Shulchan Aruch 468. 60 Rashi to Pesachim 50; Tosafot Rosh; Ran; Rambam, Hilchot Yonz Tov 8:17. 61 Yechave Daat 1:91. See Chok Leyisrael p. 46:44, who concedes that one may be strict and refrain from work; however, on the next page he permits taking a haircut on Friday afternoon.