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לשבת

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HALACHA V'HALICHA... By Rav Chaim Schabes

When *erev* Pesach falls on Shabbos, we advance the fast of the *bechoros* to Thursday, and that is when the *bechoros* must either fast or participate in a *siyum*. If a *bechor* did not fast or participate in a *siyum* on Thursday, then he must fast or participate in a *siyum* on Friday (Pesach Kehilchaso 1:3 in name of Rav Elyashiv Shli"ta). Bedikas *chametz* must be made this year on Thursday night, and it is done in the same manner as it is usually done. The burning of the *chametz* is done on Friday morning before the fifth hour (11:38 AM), but if one didn't burn it by then, he should burn it later, anytime before Shabbos. At the burning, we don't say the **כל המירא** as we do in other years, but rather we say it this year on Shabbos morning, after we finish eating and disposing of all the *chametz*; however, those that have a custom to say the **יהי רצון** after the burning of the *chametz*, do recite it on Friday after burning, and not on Shabbos after saying **כל המירא**.

On Friday morning we burn the *chametz* before the 5th hour (11:38 AM) as in the rest of the years, even though it is not really *erev* Pesach, in order to avoid confusion during regular years; however, if the *chametz* was not burned at the proper time for whatever reason, then we can burn it later in the day. Similarly, the *chametz* is sold before the 6th hour as in other years, however, if it was not sold before that time, it may be sold later, until Shabbos (an arrangement is made with the *goy* that buys the *chametz*, that those that come late to sell their *chametz*, should be included in the sale). *Chametz* may be eaten after the burning of the *chametz*, but obviously not in places that are meant to be *chametz*-free. Although all koshering should take place before the 5th hour, it is permitted to *kasher* after that time if necessary. There is no restriction from doing work after *chatzos* of Friday. One of the problems of *erev* Pesach that falls on Shabbos is how to fulfill our obligation to eat three bread meals on Shabbos. There are a few options that could be followed; one could prepare *chametz* meals, and eat the meals in a designated area, using disposable utensils, and getting rid of everything at the end of the meal. A second option is to prepare everything *pesachdik* and for *hamotzi* use egg *matzah*; one of the drawbacks of egg *matzah* is that in order to have the amount of a *k'baitzah*, which is the preferred *shiur* one needs to eat for *se'udas* Shabbos, each person must eat around two whole matzos, quite a large amount. A third option would be to say *hamotzi* over bread in a designated area, and then carefully wash our hands (by the bathroom sink), clean ourselves (and children) from any possible crumbs, and rinse our mouths properly (also in the bathroom sink), and then proceed with the *pesachdike* cooked meal. Most *Poskim* feel that the first option is too complicated in getting rid of all the *chametz* utensils in an acceptable manner, and especially washing the *chametz* utensils that will no longer be used that day, and therefore prefer one of the other options. Those who don't have a *minhag* not to eat *matzah* from *rosh chodesh* and on (some refrain from Purim) could rely on those who hold that one is allowed to eat *matzah* for the Friday night meal. Those who eat egg *matzah*, may only do so until the 4th hour (10:16 AM), and should also not eat on Pesach dishes, but need not worry about leaving over from the egg *matzah*. They also do not need to take special care with the leftover crumbs, since although we are *machmir*, and we don't eat egg *matzah* on Pesach, nevertheless, we don't treat it like *chametz* with regard to the prohibition of having it in our possession. We are not allowed to eat bread after the 4th hour (10:16 AM!!). Any leftover bread should be flushed down the toilet before the 5th hour (11:36 AM), the tablecloth with its crumbs should be shaken into the toilet, bathtub, or if there is an *eruv*, it could be shaken outside over the grass. It is also advisable to eat over a floor that could be easily swept; after sweeping, the broom should be shaken out as carefully as possible, and then placed with the other *chametz* utensils. If one does not have any bread for the Shabbos meals, one must wash and eat regular *matzah* for both the night and the morning *se'udos*, but should make sure to refrain from eating *matzah* after the 4th hour (Chassam Sofer 444). For *se'uda shlishis*, since there is no way to eat any type of *hamotzi* after the 4th hour, many *Poskim* suggest that we should split the morning *se'uda* into two, and say *bircas hamazon* after the first course, then take a walk or learn for a while (15-20 min.) and then wash again for *hamotzi* and eat the main course with it (e.g., a Pesach "*cholent*"); however, since most *Poskim* hold that *se'uda shlishis* must be eaten in the afternoon, we should have then another meal with fish, meat or at least fruits. Those that eat *gebrosks* may have the possibility of eating *kneidlach* (*matzah* balls) or other *mezonos* for *se'uda shlishis*, and many *poskim* hold this is acceptable (MB 471:20, 444:8); many people have a *minhag* not to eat anything made from *matzah* meal on *erev* Pesach (Magen Avraham 444:2 in name of Maharil). There are some extra preparations for the *seder* that must be done before Shabbos this year; since we want to start the *seder* as early as possible, which this year is still quite late. Therefore, as much as possible should be prepared before Shabbos. The *z'roa* and *beitzah* should be roasted before Shabbos, but if one didn't, they may be roasted on Yom Tov itself, but they must then be eaten in the morning, and then again new ones must be roasted on the second night of Yom Tov. Same goes for *charoses*, and if one didn't prepare it before, one must grind the substances with a *shinuy*. Checking of the romaine lettuce should also be done before Shabbos, and the same goes for the preparation of the salt water; if one didn't prepare the salt water, it may be done on Yom Tov in a ratio of less than two thirds salt to one third of water, and one should prepare a small amount.

LESSONS FROM OUR GEDOLIM: R" Yitzchak Meir of Gur once visited his Rebbe, the Koznitzer Rebbe, where he was welcomed with a warm embrace; he promptly left to become a follower of the Rebbe of P'shiske. When the Koznitzer Rebbe inquired why he had left him, he replied: "I don't need a Rebbe who will kiss me; I need a Rebbe who will reprimand me and make my bones tremble...!"

ON LANGUAGE ... by R' Moshe Orlian

After completing the esoteric laws of this week's *parshiyos*, the Torah summarizes by admonishing (Vayikra15:31) **וְהִזְרַתֶּם אֶת בְּנֵי יִשְׂרָאֵל מִטְּמֵאתָם**. The *mefarshim* universally explain **וְהִזְרַתֶּם** as from the root **נזר**, "to separate". The word **נזיר** is a familiar example, and elsewhere we find **וַיִּנְזְרוּ מִקִּדְשֵׁי בְנֵי יִשְׂרָאֵל** (Vayikra 22:2) also connoting separation. In the word **וְהִזְרַתֶּם**, the first root-letter, the **נ**, drops out, and is replaced by the *dagesh* in the **ז**. The Ibn Ezra, however, interestingly, quotes "*Yesh Omrim*" who suggest that **וְהִזְרַתֶּם** is from the root **וזהר**, "to warn". He rejects this interpretation, though, because it would mean that the middle root-letter, the **ה**, has dropped out (between the **ז** and the **ר**), and Ibn Ezra maintains that a root-**ה** can only drop out when it is the last root-letter, and not the middle one.

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מערב	מנחה	סוק"ש	שחרית	שקעה	מנחה	הדלק"ן
8:23	only 7:03	9:39	7:00/8:50	7:32	7:17	7:14

DRASHOS Shabbos: for women, 6:03; for men, after Mincha

ADDITIONAL SHACHARIS Sunday 8:45AM; Mon-Fri 8:00AM; **SIYYUM** Thursday after both *minyanim*

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun-Thur 7:22, next Fri 7:25 (candles 7:22)

KNESSES KNEWS

PESACH SHIUR for women, at Rabbi Schabes's house, part 2, Monday, April 14, 8:30PM

KOMMUNITY KORNER

PIRCHEI for boys will resume after Pesach

NEW BOYS NIGHT SEDER at Zichron Yehuda, grades 6-8, Mon-Thu 8:30-9:15, shiur Mon. & Wed. by Rabbi Dovid Rubin

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

SHABBOS MINCHA at Tefilla L'Moshe, 1:30PM (also Sunday), **MAARIV** Mon-Th 8:15PM; **SUN SHACHARIS** 7:30 & 8:30

DAILY SHACHARIS at Kehillat New Hempstead 6:00; at Zichron Yehuda (2 Kakiat Ln) 6:40AM

SUNDAY MINCHA 1:45PM at Zichron Yehuda **MAARIV** daily at 9:15PM; **MINCHA** Mon-Thu, 4PM, at Tefilla L'Moshe

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FOR ANNOUNCEMENTS and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or morlian@verizon.net

KONTINUING KLASSES (aka ONGOING SHIURIM)

Daf Yomi: 1 hour before Shacharis (R' Adler) 9:45PM (R' Becher) at Knesses Yisrael; 6:00AM at Zichron Yehuda (*chabura*)

Maseches Sanhedrin (by R' Apter) daily 1 hour before Shacharis; **Ahavas Chesed** (by Rabbi Schabes) Tues. 9:10PM, at Knesses Yisrael

Hilchos Shabbos chabura, Shabbos, after the early minyan

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

Minchas Chinuch Sun. 8:30PM; *shiur klali* on **Maseches Kesubos** Mon-Thurs. 8:15-9:15PM; by R' Bronspiegel at Zichron Yehuda;

Maseches Bava Metzia, Shabbos afternoon 1 hour before Mincha, by R' Yehoshua Kohl at Kehillat New Hempstead

Ladies Shiur: Mondays 8:40 PM, **Sefer Yehoshua**, by Mrs. Aviva Orlian, at Levy, 29 Fessler (will resume after Pesach)

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THOUGHTS ON THE HAFTARA ... By Rabbi Yaakov Shapiro

Our Haftara (Melachim II 7:3-20) loosely picks up where the Haftara of Parshas Tazria ends. Elisha cures the *tzara'as* of Na'aman, the general of the army of Aram, and refuses to accept any payment for his efforts. Geichazi, Elisha's servant, tricks Na'aman into giving him part of the reward he intended to give to Elisha. For his actions, Elisha curses Geichazi and his progeny with "Na'aman's *tzara'as*". In fact, the Gamara (Sota 47a) relates that this was not an isolated sin of Geichazi, and that he was guilty of many other transgressions including practicing and promoting Avoda Zara! The Haftara opens at a time when Shomron is in the throes of a great famine and under siege by the army of Aram. Elisha prophesizes to the king of Israel that by the next day food will be so plentiful that the prices will be at historical lows! That evening, 4 Metzora'im who are outside the city walls, as the Halacha requires, decide that it would be better to try getting food from the enemy than to die of starvation. They discover that the entire army of Aram had fled, due to Hashem's miracle, and left behind enormous stores of food. After filling themselves, they decide that they must let the people of the city know immediately and not wait until the morning, otherwise they will be "guilty of sin". Who were these people and what were they worried about? The Yerushalmi (Sanhedrin 10:2) relates that these four people were none other than Geichazi and his sons! Rashi explains that they were simply afraid that if it were ever discovered that they didn't tell the authorities about the food, they would be punished severely by the king. In fact, Malbim explains that that they were in a quandary. If they didn't go immediately and waited until the middle of the night, it would not be believed that they attempted entering the enemy camp alone and unarmed at such a late hour. So, they would be forced to wait until morning to offer a more plausible story. In fact, the Malbim continues, what they were worried about was not that the king would punish them, but rather that if they waited that long people would very likely die overnight of starvation! They did not want that sin added on to all of the other sins they had committed.

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PARSHA PEARLS: כנגע נראה לי בבית: Rashi states that even if one is an expert on נגעים, he should not make a definite statement 'there is a נגע', but rather, 'something like a נגע'. The addition of the letter 'כ' conveys two important messages. First, even an expert should not render decisions on questions in which he is personally involved; it is common practice that when a Halachic question arises within the household of a פוסק, he presents it to another פוסק for an opinion. While we may think we are being objective, personal involvement renders objectivity virtually impossible. Second, inasmuch as נגעים are Divine punishment for specific transgressions, the statement 'there is a נגע in my house' violates the Talmudic ban on self-incrimination. A stranger once asked the חפץ חיים for directions to the home of "the great Gaon and צדיק, the חפץ חיים"; he was given the directions, along with the comment "But he is not such a great Gaon and צדיק." Irrate, the stranger slapped the חפץ חיים in the face: "How dare you say that of the גדול הדור!" When he later discovered that he had slapped the "גדול הדור" himself, he was profusely apologetic; but the חפץ חיים reassured him with a smile: "I deserved that - I always stressed the prohibition on speaking ill of others, but now I know that one may not speak ill of himself, either!" We must always search for our sins, and repent from them; but we must never convey upon ourselves the status of 'sinner'. The latter is fraught with the danger that one may consider himself beyond salvation, and abandon the struggle to better observe Torah and Mitzvos.

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