



פרשת ויקהל פקודי  
שבת מברכים ניסן  
פרשת החודש  
אדר תשפ"א

### KASHERING SERVICE

Kollel's annual Pesach Kashering Service will take place on Sunday  
March 21 – Nissan 8

5:00-8:00pm

At the Werdiger Hall Kitchen  
90 Hotham Street, St Kilda East

All Keilim being Kashered must be thoroughly cleaned and not used for hot Chomatz for 24 hours prior to Kashering

### HAGGADAH VERTELACH

Enhance your seder experience!  
Sign-up to the Kollel's Haggadah Vertelach whatsapp group to receive a short daily audio-clip of Haggadah insights.

Shared by the Kollel Rabbis and guest Rabbonim.

### CHASSIDUS LEARNING EVENING - HACHANA FOR YUD ALEF NISSAN

All Anash men are invited to join us  
Thursday night for a Chassidus learning evening in preparation for Yud Alef Nissan and Pesach.

Thursday night, Nissan 5 - Mar 18  
8:00-9:00pm in the Werdiger Hall

Learning material provided. Hot refreshments served.

### MIVTZA HALACHA

Learn all of the Halachos for the Seder from the Alter Rebbe's Shulchan Aruch in less than 15 minutes each day.

Pick up a learning booklet in Shule or download a copy on our website  
[Kollelmenachem.com.au/pesach](http://Kollelmenachem.com.au/pesach)

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## The month of redemption

When we count the months of the year we begin from Nissan. But this was not always the case. The Midrash teaches; *When Hashem chose His world, He established for them Rosh Chodesh. When He chose Yaakov and his descendants, he established for them the month of redemption.*

At the outset of Creation, Tishrei was the undisputed start of the year and was established as the first of the months.

But with the first Mitzvah given the Jewish people, when He chose the descendants of Yaakov to be His people, Hashem distinguished us from the Nations. Hachodesh Hazeh Lachem Rosh Chodashim - this month (no longer Tishrei, but rather Nissan) will be for you (the Jewish people) the first of months.

The Gemora brings a debate between the Tanaim (Mishnaic sages) concerning when the world was created. Rabbi Eliezer asserts that the world was created in Tishrei. According to Rabbi Yehoshua, the world was created in Nissan.

Based on a Tosfos, the mystics explain that their opinions are not contradictory. Creation and time exist on various levels. Rabbi Eliezer and Rabbi Yehoshua differed in their approach as to which plane of creation should be emphasized.

The actual, physical creation of the world took place in Tishrei. But the creation as it arose in Hashem's thought was in Nissan.

The world was created with an express purpose, to actualise Hashem's desire to be revealed and manifest within the finite world and for us to discover Him.

This purpose, Hashem's thought, became hidden within the actual creation. Hashem's presence and the G-dly vitality which pervades Creation is hidden and obscured by the veil of nature.

Tishrei reflects the worldly reality of our world, the façade of the natural order. This is how the world was created and how it was to remain until the Jewish people were chosen and entrusted with their first Mitzvah.

From then on, we count from Nissan. As Jews, we are not bound or limited by Creation. Through Torah and Mitzvos and by way of our Neshomo, a part of Hashem Himself, we are able to transcend the limitations and worldliness of the world.

The month of Nissan is called the month of Geulah, not just because of the liberation from Egypt which took place in Nissan, but because the month itself expresses and embodies the theme of redemption.

What is redemption? The Geulah is a state where the true reality of the world as a manifestation of Hashem will finally be revealed. The limitations of nature will be removed and no longer conceal Hashem's presence.

The Rebbe has taught us that the key to the Geulah is to live the Geulah. Our personal Geulah is the catalyst for the collective Geulah.

In our lives we face many levels of concealment and sources for struggle in actualising our true being - the Neshomo within us which craves a relationship with Hashem and to fulfil His Mitzvos.

Our animalistic soul, the drive of our selfish desires and living for worldly indulgence is one level of obstruction. The hanochos haolom, the worldly perspectives and ways of thinking; how we view society, wealth, the nature of the world and what is truly important is another veil of concealment.

When we express our Neshomo and strive to see the world around us and everything that happens as Hashem's presence, we achieve Hachodesh Hazeh Lachem Rosh Chodashim, the experience of Geulah.

- See Kaf Hachaim 444:21. Shaarei Teshuva 444 quoting Shu"t Kneses Hagedolah. Chok Yaakov 468
- Shaarei Teshuva in the name of Drashos Maharil
- Piskei Teshuvos quotes Rabbi Moshe Feinstein that even when making the sale in the morning, the Rov should organise the non-Jew to return in the afternoon in case the Rov needs to sell any additional Chametz from people who came late.
- Maharam Shik, Arugas Habosem, Maharsham
- Shoel umeishiv 6:50, Daas Torah, Mahrshag 2:117, Toras Chessed 1:13
- See Minchas Yitzchok 8:38
- Rabbi Akiva Eiger questions whether this makes a difference.
- See Kuntres Seder Erev Pesach Shechal Beshabbos – Rabbi Yosef Chaim Sonnenfeld that the Shules should daven as soon as it becomes day
- Sefer Chassidim 314, Chok Yaakov 9, Shulchan Aruch Harav 444:7
- Chok Yaakov 471:2
- Shulchan Aruch Harav 471:4 quoting Yerushalmi Pesachim 10:1
- 462:4. Shulchan Aruch Harav 462:7
- See Beis Yosef 544
- See Darkei Moshe 274, Shulchan Aruch Harav 274:5
- See Shaarei Teshuvah 168:9. Igros Moshe 1:155
- See Hagaha of Mahari"l that towards the end of his life, the Alter Rebbe ruled that one can be Yotzai the Shabbos meal with eating a Kzayis of baked Mezonos, even though the Bracha will be Mezonos and the after Bracha will be Al Hamichya.

# The weekly Halacha analysis

## When Erev Pesach falls on Shabbos - Part 2

Rabbi Yonason Johnson

### Work activities on Friday

On a regular Erev Pesach, it is forbidden to do certain work activities after midday. Abstaining from work before midday depends on local Minhag. The Mishna Berura is unsure whether this applies on the Friday when Erev Pesach falls on Shabbos.

Accepted practise follows the authorities that maintain that one may do Melacha throughout the day of Friday<sup>1</sup>. Other Poskim<sup>2</sup> write that one may be stringent to not do work from Midday onwards and that this is praiseworthy.

### Sale of Chometz

In a regular year, the Chometz is sold to a non-Jew during the 5th hour of the day, with the sale taking effect immediately, since Chometz is forbidden to be owned from the beginning of the 6th hour.

When Erev Pesach falls on Shabbos, the following dilemma arises; one can still be eating and using Chometz on Friday and one should eat Chometz on Shabbos, so how can it be sold before Shabbos? On the other hand, one is not allowed to make the sale on Shabbos.

The Poskim suggest a number of different approaches;

The sale of Chometz with the various Kinyanim is done on Friday. Some suggest that the sale should still be performed at the 5th hour, so as not to confuse it with regular years. If the sale was not done at this time, it can be made at a later time before Shabbos comes in<sup>3</sup>.

One approach<sup>4</sup> is to write into the Shtar that the sale of Chometz will only come into effect at the time Shabbos comes in. It should also specify that the sale expressly does not include any Chometz that will be eaten over Shabbos (at the 2 Shabbos meals).

A second approach<sup>5</sup> is for the sale and associated Kinyanim to be performed on Friday but the sale to only take effect on Shabbos day at the Zman when Chometz becomes forbidden<sup>6</sup>. A variation of this is to write that one is selling from now "all the Chometz that remains in the homes at the end of the 5th hour."

Even though one cannot make a Kinyan or sale on Shabbos, in this case the act of the Kinyan has been done on Friday. On Shabbos the sale is merely coming into effect<sup>7</sup>.

### Shabbos morning Shachris

Davening on Shabbos morning should start early<sup>8</sup> to enable people to eat their Chometz

before the Zman. One should remind the Chazan not to shlepp the davening<sup>9</sup>. (See last week's edition about the different Minhagim on reciting the Piyutim).

### Hamotzi at the Shabbos meals

One is obligated to eat bread at the Shabbos meals at night and in the morning before the end of the 4th hour. The Shulchan Aruch writes that in this Kvius, after Bedikas Chometz, one leaves over enough Chometz for the 2 Shabbos meals.

This poses the dilemma that by this point our homes have been thoroughly cleaned for Pesach, the kitchen has been Kashered and changed-over and the Chometz has been sold. When eating bread, there are concerns of crumbs as well as what to do with any leftover Chometz after one has finished eating.

This is especially so where one has young children or in large communal or commercial settings.

Practically, one should buy the minimum required amount of Chometz for each person to be able to eat the K'beitza for each of the meals. Some suggest using Pita bread or the like which makes less crumbs than conventional Challahs.

The Hamotzi should be eaten outside or in a room that is going to be closed and 'sold' for Pesach. One should not walk around with the Chometz and parents should supervise the young children that they stay in one area. See below how any crumbs should be cleaned.

Kiddush must be recited in the place in which one is eating the Hamotzi (Makom Seuda). When using a Pesach Becher, one should take care to put the Becher away and not use it once the Chometz is being eaten.

### The Shabbos meals

The Mitzvah of Oneg Shabbos still applies on this Shabbos and one should have proper meals, with warm foods as they would on any other Shabbos.

The Shulchan Aruch discusses scenarios where one cooks for Shabbos using Chometz Keilim and ingredients. In this case, one should not cook Chometz foods that sticks to the pots, making them difficult to clean on Shabbos. The Keilim must be thoroughly cleaned out and put away before the end of the 5th hour.

The Acharonim also discuss how one can cook and serve Kitnios at the Shabbos meals (since the Issur of Kitnios only starts from the 5th hour).

Since this creates a number of concerns, nowadays, we do not cook Chometz or use Chometz Keilim for this Shabbos. Instead all the food is cooked completely Pesachdig. It is also preferable (for Ashkenazim) not to cook Kitnios foods for this Shabbos<sup>10</sup>.

After eating the Chometz (outside), everyone should shake-off any Chometz crumbs (including from their clothing and beard) before going inside. Before eating the Pesachdig meal, everyone should wash their hands and thoroughly rinse their mouths – especially if using Pesachdig cutlery etc. (as opposed to plasticware which may be preferable and more practical to use).

### Other solutions for Hamotzi

On Erev Pesach it is Rabbinically forbidden to eat Matzah, so that the Matzah at the Seder will be eaten with an appetite<sup>11</sup>. This prohibition begins from dawn (Amud Hashachar).

Therefore, technically one could use Matzah for the Friday night meal. However, many have the custom to not eat Matzah for a number of weeks or full-month before Pesach.

The above concern only applies to Matzah that can be used to fulfil the Mitzvah of Matzah at the Seder – Lechem Oni made of flour and water. It does not apply to Matzah Ashira – Matzah that is made with fruit juice e.g. wine, egg, oil etc, popularly referred to as 'egg Matzos'.

Ashkenazim, following the ruling of the Ram"o<sup>12</sup>, do not eat Matzah Ashira during Pesach, starting from the end of the 4th hour on Erev Pesach.

The Poskim<sup>13</sup> discuss the permissibility of using Matzah Ashira for the Shabbos Seudos. The issue is that the Bracha of Matzah Ashira is Mezonos and for the Shabbos meals one must use bread that one would recite the Bracha Hamotzi over<sup>14</sup>.

Some Poskim<sup>13</sup> suggest that in situations where using Chometz will be difficult, one can use egg Matzos for the Hamotzi of the Shabbos meals. This relies on the opinion that when one is Kovea a Shabbos Seudah on such breads, they become Hamotzi even if only eating a Kzayis.

Others write that this should not be relied upon due the Shaalah of the Bracha.

If one eats the shiur of Kvius Seudah (4 egg-volumes) of egg Matzos, one washes Netilas Yadaim and makes the Bracha Hamotzi and bentches according to all opinions<sup>16</sup>.