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שבת פרה
אדר תשפ"א

SHAALOS UTESHUVOS

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on the laws of

When Erev Pesach falls on Shabbos

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Which Chok is greater?

The Midrash compares two Chukim, the Chok of the Korban Pesach (זאת חוקת הפסח) and the Chok of the Parah Adumah (זאת חוקת התורה) and asks which of the two is greater?

To answer this question, the Midrash shares a parable of two noblewomen who are travelling together and both look the same. How can you tell which of the two is greater? The one who her friend escorts her to her home is the greater one.

The Midrash concludes that similarly, the Chok of Parah Adumah is greater, because those who will be eating the Korban Pesach are reliant on (follow behind) the Parah Adumah for their purification.

What is the deeper idea behind this discussion?

The Korban Pesach, like all other Korbanos, was brought in the confines of the Beis Hamikdash. It represents the Avodah of the Tzaddikim, the perfectly righteous who have no shortcomings or lackings in their observance of Torah and Mitzvos.

This is like the Jewish people at the time of the Exodus (Pesach), who were likened to a sin-free, newborn baby child.

In contrast, the Parah Adumah was not brought in the Beis Hamikdash. On the contrary, it was brought outside of the 3 camps, representing those who are 'on the outside'. The Parah Adumah is called a Chatas, a sin-offering. Chatas also comes from the terminology to purify.

Whereas the Korban Pesach represents the Avodah of the Tzaddikim, the Parah Adumah represents the Avodah of the Baal Teshuvah, the purification of those who were impure and on the outside.

Both of these paths in the service of Hashem are great. Each are equally legitimate and each have their unique strengths and qualities.

This is why the Midrash asks which of the two is greater. Each one has advantages over the other, making it difficult to distinguish between them.

The conclusion is that whilst they both great, ultimately it is the Parah Adumah, the Avodah of Teshuvah which is the greater of the two. As our sages teach, in the place where Baalei Teshuvah stand, even the perfect Tzaddikim cannot stand.

Like the Korban Pesach that was brought in the Beis Hamikdash, the Tzaddikim find themselves completely in the environment of Torah, Mitzvos and Holiness. Tzaddikim are surrounded by light.

Baalei Teshuvah find themselves in a place of darkness and challenge—outside of the camp, in a state and environment of distance. To overcome these challenges and darkness requires a far greater effort and sacrifice. They need to dig deeper and access the deeper, hidden layers of their soul.

This is why Parshas Parah is read the week before Parshas Hachodesh, which discusses the laws of the Korban Pesach. Parshas Parah comes first and Parshas Hachodesh follows behind.

The Zohar teaches that Moshiach will come to bring the Tzaddikim to Teshuvah, elevating them to the higher level of the Avodah of the Baalei Teshuvah.

May we merit the coming of Moshiach when we will bring the 10th and final Parah Adumah. With these ashes we will be purified and be able to bring the Korban Pesach once more in the Third Beis Hamikdash this year.

- Bach 429:2, Magen Avraham 429:1, Shulchan Aruch Harav 429:2
- Shulchan Aruch Harav 429:2
- Drashos Maharit, Elya Rabbah 430:2, Chok Yaakov, Mishna Berura 430:2.
- Kaf Hachaim 429:2
- Likutei Maharich, Maharil.
- Pri Megadim Mishbetzos Zahav 430:1
- See Kuntres Seder Erev Pesach Shechal Beshabos – Rabbi Yosef Chaim Zonnenfeld
- Malachi
- Levush 430, Siddur Yaavetz, Minchas Elozor 1:35
- Be'er Heitev 430:1, Shulchan Aruch Harav 430:3, Kaf Hachaim 430:3
- Ram"o 430
- Shulchan Aruch Harav 430:2, Sefer Haminhagim p33, Elya Rabbah 430:8
- Orach Chaim 470:2
- Shulchan Aruch Harav 470:7
- See Kaf Hachaim quoting acharonim that the fast should be observed on Friday (Birkei Yosef)
- 430:23
- See Kuntres Seder Erev Pesach Shechal Beshabos – Rabbi Yosef Chaim Zonnenfeld that in such a Kvius anyone can redeem their fast with giving Tzedaka instead of fasting.
- Shulchan Aruch Harav 470:7
- Shulchan Aruch Harav 444:1
- Unlike in a regular year where one cannot make a Bracha when doing the Bedika on any other night other than the 14th of Nissan as it is not the zman of the Bedika. In this year, the night of the 13th of Nissan is the zman of the Bedika.
- Shulchan Aruch Harav 444:1
- Based on the principle of Shevus Deshvus Bamakom Mitzvah. Some are even more lenient and permit asking a non-Jew to light a candle for the Bedika.
- Shaarim Metzuyanim Behalacha. In such a case it is recommended not to make a Bracha.
- 435:3
- Shulchan Aruch 444:2, Shulchan Aruch Harav 444:5
- Shulchan Aruch Harav 444:6

The weekly Halacha analysis

When Erev Pesach falls on Shabbos - Part 1

Rabbi Yonason Johnson

Shabbos Hagadol Drosho

On the Shabbos before Pesach, it is customary for the Rov of the community to teach the Halachos of the upcoming Yomtov¹. When Erev Pesach falls on Shabbos, the 'Shabbos Hagadol Drosho' is not given on that Shabbos².

Rather, it is given on the preceding Shabbos³ so that people are aware of the Halachos in advance in order to make their Pesach preparations⁴.

Shabbos Hagadol Piyutim

Some Kehillos have the custom of reciting special Piyutim for Shabbos Hagadol in Chazoras Hashatz. When Erev Pesach falls on Shabbos, there are differing customs.

Some Kehillos say the Piyutim on the previous Shabbos⁵ (like the Drosho). In this case, some authorities write that the Piyutim should not be said in the Chazoras Hashatz, but rather at the conclusion (so that it would not constitute an interruption).

Other Poskim write that the Piyutim should be said as usual on the Shabbos of Erev Pesach⁶. In such a case, one needs to be careful to ensure davening finishes in time for people to be able to finish eating Chometz on time. Others write that in such a Kvius, the Piyutim are not said at all⁷.

The miracle of Shabbos Hagadol is still 'observed' on the Shabbos of Erev Pesach.

Shabbos Hagadol Haftorah

There are different customs with regards to when the special Haftorah of Shabbos Hagadol - Ve'arvah⁸ - is read.

Many Kehillos read the Haftorah every year on Shabbos Hagadol, whether it is Erev Pesach or not⁹. The Levush explains that it is because the Haftorah refers to the arrival of Eliyahu Hanovi to announce the coming of Moshiach, just like Moshe announced the redemption of the Jewish people.

Many Poskim rule that the Haftorah of Shabbos Hagadol is only recited when Shabbos Hagadol falls on Erev Pesach¹⁰.

This is the ruling of the Alter Rebbe. The Alter Rebbe explains that it is because in the Haftorah we read "and they brought their Maaser to the storehouse". On Erev Pesach of the 4th and 7th year of the Shemittah cycle, any Maaser that had not been given over the previous 3 years had to be removed from one's

house (Biur Maaser). According to some Rishonim, this was done on Erev Pesach.

The custom of the Vilna Gaon was to say the Haftorah of Ve'arvah every year except when Shabbos is Erev Pesach.

Reciting the Haggadah on Shabbos Hagadol

On Shabbos Hagadol after Mincha, it is customary to recite from the Haggadah from Avadim Hayinu¹¹. This is done even if Shabbos Hagadol is on Erev Shabbos¹². Some have the custom of not reciting from the Haggadah after Mincha when Erev Pesach falls on Shabbos.

Fast of the First Born

When Erev Pesach falls on Shabbos, the Shulchan Aruch writes that the fast of the first born is observed on the Thursday (Nissan 12) and there are those who say that in such a year there is no fast at all¹³. The Ram"o writes that we should follow the first opinion (fasting on Thursday)¹⁴.

The fast is not observed on Friday so as not to enter into Shabbos in a state of affliction¹⁵.

Based on the lenient opinion that there is no fast at all, there is room for leniency on this fast. See for example Kaf Hachaim¹⁶ writes that one who is fasting for their son who is a first born can be lenient. One can also be more lenient if feeling unwell¹⁷. Even those who generally do not rely on a Siyum or Seudas Mitzvah to eat, may do so in this Kvius.

Even one who is fasting may not eat a meal before doing Bedikas Chometz. If required, they may eat a small amount of bread or Mezonos (less than an egg volume – 57g) or any amount of fruit, meat etc. as this is only considered a Te'imah (taste) and not a meal. Alternatively, they may appoint a Shaliach to do the search for them so that they may eat¹⁸.

Bedikas Chametz

Bedikas Chometz cannot be performed on the night before Pesach (Friday night) as one cannot carry the candle which is needed for the search¹⁹. Instead, Bedikas Chometz is performed on Thursday night (Nissan 13) in the usual manner with a Bracha²⁰. After the Bedika, the Bitul is said as per usual to nullify the Chometz that one did not find or does not know of.

All Chametz that is found during the Bedika and any Chometz that will be used over Shabbos must be sealed and stored in a safe place so that it can't be taken by children or mice²¹.

If one forgot to do Bedikas Chometz on Thursday night, they should do the search on Friday day, with a Bracha and candle. If one forgot to do the Bedika on Friday and remembered on Shabbos, some authorities permit asking a non-Jew to carry an already lit candle to do the search²².

Other Poskim write that nowadays when we thoroughly clean the house before Pesach, we can rely on this not to do the Bedika on Shabbos. The Bedika is then performed on Motzai Yomtov of the first days of Pesach²³ (obviously without putting out any pieces of Chometz).

The Alter Rebbe²⁴ writes that on Shabbos we do not do the Bedika at all, implying that even with a non-Jew carrying a candle. The Bedika can be done on Yomtov night with a candle.

Biur Chometz

The Chometz found during the Bedika, as well as any Chometz that one will not be eating over Shabbos that is not being sold, is burned on Friday.

One should only leave over a minimum amount of Chometz that is necessary for the 2 Shabbos meals of Friday night and Shabbos morning.

Technically, one should be able to burn the Chometz at anytime of the day. Only on Erev Pesach does one need to ensure that the burning takes place at or before the beginning of the 6th hour of the day.

Nonetheless, even when one Erev Pesach falls on Shabbos and one is burning the Chometz a day earlier, one should still burn it at the usual time, so that one does not come to mistakenly think that they can burn the Chometz after midday in other years²⁵.

The Bitul Chometz usually said at the time of the burning of Chometz is not said, because one cannot nullify the Chometz that they know about, because they still need to eat it on Shabbos. The final Bittul is said on Shabbos²⁶.

Davening early on Friday

On a regular Erev Pesach, it is customary to daven early in the morning, to allow sufficient time to be able to eat Chometz. When Erev Pesach falls on Shabbos, one does not need to daven early on Friday morning as there is no prohibition on eating Chometz on Friday (Nissan 13) after the 3rd hour.