

**HALACHA V'HALICHA...** By Rav Chaim Schabes

On the night of *b'dikas chometz*, half an hour before *tzais hakochavim*, one is not allowed to engage in any activity, nor eat or even sit down to learn, until after we check for the *chametz*. The **B'dika** could be done with a flashlight; however, the *minhag* is to start with a candle. We are checking to find a piece of *chametz* of the size of an olive, or crumbs that are edible and might come to be eaten. The *b'dika* must be done in all the places that *chametz* might have been brought. In a house with small children, many more places have to be taken into consideration (clothing drawers, inside shoes, etc.). To prevent the need to spend so much time on the night of *b'dikas chametz* itself, one can start doing *b'dika* a few nights before, according to the *halachos of b'dikas chametz*, and make sure that no *chametz* is brought in those rooms or cars any more. The only difference in those *b'dikas* is that NO *b'racha* is made before the search. Before the **Seder**, one should try to complete the **preparations** as early as possible - setting the table with the pillows and couches for הסיבה, opening all the bottles of wine, sending the children to sleep, making the salt water, roasting the egg and זרוע, and preparing the הרוסת. Those who wear a Kittel should place it near the *seder* table, and check the *matzos* for the שלמות (whole ones) and that there should not be קפולות (folded over). The Seder itself should start as early as possible, but Kiddush should not be recited before 8:19 PM. For the four cups we should make sure that we have cups not smaller than 3.3 oz. and not much larger than that, so that we can handle the wine we drink. It is of great importance that if at all possible we should drink specifically wine, even women and girls (above Bas Mitzvah). If we drink wine that has only 3.5% alcohol, and drink only the majority of a cup that has the accurate *shiur* (measurement), and drink water (no Shehakol needed if it is on the table) right afterwards, most people should not have a problem with drinking four cups of wine. The most proper practice is to drink the whole cup; if this is difficult, then one should drink the majority of the cup. Under exceptional circumstances, one may drink the majority of a *revi'is* (1.7 oz.) even if the cup is larger than a *revi'is*. The wine should preferably be drunk in no more than two sips, and within about 30 seconds; however, if it takes as long as 4 minutes it is also acceptable. As far as the amount of **Matzah**, for the first *k'zayis* we are stricter and have a larger *shi'ur* which is approx. 1/2 of a machine Matzah, or 1/3 of a hand Matzah. For **Korech** the equivalent of 1/3 of a machine Matzah or 1/4 of a hand Matzah should be enough. For **Afikomen**, one should try to eat the larger amount, and if this is difficult, he may follow the lenient view; it is also preferable, as long as we don't fall in the category of אכילה גסה (overeating to the point of repulsion), to eat two כזיתים for *afikomen*, one as a פסח זכר לקרבן, and the second, for the Matzah that was eaten with it. For **Maggid**, everyone should try to be present and follow as much of the Haggada as possible. The minimum is Ma Nishtana, the ten Makkos, and from Rabban Gamliel through the second cup. Every family has to balance the correct length of their Maggid, but the top priority is that the children should be up and awake for the Matzah and Maror. To accomplish this, one might be better off leaving some of the commentaries for the *se'uda*. One of the main purposes of the Haggadah is that one should attain the feeling as though he or she personally left Mitzrayim, and we should keep this in mind as we go through the explanation of the Haggadah: that our goal is to try to get to that feeling, and not to present a *shiur* on the details of the *p'shat* or the *mefarshim*. If there are three men at the *seder*, when saying *hodu* and *anna Hashem* in Hallel, the leader of the *seder* should lead it, and the other two respond as done during *davening*. The best **Maror** is the romaine lettuce. It must be bug free, and the amount that must be eaten is equivalent to an area of 8x10 in.; if one eats only stalks, 3x5 in. is enough. Let us remember that these are very precious *mitzvos* that we have an opportunity to do only once a year, and through the merit of their fulfillment we should merit to bring the *korban* Pesach in Yerushalayim very soon.

**THOUGHTS ON THE HAFTARAH...**By Rabbi Yaakov Shapiro (**Malachi 3:4-23**)

Many *mefarshim* (Rashi, Tosafos et al.) attribute the name Shabbos Hagadol to the great miracle that happened to the Jews in Egypt on the Shabbos before the Exodus. On that day, the 10<sup>th</sup> of Nisan, the Jews brought into their homes lambs for the *Korban Pesach*. When the Egyptians saw what they were doing to their 'gods' they wanted to punish the Jews, but Hashem caused them to be stricken with all sorts of unusual afflictions and the Jews were saved. Some point to the words in the last *pasuk* of the Haftara as the reason it is read on this Shabbos, הנה אנכי שולח לכם את אליה הנביא לפני בוא יום ה' הגדול והנורא, but in reality, it is more likely that it is the Navi's message of the future *geula* which mirrors the message of *geula* that the Jews experienced their last Shabbos in Egypt! Another connection lies in the Navi's admonition of the people for not bringing *ma'aser*. Pesach is the time that Chazal tell us (Rosh Hashana 1:2) that the world's food supply is judged. People find all sorts of excuses for not fulfilling their *tzedaka* obligations, especially at Pesach time when the Yom Tov outlays are especially high! But the Navi tells us that Hashem offers us an unprecedented opportunity: Test Me! Do your part, give what you are commanded to the poor, and I promise that you will never regret it!

**LESSONS FROM OUR GEDOLIM:** The Rebbe of Ostroh went on the evening of ערב פסח to draw water for the מצות מצוה, to be baked the next day. On the way he was met by R' Levi, the town *Maggid*, who was riding in a carriage with a can in his hand; he, too, was going to draw water. "Rebbe!" exclaimed R' Levi, "Why are you going on foot, in the mud? Come join me in the carriage!" Replied the Rebbe: "Such a great *mitzvah*, that can be performed only once a year, is very dear to me; I don't care to share it with a horse!" When the *Maggid* heard this, he immediately jumped down from the carriage, and the two walked through the mud to the lake together...

**ON LANGUAGE...** By R' Moshe Orlian

In describing the sprinkling of the blood (*hazayos*) in the *seder ha'avodah* the Torah writes (*perek 16 pasuk 16*) וכן יעשה לאהל מועד השוכן אתם בתוך טמאתם. Note that the word טמאתם has a *cholam* on the א and must therefore be pronounced "tum-oh-SAM". The *cholam* indicates a plural form of טומאה, here meaning "their impurities". In contrast, at the end of the previous *parsha* (15:31) it says והזרתם את בני ישראל מטמאתם ולא ימותו בטמאתם. In both instances in this latter *pasuk*, the word טמאתם has a *kamatz* under the א. This is the singular form, and means "their impurity".

## SHABBOS SCHEDULE - KNESSES YISRAEL

שבת וי"ט					ערב שבת וי"ט				
הדלק"נ	מעריב	מנחה	סוק"ש	שחרית	שקיעה	מעריב	מנחה	הדלק"נ	שבת
	8:27	7:07	9:36	6:50/8:30	7:36		7:21	7:18	שבת
8:30	7:51	7:20	9:34	6:50/8:30	7:39	7:50	7:24	7:21	יום א'
	8:31	7:00	9:33	6:50/8:30	7:40				יום ב'
	8:13	6:15/7:14	9:30	6:50/8:30	7:43		6:05/7:28	6:23/7:25	שבת-חור'מ
8:37	8:05	7:27	9:29	6:50/8:30	7:46	8:05	7:31	7:28	יום ז'
	8:38	7:28	9:28	6:50/8:30	7:47				יום ח'

**SHABBOS HAGADOL DRASHA** for ladies: 6:00PM; for men: after Mincha

**LATE SHACHARIS** Sunday 8:45; Mon 8:00; **EREV PESACH** (Monday) Eat *chametz* until 10:18, burn by 11:37

**PREPARATIONS** for 2<sup>nd</sup> *seder* not before 8:30PM; for יום ה' not before 8:37PM; **CHATZOS** 12:55AM

**CHOL HAMOED** Shacharis: Thu-Fri 6:45/8:15; Sun 7:45/9:00; Mincha/Ma'ariv Thur 7:29; **אסרו חג** (Wed-Fri) Shacharis 7:00/8:15

**CHAMETZ** sold through Rabbi Schabes may be accessed after 9:48PM Tuesday, motz'ei Yom Tov

**SHACHARIS** Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Wed-Thu (Apr 27-28) 7:36, next Fri. 6:11/7:36

### KNESSES NEWS

**WOMEN'S SHIURIM** during Pesach: 2<sup>nd</sup> day – R' Donny Frank; Shabbos – Mrs. Aviva Orlian; 7<sup>th</sup> day – R' Avraham Friedman (Skokie Rosh Yeshiva); 8<sup>th</sup> day – R' Barry Shafier (the Shmuz); 5:15PM each day in the Shul

**MAZEL TOV!** to Mr. and Mrs. Yehuda Leib and Chane Steiman on the birth of a granddaughter, to Yehuda and Frumie Diena

**MAZEL TOV!** to the Behrend and Heinemann families on the birth of a great-/granddaughter, to Moshe and Devorah Heinemann

### COMMUNITY CORNER

**PIRCHEI** will resume after Pesach

**BAIN HAZEMANIM** extra minyanim (starting Sun. Apr. 10) at Zichron Yehuda: Shacharis 8:30 Sun/8:15 Mo-Fri; Mincha 7PM; Ma'ariv 8:15PM

**MIKVAH OF NEW HEMPSTEAD**, 109 Brick Church, is open on Shabbos/Yom Tov, please call 669-0861

**MINCHA** at Tefilla L'Moshe, Sun. 1:30; S-Th 15m<shki'a; **שבת** 1:30/הדלק"נ; **MAARIV** M-Th 40m<shki'a/8:15/9:45

**DAILY SHACHARIS** at Kehillat New Hempstead 6:00; **SHACHARIS** at Tefilla L'Moshe Sun. 7:30/8:30; M-Fri 6:25/7:00/7:30

**MINCHA** at Zichron Yehuda (2 Kakiat Ln) Sun. 1:40; **MAARIV** daily 9:15PM; **SHACHARIS** Mo-Fr. 6:40; Sun. 6:30/7:30; **MA'ARIV** at KNH, Mon-Thurs 8:30PM;

**FOR ANNOUNCEMENTS** and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or [morlian@verizon.net](mailto:morlian@verizon.net) **TO BE INCLUDED** on our email distribution list and receive shul/community related news send an email to [knesses\\_yisrael@yahoo.com](mailto:knesses_yisrael@yahoo.com)

### ONGOING SHIURIM

**Daf Yomi:** 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael

**Maseches Kesuvos** (by R' Apter) daily 1 hour before Shacharis;

**Hilchos Shabbos chabura**, Shabbos, after the early minyan; **ארחות שבת** (by Rabbi Schabes) after the 2<sup>nd</sup> minyan; **חומש**, Shabbos 8AM

**Navi Melachim** for men, by Rabbi Shmuel Moeller, Sundays 8:30-9:15, at Tefilla L'Moshe

**Minchas Chinuch** Sun. 8:30PM by R' Bronspigel at Zichron Yehuda

**Mishna Berura**, at KNH, Rabbi Kerner, Tues. 7:50PM; **Inyanei Tefilla**, Rabbi Staum, Wed. 8:50PM

**Maseches Sukkah**, Sun. 9:15AM; by R' Saperstein; **Daf Yomi** 8:30PM; at Ohaiv Shalom, 18 Bridle

Ladies Shiurim: Mondays **new time** 8:15PM, **Sefer Shoftim**, by Mrs. Aviva Orlian, at Levy, 29 Fessler

Wednesdays 9:45AM, **Emunah and Bitachon**, by Mrs. Chani Juravel, at Ohr Sameach's Beit Shvidler (send email to [jungerh@aol.com](mailto:jungerh@aol.com) to join the Monday night (9-10 pm) telephone shiur)

Wednesdays 10:45-11:45AM, **Pareshas Hashavua**, by Mrs. Sussi Brecher, at Lazar, 2 Tracey Ct. (corner of South Gate)

**MORE THOUGHTS ON THE HAFTARAH ...** By Rabbi Yaakov Shapiro (**Yechezkel 37:1-14**)

The Haftara of Shabbos Chol Hamoed Pesach is found in Yechezkel. In it we find the famous 'dry bones' story, where Hashem brings back to life as many as 200,000 people who had been dead for centuries. This particular story is certainly an awesome and inspiring one, but why read it on **this** Shabbos? The commentators offer several explanations: (1) These bones were those of the people of Shevet Efraim who tried to leave Egypt too early, were killed, and never made it to Eretz Yisrael. When they were resurrected, all the Jews who left Egypt now were safely in Eretz Yisroel, and (in a way) the story of Pesach was thereby completed. (2) Chazal say that **תחיית המתים** will occur on Pesach, so we read of an earlier occurrence to remind of us of that promise. (3) The Jewish nation in *galus* is like bones in the grave. Yet if it is Hashem's will, we can be led out of *galus* and back to our home where we can once again 'live' and flourish as a nation. We read this haftara on Pesach to connect the three Jewish exiles: those of Egypt and Babylon, where we have already seen the people redeemed and brought back to their land, and the 3<sup>rd</sup> exile, in which we still live. As we celebrate Pesach by telling the story of that redemption and read Yechezkel's prophesy, we pray that we be brought back to life as a nation and once and for all live in peace in Eretz Yisrael.

**A GIGANTIC LITTLE SECRET" ...** By Rabbi Yosef Schwab

**שם קדוש...ולבשם** - The clothes of the Kohen Gadol in which he performed the Avodah were worn on only one occasion, and then they were "retired". There is a *remez* to this in the word **ולבשם**, which can be rearranged to read **שם בלו** - they disintegrated right then and there.