

HALACHA V'HALICHA... By Rav Chaim Schabes

ה'כל נדיב לב יביאה את תרומתה' - "all generous people should bring it" - Rav Shmuel Rozovsky ZT"L explained that "it" actually refers to their generosity, which they should bring together with their donations, because it is that kindness which is the main ingredient that builds a place for the *Sh'chinah*.

As we start cleaning our houses from *chametz* to be ready for *b'dikas chametz* and Pesach, we should note that a good portion of our actions tends to be really a spring cleaning, which may leave us exhausted, and then unable to properly relate to the *seder* and it's *mitzvos*; we must maintain a balance between just the amount of cleaning that is necessary, and maybe not be *machmir* more than needed, so that we can come to *yom tov* with happiness, and fulfill the *mitzvah* of *וּשְׂמַחַת בְּהַגֵּךְ*, rather than dreading it. There are places in the house that do not require cleaning because *chametz* just doesn't enter into them. Or, if a person will be selling and locking a part of the house, it doesn't need to be cleaned, and one can put into such a place anything that he wants to avoid cleaning, like *bentchers*, toys that will not be used, kitchen appliances and utensils, etc. (Note: it is preferable to sell these places and the *chametz* therein on the 13th of Nissan, before the time of the *b'dikah*; most Rabbanim will accommodate to expedite the sale in these terms). If one will not be home for Pesach at all he may be able to rent to a *goy* (through the services of a Rav) his entire house for the duration of Pesach, and avoid unnecessary work to clean it. If this is the case, he will have to fulfill his obligation of *b'dikas chametz* in the place where he will be staying; if he will be at a relative for the first days of Pesach, and he is going to be there already the night of *b'dikas chametz*, then, he should request from the relative to be *makneh* (to give over legal possession) one of the rooms to him, and do his *b'dikah* there. If one will be at a hotel, or elsewhere where he will not arrive until morning, he must do *b'dikas chametz* at his home, and cannot sell his home the night before. Any crumbs of *chametz* that will come in contact with a detergent solution will be rendered unfit for consumption, and therefore not considered *chametz*; thus, clothing that is either washed or dry cleaned, does not require checking (its pockets) for *chametz*. Clothing that will not be used during Pesach, can be locked up in closet that can be sold with the *chametz*, to avoid having to clean those pockets. The pockets of clothing that was used and not washed before Pesach, and which will not be sold, must be checked for, and brushed clean of, *chametz* crumbs; it is more practical to wet the seams of the pockets with a soapy solution. Floors do not need to be scrubbed; it is enough to broom or vacuum them, and then wash them with a soapy solution. It is also not an obligation to shampoo the carpets, but only vacuum them, and if one wants to be *machmir*, then he should not eat food that falls on the carpet on Pesach. Regarding the kitchen, let us start discussing the **kitchen cabinets**. Those that are not going to be used should be sealed and sold with the *chametz*. Those that will be used during Pesach, must be emptied of all food and washed thoroughly with detergent water. Be sure that the solution gets into all cracks, so that any crumb that may be there should get soaked. The general custom is to cover all of the surfaces. The same basic procedure is used for the **refrigerator**; if the racks are covered, make sure to allow the airflow by cutting holes in the covers. The **freezer** need only be washed, and covered, because normally things are stored in bags or foil. **Tables** should also be washed with a soapy solution and then covered. **Countertops**, if they are made from metal, or polished marble or granite, could be koshered by cleaning them thoroughly, not using them for 24 hrs. with anything hot, and then pouring boiling water on them. It is preferable to pass a hot iron (make sure to unplug it first) over the area that you just poured hot water over. If the countertops are Formica, grooved marble or granite, Corian, or if the stone is covered with a silicone sealer, then they should be washed with soapy water, and covered.

THOUGHTS ON THE HAFTARAH ... By Rabbi Yaakov Shapiro (**Yechezkel 45:16-46:15**)

This week we read the final of the Four Parshiyos, Parshas Hachodesh. Like the other three, it has its own special haftara, but unlike the others, its connection to the *maftir* is not so apparent. All four parshiyos speak of particular *mitzvos*, and Parshas Hachodesh, which speaks of the *mitzvah* of Kiddush Hachodesh, is no different. But where the other haftaras blatantly mention the *mitzvah*, our haftara has no reference to this *mitzvah* at all! Furthermore, the haftara itself is shrouded in mystery, as the navi describes *korban* after *korban* that are so different than what we know and contradicts directly what is described in the Torah! Malbim (45:18), in answering this second question, gives us the key to the connection. In our haftara the navi is talking about the future **מלוואים** for the 3rd Bais HaMikdash. So the 'new' *korbanos* mentioned by the navi to be brought up on the Yomim Tovim throughout history, are really part of the **מלוואים** which always feature different and new *korbanos*. In fact, if you look at the 3 other times in Tanach that we find **מלוואים** (at the times of Moshe, Shlomo, and Ezra) the *korbanos* were also very distinct. This future **מלוואים**, Malbim explains, will extend from Erev Pesach all the way to the following Shemini Atzeres, for a total of 190 days corresponding to the word **קץ**! Our *maftir*, always read as we usher in the month of Nisan, describes the first Nisan and its *geula*; our haftara describes the splendor of the Nisan (and beyond!) we all await, the one that will bring us the final, permanent redemption.

ON LANGUAGE... By R' Moshe Orlian

In this week's *parasha* we have two similar phrases, each with its own pronunciation and (slightly) different meaning. In *perek 35 passuk 25* we find **כל אשה חכמת-לב**. Here, **חכמת-לב** serves as an adjective modifying **אשה**. **חכמת** has a *patach* under the **ח** and is pronounced "*chachmas*". In this instance, **חכמת** is the **סמיכות** form of the word **חַכְמָה** (*chachama*) – "wise woman". The phrase **אשה חכמת-לב** would be loosely translated as "a woman wise of heart". In contrast, 10 *pesukim* later we find **מלא אותם חכמת-לב**. In this latter *passuk*, **חכמת-לב** is a noun. **חכמת** has a *kamatz katan* under the **ח** and is pronounced "*chochmas*". Here it is the **סמיכות** form of the word **חַכְמָה** (*chochma*) – "wisdom". The meaning of the phrase, therefore, is "wisdom of the heart", different than the meaning in the first *passuk* described above.

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

תכלת - It is well known that the blue dye of the *t'cheiles* was from the *chilazon*, a non-kosher sea creature. To explain how something of non-kosher origin may be used for a *mitzvah* purpose, the Noda B'Yehuda writes that since the dye, once absorbed into the fabric, cannot be reconstituted, it loses its identity and no longer retains its status as a separate, non-kosher entity.

