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BAIS YISROEL

THE BAIS YISROEL  
**SHABBOS  
OBSERVER**

PARSHAS PEKUDEI/HACHODESH  
5785-2025

**HALACHOS**

Pesach and Sefirah



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## News

Mazel Tov to **Binyamin & Tybie Seeve** on their marriage. Mazel Tov to the parents **Mr. & Mrs. Noam & Laurie Jaffa** and **Mr. & Mrs. Eli Seeve** and to the grandparents **Mr. & Mrs. Tzvi & Helene Cohen**.

Mazel Tov to **Rabbi & Mrs. Yoseph & Miri Rosansky** on the birth of a baby girl.

Kiddush this week is jointly sponsored by the **Jaffas** in honor of the Sheva Brachos and the **Rosankys** in honor of their new daughter.

Mazel Tov to **Rabbi & Mrs. Yosef Chaim & Gitty Danziger** on the birth of a girl. Mazel Tov to the grandparents **Rabbi & Mrs. Moishe & Chaya Rena Weinberg** and to the great grandmother **Mrs. Debbie Weinberg**.

Mazel tov to **Mr. & Mrs. Mark & Julie Sherman** on **Esther's** engagement to **Shimshy Mendelson** of Lakewood, NJ.

Mishmar this week was sponsored by **Mr. & Mrs. Brian & Heidi Pergament** in memory of **Brian's grandmother, Mrs. Beulah Leiter a"h** and **Heidi's grandmother, Mrs. Sadie Novak a"h**.



save  
the  
date  
april 27

# Mrs Miriam Jaffe

Principal of Chedvas Bais Yaakov and noted Kallah teacher

Look out for more details and registration info.

L'iluy Nishmas Hadassah Perez a"h bas Yitzchok Hakohen z"l and Sybil Devorah Shetichyeh.

## *Dvar Torah from the Rav*

### Harav Yechezkel Greenberg **WHAT WE LEARN FROM PARSHAS HACHODESH**

As we listen to the reading of Parshas Hachodesh this week, what lesson is there for us to learn from it?

Rashi, in his opening commentary on the Torah, wonders why the Torah begins with discussing the creation of the world. Shouldn't the Torah just begin with "Hachodesh Hazeh Lachem (the command to sanctify the new moon)," the first Mitzva given to Klal Yisrael as a nation? The Ramban is puzzled as to what is bothering Rashi; certainly we have to be taught about the creation of the world – that is the cornerstone of our Emuna. The stories of the Avos, too, are of paramount importance to us, so that we may learn the lessons of their ways.

The **Sifsei Chaim** explains that Rashi's question is that the Torah should have begun from Hachodesh Hazeh Lachem, and only afterwards gone back to inform us of Ma'aseh Beraishis. The idea is that the Torah was given to Klal Yisrael only *after* they became a nation; even the Avos did not receive it. If so, the main Torah is the Mitzvos that were given to Bnai Yisrael as a nation, and the Torah should begin with the first Mitzva that they were commanded *as* a nation.

It follows that there were two "beginnings": the actual creation of the world, and the moment that we were commanded "Hachodesh Hazeh Lachem." These two beginnings were

actually two different creations. The first was the creation of the world, after which the world ran its course solely through the Chesed and intervention of Hashem. The second was on Rosh Chodesh Nissan in the year 2448, when Hashem set a new world order, where from then onward Bnai Yisrael, through their actions, orchestrate how "nature" runs its course. Just as Bais Din (the Jewish court) sets the months and years, so too is nature set by the Jewish nation's actions.

That's why it is this Mitzva specifically that the Torah should have started from, since it demonstrates the new world order that began at that time. Additionally, this Mitzva would have been a fitting introduction to the story of the creation, since Hashem's entire purpose of creating the world was to eventually reach the point of the second "creation," where the running of the world would be governed by Klal Yisrael's actions.

This Mitzva is dependent on the moon, since the Jewish people are compared to the moon. This means that now, there are ups and downs in what goes on in the world, since it is governed by our actions, similar to the ups and downs of the moon's monthly cycle -- as opposed to the original conduct of the world, before it was given over to Bnai Yisrael's actions, when there was never any change at all. This is like the sun, which never seems to change. The nations of the world are compared to the sun, because their actions have no impact at all on how Hashem runs

the world.

Each month, as the new moon appears and slowly grows larger, we stand outside and say the Bracha of Kiddush Levana, through which we are to remind ourselves to be cognizant of Hashem's hand in creation and the way the world runs. (The sun, however, has no change at all. The solar year is based on the sun. The word "Shana," year, is the same as the word "Shaina," which means sleep, the idea being that there is no perceived life or renewal regarding the sun. Nevertheless, once in 28 years we *do* say a Bracha on the sun (Birchas Hachama) to show that we understand that even things that don't seem to ever change in nature are also from the Hand of Hashem.)

The Mazal (astronomical constellation) of the month of Nissan is T'leh (Aries), a lamb. The Egyptians worshipped that Mazal and felt that it gave them their strength (especially since it is the first of the 12 constellations). Hashem therefore took our people out of Mitzrayim at the height of the strength (the midpoint) of that Mazal, on the 15th of the month, and

we slaughtered the sheep which represents that Mazal, in order to break the strength of the Mazal.

The concept of Mazal represents the first world order that we've mentioned, that of Hashem running the world on His own, without taking man's actions into account at all. (The word Mazal is similar to the word "Nozel," to flow, which means that the influence to the world just flows from Heaven without any intervention on our part.) Hashem was demonstrating now that the world would no longer be run based on Mazal alone, rather through the actions of Klal Yisrael. As the Gemara tells us (Shabbos 156a) "Ein Mazal L'Yisrael," there is no Mazal for Yisrael, meaning that in this new world order we are not governed by the Mazal, rather we rule over the Mazal. As we listen to Parshas Hachodesh this Shabbos, we must internalize these concepts and realize what a tremendous responsibility we have been entrusted with, as the entire direction of the world is dependent on our actions.

## *Halachos of Pesach and Gefiras Ha'Omer 5785*

PESACH begins on SUNDAY this year, an unusual occurrence, so our memory of how to navigate the unique Halachic issues that arise is likely pretty vague. Although there are numerous changes from other years, including in Bedikas (searching for) Chometz, Bi'uar (destroying) Chometz, Mechiras (selling) Chometz and Ta'anis Bechorim (fast of the first-born), two of the main

challenges are how to eat Chometz at the Shabbos Seudos while the house is already Pesachdik, and how to properly fulfill Shalosh Seudos on Erev Pesach. We will IY"Y address all these issues in the Halachos that follow. I have tried to **bold** some of this year's differences.

### **HECHSHER KEILIM -- KASHERING SMALL KEILIM (UTENSILS)**



These laws are quite intricate and extensive. What follows is a very brief synopsis of them. There are different methods of *kashering* depending on the nature of the item and its use. Many utensils are either extremely difficult or are simply not permitted to be *kashered*. For items that need both *kashering* and *tevillah*, *kashering* should be done first and then immersion in the *mikvah*. This year kashering at the Yeshiva of Minneapolis will be Monday, April 7th from 3-7 PM. *No Drop-offs permitted.* **The cost is \$25 for a fair number of items, \$36 for a larger amount.** Checks should be written to Congregation Bais Yisroel. **All utensils undergoing kashering should be completely cleaned — free of all dirt and palpable rust — and not used with heat or hot items for 24 hours prior to the kashering process.** Only utensils manufactured from wood, stone, metal and natural rubber may be *kashered*. These include *Kiddush* cups, pots, silver trays and serving pieces, silverware and various utensils. Graters, grinders and sieves, as well as frying pans and skewers, may not be *kashered* through *Hagalab*. For those who would like to *kasher* at home, it may be done in a clean chometz pot. First boil a full pot of water, spill it out, and then refill the pot and bring it to a boil. After each item is inserted for *kashering*, make sure the water is again at a boil before inserting the next item. All utensils should be rinsed with cold water after *kashering*. —*Kashering* may also be done in a Pesach pot. Since we only *kasher* utensils that haven't been used for 24 hours, there is halachically no need to re-*kasher* the Pesach pot for

Pesach use. However, some have the custom of doing so.

## KASHERING APPLIANCES

**OVENS:** —R' Aharon Kotler held that if the oven is not a *ben yomo* (i.e., hasn't been used for 24 hours) then *libun kal* is sufficient. It should be cleaned well with Easy-off (including the inside of the door), then left at the highest temperature for two hours. According to R' Shmuel Kamenetzky, one hour is sufficient. —R' Moshe Feinstein held *libun chomur* is needed. This means to blowtorch each spot for a few minutes. This method helps without any prior cleaning, even if it is a *ben yomo*. The door, however, should be cleaned and covered with foil. —If an oven insert is used, all agree there is no need to kasher the oven, but many have the custom to do *libun kal* before placing the insert inside. —If you have a self-cleaning oven (not a steam-cleaning oven), running a full self-clean cycle is sufficient (whether it is the equivalent of *libun chamur* or not). No prior cleaning is necessary and there is no need to wait 24 hours. The inside of the door should be covered with foil for Pesach. Alternatively, the inside of the door may be cleaned with ammonia or something similar that will invalidate the chometz from being fit to be eaten by a dog, prior to running the self-clean cycle. —The outside of the door, and all knobs and handles should be cleaned well. (It's advisable here also to clean with ammonia or similar.) Many have the custom of also covering the knobs with foil. —If the broiler tray under the oven was used for chometz, it may only be *kashered* with a blowtorch. —If chometz

was placed directly on the oven racks, they need *libun chamur*. (Leave them in the oven during the self-cleaning cycle.) Otherwise, according to R' Aharon, *libun keal* would suffice.

**STOVETOPS:** —Electric grates are kashered by turning the coil onto its hottest temperature for 15 minutes. —Gas grates are kashered by placing a blech or large pot (even a chometz one, if clean), or even heavy-duty foil over the burners and turning on the highest flame for 15 minutes. (For safety it may be advisable not to do all four at once!) Alternatively, the grates may be placed into the oven during the self-clean cycle. The actual metal source of the gas flow need not be cleaned. —For stovetops with a flat glass top (with the electric coils under the surface) turn all the burners on (the highest setting) for 30 minutes. *Do not cover them*, as that may cause it to break. —All areas of the stovetop should be cleaned well and (except for the glass-top ones) covered with foil. —The oven hood should be cleaned well and covered with foil. **SINKS:** Enamel or ceramic sinks cannot be *kashered*, and a sink insert should be used. Some cover the sink with contact paper before placing the insert inside. —Stainless steel sinks can be *kashered*. The sink should not be used for hot 24 hours before *kashering*. It should be cleaned well, including all cracks and crevices. (Again, ammonia is advisable.) Boiling water is then poured from a pot which was heated on the fire (*keli rishon*) directly onto every spot in the sink. Extra attention should be given to the drain, as sometimes something can be stuck down there. Ammonia or similar should be poured down,

too, to invalidate any food residue. This should be done even if you are using a sink insert and not *kashering* the rest of the sink, since sometimes the drain can back up and water from the drain will end up in the sink. —The hot faucet should be turned on, and when the water reaches its hottest temperature, boiling water should be poured on the outside of the spigot. The aerator and filter should preferably be replaced for Pesach. Otherwise clean it very well and pour boiling water over it. The hot & cold knobs should be cleaned well and covered with plastic. **COUNTER-TOPS:** Granite, smooth marble (but not grooved marble), metal and smooth wood counters can be *kashered*, by pouring boiling water from a *keli rishon* on every spot. If the granite has been coated with a protective polyurethane or plastic finish, it cannot be *kashered*. —Other types should be cleaned well and covered well, with a thick covering that won't tear over Pesach. The backsplash should also be cleaned and covered. **MICROWAVE OVENS:** Most today have plastic or enamel and should not be *kashered* for Pesach. **DISHWASHERS** should be cleaned and sealed and not used on Pesach.

## RELATED TO KASHERING

—One who has **fillings** in his teeth should stop eating *hot* chometz 24 hours before the latest time for eating chometz. —One who has **braces** must clean them extremely well and should not eat hot chametz 24 hours before the time. Some hold that because food can get stuck, *no* chametz should be eaten during that period. Those braces that are removable

should be removed, and if possible (without ruining them) hot water should be poured over them. —**False teeth** should also be cleaned, and hot water should be poured over them if possible. No hot chometz should be eaten 24 hours before. —Any oral insert (e.g., some **bite plates** or **retainers**) that may be ruined if boiling water is poured on them, should be cleaned well and not used with hot chometz 24 hours before the time.

### OTHER RELATED ITEMS

—**Tables and chairs** must be cleaned of all chametz. (Again, ammonia or bleach is a good idea.) The table must then be covered well. Some are careful to have at least one layer of covering that is waterproof. —**Refrigerator.** Shelves should be removed to clean well of all chametz and then should be covered well. (Be careful not to cut off the airflow inside.) —**Highchairs** should be cleaned well, especially the tray. The tray should then be covered well, so as not to rip. —**Hand towels and bibs** that were cleaned well in the wash may halachically be used for Pesach, but many have the custom of purchasing separate ones for Pesach. —**Tablecloths** may be used for Pesach but must be washed extremely well. Here, too, many will purchase separate ones for Pesach.

### TEVILAS KEILIM

New dishes or utensils sold or manufactured by a non-Jew must be immersed in a kosher *mikvah* prior to use. Remove all stickers, adhesives and labels prior to their immersion. Some utensils such as those made of metal or glass need a *Bracha*, others

are immersed without a *Bracha*. Most chinaware, earthenware, and wooden utensils do not have to be *toveled* at all. When in doubt, ask. **B”H we now have a dedicated Keilim Mikva in the basement of the Kollel**, which can be accessed through the side door off the alley. **Please do NOT use the 28th St. Men’s Mikva for tevilas keilim.**

### YEARLY PRE-PESACH KASHRUS ALERT

As we shop for Pesach it’s worth remembering an issue which seems to come up every year. Stores designate a “Pesach aisle” which is filled with food that is kosher for Pesach, and it is natural that we assume everything in that section of the store is suitable for Pesach. Unfortunately, that is not always true either because the store wasn’t careful when they filled the aisle, the stock clerk didn’t realize that the year-round package looks almost exactly like the Pesach one, or a consumer mistakenly put a year-round product down in the Pesach aisle. These issues are even more pronounced in supermarkets that are not 100% kosher because in those stores it is more likely that mistakes may never be discovered. Additionally, the store might put out a product with a weak hashgacha, without realizing that consumers do not want that product. We therefore encourage everyone to check packaging carefully and make sure that everything they buy is truly kosher for Pesach. Additionally, please be especially cognizant of packages which say that an item is only kosher for those who eat Kitniyos on Pesach, sometimes in very miniscule lettering!



## MECHIRAS (SALE OF) CHAMETZ

Any time after *davening*, individuals may sign a *Shtar Harsba'ah*, a contract authorizing me to sell their *Chametz* to a non-Jew. To be included this must be done no later than 9:00 A.M. Friday morning, April 11th, the day before *Erev Pesach*, but please try not to wait until the last minute!! **Please make your checks payable either to Rabbi Greenberg or to Bais Yisroel Tzedaka Fund.** You may also pay using the website or this link: <https://members.baisyisroel.org/payment.php> In the drop-down menu for "Type" choose Chametz Sale.

## SHABBOS HAGADOL DRASHA

Since the last Shabbos before Pesach is *Erev Pesach*, the traditional Shabbos Hagadol drasha will be given on the previous Shabbos, *Parshas Vayikra*, April 5th, at 6:25 PM, on *Inyanei Pesach*. The first part of the *drasha* will focus on the special *halachos* pertaining to Shabbos Erev Pesach.

## SIYUM BECHORIM

All first-born sons are required to fast *Erev Pesach* in gratitude for and commemoration of the Jewish first-born who were saved during *Makas Bechoros*. **This year, since Erev Pesach is on Shabbos, the accepted custom is that the fast is pushed back to Thursday, 12 Nissan, April 10th, beginning at 5:24 AM.** In other years, someone whose son is a *Bechor* and still a minor is obligated to fast, however this year the parent can be lenient

and not fast. Also, a *Bechor* born through c-section can be lenient this year. The first born of either parent is required to fast, including *bechorim* of *Kobanim* and *Leviyim*. A *Bechor* born after a miscarriage (*Rchm"l*) should also fast, even though he did not have a *Pidyon HaBen*. There is a custom to end the fast by participating in a *siyum*, a festive meal celebrating the conclusion of a *Mesechta*. To be released from the obligation to fast you must be present in Shul, when at the conclusion of *Shacharis*, a *siyum* on a *Mesechta* will take place. To be considered a participant, you must eat something from the *Seudah*.

## BEDIKAS CHAMETZ: SEARCH and DESTROY

*Pesach* is a unique *Yom Tov* in that *Chametz*, which is permitted year-round, is strictly forbidden during the eight-day holiday. In fact, there are two separate prohibitions concerning seeing and finding *chametz* in one's possession. We are also very concerned with inadvertently finding and eating *chometz* on Pesach. Therefore, there is a *Mitzvah* not just to destroy *chametz* but to search for it as well. This is referred to as *Bedikas Chametz*. **This year, because Erev Pesach is Shabbos, the bedikah is one day earlier and takes place Thursday evening, prior to the 13th of Nissan, April 10th, beginning 8:43 P.M.** Do not begin a meal, start any work, or even learn Torah half an hour prior to the time of the *Bedikah*. The *minhag* is to have a family member put out ten pieces of *chametz* before the search. Make sure they are rather small so as not to equal a *kezayis* and wrap them up so as not

to allow crumbs to break off. Keep a list as to where they were placed. **Recite the bracha (even this year when the Bedika is early);** no talking is permitted between the *bracha* and the start of the search. Family members may help with the search. Preferably, the only talking during the search should concern matters relating solely to the *Bedikah*. Use a candle with a single wick. A flashlight may be used in places where a candle is inadequate or dangerous. This is not merely a ceremony but a thorough search. Search in all rooms, especially in a home where there are younger children. A less thorough search may be done in areas that were cleaned earlier. Pockets and cuffs of garments should be checked for *chometz*. The car, telephone, baby carriages, high-chairs, tables, chairs and benches are all high priority. One should check behind appliances if they are easily movable. *Seforim* and books that have been used at the table during the year need *Bedikah*, and they should not be used at the *Pesach* table. Benches used at the *chometz* table should be put away for *Pesach*. Businesses and offices must also be searched. After the *Bedikah* recite the *Kol Chamirah* nullifying all unknown *chometz* and relinquishing it from your ownership. *Kol Chamirah* must be said in a language you understand.

*Chometz* found during the *Bedikah* **(and this year any Chometz that will be used for the Seudos on Shabbos)** should be put away in a secure fashion and place until it is burned the next day so that crumbs will not be scattered throughout the house.

## BEDIKAS CHAMETZ FOR TRAVELERS

These *halachos* are numerous, but we will try to cover several common cases. — One who is leaving home for the duration of *Yom Tov* and leaves his home within 30 days of *Pesach* (but before *erev Pesach*), must do a *bedika* the night before he leaves, without a *bracha*. If he leaves home more than 30 days before *Pesach*, he need not do a *bedika* at all and may rely on *bittul*. — If one is moving out of his home before *Pesach*, it depends on the following: If he's moving into his new home before *Pesach*, his obligation of *bedika* is only on the new home. If, though, he's not moving into a new place until after *Pesach*, then, if the old home is owned by a *frum Jew*, it's the owner's obligation to do *bedika*. Otherwise, the one who moved out must do the *bedika*, unless someone else is moving in before *Pesach*. — *Bochurim* returning home from *Yeshiva* must do a *bedika* on their dorm rooms before they leave. — Those going to hotels for *Pesach* must do a *bedika* in their hotel rooms, with the following guidelines: If one arrives at the hotel before the night of *erev Pesach*, a regular *bedika* with a *bracha* should be done. (If the room was cleaned well by the hotel staff, as one would expect, one should eat a *chometz* meal in the room beforehand to be able to say the *bracha* before checking.) One who arrives on *erev Pesach* (or on *Chol Hamo'ed* for a 2nd-days stay) must still do a *bedika* unless the owner is a *frum Jew* who himself did a proper *bedika*. — Married children who are staying with their parents for *Pesach* may do a *bedika* with a *bracha* in the room that they will be staying in for *Yom Tov*.

**DAY BEFORE EREV PESACH**  
Friday, April 11th. At Shacharis, Mizmor L'Sodah and Laminatzayach are recited, since it is not erev Pesach. There is also no limitation on Melacha after Chatzos (midday) more than a regular Friday; therefore, haircuts, shaving, nail cutting and laundry are all permitted in the afternoon.

### BIY'UR CHAMETZ

This year, chometz may be eaten all day on Friday as it is not Erev Pesach. The burning of the chometz, however, is still performed on Friday (before 11:55 AM) so as not to get confused in other years. Do not saturate the chometz with lighter fluid or the like prior to burning it; this may render it inedible before the burning, thereby rendering it ineligible for the fulfillment of the mitzvah of burning. Some have a custom to add the *bosbanos* and *aravos* of *Succos* and wicks from *Chanukah* to the fire. The *chometz* should be burned until it is completely charred. There are differing opinions whether one should acquire a piece of chometz to burn if he no longer owns any by Erev Pesach. The Mishna Berura holds that one should try to do so. AFTER the chometz is completely burned, this year we do NOT recite the bitul (*Kol Chamirah*) nullifying and relinquishing ownership of all remaining *chometz*, because that will be done on Shabbos *erev Pesach*. However, those who have the custom to say the "Yehi Ratzon" after *Kol Chamirah* will say that now rather than on Shabbos.

**Each home** (assuming you have Chometz in your bins) **should ar-**

range a special garbage pickup for Friday morning by calling **Buckingham Company** in advance at 952-926-6457. In addition, after the Friday pickup, your bins should be left out for the Monday pickup, as they are Muktzah and should not be moved to the curb on Sunday night.

### PREPARATION FOR SHABBOS

The Shabbos Seudos should be Pesachdik and prepared in Pesach pots. The only exception will be the Challah for Lechem Mishneh because Matza is not allowed to be eaten on Erev Pesach.

No preparations may be done on Shabbos for the Seder after Shabbos, therefore ideally all items needed for the Seder should be prepared in advance before Shabbos. This is also important so that the Seder can begin on Motzaei Shabbos as quickly as possible.

All wine bottles that will be needed for the Sedorim should be opened before Shabbos. The Zeroah and Beytza should be roasted before Shabbos. The salt water should be prepared before Shabbos as well as the marror leaves or stalks which must be carefully checked for bugs before Shabbos begins. (After checking they should be dried so that they aren't left soaking in liquid for 24 hours as that would invalidate them.) The horseradish should be grated prior to Shabbos. The charoses should be prepared before Shabbos. —If one neglected these preparations on Friday, nothing may be done on Shabbos, and he will have to wait until after Shabbos, the first night of Yom Tov, when the follow-

ing guidelines may be used: The Zeroah and Beytza may be roasted on Yom Tov, but they must then be used that day. (The Zeroah can't be eaten until daytime.) The charoses may be ground with a shinui (change, e.g., onto the table instead of on a plate). The mixing is OK without a shinui, since kneading is allowed on Yom Tov. Only a small amount of saltwater should be made, no more than is needed for that night. Its ingredients, too, should be combined with a shinui (e.g., add the water first and then the salt). The horseradish for marror may be ground with a shinui (see above, charoses). Marror leaves may be checked for bugs on Yom Tov, but only as much as is needed for that night.

**Even if one usually lights the Shabbos candles on the table, this week they should not do so as the tablecloth will need to be removed to clean up from the Chometz.**

**A 48-hour candle should be lit before Shabbos,** so that you will have a flame to light from for the Yom Tov candles that are lit on Motza'ei Shabbos and Sunday night. A new flame is not allowed to be created on Yom Tov.

If you are concerned about leaving the Shabbos morning *chullent* crock pot plugged in for three days (remember that it's important to use a properly certified crock pot to ensure safety) then you may set it on a Shabbos clock with *only* an off tripper set to shut it after the Shabbos *seuda*. This way it will not go on again at all.

## FRIDAY NIGHT SEUDA

Ideally, Hamotzi should be made by a separate table in the same room, or

on the main table before it is set for the Seuda. A disposable plastic tablecloth should be spread on the table. It would be advisable to have small individual Challah rolls for everyone instead of cutting and dividing up a big challah, to avoid creating more crumbs than necessary. Some prefer to start the meal on a porch or patio adjacent to the house and then move back inside after finishing the Chometz. The reason this is not ideal is because one can run into many Shaalos concerning Brachos and where to recite Birchas Hamazon. However, if one had in mind when he said Hamotzi that he would be moving indoors, AND he can see the place where he started his meal from where he completed his meal, he may rely on the Meikilim to Bentch inside.

As mentioned above, one who has braces on his teeth must be concerned that food can get stuck, therefore some hold that *no* chametz should be eaten 24 hours before the latest time for eating Chometz. That creates a challenge this year of how to be Yotzei Lechem Mishna. One **may** eat Challah and then do a thorough cleaning job. The other option is to eat Matza Ashira (egg matza) for Hamotzi. (Since one cannot fulfill his obligation to eat Matza on Pesach with egg Matza, it is permitted to be eaten on Erev Pesach.) According to R' Moshe Feinstein this is an option for anyone to use and may even be preferable, to avoid having bread-crumbs around. The reason many are accustomed to using bread is because many Poskim question whether one can properly fulfill his obligation of Seudas Shabbos with egg Matza. But at least one with braces who is con-

cerned that he won't be able to clean them properly from bread may use egg Matza.

However, there are opinions that egg Matza is Chometz and therefore we do not use it on Pesach (except for the sickly and elderly who simply cannot eat regular Matza). Therefore, even one who does use it for the Shabbos Seuda on this Erev Pesach must finish eating (during the daytime Seuda) by the Zman Achila and discard the crumbs with the rest of the Chometz.

Great care must be taken to keep all Chometz over the table, and after the Challah is eaten, brush all the crumbs off the table and flush them in the toilet. The tablecloth can then be removed and placed in the garbage bin outside. The Seuda then proceeds as a Pesachdik meal.

## SHABBOS DAY

Shacharis will be davened early (**6:30 AM**) to allow time for the Chometz to be eaten at the Seuda (and Shalosh Seudos also) and completed before the latest time to eat Chometz at 10:36 AM. **(We are open to arranging a later Minyan as well if I hear that there is interest.)**

It's a Mitzva to eat two Seudos on Shabbos day. The challenge here is that Shalosh Seudos is ideally eaten in the afternoon, yet today neither Chometz nor Matza may be eaten in the afternoon. Yet it's most ideal to make Hamotzi over Lechem Mishna for Shalosh Seudos as well. Many will split the morning meal into two. Meaning that after Kiddush one should wash, eat Challah, then say Birchas Hamazon, take a short break to divide between the two Seudos

(e.g., a walk around the block, or else a half hour break), then wash again and eat Challah again. This must all be completed by 10:36 AM. Then the rest of the (Pesachdik) Seuda can continue. One should also eat some fish or fruit in the afternoon to fulfill the need for Shalosh Seudos to be in the afternoon.

One who feels they cannot manage to have two meals in that short time-span should eat fish or fruit in the afternoon for Shalosh Seudos.

After one has finished eating Chometz, any remaining Chometz must be cleaned up, flushed away and destroyed. If large pieces of Chometz remain, one may crumble them and flush them away. After the tablecloth is brushed off as best as possible it should be discarded in the garbage bin outside, just like last night.

One must wash his hands well, and rinse and clean his mouth well. A dry toothbrush may be used, and even (pre-cut) floss if it will not cause any bleeding. This should not be done over a Pesach sink; rather in the bathroom or at some other non-Pesach sink. Again, this must be completed, and one must be Chometz free, by 10:36 AM. After that time, one must recite the (second) *Kol Chamirah* as found in the Siddur/Machzor, nullifying any remaining Chometz that he is unaware of. This must be completed by the end of the fifth hour, 11:55 AM. One may then continue with his fully-Pesachdik remainder of the Seuda.

One may sleep on Shabbos afternoon for the sake of being able to stay up for the Seder. The reason is because



there is an immediate benefit, too. But one should not expressly **state** that that's the reason he is napping.

No preparations for the Seder may be done until Tzais (nightfall, 8:46 PM) because of Hachanah. This also means that nothing may be carried on Shabbos (e.g., a Machzor to Shul) for use at night; therefore, one who is eating out for the Seder and needs to push a stroller or carry anything else, may not leave home until after Tzais. Women who are home and wish to start preparing at Tzais must first say "**Boruch Hamavdil Bein Kodesh L'Kodesh.**"

Remember to insert Havdala (Vatodi'aynu) into Shemona Esrei of Maariv Motzei Shabbos. One does not go back if he forgot to say it.

**The Yom Tov candles** may not be lit until nightfall (8:46 PM). When lighting Yom Tov candles, the Bracha (and Shehecheyanu) should be said first and then the candles lit, unless your custom is the opposite.

## THE SEDER - FIRST NIGHT (Motzaei Shabbos)

Although during the year we refrain from displaying our nicest silver, china and linen all at one time, in memory of the destruction of the *Bais HaMikdosh*, on the night that we celebrate our freedom, the night of the *Seder*, the table should be set with our finest and most elegant possessions. The *minbag* is not to eat roasted meat or poultry. Most *Poskim* prohibit even meat roasted in a pot with no added liquid.

Even though we normally are allowed to recite **Kiddush** before nightfall on Leyl Yom Tov, Kiddush

on Seder night must be recited after nightfall. Kiddush is counted as the first of the Arba Kosos and therefore is connected to the Haggadah. The obligation of Sippur Yetzias Mitzrayim begins only after nightfall. Also, the mitzvah of matza and marror coincide with the eating of the Korban Pesach, which may only be eaten at night. Therefore, Kiddush may only be recited at night, when eating the matza is permitted. Therefore, the Seder must not commence until after nightfall at 8:46 P.M. As discussed earlier, preparation for the Seder should have already been completed as best as possible before Shabbos.

**Havdala** will be inserted into Kiddush at the first Seder on Motzei Shabbos. The order of Brachos is called Yaknihaz. One need not overflow the wine in this case. When saying the Bracha on fire, use one or two of the candles that were lit for Yom Tov. Some hold not to connect the two candles together, however R' Moshe Feinstein and others hold that it's OK. **Certainly, don't extinguish any candle!!** To avoid the question, special "Yaknihaz" candles (with double wick) are sold, usually available for purchase at Frankel's Judaica or Kosher Spot, while supplies last. One need not look at his fingers in the fire when saying the Bracha.

## SECOND SEDER (Sunday night)

One is prohibited from preparing anything on the first day of Yom Tov for the second day of Yom Tov. All preparations, including setting the table, seating and pillow arrangements, must be done after nightfall. Do not light candles or begin any prepara-

tions before 8:47 P.M. The horseradish may be grated the night of the second Seder so as not to lose its sharpness. It should be grated with a *shimny* (in an unusual manner), either by holding the standing grater upside down, by grating the horseradish with the left hand, if one is right-handed, or by grating the horseradish over a tablecloth or counter instead of a bowl. If this is difficult to do on Yom Tov it can be grated on Friday if it is well sealed in a Tupperware-type container. The *charoses* should be prepared on Friday. If, however, one neglected to do so, it may be prepared with a *shimny*.

## THE SEDER PLATE

Below is one widely used arrangement (Ari Zal); there are other customs, too:



## KIDDUSH AND THE FOUR KOSOS

Both men and women are obligated to perform this *Mitzvah* correctly. Have the intention to fulfill two *mitzvos*, *Kiddush* and the first of the four *Kosos*. **Drink the Kosos reclining.** Women need not recline. The Kos must contain a *reviyis* of wine, for which 2.9 oz. is sufficient. Preferably

one should drink the entire amount in the *kos*. If unable to do so, drink *rov reviyis*, (most of the contents) and you are *yotzeh* -- you've fulfilled the requirement. The fourth *kos* should be finished to enable you to recite a *Bracha Acharona*. It is preferable to drink wine for the *kosos* as the alcohol adds the necessary dimension of *cheyrus* -- freedom. The wine should ideally be red, uncooked and without added sugar. If not available, any kosher red wine may be used. The order of preference for the *Arba Kosos* is as follows: **1.** Wine. **2.** Wine with grape juice. **3.** Wine with water. **4.** Grape Juice. **5.** Grape juice with water. **6.** Chamar Medina (popular beverage).

## MATZAH

*Shmura Matzah* must be used for the *Sedorim*. **Matza must be eaten by the men while reclining.** Everyone is obligated in this *Mitzvah* with the following amounts: **Motzi-Matzah:** approximately 3/4 of a machine *matzah*, or 2/5 of a hand *matza* for a *matza* of average thickness (7-8 matzos per pound). For thicker *matza* (6 per pound) only 1/3 of the *matza* needs to be eaten, while for a thinner *matza* (9 per pound) 1/2 of the matza should be eaten. **Korech:** approximately 1/2 of machine *matza*, or 1/4 of a hand *matzah* of average thickness, 1/3 of a thin hand *matza* and 1/5 of a thick hand *matza*. **Afikoman:** same as Motzi Matza. Some are more lenient: approx. 3/10 of a medium hand *matza*, 2/5 of a thin one and 1/4 of a thick one, or 3/5 of a machine matzah. The matzah should preferably be eaten in 2 to 4 minutes (and in extenuating circumstances, no longer than 9 minutes). The meal

should be completed early enough to allow the eating of the Afikoman before *chatzos* (1:13 AM). (Women are also required to recite the entire *Haggadah* and eat the *Afikoman*.)

The most accurate way to measure the exact requirement is by **weight**. Mechanical scales may be used for this even on Yom Tov, but if using digital scales all measurements must be performed before Yom Tov. The following measurements are based on Sefer Moznay Tzedek: **Motzi-Matzah**: L'chumra (2 Kezeisim), hand matza 29 grams, machine 31 grams. L'kula (1 K'zayis), hand matza 26.1g, machine 27.9g. **Korech**: hand matza 11.2g, machine 12g (L'chumra, hand 16.7g, machine 17.9g). **Afikoman**: (more lenient Shiur) hand matza 21.9g, machine 23.4g. (Note: There are numerous opinions here and in extenuating circumstances there are smaller amounts that one can be Yotze with. Please speak with the Rov if necessary.)

**Oat Matza** is denser, so the weight is different. For Motzi Matza, use 37.5g, Korech 14.5g, or the more stringent shiur, 21.6g. Afikoman, 28.4g.

## MARROR

Do not completely coat the *Marror* in *Charoses*, as it is supposed to taste bitter. If you use Romaine lettuce leaves, the amount for both maror and korech is an amount covering an area of 8x10 inches. If you use stalks, either 2 large stalks or four small stalks would be sufficient. If you are measuring by **weight**, use 28.8g. For *korech*, preferably use the same amount as for marror, but a more lenient shiur would be 19.3g. If you use fresh pure grated horseradish for

marror, use 1.1 fluid ounces; for *korech*, the more lenient shiur is 0.7 fluid ounces. Eat in a span preferably of 2-4 minutes (up to a maximum of 9 minutes).

## SIPPUR YETZYIAS MITZRAYIM

The Haggadah. The highlight of the Seder is the re-living and retelling of the miraculous exodus from *Mitzrayim*. Involve the children; make it real for them. As each of us sits at our *Seder* and recites *Leshana Haba'ah BeYerushalayim*, may we all be *zocheh* to the *Geula Amitis* -- the true redemption. *BeNisan Nigalu UveNisan Asidin Lebigael*. May it come speedily in our time.

## SOME PERTINENT HALACHOS

Gas flames on the range (**but not electric**) may be raised on Yom Tov (only; not on Shabbos!!) but NOT lowered. If there is food on the flame that will burn, it may be lowered then but NOT shut.

As with any Yom Tov, many will be leaving their gas ovens/ranges on for a long period of time. It is advisable to leave windows/doors open a bit to avoid Carbon Monoxide buildup, and *please* ensure that you have working Carbon Monoxide detectors with fresh batteries.

**Havdala** will once again be inserted into Kiddush on the last night of Yom Tov; however, it is not the full "Yaknihaz" as there is no Shecheyanu. **Havdala** after the first days and second days of Yom Tov consists only of the Bracha on wine and the Bracha of Hamavdil. No fire or spices are used.

## CONCLUDE RECITAL of MORID HAGESHEM

The first day of Yom Tov we stop mentioning Mashiv Haru'ach Umorid Hageshem. Our Shul davens Askenaz so the Tzibur will still mention it during Mussaf, and only begin omitting it at Mincha. The procedure for one who mistakenly adds it is as follows: **1)** If one did not yet say the name of Hashem at the Bracha's conclusion, he should go back and start the Bracha again (from "Ata Gibor"), this time omitting Mashiv Haru'ach. **2)** If one had already said Hashem's name, he should say the words "Lamdaynee Chukecha" and then start the Bracha again. **3)** If one already completed the Bracha of Mechayei Meisim, he must start Shemona Esrei over. **4)** If one isn't sure whether he said it, if it's within 30 days he must go back, but after 30 days he may assume that he said it correctly. [There is a question whether the requirement is 30 full days or only 90 Tefillos, which would be fewer days because of Mussaf on Shabbos and on Yom Tov. Therefore, after Mincha on Friday 11 Iyar (May 9) one would not repeat if he were in doubt.] One who wishes to avoid such a doubt may say 90 times (or according to some 102) "Mechayei Meisim Ata Rav L'hoshi'a, Michalkel Chayim B'chesed," thus familiarizing himself with it as if 30 days had passed.

## BEGIN RECITING V'SAYN BRACHA

On Chol Hamo'ed (i.e., Motza'ei the first days of Yom Tov) we begin saying V'sayn Bracha in the Bracha of Bareich Aleinu. The procedure for one who mistakenly said V'sayn Tal

Umatar is as follows: **1)** If one did not yet say the name of Hashem at the Bracha's conclusion, he should go back and start the Bracha again (preferably from the beginning, but OK if he just started from V'sayn Bracha. **2)** If one had already said Hashem's name, he should say the words "Lamdaynee Chukecha" and then start the Bracha again. **3)** If one already completed the Bracha and is further along in Shemona Esrei (but hasn't yet said the final "Yihyu L'ratzon"), he should go back to the Bracha of Bareich Aleinu. **4)** Once one has said the final "Yihyu L'ratzon" he must repeat Shemona Esrei again. **5)** If one isn't sure whether he said it, if it's within 30 days he must go back, but after 30 days he may assume that he said it correctly. [Here too there is a question how to calculate. Beginning Wednesday 16 Iyar (i.e., Tuesday night, May 13) he would not need to repeat if in doubt.]

## COUNTING SEFIRAS HA'OMER

There is a Mitzva to count the Omer every night from the second day of Pesach until Erev Shavuos. Ideally one should count while standing.

The Magen Avraham and others say that women are not obligated, but if they wish to, they may count even with Bracha just as they do with Shofar, Lulav and other Mitzvos. The Mishna Berura says that today women are not accustomed to count, for two reasons: They will most likely forget at some point and not make it all the way through to the end, and they don't understand what they are saying. Today by many the Minhag is that women **do** count, because with

all the charts and ubiquitous electronic reminders it is easy to remember, and women today are more learned than back then, and most **do** understand the meaning of the words.

Once the time to count Sefira arrives, one may not eat a meal, do any engaging work, or go to sleep until he counts. Appointing a Shomer to remind you is sufficient. One who accepts Shabbos early should be sure to start the Seuda early enough so as not to run in to a problem of having to wait to count Sefira. (This concern is true for Kriyas Shema also and is not unique to the weeks of Sefira.)

The Mishna Berura cites differing opinions as to whether one can be Yotze (fulfill his obligation) by listening to someone else counting Sefira, as with other Mitzvos, or perhaps this is different, and one must count on his own. (The Bracha certainly may be heard from another.) R' Chaim P. Scheinberg explained that the whole purpose of the counting is to show excitement for the upcoming Kabbalas Hatorah, and that can't be shown through a Shaliach (emissary).

One who forgets to count at night may count during the day without a Bracha, and then continue counting on following nights with a Bracha. If he also forgot to count all the following day, then on following nights he should still count, but without a Bracha. It would be preferable to hear the Bracha from someone else and be Yotze, and then recite the Sefira count on his own. One who is B'safek (in doubt) as to whether he counted a previous night (even though he did not recite the count during the day) **may** continue to count with a Bra-

cha.

One should be careful not to mention what night of Sefira this is (for example in answer to a friend's query) until after counting properly with a Bracha, lest he put himself in a situation where he may no longer be able count with a Bracha. There **are** some cases which certainly will not cause this issue, such as saying "Today is the first day (or last day) of the Omer," or saying, "Today is Lag Ba'omer." Also, one who asks, "Is today the ninth day of the Omer?" may still count with a Bracha. The Mishna Berura lists numerous other examples, but there are those who disagree so one should be careful.

One should know before he begins the Bracha which day he is planning to count and not start to figure it out after the Bracha was already said.

### **AVEILUS (MOURNING PRACTICES) DURING SEFIRA**

The Gemara says that during this period the students of Rabbi Akiva died in 33 days, and therefore we practice certain customs of Aveilus (mourning). There are two main customs as to when to keep these 33 days: either from the start of Sefira (second day of Pesach) until Lag Ba'omer, or from Rosh Chodesh Iyar (most begin with the first day Rosh Chodesh) until the Shloshes Yemei Hagbala (three days before Shavuos), with a one-day break on Lag Ba'omer. There are also some who have the custom of keeping the Aveilus of Sefira during the entire period of Sefira.

The Halacha says that one may not get married during these days. (A "vort" to celebrate an engagement would be allowed, without singing or dancing.)



The Minhag has become not to have any singing, dancing or music (including recorded music) during this time. Since the idea is to minimize Simcha, this includes any type of music, even without instruments such as a-cappella. Many Poskim would allow a kumzitz for Hisorerus, but not one that would bring to Simcha. In many cases where the purpose is not to bring Simcha it would be allowed. For example: Music lessons are OK. Rebbeim and Moros may dance with children when it's called for. One may exercise to a musical beat. One may listen to music to stay awake at the wheel. If a non-Jewish worker is in your home and would like to play music while he works, that is OK. There is no need to change cell phone rings to less-musical tones. There is no concern with sitting in a waiting room that has music playing in the background. Any case where the music is secondary, such as story tapes with background music, or even the intermittent song, is OK. Even Chazunas with *accompanying* music is OK, as the music isn't the Ikar. ("Pray tell me," you may ask, "who in the world listens to Chazanus anymore?!" Well, this IS a real question that has been asked of me!) On a long car trip, it would be OK to play music to quiet the kids in the car. Playing a baby mobile is OK. Music for a Sheva Brachos would be allowed, but not for a Bar Mitzva.

During this time period a man may not take a haircut, shave or trim his beard, or cut any other hair on his body. This Minhag is that women also do not take haircuts, however it is allowed if needed for Tevila or Tzniyus (e.g., hair is protruding

from their head-covering), or to look pleasing to her husband. The Minhag for a woman applies only to the hair on her head; other areas are permitted, such as plucking eyebrows or eyelashes and doing electrolysis. For Ketanim (minors) the Minhag is also not to give haircuts, but in a case of need one may be lenient.

A man may trim his mustache if it hinders his eating. Anything required for health reasons is permitted. R' Moshe Feinstein held that if not shaving will cause a loss in one's business activities, then he may shave. This is allowed only as often as needed and only if it will cause a loss. This leniency does not apply to one who is merely concerned that he will be made fun of but won't incur any losses.

When a Bris takes place during Sefira, the father, Mohel and Sandik (but not the Kvater) may take a haircut, even the day before, and even on Friday for a Sunday Bris. However, for a Pidyon Haben one may not shave. A Choson during Sheva Brachos should not shave (however there are some who permit it). A Bar Mitzva boy during Sefira should plan ahead and take a haircut beforehand, but if he forgot to, he may cut his hair. An Upsherin during Sefira is OK, although many will wait for Lag Ba'omer.

Lag Ba'omer is a quasi-Yom-Tov; Tachanun is not recited, haircuts and shaving are permitted, couples may marry, and one may listen to music. If a Chasuna begins by day, music may continue into the night even for one keeping the second half of Sefira. It is questionable whether these are already permitted from the night

before. The Minhag is not to be lenient, except for a Mitzva such as a Chasuna. Many with Chasidic leanings consider the Hilula D'Rashbi a Simcha Shel Mitzva and will therefore celebrate with music. Haircuts should only be by day unless there is a very pressing need.

New clothing may be worn, and the Bracha of Shecheyanu may be recited during Sefira (although there are some who do have a Minhag otherwise).

**PLEASE REMEMBER TO BE GOOD NEIGHBORS!**

1. Drive responsibly on Joppa Ave at shul and TA: don't speed, stop fully at STOP signs, and don't park within 5' of a driveway. **Bikers should also drive responsibly!! And wear helmets!** 2. While walking to and from Shul, do not block the street to passing cars. Use the sidewalks! 3. It would be advisable to wear some type of reflector when walking at night. **Thank you** for helping us make a Kiddush Hashem! Please **do not** park while blocking the shul's garbage bin. It can cost the shul money for a special pickup.

## Zmanim

Although Fridays are longer now, for many families, at least until Pesach, the extra time is sorely needed, and early Shabbos is not in the cards. We encourage all to take everyone in their family into account before deciding when to daven on Friday nights. Early Shabbos is meant to enhance Shabbos, not to make it more stressful!!

That being said, for some it DOES work well, and we have therefore begun the early Shabbos Minyan.

### **Friday Erev Shabbos Parshas Pikudei, Mar 28**

Shacharis 6:30 & 8:30 AM

Early Mincha 6:00 PM. Candle Lighting 6:17-6:25 PM

Mincha 7:20, Candle Lighting 7:18 PM

### **Shabbos (Parshas HaChodesh) Mar 29**

Shacharis 8:30 AM

*Latest Shema (MG"A/GR"A) 9:32/ 10:08*

*Latest Shemona Esrei (GR"A) 11:11*

**Bnos 3:00-4:00 PM**

**Avos Ubanim 5:00 PM**

1st Mincha 6:00 PM

**Learning for 7th grade with Rabbi Stoll 6:25 PM**

**Preparing for Pesach: Halacha with Rabbi Eli**

**Markowitz (for men & women) 6:25 PM**

**Mincha 7:00 PM**

Shabbos Over 8:28 PM

### **Sunday Mar 30**

*Rosh Chodesh Nissan*

Shacharis 7:00 & 8:30 AM

1st Mincha 2:00 PM

Mincha/Maariv 7:25 PM

*2nd Maariv 8:45 PM*

### **Monday – Thursday Mar 31-April 3**

Shacharis: 6:30 & 8:30 AM (**Thursday also 7:25 AM**)

Early Mincha (Wed & Thurs) 2:00 PM

Mincha/Maariv 7:25 PM

*2nd Maariv 8:45 PM*

### **Friday Erev Shabbos Parshas Vayikra, April 4**

Shacharis 6:30, **7:25** & 8:30 AM

Early Mincha 6:10 PM. Candle Lighting 6:24-6:35 PM

Mincha 7:30, Candle Lighting 7:27 PM

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(on the Type pull down menu, please choose Maos Chittim)  
<https://members.baisyisroel.org/payment.php>



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You may also pay Online  
<https://members.baisyisroel.org/payment.php>  
in the drop-down menu for  
"Type" choose Chometz  
Sale



# PESACH CHECKLIST

**The TA Wine Store** Pesach Hours are Thursday March 27th, Thursday April 3rd and Wednesday April 9th from 7:00 - 10:00 pm. Also hopefully will open during Matza orders pickup.

**Bais Yisroel's Annual Kashering Service** will be Monday, April 7 from 3-7 PM at YOM. Cost: \$25, or \$36 for larger loads. All utensils must be perfectly clean and not have been used for 24 hours. NO drop-offs!

**Shatnez Lab update:** Pesach is a busy time so please bring any garments that need checking asap. Ty!

Yoil Menashe Jeff Kreps | 4201 Sunset Blvd | 612.868.3330

Leave your items hanging on the railing back door by the garage, with name and phone. No need to call, will text back when items are ready to pick up.

**Shaimos dropoff** at Torah Academy. Date and Time TBA.

**Erev Pesach Trash pickup.** Remember to arrange a special pickup for Friday April 11. Call Buckingham Company at 952-226-6457.

**Tevilas Keilim:** Available anytime at the Mikva in the Kollel basement.

PLEASE DO NOT use the Men's Mikva, especially for glass!!

**Mechiras Chometz** and **Maos Chittim.** See flyers in the Observer.





# PREPARING FOR PESACH:

HALACHA FOR MEN & WOMEN

*Shabbos, in between the 2 Minchas*

**MARCH 15 - 6:10**

Parshas Ki Sisa

**Rabbi Markowitz**

*Mincha 5:45 and 6:45*

**MARCH 22 - 6:20**

Parshas Vayakhel

**Rabbi Greenberg**

*Mincha 5:55 and 6:55*

**MARCH 29 - 6:30**

Parshas Pikudei

**Rabbi Markowitz**

*Mincha 6:05 and 7:05*

**SHABBOS HA'GADOL DRASHA**

Parshas Vayikra, April 5

**The Rov**

*6:25 followed by Mincha*



sarahgreenbergmn@gmail.com

  
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BAIS YISROEL