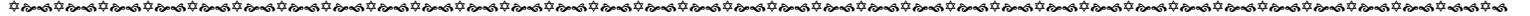


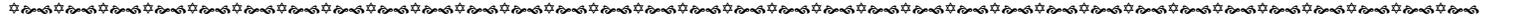
HALACHA V'HALICHA... By Rav Chaim Schabes

On the night of *b'dikas chometz*, half an hour before *tzais hakochavim* (7:48 PM), 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 חרוסת. 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 Haggadah 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.



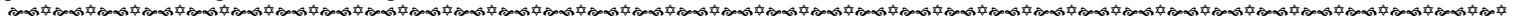
THOUGHTS ON THE HAFTARAH ... By Rabbi Yaakov Shapiro (**Malachi 3:4-24**)

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 10th 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!

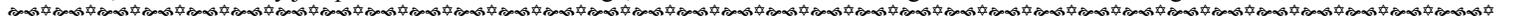


ON LANGUAGE... By R' Moshe Orlian

Apropos for the name of this week's *parasha*, there is an interesting juxtaposition of the word צויתי at the end of the *parasha*. In one *pasuk* (VaYikra 8:31) we find כאשר צויתי לאמר while 4 *pesukim* later we find כי כן צויתי. In the first instance, the word is צויתי ("tzi-VAY-see") while the latter appears as "tzu-VAY-see". The root צוה, to command, does not appear in *binyan kal* at all. Most often it is used in *binyan pi'el*, as in the first case above. Typically, however, the vowel under the ו is a *chirik* and the word is usually written as "tzi-VEE-see". The form "tzi-VAY-see" in *pasuk* 31 is an uncommon but acceptable variation. In the phrase כי כן צויתי in the second citation, צויתי is in *binyan pu'al*. This form is passive, meaning "I was commanded".



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...



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

חמץ לא תאפה חמץ - For a *mincha* to potentially become חמץ, it must mean that there was water in addition to the flour and oil. Every *korban mincha* had warm water along with the other ingredients.



SHABBOS SCHEDULE - KNESSES YISRAEL

שבת וי"ט					ערב שבת וי"ט				
הדלק"ן	מעריב	מנחה	סוק"ש	שחרית	שקיעה	מעריב	מנחה	הדלק"ן	צו
	8:06	6:46	9:55	6:50/8:30	7:15		7:00	6:57	יום א'
8:09	7:30	6:59	9:52	6:50/8:30	7:18	7:29	7:03	7:00	יום ב'
	8:10	7:00	9:51	6:50/8:30	7:19				יום ג'
	8:13	6:15/6:53	9:48	6:50/8:30	7:22		5:50/7:07	6:13/7:04	שבת-חווה"מ
8:16	7:45	7:06	9:46	6:50/8:30	7:24	7:45	7:09	7:06	יום ד'
	8:17	7:09	9:45	6:50/8:30	7:36				יום ה'

SHABBOS HAGADOL DRASHA for ladies: 5:45PM; for men: after Mincha

LATE SHACHARIS Sunday 8:45; Mon 8:00; **EREV PESACH** Eat *chametz* until 10:32, burn by 11:47

PREPARATIONS for 2nd *seder* not before 8:09PM; for יום ה' not before 8:16PM; **CHATZOS** 1:01AM

CHOL HAMOED Shacharis: Thu-Fri 6:45/8:15; Sun 7:45/9:00; Mincha/Ma'ariv Thur 7:07; **אסרו חג** Shacharis 7:00/8:15

CHAMETZ sold through Rabbi Schabes may be accessed after 9:27PM Tuesday, motz'ei Yom Tov

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun (Mar 28) 7:04; Wed-Thu (after Pesach) 7:14

KNESSES NEWS

MAZEL TOV! To Mr. and Mrs. David and Judy Cohen on the birth of a grandson, to Michael and Nava Cohen

WOMEN'S SHIURIM at the Shul, 5:15PM, Shabbos Chol Hamoed and last days, speakers to be announced

COMMUNITY CORNER

PIRCHEI will resume after Pesach

FRIDAY Mincha/Kabbalas Shabbos at Zichron Yehuda 18 minutes before *plag* (each Friday)

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"ן>; **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. 1:40/6:30; **MAARIV** daily 8:00/9:15PM; **SHACHARIS** Mo-Fr. 6:40; Sun. 6:30/7:30 **Bain**

Hazemanim times: **SHACHARIS** Sun 8:30; M-Th 8:15; **MINCHA** daily 6:30PM; **Chol Hamoed**: Th-Fri 7:30/8:45; Sun 6:25/7:30/8:45; Mincha Th 7:00 Ma'ariv 8:00/9:15 **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

TO BE INCLUDED on our email distribution list and receive shul/community related news send an email to knesses_yisrael@yahoo.com

ONGOING SHIURIM

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

Maseches Chullin (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; **ארחות שבת** (by Rabbi Schabes) after the 2nd minyan

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

Gemara Shiur, Shabbos, 7:50 AM, at KNH; **Mishna Berura**, Rabbi Kerner, Mon. 7:50PM; **Inyanei Tefilla**, Rabbi Staum, Wed. 8:50PM

Maseches Pesachim, Sun. 9:15AM; **Basar B'Chalav**, Thu. 8:45PM, by R' Saperstein; **Daf Yomi** 8:30PM; at Ohav Shalom, 18 Bridle

Ladies Shiurim: Shabbos – will resume after Pesach

Mondays 8:40 PM, **Sefer Shoftim (new series)**, by Mrs. Aviva Orlian, at Levy, 29 Fessler

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

MECHOCHMAS HAS'FORNO... By Rabbi Shmuel Burstein

As part of the heritage of Am Yisrael we find that Parashas Tzav often falls before Pesach. An often-cited explanation refers to this *parasha's* discussing the kashering of *kaylim*. S'forno's treatment of *korban mincha*, however, opens up the possibility of additional meaning. In the *parasha* we are taught that only a small portion of the *korban mincha* is burnt on the altar, much of the rest going to the *kohanim*. But there is an interesting halacha the Torah teaches us: in 6:7, B'nai Aharon are commanded **ה' הקרב אותה לפני** *ה'* of the *korban mincha* is "brought close" to the *mizbei'ach*, not just the part that is burnt before Hashem. S'forno sees here a call to the eradication of 'ego' on the part of *kohanim*: they eat their share only because the *entire mincha* was brought close, in the first place, to Hashem's altar. The *kohens's* portion is not "coming" to him; **מזלחן גובה קא זכו** (Beitza 21a), it is Hashem who allows them their portion. Further, the Jew who brings the *mincha* receives atonement by the very act of the *kohen's* eating from the *mincha*. How? *Because he is eating something that Hashem gifted him*. This has the effect of making an otherwise 'human' act (eating) part of something greater, a Divine process that is anything but human. S'forno now proceeds to say that verse 10 of the same chapter follows logically. Just as *any* offering that is burnt before Hashem may not contain *chametz*, so, too, the portion of *korban mincha* that the *kohen* eats may also not contain *chametz*. I would like to suggest that what follows from this discussion is an application of a famous Chazal: we remove *chametz* for Pesach not simply from our homes, but from our very human hearts and minds which we mold all year round with thoughts and desire that are, frequently, far from being worthy of the *mizbei'ach*. If the *kohanim* need a frequent reminder that there is no tolerance of '*chametz*' in their portion of the *mincha*, then it seems that there is a lesson here for us all. That which we attempt to accomplish as B'nai Levi in our time (borrowing from the Rambam's famous words) must be clean from our own *chametz*, from the inevitable harping of the *yetzer harah*. *Chametz* invites us to view our successes as coming from ourselves, but we must see our blessings coming from **שלחן גובה**, the Divine table. That which we 'eat' is only an expression of Hashem's loving-kindness. May the B'nai Aharon return to their precious *avodah* speedily, in our days.

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 3rd 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.