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B'S'D'

INTERNET PARSHA SHEET  
ON VAYIKRA - 5761

AND LAWS OF EREV PESACH THAT  
FALLS OUT ON SHABBOS

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[Preview of next week = s Weekly-Halacha]

SHABBOS EREV PESACH:

FREQUENTLY ASKED QUESTIONS

This year, Erev Pesach falls on Shabbos, a fairly infrequent occurrence. While our lack of familiarity with observing Erev Pesach on Shabbos causes some confusion and concern, still, with the proper planning and know-how, it need not be a difficult Shabbos to keep. Indeed, it actually gives us an opportunity to be well-rested for the seder and to be able to fulfill the mitzvos of Pesach in a more alert and dignified manner. The following are some of the frequently asked questions that deal with the special halachos of this Shabbos:

**QUESTION:** Why do we burn and sell the chametz on Friday morning when it is actually permitted to eat chametz until Shabbos morning?

**DISCUSSION:** Although Friday is not really "Erev Pesach," in certain respects we act as if it really is "Erev Pesach." This is done in order to avoid confusion in subsequent years, when Erev Pesach does not fall on Shabbos. Thus any chametz which will not be consumed before Pesach is burned or sold (1) no later than 12:12 p.m. (2), the time that would have been the deadline had this day truly been Erev Pesach. (3)

But concerning other halachos we do not treat Friday as Erev Pesach. Thus:

a. The paragraphs usually omitted from Shacharis on Erev Pesach are recited on Friday.

b. Kol Chamira, which is a statement that nullifies all of our chametz and is normally recited when the chametz is burned, is not recited this year on Friday. Instead, it is recited on Shabbos morning after the last remnants of chametz are gone.

c. The special Erev Pesach restrictions that apply to taking a haircut and doing laundry after midday, do not apply on Friday. (4)

d. Dishes may be kashered until the onset of Shabbos.

**QUESTION:** When should the marror and the other seder items be prepared?

**DISCUSSION:** All seder preparations should be done on Friday, since it is prohibited to prepare anything (5) for the seder on Shabbos. While technically the preparations may be done after Shabbos ends and before the seder begins, this is not a good idea since it unnecessarily delays an already late start for the seder. (6) Thus the horseradish, (7) charoses, shank bone, roasted egg and salt water should all be prepared

on Friday. (8)

The romaine lettuce should also be washed and checked on Friday. Care must be taken, however, not to leave the lettuce soaking in water, as lettuce that was soaked in water for twenty-four hours can no longer be used for marror.

**QUESTION:** How do we discard the chametz crumbs on Shabbos?

**DISCUSSION:** Leftover crumbs on the table, dishes or floor should be swept, (9) gathered together and then flushed down the toilet. Larger pieces of bread may be crumbled (10) and then flushed down.

If the Sanitation Department will not pick up the garbage before 12:00, do not place chametz in your trash can.

The broom which is used to sweep the floor must be cleaned well. If it cannot be cleaned adequately, then it must be put away with the chametz utensils which have been sold to a non-Jew.

**QUESTION:** Many people use chametz rolls for lechem mishneh on this Shabbos, and then serve the rest of the meal with kosher for Passover foods. Which dishes should be used during those meals?

**DISCUSSION:** The recommended method is to use disposable (paper or plastic) dishes only as long as any chametz is being eaten. After the chametz is gone, the rest of the meal can be served on Pesach dishes.

**QUESTION:** In order to rid one's teeth of chametz, is it permitted to brush them on Shabbos, with or without toothpaste?

**DISCUSSION:** The consensus of contemporary poskim is that it is forbidden to use toothpaste on Shabbos. (11) Their main concern is that applying toothpaste to the teeth or the brush could result in a transgression of the prohibited Shabbos Labor of Memareiach, Smoothing.

Brushing without toothpaste is permitted, (12) provided that the following conditions are met:

a. Use a toothbrush that is designated for Shabbos use only. (13) Some poskim require that the Shabbos toothbrush also look different from the weekday one, e.g., be of a different color or style. (14)

b. Use a soft brush so as not to irritate the gums and cause bleeding. [People with extremely sensitive gums who bleed whenever they brush their teeth may not use a toothbrush at all.]

c. To avoid the prohibition of Sechitah, Squeezing, a dry toothbrush should be used. It is, however, permitted to rinse the mouth with cold water first and then use the toothbrush. (15)

The toothbrush should not be rinsed off after it is used unless it is going to be used again on that same Shabbos. (16)

**QUESTION:** Many people do not want to have any chametz in their home on Shabbos. Instead, they use egg matzah for lechem mishneh at both the Friday night and Shabbos morning meals and recite ha-motzi over the egg matzah. Is this permitted?

**DISCUSSION:** Yes, it is. (17) In fact, this is the preferred method for homes with little children who may scatter chametz crumbs around the house. This is also recommended for hotels, for large gatherings where Shabbos meals are being served, or for anyone who feels more secure with having no chametz in the house on Shabbos.

Although usually the proper blessing over egg matzah is mezonos, when egg matzah is eaten during a full-course meal and substitutes for bread, ha-motzi is recited. (18) One should eat at least a k'zayis (19) (about 1 fl. oz.) of egg matzah for each meal in addition to the other foods served at the meal.

Even those who use egg matzah for lechem mishneh, should take care to finish eating the egg matzah no later than 10:55. a.m. (20) The other foods served at the meal can be eaten later.

**QUESTION:** When is seudah shelishis, the third Shabbos meal, eaten on this Shabbos?

**DISCUSSION:** Eating the third meal on this Shabbos is difficult to do, since the third meal is supposed to be eaten after midday. At that time, we may no longer eat chametz, matzah or egg matzah. Thus, there

is no perfect system for the third meal on this Shabbos. (21) Instead, the poskim offer two alternatives, neither of which is ideal:

a. Divide the morning meal into two parts  $\phi$  i.e., wash, recite ha-motzi, eat a meal, (22) recite Birkas ha-Mazon, take a break (15-30 minutes), (23) wash again, recite ha-motzi, eat a meal and recite Birkas ha-Mazon. The chametz or egg matzah (24) which is used for lechem mishneh at the second meal, the seudah shelishis, must be consumed before 10:55 a.m.

b. Eat a meal consisting of "other foods," such as cooked matzah-meal (25) balls (knaidelech (26)), meat, fish, (27) fruit (28) or a kosher-for-passover cholent (29) any time after 2:00 p.m. until 4:45 p.m. After that time, one is required to minimize his intake of food so as not to ruin his appetite for the seder.

Since both of these options are halachically problematic, many people have the custom of following both procedures, i.e., they split the morning meal, and then eat a meal of "other foods" after 2:00 p.m.

Points to remember...

a. The matzos which are designated for use at the seder should not be moved on Shabbos, as they are considered muktzeh in the opinion of several poskim. (30)

b. On Shabbos, it is advisable not to cast chametz crumbs to the winds even within an eiruv, as some poskim hold that this may be a violation of the Shabbos Labor of Zoreh, Winnowing. (31)

c. The challos which are designated for lechem mishneh should be left in a safe place where children cannot reach them. (32)

d. A small child who will not participate in the seder may eat regular matzah this Shabbos. (33)

e. Before the women begin to prepare for the seder after Shabbos is over, they should recite Boruch hamavdil bein kodesh l'kodesh. (34)

FOOTNOTES 1. There are different customs concerning when exactly the chametz is sold this year, since many people eat chametz and use chametz dishes until Shabbos morning. 2. All times are for Cleveland Heights, Ohio. 3. This custom is only l'hatchillah. If the chametz was not burned by this time, it may be burned anytime prior to the onset of Shabbos. 4. See Beir Halachah 468:1. 5. Even a "verbal preparation," such as stating that the Shabbos nap is for the purpose of being well-rested for the seder, should be avoided; see Mishnah Berurah 290:4. 6. For the sake of the children, who are a primary focus of the seder, the seder should begin as promptly as possible once Shabbos is over. 7. The horseradish should be ground and stored in an airtight container until the seder. 8. When feasible, even the seder table should be set on Friday. 9. A soft-bristled broom should be used. A carpet sweeper should not be used on Shabbos. 10. Mishnah Berurah 321:30. 11. Igros Moshe O.C. 1:112; Seridei Eish 2:28; Minchas Yitzchak 3:48; Shevet ha-Levi 5:45; Tzitz Eliezer 7:30. [While a minority opinion permits using toothpaste  $\phi$  see Ketzos ha-Shulchan (Badei ha-Shulchan 138:31), Yabia Omer 4:28 and Nefesh ha-Rav, pg. 168  $\phi$  it is universally accepted not to do so.] 12. See Minchas Shelomo 2:35:3. 13. Based on Mishnah Berurah 327:10. 14. Minchas Yitzchak 3:50. 15. Igros Moshe, ibid.; Shevet ha-Levi, ibid. 16. Igros Moshe, ibid. 17. Igros Moshe O.C. 1:155. There are, however, some poskim who object to eating egg matzah on Erev Pesach; see Nezer ha-Kodesh 52 and Teshuvos v'Hanhagos 2:21 for an explanation of this view. 18. Mishnah Berurah 168:24; Igros Moshe O.C. 1:56; 3:32; 4:41. See explanation in Pirkei Moed on Pesach (Harav M. Gifter), pg. 17-19. 19. According to some poskim, it is preferable to eat a k'beitzah (about 2 fl. oz.) of egg matzah, since Al netilas yadayim is only recited over a k'beitzah or more; see Mishnah Berurah 158:10 and Igros Moshe O.C. 4:41. 20. Igros Moshe O.C. 1:155, based on Rama 444:1. 21. Indeed, some poskim hold that there is no mitzvah to eat seudah shelishis at all on this Shabbos, and that none of the following options should be employed; Aruch ha-Shulchan 444:6. 22. The more important Shabbos foods should be served during the first morning meal, as the second Shabbos meal is considered more significant than seudah shelishis. 23. If time allows, a short walk outside between the meals is recommended. 24. When using egg matzah at this meal, other foods must also be served; otherwise ha-motzi and Birkas ha-Mazon cannot be recited. 25. Although it is prohibited to eat matzah on Erev Pesach, cooked or boiled matzah-meal products are permitted according to all of the poskim. Fried matzah-meal products, however, should be avoided (see Sha'ar ha-Tziyun 444:1). Baked matzah-meal products, such as cakes or cookies, are prohibited; Harav S.Z. Auerbach (Erev Pesach Shechal b'Shabbos, pg. 207); Shevet ha-Levi 8:117. 26. For those who eat gebrochts. Some people eat gebrochts on Erev Pesach even if they do not do so on Pesach; She'ar im Metzuyanim b'Halachah 115:7. 27. Even if they were prepared with matzah-meal. A shehakol is recited over them. 28. When possible, eating matzah balls - whose blessing is mezonos - is preferable to eating meat or fish. Eating meat or fish is preferable to eating fruit; O.C. 291:5. 29. Mishnah Berurah 444:14. 30. See Pri Megadim 308:10; 471:8; 444:1. 31. Magen Avraham 446:2; Shulchan Aruch Harav 446:5-6; Maharsham (Derashah to Shabbos ha-Gadol, 76). Mishnah Berurah, however, is not concerned with this; see Beir Halachah 319:17 (s.v. mefazer). 32. Mishnah Berurah 444:3. 33. Rama 471:2. 34. Mishnah Berurah 299:36.

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Sent: Monday, March 26, 2001 6:06 PM

Subject: Halachos of Erev Pesach That Falls on Shabbos

HALAKHOT OF EREV PESAH WHICH OCCURS ON SHABBAT  
RABBI J. DAVID BLEICH

Introduction

The vagaries of the lunar calendar are such that Erev Pesach coincides with Shabbat infrequently but with a peculiar pattern. There are intervals of as long as twenty years during which Erev Pesach does not occur on Shabbat, which are followed by the occurrence of Erev Pesach on Shabbat two or, more usually, three times within a relatively short span of time, followed by a rather long interval in which Erev Pesach fails to coincide with Shabbat. Thus, although Erev Pesach did not occur on Shabbat between 1954 and 1974, Erev Pesach again coincided with Shabbat in 1977, 1981 and 1994. Erev Pesach occurs on Shabbat in 2001 and again in 2005 and 2008.

The occurrence of Erev Pesach on Shabbat gives rise to various complications with regard to the eating of hamez (leaven) and its disposal, the proper method with regard to fulfilling the mitzvah of the Sabbath repasts, etc.

There are a number of booklets and compendia designed to deal specifically with the laws of Erev Pesach which occurs on Shabbat. Of greatest significance is Hok le-Yisra'el, authored by the late Rabbi Israel Veltz, formerly Rosh Bet Din of Budapest. A section devoted to this topic is included in the fourth edition of Rabbi Moshe Sternbuch's commentary on the Passover Haggadah, Moadim u-Zemanim (Jerusalem, 5734), and was also published as a separate pamphlet. Another useful work is the recently published Erev Pesach she-Hal be- Shabbat (B'nei Brak, 5734), authored by Rabbi Zevi Cohen. English, Hebrew, and Yiddish versions of a booklet on this topic by Rabbi Simcha Weissman utilize a question and answer format for the presentation of these laws and regulations.

Housewives, quite naturally, would prefer not to have hamez in their kitchens and dining rooms so close to the Yom Tov. The need for having available both hamez and Passover foods and utensils makes an already trying period even more difficult. In addition to making household chores more complex, simultaneous preparation of both hamez and Passover meals leads to concern over possible intermingling of utensils and food.

Shulhan Arukh, Orah Hayyim 444:4-6, states clearly that hamez may be eaten on Erev Pesach which occurs on Shabbat provided that it is consumed during the period in which hamez may yet be eaten, i.e., before four hours of the day have elapsed. The "hour" for this purpose is not sixty minutes but is one-twelfth of the daylight hours. In order to determine the precise time for the eating of hamez, the length of the day between sunrise and sunset or, according to some authorities, between the appearance of the "morning star" and the emergence of stars at night, must be ascertained. This period is divided by twelve in order to determine the length of a single "hour" and then multiplied by four in order to determine how long after sunrise hamez may be eaten. Hamez which remains after the meal is completed cannot be burned on Shabbat. Small amounts of hamez which are left over may be given as a gift to a non-Jew, who may do with the hamez as he wishes (although it is forbidden specifically to instruct the non-Jew to remove the hamez from the premises), or may be covered with a pot or other utensil and nullified by means of the formula for bittul and burned upon the conclusion of the first two days of Yom Tov. Mishnah Berurah 444:21 also permits disposal of left-over hamez in the bathroom.

However, because of the difficulties attendant upon preparing for Passover under these circumstances, it has been suggested that when Erev Pesach occurs on Shabbat, either ordinary mazah or egg mazah be used for the Friday evening and Shabbat morning meals. This would eliminate the problem of the disposal of left-over hamez and would also preclude the possibility of inadvertent mixture of foods and utensils. Although these proposals would greatly facilitate matters, each of them presents halakhic problems which merit detailed review.

I. Mazah on Erev Pesach The question of whether or not it is permissible to eat ordinary Passover mazah on this Shabbat is discussed by the late Rabbi Moshe Rosen in an article that appeared in the Nisan 5714 issue of Ha-Pardes and was subsequently reprinted in a somewhat different form in his collected responsa, Nezer ha-Kodesh, no. 52.

Rabbi Rosen rules against the use of mazah. He asserts that scrupulous avoidance of hamez on the day preceding Passover is tantamount to adding an additional day to that festival and constitutes a violation of the injunction "You shall not add to the word which I command you" (Deut. 4:2). It would appear that the opposite conclusion might be deduced from Rosh Hashanah 28b and Eruvin 96a which indicate that sitting in a sukkah following the conclusion of the festival

does not constitute a violation of this prohibition unless the individual has explicit intention (kavanah) of fulfilling the commandment of dwelling in the sukkah. Rabbi Rosen, however, argues that we may not conclude that lack of such intention with regard to eating mazah is sufficient to obviate the transgression of "Thou shalt not add." It is forbidden to sit in the sukkah after the holiday only if there is specific intent to fulfill a commandment, because there is nothing in the act itself which indicates that it is being done for the purpose of a mizvah; the eating of mazah at both Sabbath meals coupled with scrupulous avoidance of hamez, argues Rabbi Rosen, is in itself an indication that one is observing that day as one of the days of Passover. Employing a similar rationale, an early authority, Mordekhai, rules that although one must eat in the sukkah on Shemini Azeret, one may not sleep in the sukkah on that day. Mordekhai maintains that while partaking of food in a booth-like structure is not out of the ordinary, it is unusual for a person to sleep in a sukkah other than on Sukkot. By sleeping in a sukkah the individual "appears to be adding" to the biblical requirement.

An opposing point of view is expressed by Rabbi Moses Feinstein, Iggerot Mosheh, Orah Hayyim, I, no. 155. Taking sharp issue with this conclusion, he points out that Ba'al ha-Maor, in his commentary to Pesahim 49a, and Maggid Mishneh, Hilkhot Hamez u-Mazah 3:3, both rule that in the situation in question it is permissible to eat regular mazah before noon. Rabbi Feinstein concludes that the transgression "Thou shalt not add" is not applicable unless there is specific intention of fulfilling the mizvah of eating mazah. Nevertheless, Rabbi Feinstein, in practice, rules against the eating of ordinary mazah on Erev Pesah, likening the person who does so "to one who cohabits with his betrothed in the home of his father-in-law." In order to assure that the mazah eaten on the eve of Passover be eaten with relish, the Sages enacted a prohibition against eating mazah on Erev Pesah. This pleasure would be considerably diminished had the taste of mazah been sampled earlier in the day. Some authorities, as earlier noted, are of the opinion that this prohibition is effective only from noon onward. Rabbi Feinstein, however, demonstrates that in terms of definitive halakhah, the prohibition against eating mazah on Erev Pesah goes into effect at daybreak rather than at noon. He also cites and affirms the view of Magen Avraham Orah Hayyim 471:6, who maintains that mazah is forbidden not only on the day before Pesah but the entire preceding evening as well. Hence, in the opinion of Rabbi Feinstein, ordinary mazah should be used neither for the Shabbat morning meal nor for the meal on Friday evening.

II. Egg Mazah on Erev Pesah Rabbi Feinstein does, however, permit the use of egg mazah on Friday evening and early in the day on the Sabbath morning. Citing Bet Yosef, Orah Hayyim 444, Rabbi Feinstein indicates that the use of egg mazah is the optimum method of avoiding all difficulties. Even though egg mazah is usually deemed to be in the category of cake rather than bread, when it is used for the Shabbat meals one must wash, pronounce the blessing for bread, and recite the grace after meals. Egg mazah, declares Rabbi Feinstein, acquires the status of bread by virtue of being used in place of bread for the Sabbath meal.

Rabbi Feinstein cautions that when egg mazah is used for the morning meal, this repast must be completed early in the day before the time during which hamez may be consumed has elapsed. He points out that such procedure is necessary because Rema, Orah Hayyim 462:4, records that use of egg mazah is to be restricted to the sick and the elderly who are incapable of chewing ordinary mazah. All others are not permitted to partake of egg mazah during Pesah or on Erev Pesah after the fourth hour (Rema, Orah Hayyim 444:1). The requirement that egg mazah be eaten early in the day necessitates that the Shabbat services be held at an early hour in order to afford sufficient time for the Sabbath meal to be completed before the time has elapsed during which hamez may be eaten. Not cited by Rabbi Feinstein is the divergent opinion of Arukh ha-Shulhan 444:5, who offers a different interpretation of Rema 444:1 and permits the use of egg mazah later in the day as well.

In opposition to this view, Rabbi Rosen objects to any use of egg mazah on Erev Pesah. Halakhah stipulates that only such mazah which may be used for the fulfillment of the mizvah of eating mazah on Passover eve may not be eaten on Erev Pesah; those who permit the eating of egg mazah on Erev Pesah do so because they maintain that egg mazah cannot be used for the fulfillment of the mizvah on Passover eve. Rabbi Rosen cites the opinion recorded in the Palestinian Talmud, Pesahim 2:4, which maintains that mazah kneaded with liquids other than water may also be utilized on Passover eve. Furthermore, Rambam, Hilkhot Hamez u-Mazah 6:5, rules that only mazah kneaded with wine, oil or milk may not be used on Passover eve. Mazah kneaded with eggs or fruit juice may, in Rambam's opinion, be used for fulfillment of the mizvah of eating mazah on the first night of Passover. Rabbi Rosen, therefore, rules that in accordance with these opinions, it would be forbidden to eat egg mazah on Erev Pesah.

III. Mukzah Another interesting point with regard to the laws of Erev Pesah which occurs on Shabbat was raised by the late Rabbi Jacob Meskin in an article which appeared in the Nisan 5710 issue of Ha-Pardes. Food which may not be eaten on Shabbat is deemed mukzah and may not be carried or moved from place to place on the Sabbath. Thus, after the fourth hour of Erev Pesah which occurs on Shabbat, hamez is to be considered mukzah. The hamez must be covered by a utensil or other covering and may not be moved. Pri Megadim, Eshel Avraham 444:1, declares that since mazah may not be eaten on Erev Pesah, the mazah must be deemed to be mukzah on Shabbat and may not be moved. Rabbi Meskin cites this authority and in accordance with this view rules that Passover mazah should not be touched on Shabbat which coincides with Erev Pesah. This decision is apparently contrary to that of Hazon Ish, Iggerot Hazon Ish, I, no. 188, who advised that a well-wrapped mazah be placed near the hallah for purposes of lehem mishneh.

Halakhah of Erev Pesah Which Occurs on Shabbat

1. The fast of the firstborn occurs on the Thursday preceding Pesah.
2. Bedikat hamez (the search for hamez) takes place on Thursday evening. The usual blessing (al biur hamez) is pronounced before the search and any hamez which may not have been found in the search is annulled through the recitation of kol chamira immediately following the conclusion of the search.
3. A firstborn fasting on Thursday should complete bedikat hamez before breaking his fast. However, if he feels weak or feels that he will not be able to perform the bedikat properly while fasting he may partake of light refreshment prior to bedikat hamez.
4. The burning of hamez takes place on Friday before the expiration of the first five hours of the day. In New York City this year hamez should be burned before 11:12 am, Eastern Daylight Savings Time. Kol chamira, however, is not to be recited at this time since hamez may be eaten all day Friday and early Shabbat morning.
5. In the event that hamez was not burned prior to the time indicated, it may be burned at any time prior to the onset of Shabbat. The same provisions apply to the sale of hamez.
6. Many authorities maintain that the bill of sale used for the transfer of hamez to a non-Jew should have as its date the 13th of Nisan rather than the 14th of Nisan. Hamez which is to be eaten on Friday afternoon and Shabbat should be excluded from the sale.
7. Salt water, charoset, the shank bone and roasted egg for the seder should be prepared before Shabbat. All other preparations for the seder should be completed on Friday before the onset of Shabbat.
8. Horseradish or romaine lettuce which is to be used for maror should not be allowed to soak for a full twenty-four hour period. Ground horseradish may be prepared before Shabbat and stored in a covered airtight container until the seder. Alternatively, the horseradish may be grated on Yom Tov prior to the seder but with a shinuy (in an unusual manner), e.g., on a table or counter surface rather than in a bowl.
9. Those who bake twists or bread for Shabbat must separate "challah" (which is burned in lieu of being given to a kohen) before Shabbat. The part which is separated as "challah" should be burned immediately. In the event that one has forgotten to do so before Shabbat, "challah" may not be separated on Shabbat. Instead, a small amount of bread should be left over at the end of the meal and a kohen less than nine years of age should be called to the house and requested to eat the bread which has been left over as "challah."
10. Mazah should not be eaten either Friday evening or Shabbat.
11. Other than challah and bread, no food containing dough or flour should be prepared for this Shabbat.
12. Challah or bread should be eaten as part of the Shabbat meal on Friday evening and preferably Shabbat morning as well.
13. Since hamez is used at these meals, the dishes, cutlery, and drinking utensils cannot be ones which will be used during Pesah.
14. The usual hamez dishes, cutlery and drinking utensils may be used. To simplify matters, disposable paper plates and plastic cutlery may be used. Preferably, high quality, festive-looking paper plates and serving dishes should be used in honor of the Sabbath.
15. Food for the Shabbat meals not containing hamez may be cooked in Pesah pots. Thus the cooking areas of the kitchen may be completely "pesahdik" before Shabbat.
16. Solid foods such as meat or fish may be removed from the Pesah pot with a Pesah fork and placed on hamez plates.
17. Hot foods or liquids should not be poured from Pesah pots or utensils into hamez utensils. However, food or liquid which is cold or lukewarm may be poured into a hamez utensil. This problem with regard to hot foods and liquids can

be eliminated through the use of paper plates and bowls.

18. Only dishes which are to be used again on Shabbat may be washed on that day.

19. Leftover food may be removed from hamez pots and dishes with one's hand or with a paper towel and the unwashed utensils placed together with the hamez utensils and stored until after Pesach.

20. Hamez may be eaten on Shabbat morning only prior to the expiration of the first four hours of the day. According to the opinion of R. Elijah of Vilna regarding the determination of nightfall (zeit hakochovim) - whose view in this matter is regarded as normative by Mishnah Berurah and other preeminent halachic authorities - the time beyond which hamez may not be eaten this year in New York City is 9:57 A.M. Eastern Daylight Savings Time. According to some calculations the time beyond which hamez may not be eaten this year in New York City is 10:06 A.M. Eastern Daylight Savings Time. According to the most lenient opinion hamez should not be eaten after 10:48 A.M. Eastern Daylight Savings Time.

21. It is proper to eat two meals on Shabbat morning before the time during which hamez may be eaten has elapsed. In this way the mizvah of sholosh seudot may be fulfilled as on every Shabbat. One may not, however, simply recite the Grace after Meals and then wash a second time. There should be an "interruption" between the two meals. A period of time between the two meals may be devoted to Torah study or to a Shabbat stroll.

22. If the second meal cannot be completed within the prescribed time, sholosh seudot should be eaten after noon in the form of fruit, meat or fish. According to some authorities, those who do not have a custom to the contrary may use kneidlach (mazah balls) or cake made of mazah meal for sholosh seudot. Since mazah must be eaten at a night with appetite (le-teavon) care must be taken not to eat too much food at sholosh seudot.

No foods containing mazah meal should be eaten after the beginning of the 10th hour which this year occurs in New York City at approximately 4:13 P.M. Eastern Daylight Savings Time. Other foods may be eaten in moderation after that hour.

23. If for any reason it is feared that the use of hamez on Shabbat will in any way lead to inadvertent transgression of the laws of Pesach, egg mazah should be substituted for challah or bread. [According to some authorities the blessing for bread is said before the meal and Grace After Meals afterwards when egg mazah is used in conjunction with the Shabbat meals regardless of the amount consumed. Nevertheless, in view of conflicting opinions, an effort should be made to eat an amount of egg mazah equal to at least approximately 200 grams or 7 ounces at each of the Shabbat meals. The weight of each mazah may be ascertained by dividing the net weight appearing on the label by the number of mazot in the box.] Even if egg mazah is used rather than challah or bread the meal should be completed before the period during which hamez may be eaten has elapsed.

24. In order that the hamez meal may be completed in time, Shabbat services should be held at a very early hour.

25. If for some reason it is impossible to complete the hamez meal within the prescribed time, some authorities permit the meal to be eaten at a later hour using egg mazah instead of bread. The use of egg mazah after the time during which hamez may be eaten has elapsed is, however, to be discouraged since egg mazah is ordinarily permitted only to the sick and infirm. Since the regulations which apply to the baking of egg mazah are even more stringent than those applying to the baking of ordinary mazah, great care should be taken with regard to the supervision of the baking of such mazot.

26. Hamez left over from the meal and all crumbs must be carefully removed from all dishes, tablecloths, dishtowels, etc. Dishes and tablecloths may be wiped with a paper towel. These tablecloths and dishes should then be placed among the hamez utensils.

27. The remaining hamez, bread crumbs and paper towels may be disposed of in the bathroom. Indeed, according to some authorities it is preferable to leave over a bit of bread the size of an olive to be disposed of in this manner in order to fulfill the mizvah of tashbisu.

28. Hamez which is left over may be given to a non-Jew. One may not expressly request a non-Jew to remove the hamez from the premises. Similarly, one may not hand the hamez to a non-Jew if it is anticipated that the latter will remove it from the premises. The hamez should be made accessible to a non-Jew and the latter invited to help himself to the hamez.

A non-Jew should not be given more hamez at one time than he may reasonably be able to consume. However, if a non-Jew removes the hamez from the premises and returns, a similar quantity of hamez may again be given to him. This procedure may be repeated as many times as necessary.

29. All hamez must be completely disposed of before five hours of the day

have elapsed. According to the opinion of R. Elijah of Vilna regarding the determination of nightfall (zeit hakochovim) - whose view in this matter is regarded as normative by Mishnah Berurah and other preeminent halachic authorities - all hamez must be disposed of before 11:10 A.M. Eastern Daylight Savings Time. According to some calculations the deadline in New York City this year is 11:21 A.M. Eastern Daylight Savings Time. According to the most lenient opinion all hamez should be disposed of no later than 11:52 A.M. Eastern Daylight Savings Time.

30. After all hamez has been cleared away kol chamira is recited as on every erev Pesach.

31. Some authorities maintain that because mazah may not be eaten on erev Pesach such mazah is mukzah on Shabbat which coincides with erev Pesach and, accordingly, may not be moved or handled.

32. Yom Tov candles may, of course, not be kindled until after the termination of Shabbat. The seder table should not be set on Shabbat. Any other preparations not completed before Shabbat should not be made until after the termination of Shabbat.

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This article was originally printed by Student Organization of Yeshiva (Yeshiva University, 2001/5761), and its introduction was reprinted from Contemporary Halakchic Problems, Volume I (New York: Ktav Publishing House, 1977)

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PASSOVER 5761: WITH

RABBI AVROHOM BLUMENKRANTZ

... 5. SHABBOS EREV PESACH

The kitchen should be Pesachdik by Friday morning and all the Shabbos meals be Pesachdik meals prepared in Passover pots and served on Passover dishes or on nice paper plates.

Shabbos Hagodol

Shabbos Parshas Tzav--Erev Pesach

The Shabbos before Pesach is referred to as Shabbos Hagodol, The Great Shabbos. There are many reasons given as to why it is called so. The two most prevailing reasons are: On this Shabbos, the Jewish people in Egypt were commanded to take a lamb for the Pesach sacrifice and guard it until the eve of Pesach when it would be sacrificed. The lamb was an idol of the Egyptians, and the fact that they did not rise and attack the Jews was a miracle.

A second reason is based on the Haftarah, which is read on that Shabbos. At the end of the Haftarah, the prophet talks about the Great Day when Moshiach will come. Before that day, Eliyahu Hanovi will blow shofar to announce Moshiach's Coming, and the True and Final Redemption shall begin. Since we read of this Great Day in the Haftarah on this Shabbos, it is called The Great Shabbos.

April 7th is Shabbos Hagodol. "Av Harachamim" and "Tzidkosko Tzedek" are not recited. The Hagadah is read in the afternoon from "Avodim Ha'yenu" until "Le'chaper Al Kol Avoioseinu," instead of saying "Borchi Nafshi." Some do not recite the Hagadah (Baal Hatanya, Gro, Yaavatz, Pri Etz Chaim).

In the beginning of Hilchos Pesach (Orach Chaim 430:1) the Rama writes, concerning Shabbos Hagodol (the Shabbos preceding Pesach): It is customary to recite the Hagadah during mincha time from "Avodim Ha'yenu" until "Le'chaper Al Kol Avoioseinu."

The Vilna Gaon, ZT"L, explains the source of this custom stems from the fact that the redemption began with the miracle which took place on Shabbos Hagodol (that the Egyptians did not resist when they saw B'nei Yisroel taking their god to be slaughtered).

The Pe'ulas Sochir offers another explanation for the custom of reciting the Hagadah on Shabbos Hagodol: To familiarize us with the text of the Hagadah, so that it will be permissible to read it from a sefer if Pesach falls on Friday night when it is normally forbidden for an individual to read by the light of an oil lamp for fear that he might adjust it to attempt to see the words more clearly. (In Hilchos Shabbos, Orach Chaim 275:9, the Shulchan Aruch rules that it is permissible to read the Hagadah from a sefer since people are so familiar with the text, it is considered like Roshei Perakim--headings of chapters which serve as notes to remind the reader of the rest of the text.) And since nearly a full year has elapsed since the last time we read the Hagadah, we refresh our memories by reading it on

Shabbos Hagadol.

The Vilna Gaon opposed the custom of saying the Hagadah on Shabbos Hagadol because of the words of the Mechilta (which are included in the Hagadah): One might think that the obligation to discuss the Exodus begins with Rosh Chodesh Nissan. Therefore, the Torah states: "You shall tell your son on that day." But the term "on that day" could be understood to mean only during the daytime. Therefore the Torah adds: "It is because of this that HaSh-m did so for me when I went out of Egypt." The word "this" implies something tangible. Therefore, "You shall tell your son" applies only when matzoh or morror are placed before you (at the seder).

It would appear from these words of the Mechilta, says the Vilna Gaon, that we are precluded from reciting the Hagadah before the night of the seder.

#### THE HAFTORAH OF SHABBOS HAGADOL

It is the custom in most communities to complete the reading of the Torah with the chapter from the end of the Book of Malachi, "Then shall the offering of Yehudah and Jerusalem be pleasant unto the L-rd as in days of old." Even if Pesach begins on the following day, this Haftorah is read.

The reason for this is that it announces the future redemption of the world. This reminds us of the announcement of the first redemption which began on the last Shabbos before the Israelites went out from Egypt.

A further reason is that on Pesach the world is judged for its crops. The Sages have said: "For not observing the laws of tithes, the heavens are closed, scarcity ensues, people run about in vain in search of livelihood, and there is famine abroad . . ." But if people give their tithes, then they are blessed, as it says; "Bring all the tithes into the storehouse that there may be meat in my house, and prove Me now with this, says G-d, if I will not open for you the windows of the heavens and pour out for you a blessing without end" (Malachi 3).

These verses occur in this Haftorah and we therefore read it before Pesach to warn the people about the tithes before the final judgement is given concerning the crops, so that they should not be punished for neglecting this mitzvah.

The piyutim said on Shabbos Hagadol are, in some congregations, skipped this year because of time essence. In other congregations, they are said the Shabbos before (Parshas Vayikro) since they talk about the halachos of Pesach and on that Shabbos the rabbis will be speaking about the halachos of Pesach.

#### The Shabbos Meals

There are many suggestions given on how one should eat his Shabbos meals this Shabbos. Our suggestions take into considerations various halachos of Shabbos and Pesach. Please read our discussion about "Challohs or Matzoh" in Chapter 4, item M, page 4-16.

1. The Shabbos table should be bedecked with a Pesach tablecloth and over it a Pesach plastic tablecloth. Above that, a plain, disposable, new plastic tablecloth should be placed on the table.

2. The Shabbos candles should be lit in the dining room, but not on the eating table. They should be put on the buffet or on a separate stand. At the time of candlelighting, light the candles and make the brocho as you would on a regular Shabbos. It is of utmost importance to light the candles on time. Please remember what our holy Sages tell us: "Harogil b'ner hayon ley bonim [v'chasanim] talmidei chachomim (If someone is scrupulous in lighting Shabbos candles she will have sons [and sons-in-law] who are talmidei chachomim)."

3. Kiddush should be made on that table with a Pesachdik cup and everyone should partake from the kos shel brocho. If one is not using the same cup, Pesachdik wine cups or plastic cups should be prepared.

4. The wine and cups should be removed and the challohs should be placed on the table, in a bag. Small challoh rolls should be purchased for this Shabbos, a roll for each adult for each meal. Kosher for Passover egg matzohs should be given to the children (as discussed previously).

5. Everyone should wash.

6. "Hamoitzee" should be made by the head of the family on two challohs. One challoh should be eaten by the head of the house and the other should be distributed in small pieces to the family (not the children who are given egg matzoh). Each individual should eat over a paper napkin, slowly, then throw the napkin and the crumbs into the toilet. (Please make sure you eat over the table on the napkin, not on yourself.) All crumbs should be wiped off the plastic tablecloth and discarded. If one is short of lechem mishna one may wrap well in a plastic bag a Pesach matzoh and use it for lechem mishna together with the challoh, even if the matzoh is wrapped up.

7. The plastic tablecloth should be shaken carefully into the toilet bowl and put away in the chometz closet.

8. Everyone should rinse their mouths well and then bursh their teeth with a dry chometzdik toothbrush, no toothpaste, making sure not to bleed their gums. Then everyone should rinse their mouths again. Upon leaving the bathroom, one should

wash his hands as when going to eat bread, without making a brocho of "Al Netilas Yadayim."

9. Everyone should go back to the table, and enjoy the Shabbos meal in Pesachdik dishes and with Pesachdik utensils or on beautiful paper goods.

10. Birchas Hamazon should be said, the dishes should be removed, and those dishes needed for Shabbos morning should be washed.

Those who do not want to bother with washing dishes can use paper or plastic goods but should make sure that they are festive-looking and of good quality in honor of the Shabbos. Plastic or paper goods which will be disposed of after the meal can only be taken to the garbage if there is a kosher Eruv.

11. Those people who have braces on their teeth which would be hard to clean by just using a toothbrush and rinsing should eat their Shabbos meals using kosher l'Pesach egg matzohs instead of chometzdik challohs. They would then not have to worry about the crumbs and would not have to brush and rinse their mouth before partaking of the meal.

There is a difference of opinion as to the amount of egg matzoh that one should eat in order to be able to make "Hamoitzee" and say Birchas Hamazon. According to some opinions, two whole Pesach egg matzohs are necessary for each person for each of the Friday night and Shabbos morning pre-Pesach meals. According to others, one should eat about 7 oz. of matzoh, which is about seven egg matzohs. For practical reasons, anyone who cannot follow the second opinion should follow the first. According to HaGaon Rabbi Moshe Feinstein, ZT"L, the amount is measured in terms of quantity that is generally eaten during the course of a full meal, which may be two egg matzohs. See our discussion in the previous chapter.

Although Pesach egg matzoh is not included in the prohibition concerning the eating of matzoh on Erev Pesach, it should, nevertheless, not be eaten after 10:18 a.m. (N.Y.C. time) on Shabbos morning.

#### Shabbos Morning

One should rise early on Shabbos morning. The davening should end early enough so that there should be enough time left to eat the seudas and to complete them before the specified time permitted for eating chometz and to dispose of the remaining chometz before the latest specified time permitted for removing chometz. (Sunrise in N.Y.C. will be 6:30 a.m.)

1. The meal should be conducted in the same manner as was explained for Friday night.

2. A carpet sweeper may not be used on Shabbos. Therefore, one must make sure that no crumbs fall on the floor or put a sheet on the floor for both the Friday night and the Shabbos meals so that the crumbs will collect there. If one does not have a carpet, he should sweep the floor, not with a straw broom, but with a floor brush. The chometzdik floor brush and dustpan should be used.

3. The plastic tablecloth upon which the challoh was eaten should be put into the chometz closet which was sold to a non-Jew. The floor brush and dustpan should be put there too.

The remaining chometz, bread crumbs, paper towels and paper napkins may be disposed of in the toilet bowl. Indeed, according to some authorities, it is preferable to leave over a bit of bread the size of an olive to be disposed of in this manner (in the toilet bowl) in order to fulfill the mitzvah of tashbisoo.

4. Do not paste the chometz closet or tie any knot with a string or rope on Shabbos. Simply turn a rope or string a few times around the handles.

5. If egg matzohs are used, paragraphs 2 and 3 are of no concern.

6. If egg matzohs are used, one must remember that there are opinions which do not permit the eating of the matzoh after 10:18 a.m. Other opinions say it should not be eaten after 4:46 p.m. It is preferable to follow the first opinion.

7. After 10:18 a.m. on Shabbos morning, the eating of chometz is prohibited.

8. The chometz must be completely cleared away by 11:39 a.m. After the chometz is completely cleared away, "Kol Chamira" is said a second time, replacing "D'lo Chamitei," which was said Thursday night with "Chamitei U'dlo Chamitei . . ."

A person who does not understand the original text found in the siddur can say the following text: "All chometz and leavening that may still be in my possession (or in my property) which I have or have not seen, which I have or have not removed, or of whose existence I have or have not knowledge, shall be null and disowned and deemed valueless as the dust of the earth."

9. Matzoh, other than egg matzoh, may not be eaten the entire Shabbos, including Friday night. For this reason, some authorities consider the matzoh to be muktzah and accordingly may not be moved or handled.

10. If you ate chometz on Friday night and Shabbos morning, remember to rinse your mouth, brush your teeth carefully with a dry toothbrush (toothpaste is prohibited on Shabbos). Make sure you do not bleed your gums. After washing one's teeth with a plain toothbrush one may rinse their mouth with Signal mouthwash or any other mouthwash that is in the list that may be used on Shabbos.

Those who have braces should eat egg matzoh. Those with false teeth which are removable, if they ate challoh, should take out the false teeth and rinse them carefully, first with cold water, using a brush (do not wet the brush). After they are clean, take some hot water from the percolator into a glass and from the glass, pour and wash the false teeth.

11. Sholosh Seudos: Some people eat Sholosh Seudos in the morning before 10:18 a.m. What they do is this: They eat the Shabbos meal, say Birchah Hamazon, wait about 15-30 minutes, wash again and eat Sholosh Seudos. They eat a challoh (using all conditions specified above), they then take away the plastic tablecloth, brush their teeth, wash again and eat a piece of fish. Others do not eat Sholosh Seudos in the morning. What they do is wait until 12:30 p.m. and eat a piece of fish, maybe some meat, some fruits or even matzoh meal kneidlach (if they eat gebrokt on Pesach). They do not wash to partake of anything which requires "Hamoitzee."

12. If for some reason someone forgot to sell his chometz, he should immediately go to a rov for advice.

13. After 4:46 p.m. Shabbos afternoon, one should not eat any filling foods or drink wine, since they will fill up the person and he will not be able to eat the matzoh with a hearty appetite. This does not apply to small children who do not understand the importance or significance of Yetzias Mitzrayim, when they are told about it. (If someone feels that eating until 4:46 p.m. will load his stomach so that he will not be able to eat the matzoh with a hearty appetite, he should be careful not to eat too much even before this time.)

14. Yom Tov candles may, of course, not be kindled until after the termination of Shabbos. The seder table should not be set before the termination of the Shabbos. Any other preparations not completed before Shabbos should not be made until after the termination of Shabbos.

15. Everybody, especially the children, should take a nap on Shabbos afternoon, so that they may be up throughout the entire seder.

However, the Sefer Chassidim 266, cited in Be'er Heitev 290, warns that one should not specifically state that he is sleeping on Shabbos so that he can be rested for the seder after Shabbos (see also Radvaz 780).

Let us note that the additional complication of observing the Shabbos on this day prior to Pesach brings with it some rewards. Having spent the day before Pesach resting, and refreshed by the Menuchas HaShabbos (Shabbos tranquility), all will be able to participate in the seder at night with some additional appreciation.

Remember to put away in the chometz closet The tablecloth on which you ate the challoh on Shabbos, the floor brush, the dustpan, the chometzdik toothbrush and anything which was used with chometz. After the specified time for disposing of the chometz, it is not permitted to touch or move any bread or food that contains chometz because it is considered muktza (not to be touched the whole Sabbath)—like a stone or other unusable things. If one finds a piece of chometz after the specified time, it must not be touched, moved or given to a non-Jew as a present (in a way that the non-Jew will take it for himself). It may not be thrown into the bathroom because it is muktza (not to be touched the whole Shabbos). However, it may be moved only in a way that one handles something that is muktza (as is explained in Hilchos Shabbos [The Laws Pertaining to the Sabbath]). In order to throw it into the toilet, one has to kick the chometz with his foot or elbow, or lift up the piece of chometz with his elbows and throw it in the toilet and immediately flush the water.

There is another possible way: Tell a non-Jew to throw it away in the toilet and to immediately flush the water. If a non-Jew is not available, the chometz must be covered.

If the chometz which was found is considered an obstacle (or obstruction) in the path (way), it is permitted to use the foot or elbow to push it aside to a corner and then to cover it.

#### Shabbos Afternoon

1. Shabbos afternoon one does not say "Borchu Nafshi" ("Bless My Soul"—Psalm 104, etc.) as on other Shabbosim. However, in the Hagadah (the book from which we read on Pesach night) we say from "Avodim Ha'yenu" until "Le'chaper Al Kol Avoinoseinu." See beginning of chapter.

2. "Seder Korban Pesach" is said on Erev Pesach after Mincha and before sunset. The text can be found in a Pesach machzor. (See Chapter 22 of this sefer.) If one did not have a chance to say the "Seder Korban Pesach" during the day he may still say it at night (Haseder HaOruch, p. 104).

3. The whole Shabbos day it is forbidden (not permissible) to prepare things for the seder (evening) table, even though it is work which is not prohibited on the Shabbos. Even setting the table or preparing the salt water or similar things is forbidden until the appropriate time when the Shabbos ends (Motzoei Shabbos). Even when the appropriate time for the end of Shabbos has arrived, one is not permitted to cook or light the fire before one davens Maariv (prays the evening

service) and says the prayer "Vatodiyenu" ("You Have Made Known to Us") or says the words: "Boruch hamavdil bain kodesh l'kodesh" (Praised is the Eternal who distinguishes between two kinds of holiness) or makes Kiddush and Havdalah, or one hears this from someone else and has intentions to be yotze.

4. Yom Tov candles should be lit before you start the seder.

#### MAARIV AND HALLEL

There is a custom amongst many Jews (Sefardic Jews, Chassidic Jews, the Vilna Gaon and his followers, in Eretz Yisroel even the Ashkenazi congregations in Yerushalayim) to recite the "Hallel" in the synagogue right after Maariv with the beginning and ending blessings. Some authorities maintain that the "Hallel" should be recited at the synagogue with the usual blessing so that it could also apply to the "Hallel" recited at the seder table which is not preceded by a blessing. And also, the recitation of the "Hallel" in the synagogue is also intended to commemorate the "Hallel" that was recited at the time the Paschal sacrifice was offered in the Holy Temple, during the afternoon of the Eve of Passover.

It would be right and proper for those whose custom is not to say "Hallel" in shul, but daven in a shul that does say "Hallel," to stay and recite "Hallel" with the shul without a brocho.

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From: Eretz Hemdah - Machon HaTorah  
Ve'Hamedinah[SMTP:feedback@eretzhemdah.org] Subject: Hemdat Yamim - The Weekly Publication of Eretz Hemdah - Machon HaTorah Ve'Hamedinah  
Hemdat Yamim Parashat Vayikra  
This parasha sheet is dedicated to the memory of Gershon (George) ben Chayim HaCohen Kaplan of blessed memory.  
Moreshet Shaul (from the works of HAGAON HARAV SHAUL YISRAELI zt"l)  
THE STATUS OF MATZA ASHIRA ("Egg Matza") from Chavat Binyamin siman 35

Matza ashira, which is usually the concern of those with digestive problems, is of interest to all this year [see Ask the Rabbi].

The Shulchan Aruch (Orach Chayim 471:2) states that it is permitted to eat matza ashira (dough which was kneaded with fruit juice or egg instead of water) on Erev Pesach. The rule is that one may not eat matza which is fit to fulfill the mitzva of matza, but matza ashira is unfit. Magen Avraham (471:5) quotes the Maharal and Bach, who say that if water is added to the dough along with fruit juice, it is forbidden to eat on Erev Pesach. This is because matzot kneaded with such a combination can be used for matza when regular matza is unavailable. The mishna (Pesachim 35a) states that the loaves made to be sold for a Korban Toda are fit for matza. The gemara (38b) asks that since the loaves contain oil, they should be disqualified for Pesach use because it is matza ashira. The Magen Avraham asks that, according to the Maharal and Bach, the gemara's question is weak. Why couldn't the mishna, which refers to loaves which contain water, be permitting them only where there is no viable alternative? Magen Avraham learns from here that matza ashira with water is not matza in regard to the mitzvah or the Erev Pesach restriction.

Although the Magen Avraham deals with the Maharal and Bach as one view, their halachic bases are quite different. The Maharal (Gevurot Hashem, 48) explains that there are two distinct issues which may disqualify matza ashira from use for the mitzvah. The Torah tells us to eat lechem onee (bread of poverty) on seder night, which excludes matza ashira ("rich matza"). But the Torah also tells us to eat matza on that night. Dough which contains no water does not make matza at all. The reason is that we learn from: "Do not eat chametz, eat matza for seven days" (Devarim 16:3) that only dough which has the potential to become chametz can be considered matza (Pesachim 35a). If it contains water along with fruit juice, it can become chametz or matza, just not lechem onee. If "lechem onee" matza is not available, one should at least fulfill the mitzva of eating matza. Since one can use matza made with fruit juice and water to fulfill part of the mitzva, it should not be eaten on Erev Pesach.

The Bach understands that only one issue applies to matza ashira, that the matza must have had the potential for chametz. Yet two psukim are needed to teach this law because there are different gradations. Some types of flour (rice, corn) do not have the potential for chametz, whereas matza ashira, which comes from regular flour, could become chametz had it been kneaded with water. The words, lechem onee, teach us that since the dough could not become chametz, it is not fit for matza. However, dough made with water and fruit juice can become chametz and, thus, such matza ashira is essentially fit for matza, and only preferably is avoided. It is, therefore, forbidden to eat on Erev Pesach.

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For more about Erev Pesach on Shabbos see

[http://www.ottmall.com/mj\\_ht\\_arch/v12/mj\\_v12i25.html](http://www.ottmall.com/mj_ht_arch/v12/mj_v12i25.html) and  
<http://www.shemayisrael.co.il/pesach/rm-eliyahu/eshabat.htm>

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[http://www.torahweb.org/torah/1999/parsha/rneu\\_vayikra.html](http://www.torahweb.org/torah/1999/parsha/rneu_vayikra.html)  
[From 2 years ago]

RABBI YAAKOV NEUBURGER

SEFER VAYIKRA:

A HALACHIC STREAM OF CONSCIOUSNESS

Sefer Vayikra begins with the Mishkan service, whose details will comprise most of the book. Though its devotion to this theme clearly distinguishes Sefer Vayikra from the other books of the Torah, it also links it to Sefer Shemot, which culminated in the Mishkan's construction and establishment as the place of God's residence amongst the Jewish people. In fact, on a deeper level, the Ramban points out that Sefer Vayikra really protects the accomplishments made in Sefer Shemot, in which the Jews were redeemed from Egyptian slavery and were promised that G-d would dwell amongst them. By providing the rules of the Mishkan service, Sefer Vayikra sought to ensure that God's presence would not be driven away by the sins of the Jews, which could now be atoned for by offering sacrifices.

But Sefer Vayikra is much more than a detailed description of the laws of sacrifices and taharot. The text will take us far afield, teaching us the laws of kashrut, the prohibitions on cheilev and blood, and the laws of incest and adultery. We will also learn many of the laws of tithing in Sefer Vayikra, as well as the laws of sh'mitah and charity. The Ramban explains that Sefer Vayikra included these laws because of its kind of "stream of consciousness" style, which leads to the study of issues that are tangential to the main themes of the book.

Nevertheless, the chosen style is troubling. Surely there is a more efficient format in which to communicate laws; the Rambam's Mishneh Torah, the Shulchan Aruch, and a host of other texts that have shaped our mesorah throughout history have all been carefully structured and organized. Why was Sefer Vayikra not written in the same way?

Rav Nisan Alpert zt"l suggested that by using this style the Torah teaches us several insights. In his sefer, *Limudei Nisan*, he speculates that by making us learn scores of halachot from the book of the chumash that is otherwise dedicated to the rules and regulations of the Mishkan service, the Torah underscores the connection between the Mishkan and talmud Torah. We are being reminded that just as the Mishkan service assures our connection with God, so too does the mitzvah of talmud Torah.

Additionally, Rav Alpert suggests that Sefer Vayikra--called "Torat Kohanim" by Chazal--includes many different halachot among the laws of the Mishkan to stress that the role of the kohanim is also to teach Torah. In the words of the prophet (Malachi 2:7), "Ki siftei kohanim yishmeru da'at" ("The lips of the kohanim will protect our wisdom); for kohanim, the physical duties performed in the Mishkan are only one facet of a lifestyle dedicated to teaching the Jewish people and tending their spiritual needs and growth.

Finally and most importantly, Rav Alpert saw in the structure of Sefer Vayikra the model for the style that we now view as characteristic of the mishnah and, even more so, the gemara. The free style of discussion which moves easily from one topic to another and often follows tangential connections suggests that students of Torah should be familiar with the wide range of subjects it contains. Not only are rabbinic laws modeled after Torah-laws, but we can now appreciate that the very style of the Torah she-Ba'al Peh is rooted in the style of the Torah she-bi-K'tav. The entire Talmud was composed in the style of the book of Vayikra, the only book of Torah she-bi-K'tav dedicated almost entirely to halachah.

Moreover, through this style of halachic composition the Torah informs us that no parshah (section) of Torah should be studied or practiced in a vacuum. No halachah can be fully appreciated without

seeing it as part of a complete regimen of practices and behaviors. Any single halacha can have its intended impact on our spirits only when observed in concert with all of Torah. The mitzvah of se'udat yom tov, for example, must be considered alongside the prohibition against bal tash'chit; the permissibility of shechitah comes together with the prohibition of tza'ar ba'alei chayim and the mitzvah of shilu'ach ha-kan. The same legal system that demands the destruction of Amaleik or an ir ha-nidachat also appreciates the plight of the stranger, orphan, or widow. We believe in shabbat and in Torah-study, but we also have a work ethic. Any attempt to view parts of Torah in a vacuum, however efficient they may be, can lead to a distorted understanding of Torah. A ben- or bat-Torah should be raised from his or her earliest years to know that shabbat, kashrut, lashon ha-ra and geneivat da'at are all threads of a single beautiful tapestry which can tear and unravel if pulled in different directions.

Rav Alpert saw the same notion in Parshat Mishpatim. Immediately following the story of matan Torah in Parshat Yitro, the chumash there confronts us with the laws pertaining to such varied subjects as altar-construction, slavery, property rights, torts, theft, and idolatry, to name but a few. Its goal is to introduce us right after Sinai to the warp and woof of Torah Law, a massive legal body that G-d devised to address and shape different kinds of people in all walks of life, to enhance everyone's spirituality and consciousness of the divine.

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<http://www.artscroll.com/parashah.html>

Parashah Talk Parashas Vayikra  
EXCERPT FROM DARASH MOSHE,  
BY RABBI MOSHE FEINSTEIN

He shall not place oil on it - for it is a sin-offering (5:11)

The Talmud (Shekalim 6:6) states that the remainder of monies earmarked for sin-offerings or for guilt-offerings shall be used to purchase burnt-offerings.

The reason for this is that a sacrifice is not a bribe meant to placate Hashem to forgive one's sins. One who thinks that way angers Hashem, Whose response is "Why do you trample My courtyards?" Hashem has no need for sacrifices, and His conduct is diametrically opposite to that of mortal man. The latter is likely to forgive one who sins against him if he presents him with a beautiful gift adorned with many adornments. Hashem, in contrast, refuses to accept an offering adorned with oil and frankincense from the sinner. Thus the Torah states: for it is a sin-offering, which Rashi explains: and it is proper that it should not be adorned.

The reason for this is that the intention of one who brings a sacrifice is to draw closer to Hashem, to repent of his sins and to become a different person with the proper character traits and complete faith. He must realize that his entire being belongs to Hashem, Who has given him everything, and as such it is not his "gift" to Hashem which brings about his atonement.

This is the principle of the burnt-offering. It is improper for a sin-offering to be adorned; on the contrary, Hashem should not accept his offering at all. Only because Hashem accepts the repentance of the wicked does He accept this sacrifice, if and only if, the sinner understands that he must behave as one who recognizes that everything is a gift from Hashem. Therefore, the residual money is used to purchase burnt offerings.

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From: Yeshivat Har Etzion's Israel Koschitzky Virtual Beit  
Midrash[SMTP:yhe@vbm-torah.org] Subject: SICHOT61 -23: A  
Perspective on Israel's Current Crisis

In memory of 10-month-old Shalhevet Pass z"l hy"d, shot two days ago in Chevron, as well as the victims of this morning's terrorist attack.

We pray for a refua shelema for Yitzchak Pass, Daniella Fein, and the many others wounded in the recent incidents. The Splitting of the Sea and the War with Amalek:

A PERSPECTIVE ON ISRAEL'S CURRENT CRISIS  
BY HARAV YEHUDA AMITAL SHLIT" A

Translated by Kaeren Fish

We find ourselves now between Purim and Pesach, between the war against Amalek and the splitting of the Red Sea. I would like to take this opportunity to repeat some ideas that I shared with our talmidim regarding the current situation in Israel.

"And Yitro, the priest of Midian, father-in-law of Moshe, heard of all that G-d had done for Moshe and for Israel His nation, that Hashem had taken Israel out of Egypt." (Shemot 18:1) Rashi comments, "What did Yitro hear that made him come? He heard about the splitting of the sea and the war against Amalek." Rashi is quoting here from the Gemara in Massekhet Zevachim (116a), which asks which specific event it was, out of all the miracles and wonders associated with the exodus from Egypt, that caused Yitro to journey all the way from Midian to the Israelite encampment in the desert in order to gain a first-hand impression of what G-d had done for Israel. The Gemara records three different opinions: a) Rabbi Yehoshua proposes that he heard about the war with Amalek. b) Rabbi Elazar HaModa'i maintains that he heard about the giving of the Torah. c) Rabbi Eliezer says that he heard about the splitting of the Red Sea. Rashi combines two of the answers into one: the splitting of the sea and the war against Amalek.

Rabbi Yehoshua's answer seems surprising  $\phi$  after all, what was so extraordinary about the war with Amalek? Amalek came and attacked Israel. This wasn't a battle for Am Yisrael's survival; it wasn't the nation as a whole that was endangered. Nevertheless, it was a war, and Amalek succeeded in dealing the nation a significant blow. As we read (Devarim 25:18), "And he attacked the hindmost of you, all those who were feeble at the back." And that war had its ups and downs: at times Israel had the upper hand; at other times Amalek seemed to prevail, as we read (Shemot 17:11), "And it happened that when Moshe raised his hand, Israel would prevail, and when he dropped his hand, Amalek would prevail." The war ended far short of a sweeping Israelite victory: "And Yehoshua weakened Amalek by the sword" (Shemot 17:13).

What a great distance separates the miraculous victory at the Red Sea from the battle against Amalek! Concerning the Red Sea, we read (Shemot 14:28), "And the waters returned and covered the chariots and the horsemen and the entire army of Pharaoh that had followed them into the sea; not a single one of them remained," while in the war against Amalek, Israel succeeded only in "weakening" the enemy.

The war with Amalek took place only a few days after the splitting of the sea, but it presents a sharp contrast to that miraculous event, where Bnei Yisrael declared,

"The nations shall hear and be afraid; trembling shall take hold of the inhabitants of Peleshet; then the chiefs of Edom shall be astounded, the mighty men of Mo'av will tremble, all the inhabitants of Kena'an will melt away." (Shemot 15:15-16) Forty years later, Rachav describes to the spies sent by Yehoshua the strong impression made by the story of what happened at the sea:

"For we heard that Hashem dried up the waters of the Red Sea before you when you came out of Egypt... and we heard and our hearts melted; there was no courage left in anyone because of you." (Yehoshua 2:10-11)

But only several days after the splitting of the sea, Amalek is unimpressed; he demonstrates courage and comes from afar to wage war against Israel. This is a historical riddle that we cannot understand: how could the war of Amalek have taken place against the backdrop of the very recent miracle at the sea?

It was precisely this point that Yitro found astounding. He heard about the war with Amalek and its results, and found it difficult to understand against the backdrop of what had taken place at the Red Sea. For that reason, Yitro came from afar. And when he came, he began to understand the ways of God's special providence as it relates to Am Yisrael. The Holy One does not allow Am Israel to rest on their laurels after leaving Egypt, as though now all their problems are over. Am Yisrael must always fight, they must always be at war  $\phi$  that is their fate. They are forced always to gaze upwards, towards Moshe's raised hands, and to subordinate themselves to their Father in Heaven.

This fact is so fundamental to the essence of Am Yisrael that a gentile who wishes to convert is told, among other things: Know that Am Yisrael have a special fate - "They cannot receive either too much good or too much punishment," in the words of the Gemara (Yevamot 47a-b). As the Rambam explains (Hilkhot Issurei Biah 14:4),

"They cannot receive too much good in this world, lest their hearts become haughty, as it is written (Devarim 32:15), 'And Yeshurun grew fat and kicked.'"

Yitro, who ultimately converted, had to know this before he became a member of Am Yisrael.

Similarly, it was Israel's fate to be continually at war with the surrounding nations throughout the First Temple period: the Tanakh emphasizes the exception to the rule when it notes that "the land was quiet for forty years."

We today, in the State of Israel, find ourselves in the midst of a war similar to that of Amalek in Refidim. The war is not one of survival; the existence of the State of Israel is not in danger, just as in the war against Amalek the nation was not involved in a battle for survival. But Amalek succeeded in hurting many individuals: "All those who were feeble at the back." Today, too, to our sorrow, the enemy succeeds from time to time in harming individuals, despite our military superiority.

The aim of the State of Israel is not to annihilate the Palestinians, but rather to weaken them, just as we read in the war against Amalek, "And Yehoshua weakened Amalek by the sword." The reality is such that no one expects or hopes for anything more than an end to the violence.

Someone who observes our struggle today on its own, divorced from a broader perspective encompassing the great miracle of the "splitting of the sea" in our own time, namely, the establishment and development of the State of Israel - such a person has a real problem. The current events must be seen against the background of that historical miracle, when Am Yisrael, immediately after the Holocaust, succeeded in establishing a State which, within a mere fifty years, has achieved a level of economic and military power that astounds all the nations of the world; it is a phenomenon which has no parallel in history  $\phi$  and all of this while in the midst of continual war. This State managed to bring in the Jews from the Arab countries at the very last minute before their gates were locked. This in itself was also a miracle.

Someone who looks at the current events against the backdrop of that historical miracle or, more accurately, those historical miracles, on the one hand sees things in their true proportions, and on the other hand also recognizes that it is the hand of G-d that stands behind that historical "splitting of the sea" that was the establishment of the State. And if that is so, then it is natural that such a person should declare, in the words of the Gemara, that "G-d does not perform miracles for naught."

Our problem lies mainly with the youth, who have difficulty perceiving a complex reality. They see today on its own and yesterday on its own; they have trouble seeing today as part of a larger unit of time. They perceive salvation as standing apart from mourning, and their frequent transitions from euphoria to despondency.

We, the older generation, are better able to see the whole picture,

a picture that includes both the splitting of the sea and the war of Amalek. The memories of our struggle for the establishment of the State with all that we experienced on the days of celebration and the days of mourning are part of our consciousness, and for that reason we have faith that "Hashem will not desert His nation, and will not abandon His inheritance."

(This speech was delivered at Yeshivat Har Etzion's annual dinner in New York, 25 Adar 5761, March 20, 2001.)

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From: RABBI YISSOCHER FRAND SMTP:ryfrand@torah.org  
Sent: Thursday, March 29, 2001 6:52 PM

To: ravfrand@torah.org Subject: Rabbi Frand on Parshas Vayikra  
"RavFrand" List - Rabbi Frand on Parshas Vayikra -  
Dedicated This Year Le'eluy Nishmas Chaya Bracha Bas R.  
Yissocher Dov - In memory of Mrs. Adele Frand -

Note: This will be the last class until after Pesach. "RavFrand" will resume the week of Parshas Sh'mini. Have a kosher and happy Pesach!

The Consolation Prize of Salt

In the Parsha [reading], the Torah says, "You shall salt your every meal-offering with salt; you may not discontinue the salt of your G-d's covenant from upon your meal offering - on your every offering shall you offer salt." [Vayikra 2:13] Why salt? Rashi quotes a famous teaching of our Sages: "A covenant has been made with salt from the six days of creation that the 'Lower Waters' were promised that they would be offered on the Altar via the salt and via the water libations on the Festival (of Succos)."

On the first day of creation, when G-d split the waters, two categories of water were created - the Upper Waters (in G-d's Heavenly Abode) and the Lower Waters (down here in the oceans). The Medrash quotes the Lower Waters complaining to G-d (in perhaps the first recorded instance of a complaint that would echo throughout history): "It's not fair!"

The Lower Waters complained about the disparity of their fate: People will fish in us, they will swim in us, and they will dump in us. We are given an inferior lot in life to that of the "Upper Waters". According to the Medrash, G-d offered a consolation prize to the Lower Waters: The salt that is found in the Lower Waters of the ocean will have a special place. Eventually, that salt will be offered upon the Altar. "True, the Upper Waters are with Me in Heaven, but you Lower Waters are privileged in that you contain the ingredient of salt!"

This consolation prize seems a bit hard to swallow (no pun intended). But even beyond that, it seems totally incommensurate with the complaint. When a child complains, "You gave "X" to the other child", we know very well that this child will not be consoled by telling him "Do not worry. I will give you "Y" - twenty-five years from now". Take it from me, this will not work.

But that seems to be exactly what G-d told the Lower Waters. "Although the Upper Waters are with Me right now, do not worry because 25 hundred years from now, when the Temple is built and sacrifices are offered - then your salt will be on the Mizbayach [Altar]." However, the Lower Waters apparently accepted this consolation prize. The knowledge that they were destined to be on the Mizbayach, albeit two and a half millennia later, was enough of a prize to mollify them.

The Shaarei Orah (Rav Bergman) quotes a Tosofos [Brochos 40a] that says that as a result of this Medrash, Rav Menachem was very meticulous about bringing salt to his table. (The table at which we eat is

compared to the Mizbayach.) This remains a Jewish custom.

When Jews sit around the table waiting for the blessing of HaMotzi to be recited over bread, they cannot talk words of Torah (after having washed their hands). During that time, they are temporarily without any Mitzvos. The Medrash says that the Satan seizes the opportunity to begin prosecuting against them. But the Covenant of the Salt, which is sitting on the table, protects them from the words of the Satan.

Rav Bergman explains why specifically the salt protects them. G-d's answer to the Satan is "Yes, they are sitting around the table now, without saying anything, apparently wasting their time. But just wait a few minutes. In a few minutes they will be reciting blessings, they will speak words of Torah and they will be fulfilling Mitzvos - just give them some time, just wait!" It was salt which accepted the admonishment to "just wait". It was the salt who was able to consider something that would happen in the distant future as though it were happening right now. Therefore, specifically the salt - out of all the items in the creation -- protects us from the Satan when we are waiting out a period of non-participation in Mitzvos.

Transcribed by David Twersky; Seattle, Washington twerskyd@aol.com Technical Assistance by Dovid Hoffman; Baltimore, MD dhoffman@torah.org These divrei Torah were adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Tapes on the weekly portion: Tape # 276, Is Theft Permitted To Save A Life? Tapes or a complete catalogue can be ordered from the Yad Yechiel Institute, PO Box 511, Owings Mills MD 21117-0511. Call (410) 358-0416 or e-mail tapes@yadyechiel.org or visit <http://www.yadyechiel.org/> for further information. RavFrand, Copyright 2001 by Rabbi Yissocher Frand and Torah.org. Torah.org depends upon your support. Please visit <http://torah.org/support/> or write to dedications@torah.org or donations@torah.org. Thank you! Torah.org: The Judaism Site <http://www.torah.org/> 17 Warren Road, Suite 2B Baltimore, MD 21208 (410) 602-1350 FAX: 510-1053

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From: RABBI MORDECHAI KAMENETZKY  
[SMTP:rmk@torah.org] Drasha - Parshas Vayikra - Soulful Offerings  
drasha@torah.org Project Genesis, <http://www.torah.org/>

Dedicated in honor of Limor and Benhoo Hanasabzadeh's 8th wedding anniversary.

Parshas Vayikra opens with the laws of the Korban Olah, a volunteered offering with a variety of options, depending on one's financial status. The wealthier individual could bring cattle, a less wealthy person, sheep, an even poorer individual could bring a turtledove. For the most destitute individual who would like to offer something but has no money for even a turtledove, the Torah commands: "When a nefesh, a soul, offers a meal-offering to Hashem, his offering shall be of fine flour; he shall pour oil upon it and place frankincense upon it" (Leviticus 2:1). Rashi adds a comment: "Nowhere is the word nefesh used in connection with free-will offerings except in connection with the meal-offering. For who is it that usually brings a meal-offering? The poor man! The Holy One, blessed be He, says, as it were, I will regard it for him as though he brought his very soul as an offering" (Menachos,104b).

The Chasam Sofer asks both a poignant and practical question. The price of fine flour is more expensive than that of a turtledove! So why is the fine flour offering the option meted for the poorest person, and why isn't the one who brings the turtledove considered as if he gave his soul?

It was only a few days before Passover when a man entered the home of Rabbi Yosef Dov HaLevi Soleveitchik of Brisk, known as the Bais Halevi. The man had a look of constant nation on his face.

"Rabbi he pleaded. I have a very difficult question. Is one allowed to fulfill his obligation of the four cups of wine with and other liquid? Would one would be able to fulfill his obligation with four cups of milk?" The Bais Halevi looked up at the man and began to think.

"My son," he said, "that is a very difficult question. I will look into the matter. But until then I have an idea. I would like to give you some money in order for you to purchase four cups of wine for you and your family."

The Bais Halevi, then took out a large sum of money, far more than

necessary for a few bottles of wine, and handed it to the man who took it with extreme gratitude and relief.

One of the attendants who helped Rabbi Soleveitchik with his chores was quite shocked at the exorbitant amount of money that his rebbe gave the man.

He gathered the nerve to ask. "I, too, understood from the man's question that he needed to buy wine for the seder and could not afford more than the milk he was able to get from his cow. But why did you give him so much money? You gave him not only enough for wine, but four an entire meal with meat!"

Rabbi Soleveitchik smiled. "That, my dear student is exactly the point! If a man asks if he can fulfill his obligation of the four cups of wine with milk, then obviously he cannot have meat at the seder. That in turn means that not only can he not afford wine, he cannot afford meat or fowl! So not only did I give him money for wine, I gave him money for a meat as well!"

The Chasam Sofer tells us that we have to ponder the circumstances and put the episode in perspective. The poorest man -- he who cannot even afford a lowly bird -- has a form of Torah welfare. It is called *leket*, *shikcha* and *peah* -- the poorest and most destitute are entitled to grain left behind in field. And from that grain, which was not even bought, the man can make fine flour. When that individual decides to remove the grain from his very own table and offer that grain to the Almighty, he is considered giving his soul. True, a bird may cost less, but to the poorest man, even the bird costs more than the grain he received gratis. However, when he takes those kernels and gives from them, he is offering his very soul!

Often we try to assess contributions and commitments based on monetary value. It is an inaccurate evaluation, for a wealthy man may give time which is harder for him to give than his money. A musician may give of his skill, despite aching fingers or a splitting headache. The Torah tells us that when we assess the needs of a poor man, or anyone who gives, don't look at the wallet. Look at the whole person. And the way to do that is to look at the soul person. Good Shabbos Rabbi Mordechai Kamenetzky

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From: RABBI JONATHAN SCHWARTZ  
[SMTP:jschwartz@ymail.yu.edu] To: chaburah@hotmail.com Subject:  
Internet Chaburah -- Parshas VaYikra

Prologue: Yeshiah Hanovi confuses us. He opens his Sefer (Isaiah 1) noting that Hashem does not need Korbanos and that he never commanded us to bring them when he took us out of Mitzrayim. Yet, when we open the Sefer VaYikra, one would assume otherwise. It seems from the Possukim as if the laws of Korbanos are extensive indeed. How can one understand this apparent paradox?

The famed Gaon, Rav Yaakov Krantz MeDubno (Mishlei Yaakov) offered an interesting Moshol: There once was a tailor who needed work. He entered the home of a wealthy Baal HaBayis and asked to see the man's suits. As they were brought out, the tailor saw that their quality was unsurpassed. However, desperate for work, he opened all the seams on all the clothes. The Baal HaBayis was incensed when he discovered what the tailor had done. "Why be so angry?" the tailor asked, and he immediately set out to fix the seams, restoring them to their regular fine standard. As he finished, the Baal HaBayis paid him for his work, not for the need but out of Charity. He saw that if the man must go to this

extreme, he must really need the Tzedakka.

Similarly, Hashem does not actually need the Korbanos of man. However, Jews become poor in spirituality because of their sins. Thus, they've needed a rectification project. Hashem responded by giving the Mitzvot of Korbanot. Through the Korban, a true Tzedakka of Hashem, man is able to achieve levels he had lost before. That is the desire of Hashem and his Tzedakka to us, allowing us to return to that level.

This week's Chaburah examines a question concerning Korbanos and those potentially not required to bring them. It is entitled:

#### Taking the Lead: TEENAGE CHAZZANIM

Tosafos (Berachos 26a) notes that Musaf services serve in the place of the actual Korbanot that were normally brought in the Beis HaMikdash during the special days. (See Mogen Avraham 108:9). It would follow then, that one not required to bring a Korban Musaf, should be Patur from the Tefillah of Musaf as well. This creates an interesting issue because the Korban Musaf was brought with the Korbanot purchased through the coins of Terumas Shekel. (See Shut Besamim Rosh 89 who excludes women who didn't bring the Shekel see also Shut Rabbi Akiva Eiger Siman 9). Thus, one not obligated in the donation of half Shekel coins is not obligated in the Musaf service.

The difficulty with this issue begins with the Machlokes about the teenagers. The Torah Temimah (Ki Sisa) notes a Machlokes between Rambam and Ramban who hold that 13-20 year olds must bring the half Shekel (the exception being for the Shekel donation enumerated in Parshas Shekalim which was used for peg purchase) and the Sefer Hachinuch, Bartenura and Gra who all maintain that the obligation to bring the half Shekel begins at 20. According to these opinions, a teenager who is not included in the obligation to bring half Shekel coins is not included in the Korbanot purchased with those coins. If that is the case, how can a teenager lead the Mussaf services given the fact that he is not obligated to Daven Mussaf and one not obligated in something cannot help the masses fulfill their obligation (See Rosh Hashanna 29a)?

The Rema (Orach Chaim 694) notes that only those who are 20 and above are obligated to bring the Machatzis HaShekel. This is in opposition to the opinion of the Gaon (Yirushalmi Shekalim 1:3) who notes an obligation exists but that the teenager does not have to go into *hoc* in order to fulfill it. Thus according to the Gra, the obligation exists and thus, a teen could Daven Mussaf for the Amud. But how will the Minhag of allowing teens to lead Mussaf services fit with the opinion of the Rema?

Rav Yitzchak Elchanan Spector (Shut Be'er Yitzchak Orach Chaim 20:3) noted that the comparison of Mussaf to Shekel-giving is, in fact, imprecise. His proof is from the Talmud (Menachos 21b) where potentially Kohanim and Leviim could be excluded from the Mussaf once we exclude non-Shekel givers. All are obligated in the Mussaf service even Women because we do not find Poskim who feel Mussaf is different than any other service which women might be obligated to Daven. (Although it should be noted that the Noda B'Yehuda <Tzlach Berachos 26a> feels women have a special Patur from Mussaf as a Mitzvas Aseh She'HaZman Grama <time-bound active Mitzvos> and unlike other Tefillot, Mussaf is not a Tefillah of request.)

Either way, L'halacha there are still Shuls and many Yeshivot who are Chosheish for this problem and do not allow those under 20 to lead Mussaf services (see Chiddushei Rabbi Akiva Eiger O.C. 106). However, it would seem that Shuls that do, seem to have solid basis for their practice. The Michaber (Orach Chaim 53:6) quotes the Mordechai (Chullin Perek 1) who does not differentiate between Tefillos and allows a teenager to lead all the Tefillos, including Mussaf. Modern Poskim seem to concur (Oros Yimei Hashabbos Siman 17) that this is an acceptable practice, even today.

From: RABBI BEREL WEIN [SMTP:rbwein@torah.org] To: rabbiwein@torah.org Subject: Rabbi Wein - Parshas Vayikra

One of the laws of the altar of sacrifices that existed in the Tabernacle and the Temple which is mentioned in the Torah reading of Vayikra is that "you shall not cause to go up in smoke from any leavening or fruit-honey as a fire-offering to God." The Talmud teaches us that the fragrance that arose from such a fire-offering of leavening and/or fruit-honey was so pungent and attractive that no human being could withstand being attracted to it. If so, the Talmud asks, then why did the Temple not use such offerings in order to make its services more attractive to the populace? And the Talmud answers that since the Torah clearly said not to offer up leavening or fruit-honey on the altar, we cannot substitute our finite judgment for God's infinite command. So, even though such an offering of leavening and/or fruit-honey would undoubtedly have been popular, attractive and crowd-pleasing and enticing, the kohanim - the priests of the Temple - never allowed such an offering to be raised on God's altar. It is well-nigh impossible to second-guess G-d and to say that we mortals somehow know better than G-d what is the proper way to serve him.

I write this message, having in mind the current trend in much of the Jewish world to make the synagogue service more relevant and attractive to modern society. We are witness to a phenomenon throughout Jewry of alternative services, innovative services, singing services, environmentally-correct services, etc. ad infinitum. I am reminded of the parable that the rabbis taught us about a guest who stayed overnight at someone's home. The guest took it upon himself to totally rearrange the furniture in his host's home to suit his taste. He was surprised when his host upon returning to his house seemed less than enthusiastic over his guest's efforts to "improve" his home. The guest did not somehow possess the sensitivity to realize how arrogant and ungrateful his behavior was. But the truth is obvious to the unbiased outsider that the guest's behavior is unacceptable. One of the basic tenets of Judaism and of Jewish life throughout the ages has been that we are all but guests in God's house - it is His world, His synagogue, His land. All of the innovations in synagogue architecture and services that have been introduced over the past two centuries - the organ, mixed seating, hootenanny singing and guitar playing, etc. - have all failed to attract Jews to the cause of Jewish continuity and survival in any permanent or lasting fashion. The offerings of leavening and fruit-honey are temporarily attractive. They receive favorable press and foundation grants, but they always prove to be of no permanent gain or real historical value. They do not inspire people to accept their responsibilities of duties to G-d and Torah and the Jewish people. Their relevance soon turns into obsolescence and even silliness. Man cannot safely rearrange the furniture in God's synagogue. That is an important lesson that has been lost in the cacophony of sound that makes up much of current day Jewish life and society.

Though there are no longer any physical offerings on God's altar in the manner described in detail in the Book of Vayikra, nor is the Temple yet in existence, there are many great lessons that are still certainly pertinent to our world and surroundings. For the Torah, in its details of ritual and obligations, speaks to the essential nature of human beings. And that essential nature has remained constant throughout human history. The attraction of leavening and fruit-honey offerings is still present in all aspects of human life and plays a dominant role in many areas of current-day Jewish life. We would be wise to withstand that and other temptations that have littered the Jewish scene in our time with the wreckage of good ideas that somehow destroyed more that they accomplished. What God asks of us in His Torah should not be easily dismissed in the rush to attract and improve.

Shabbat Shalom. Rabbi Berel Wein Rabbiwein, Copyright 1 2001 by Rabbi Berel Wein and Project Genesis, Inc. Project Genesis: Torah on the Information Superhighway 17 Warren Road

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From: Ohr Somayach[SMTP:ohr@ohr.edu]  
Subject: The Weekly Daf - #372 The Weekly Daf #372  
By Rabbi Mendel Weinbach, Dean, Ohr Somayach Institutions  
THE UNDAUNTED SAGE

Guardians appointed by the court to manage the property of orphans must be extremely careful to do only what is in the best interest of their charges. They are therefore forbidden to sell fields in order to purchase slaves because they are swapping solid real estate for something of temporal value.

In the vicinity of Rabbi Meir there was a guardian who sold fields to purchase slaves and the sage stopped him from doing so. He subsequently heard a voice in a dream telling him "I intended for him to destroy and you directed him to build!"

"Dreams are meaningless" was Rabbi Meir's reaction and he persisted in preventing the guardian from destroying the estate he was in charge of.

Maharsha explains that the dream might otherwise have been interpreted as a heavenly message that it was the Divine Will that the property of the orphans should indeed be squandered because their father had acquired it in some illegal way such as theft, lying or usury.

Rabbi Meir's refusal to be influenced by dreams when acting according to the halacha is the point of this gemara, explains Iyun Yaakov. The same attitude of not swerving from what he considered right because of a dream is related in another incident concerning Rabbi Meir in Mesechta Horyot (13b). But it was not only dreams but any supernatural force which Rabbi Meir ignored when it came to doing his duty as a Jewish leader. This is evident from the incident which the gemara recounts immediately after the one about the dream.

There was a couple in Rabbi Meir's neighborhood who quarreled at the beginning of every Shabbat eve. The sage saw this as the work of Satan who wished to destroy their day of rest and he decided to intervene. He managed to restrain them from quarreling for three straight weeks and thus succeeded in restoring matrimonial harmony. The voice of Satan was then heard complaining: "Woe to the one whom Rabbi Meir has ejected from this home!"

Although Rabbi Meir sensed that this was no ordinary marital spat but the work of a destructive supernatural force, this did not deter him from fulfilling the mitzvah of creating peace between a man and his wife.

\* Gittin 52a

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