



פרשת ויקרא
ניסן 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

EREV PESACH ON SHABBOS

Join Rabbi Johnson for part 2 of this series, exploring the unique Halachos of this year's Kvius.

On Sunday night 8:30pm in the lunchroom. Also available on Zoom.

The Korban Pesach & Halachos in the Beis Hamikdash when Erev Pesach falls on Shabbos

CHASSIDUS LEARNING EVENING - HACHANA FOR YUD ALEF NISSAN

Nearly 100 members of Anash came together on Leil Shishi to prepare for Yud Alef Nissan by studying the Rebbe's Maamarim on Pesach and Yud Alef Nissan.

Thank you to our sponsors for the hot refreshments.

LIFT MAGAZINE

Looking for some quality reading material to keep you busy over Yomtov?

The Nissan edition of our popular LIFT magazine will be coming out IYH this week, with fascinating articles and interviews and special Pesach content.

A collection of Torah thoughts produced by Kollel Menachem



In this Edition

Keeping the Pesach inspiration **P.1**

When Erev Pesach falls on Shabbos **P.2**

Keeping the Pesach inspiration

Sefer Vayikro discusses the different types of sacrifices which were to be brought in the Beis Hamikdash.

Even though we can no longer bring Krobanos, the Torah is eternal and every Mitzvah has relevance at all times, for every one of us.

דבר אל בני ישראל ואמרת אליהם אדם כי יקריב מכם קרבן לה' מן הבהמה מן הבקר ומן הצאן תקריבו את קרבנכם

"When a man will bring from you a sacrifice to Hashem from the animals; from oxen or sheep you shall bring your sacrifices."

The Alter Rebbe points out a number of nuances in this verse. It begins in singular form אדם כי יקריב, but the conclusion is in plural form תקריבו את קרבנכם. Further, the word מכם seems out of place. The verse should have read "When a man from you will bring" rather than "When a man will bring from you".

One final point is that the verse begins in the third person When a man but ends in the second person You shall bring.

To answer these difficulties, the Alter Rebbe addresses the inner message of the sacrifices.

The 'Adam' referred to in the verse is not earthly man, but rather to Hashem, the 'Supernal Man'.

(Whilst Hashem has no form or body, Supernal Man refers to a revelation of G-dliness via the divine Sefiros which are mirror the form of a body - Chesed being the right hand, Gevurah the left hand etc.)

The opening of the verse is in singular form and in the third person because it is describing how this 'Adam' (Hashem) draws close to us.

In Kabbalistic literature this is described as an אתערותא דלעילא, an awakening from Above.

These are the moments of inspiration which we experience from time-to-time; where through no effort of our own, we feel a desire to grow and connect.

But since it comes from Above, a force outside of ourselves as opposed to via our own efforts, the inspiration is fleeting. Easy come, easy go.

What should be our response to a flash of inspiration? How do we harness it, connect and internalise it and make it a part of our lives?

The Torah advises us that when we experience אדם כי יקריב, our response has to be immediately מכם קרבן, "from you a Korban to Hashem... You shall bring your sacrifice". This is in the second person and in plural form, since it must come from within each one of us.

The inspiration serves as the stimulus, but to be lasting, we must channel it into personal Avodah.

The Yomtov of Pesach and especially the Sedarim are moments of אדם כי יקריב, where Hashem draws near to us and we feel spiritually uplifted. But Pesach can pass-over and leave us unchanged as the inspiration wears off.

Reading Parshas Vayikro before Pesach gives us sound advice how to retain the inspiration of this awesome Festival. מכם - it's up to you! By putting in the effort to learn the Halachos and Chassidus of Pesach, learning the Haggadah with its commentaries and personal reflection, the Pesach experience and inspiration will remain with us long after the Yomtov is over.

- 444:4
- See Shulchan Aruch for the Halachic limitations on how this must be done
- Mishna Berura 444:15
- Mishna Berura 444:21
- There is no concern of Toichen – grinding, based on the principle אין טוחן אחר טוחן
- See Shulchan Aruch OC 337
- 444:15
- It is also possible to brush one's teeth gently with a soft-bristled toothbrush without any toothpaste or adding water. The brush should be locked away after being used.
- Minchas Yitzchok 8:37. There is no problem because it appears like washing them and is not necessarily perceived as Kashering
- Ram"o 444:2, Shulchan Aruch Harav 444:14
- Shulchan Aruch Harav 444:14
- According to the Rambam, the Chometz becomes Muktzah from the end of the 4th hour. See Beis Yosef 444
- Based on the principle שבות בשבת בהקדום מצוה
- Seder Erev Pesach Shechal B'Shabbos
- Ram"o 430
- Shulchan Aruch Harav 430:2, Sefer Haminhagim p33, Elya Rabbah 430:8, Kaf Hachaim 431:8
- Seder Erev Pesach Shechal B'Shabbos
- Mincha is in place of the afternoon Tamid. The Korban Pesach was brought after the afternoon Tamid
- Alter Rebbe's Siddur – Haggadah Shel Pesach. Shelah Mesechta Pesachim.
- Pesachim 65b, 66a
- 444:1
- The Bracha would be Mezonos unless eating the Shiur of Kvius Seudah
- Shulchan Aruch Harav 444:3-4, based on Magen Avraham. Chok Yaakov writes that it is preferable to use fruit as it is less filling
- Kaf Hachaim 444:16 writes that there is a preference to use fruits from the 7 Species, so that they make the after-blessing Me'ein Shalosh
- Since one cannot fulfil the Mitzvah of Matzah at the Seder with Tamid that has not been cooked
- Magen Avraham 444:2, Admor Hazaken 444:4
- 444:2. See Mishna Berura 444:8 who writes that according to the Biur Hagra" a one should follow this.
- Acharonim suggest different options on how the Hefsek should be made. Some write that one should leave the house and go for a walk. Others suggest that it is sufficient to wait a minimum time (half hour or 15 minutes).
- OC 291:2
- Kaf Hachaim 444:8
- 444:2
- Volume 3, 95a
- 444:18

The weekly Halacha analysis

When Erev Pesach falls on Shabbos - Part 3

Rabbi Yonason Johnson

After the meals

The Shulchan Aruch¹ writes that after completing the Shabbos morning meal (before the fifth hour), one should shake off the small crumbs. They should be shaken off onto the floor in a place where people will trample, thereby rendering them inedible before the 6th hour. This only applies to small crumbs of Chometz. Larger crumbs must be given to a non-Jew as a Matanah² or properly disposed of.

When giving the Chometz to a non-Jew in a place where there is no Eiruv (depending on whether there is a Reshus Harabim or not), there are limitations on how much Chometz that you can give to them.

The Acharonim³ write that it is preferable not to rely on shaking the crumbs onto the floor. Rather one should clean up all of the crumbs and dispose of them by throwing them into a place that is Hefker (if one is in a place where there is an Eiruv). Alternatively, one may gather the crumbs and flush them down the toilet⁴. Large pieces can be disposed of in the same manner⁵.

To avoid issues of how to dispose of plastic plates etc. one should not use plates when eating the Chometz.

Sweeping

Chaza"l forbade sweeping on Shabbos lest one come to fill in holes on the ground. There is also the concern of breaking the bristles of the broom⁶. Therefore, the Mishna Berura⁷ writes that one should have a non-Jew sweep. Otherwise they should sweep with a Shinui by using a cloth.

Nonetheless, the Acharonim write that nowadays since all of our houses have tiled or wooden floors (as opposed to dirt), one may sweep the floor (as there is no concern of filling in holes) with a soft-bristle brush (so that there is no concern of breaking bristles). The broom should be brushed-off into the toilet and put away for Pesach. One may not wash or mop the floor with water.

The above applies indoors. Sweeping outdoor patios, even if they are paved, is still problematic. One should ask a non-Jew to sweep outdoor spaces. Otherwise one may collect the pieces of Chometz from the floor by hand or sweep with a cloth.

After the daytime meal

At the end of one's morning meal, finishing Chometz before the end of the 4th hour, they should wash their hands and thoroughly rinse

out their mouth and clean between their teeth (with a toothpick or pre-torn dental floss, taking care not to cause any bleeding⁸). One should brush-off all Chometz that may have fallen on their clothing (or beard).

False teeth (that will be used for Pesach) should be thoroughly cleaned (in a permissible manner). One should then dry them thoroughly and pour boiling water over them from a Kli Rishon⁹.

One should check and empty out the pockets of their clothing as is usually done at the time of Biur Chometz.

Before the end of the 5th hour we recite the daytime Kol Chamira to nullify the Chometz as is usually done at the time of burning the Chometz¹⁰. This is said even if one has no Chometz left in their possession¹¹. Some have the custom of saying the Yehi Ratzon prayer on Shabbos day as opposed to Friday at the time of Biur.

From the beginning of the 6th hour, it is Rabbically forbidden to benefit from Chometz. Therefore, one may no longer give it to a non-Jew as a gift.

If one did not dispose of their remaining Chometz before this time¹², the Chometz is Muktzah and cannot be handled on Shabbos or Yomtov. The Chometz should be covered with a Keili until Motzai Yomtov, when it should be burned immediately.

One may ask a non-Jew to collect it and flush it down the toilet¹³.

Mincha

Some Poskim write that one should Daven Mincha early at Mincha Gedola¹⁴ in order to eat the Shalosh Seudos before the end of the 9th hour of the day

On Shabbos Hagadol after Mincha, it is customary to recite from the Hagaddah from Avadim Hayinu¹⁵. This is done even if Shabbos Hagadol is on Erev Shabbos¹⁶. Some have the custom of not reciting from the Hagaddah after Mincha when Erev Pesach falls on Shabbos¹⁷.

It is customary to recite the Seder Korban Pesach after Mincha on Erev Pesach, as this was the time when the Korban Pesach was offered¹⁸. By studying Torah about the Korban Pesach, it is considered as though we have brought it ourselves¹⁹. Just as the Korban Pesach was brought even on Shabbos²⁰, the Seder Korban Pesach is also recited.

Shalosh seudos

After the end of the 4th hour one is no longer

permitted to eat Chometz and eating Matzah on Erev Pesach is forbidden. The Mechaber²¹ writes that one should use Matzah Ashira (egg-Matzah)²².

For Ashkenazim, who do not eat egg-Matzah after the 4th hour, the Ram"o rules that one should be Yotzai Shalosh Seudos with fruit or fish and meat. The Alter Rebbe²³ writes that one should preferably fulfil the Shalosh Seudos with fish and meat. Only if one does not have fish or meat, should they be Yotzai by eating fruit²⁴.

The Poskim suggest a number of other ways how the Shalosh Seudos can be fulfilled.

Technically one may fulfil Shalosh Seudos with Matzah that has been cooked and has not dissolved so that the pieces are still at least a Kzayis²⁵. (For those who eat gebrochts) The Bracha would be Hamotzi. However, the Poskim²⁶ quote the Maharil who writes that we do not do this.

The same applies with Matzah-balls or other cooked Matzah where the pieces are less than a Kzayis – which would be Mezonos. Matzah-balls could be eaten even from the 10th hour and onwards.

The Magen Avraham²⁷ gives the Eitza of dividing the morning meal into 2, eating the morning meal and Shalosh Seudos with Chometz before the end of the 4th hour. One would wash and eat the 'morning meal' with an egg volume of Challah and the Shabbos foods.

After Bentching, one makes a Hefsek²⁸, before washing again for the 'Shalosh Seudos' where they will eat another egg volume of bread. One must allow sufficient time for the two meals and the Hefsek.

The Acharonim question this approach as it goes against the ruling of the Shulchan Aruch²⁹ that the Shalosh Seudos must be eaten after Mincha Gedolah (half an hour after midday). There are some who suggest that it is preferable to be Yotzai according to all opinions by dividing their morning meal and also eating other foods in the afternoon³⁰.

The Magen Avraham³¹ references the Zohar³² that in this Kvius, Rabbi Shimon bar Yochai would fulfil the Shalosh Seudos by expounding on the Maaseh Hamerkava (the Torah's esoteric teachings). Kaf Hachaim³³ writes that this is limited to the Rashbi who knew the Divine Kavanos. We however, need to eat for the Shalosh Seudos, although he concludes that to do both is favourable.