

A TOUR THROUGH PESACH IN HALACHA AND AGGADAH

A PROJECT OF THE MOOR LANE KOLLEL

PESACH 5783

FIRST DAY PESACH

THURSDAY 15TH NISSAN
STARTS: 7:36

6TH APRIL



A Daily Message of Hope in the Prayer for Dew

We pray for טל [dew] on the first day of Pesach, and we mention טל in the ברכה of תחיית המתים. Both the connection between טל and תחיית המתים and the connection between טל and Pesach are based on the medrash פרקי דרבי אליעזר which relates that עשו ויצחק and רבקה and יעקב respectively that on that night – the night of פסח – the storehouses of טל were open, and that when יעקב went out from being blessed by his father, the טל of תחייה [resuscitation] descended upon him.

An earlier connection between טל and תחיית המתים is found in ישעיה כ"ז י"ט: יקוּי מִתְקַד...כִּי טַל אֹרֶת שֶׁלָּךְ לֵבֶיךָ יִחַי. Let Your dead revive.... because Your dew is like the dew on fresh growth.

On this פסוק the מלבי"ם comments that just as טל comes from the moisture given out by plants which eventually condenses and falls back to earth and revives those same plants, so תחיית המתים will come to people through the own good deeds. The imagery here is that from the depth of their troubles, a

new spirit will arise, a spirit of hope and belief, and even though one sees in this world that their bones have dried out and they are like dry bones with no spirit in them, a spirit of נבואה and hope will arise in their hearts to trust in the future world and never to despair.

This connects beautifully with our סדרים which are an expression of our אמונה that we will be saved from our present גלות with miracles even greater than those of יציאת מצרים. ♦



SECOND DAY PESACH

FRIDAY 16TH NISSAN
STARTS: 8:44

7TH APRIL



Why do some have a custom to count the עומר on the first night only at the end of the second סדר rather than as soon as possible?

Read on for a suggestion from R' Aharon Gillis [alumnus of the Kollel].

The second day of יום טוב in Chutz L'aretz involves a 'repeat performance' of the mitzvot of the previous day. Let's consider a halacha six months away which has a bearing on how this applies to Pesach.

The Rif writes that the Halacha is that we sit in the Succah outside of Eretz Yisrael on the eighth day of Succot - even though it is Shemini Atzeret - because of Sefeika Deyoma. However, we do not make a berachah on the succah, even though when doing other mitzvot on the second day we do make a berachah, such as the shofar on the second day of Rosh Hashana which is also a Sefeika Deyoma. The reason for this, writes the Rif, is because demonstrating outright that it is Succot - by making a berachah on the Succah - is showing that it is not Shemini Atzeret, and this is a Zilzul (degradation) to Shemini Atzeret. (Sitting

in the Succah alone does not show explicitly it is still Succot, as one might be doing so for one's own pleasure.)

Asks the Ran: if this is true, why do we count the Omer on the second night of Pesach? Surely it is degrading to the first days of יום טוב to do this counting which really starts on the day after יום טוב which is really Chol Hamoed?

To this the Ran gives two answers: the first is that the Omer is not counted at the time of Kiddush, when we are declaring the Kedushat Hayom, in contrast to the berachah on the succah, which is said during Kiddush where we are declaring it is Shemini Atzeret, which is degrading to the Kiddush that we are making.

The second answer is that the sitting in the succah on the eighth day is a mitsvah derabanan, as we know that it is not really still Succot. The counting of

the Omer, however, is Min Hatorah, and overrides the degradation of the mitsvah derabanan of keeping the second day of Yom Tov.

According to the second answer we can understand the Minhag some Ashkenazim have of counting the Omer only after the Seder. Since there is a Zilzul of יום טוב involved [which is overridden by a Torah mitzvah], these people fulfil the Mitzvat Hayom of the Seder first, before doing the mitzvah of counting the Omer, to avoid degrading the Kedushat Hayom by fulfilling a mitsvah which belongs to the day after Yom Tov.

According to the first reason however there would be no degradation to יום טוב if we count during Maariv, as we are not counting the Omer during Kiddush, and there would seem to be no reason (at least in Halacha) to count later. ♦

SECOND DAY YOM TOV



Eruv Tavshilin

We make an Eruv Tavshilin this year on Wednesday ערב פסח. What happened if someone forgot?

Can he cook on Friday 2nd day שבת for יום טוב?

The Gemara [Beitsa 16b] relates that one יום טוב Shmuel noticed someone who was sad; the man told him he had forgotten to make an Eruv Tavshilin. Shmuel told him he could rely on Shmuel's eruv. The next year the same thing happened again, but

this time Shmuel told the man that he was negligent and so Shmuel's eruv would not work for him. This is the halacha: the Rav has in mind people who forgot to make Eruv Tavshilin, but not a 'second-time forgetter'. Is this a 'one strike and you're out for life' rule? The Kaf Hachaim writes that if a person's omission was not at two consecutive Chagim – i.e., he remembered at the Chag in between – then he is allowed to rely on the Rav's eruv. Although

the Chayei Adam remains in doubt about this point, one could argue for leniency since the Kneset Yechezkel holds that nowadays Rabbanim have in mind even people who have forgotten on two consecutive occasions and all the more so when the occasions he forgot were not consecutive.

Note: it is preferable to put the food/hot water on to cook on Friday יום טוב with enough time for it to be ready before שבת starts.◊



שבת CHOL HAMOED

17TH NISSAN
STARTS: 7:39

8TH APRIL
ENDS: 9:48



One of the names of ה' we use is 'המקום'. This is based on a phrase in the קריאת התורה for today where the תורה says 'הנה' שהקב"ה מקומו' and 'מקום אתי' 'של עולם ואין העולם מקומו' of the universe and the universe is not His place.'

This name of G-d features prominently at the ליל הסדר: ברוך המקום ברוך הוא.

The Vilna Gaon comments that the universe was made anew at two points, once in a general sense with the creation of the universe and once in a more specific manner at the Giving of the Torah for ישראל. We refer to ה' as המקום in connection with the creation of the universe, when He created the place of the universe, and through which the

universe became a place. This is what 'Hashem is the place of the universe' means: without Him the universe would not be a place; He will make the universe a place. We also refer to the second creation - the giving of the Torah - with the phrase שנתן תורה לעמו ישראל, and for both of these creations we bless Him and express our gratitude. ♦

Guests from Eretz Yisrael Beware!

'Since one may not cook on Chol Hamoed for after Yom Tov, someone living in Eretz Yisrael who observes one day of יום טוב may not cook on Chol Hamoed for one's Chutz La'aretz guests the food for Acharon shel Pesach or Simchat Torah of Chutz La'aretz, because these days are no longer יום טוב for a resident of Eretz Yisrael. Thus, one is cooking on Chol Hamoed for after Yom Tov. This

can result in an interesting problem: the visiting guests need to be served a special מים טוב meal on the evening of Acharon shel Pesach or their Simchat Torah, yet the host/hostess, who lives in Eretz Yisrael, may not cook this meal on Chol Hamoed.

This problem has a simple solution, if one plans in advance: one can either

wait until after יום טוב is over to begin cooking for the Chutz La'aretz guests, or one may cook a lot on Chol Hamoed for Shemini Atzeret (called Simchas Torah in Eretz Yisrael) or the Seventh day of Pesach, making sure to serve something from each course on the Eretz Yisrael's Simchat Torah (Shemini Atzeret) or Shvi'i shel Pesach. Then one serves the "leftovers" on the last day.'

The above is from the writings of Rabbi Yirmiyah Kaganoff. I would like to add two points, not as practical halacha but as a springboard for discussion:

1] One should add that the same problem he outlines for a Ben Eretz Yisrael in Eretz Yisrael also exists for a Ben Eretz Yisrael temporarily in Chutz La'aretz cooking on Chol Hamoed for the eighth day, since for him/her the eighth day is no longer Yom Tov.

Of course, any cooking he/she would do on the actual eighth day would have to conform to the laws of cooking on Yom Tov. [See paragraph 'Eighth Day of Pesach]. One might have argued that this would allow him/her to cook normally on Chol Hamoed for the eighth day as a Ben Chutz La'aretz does, where it would not be practical for him/her to cook on the eighth day conforming to the laws of יום טוב [e.g. there is only an electric cooker.] However, this is not correct, as the notes of Rabbi Akiva Eiger [O Ch 496] forbid him/her to

cook for the eighth day without any qualification.

2] It would seem – at least in theory – that the same solution Rabbi Kaganoff gives would help us all out this year when we only have one day between the end of Pesach and the first regular שבת. It is a rush to clear up from Pesach and to cook for שבת. His idea of 'increased amounts' can be applied as follows: one would be allowed to cook a lot on Chol Hamoed for the seventh day of Pesach, making sure to serve something from each course on the seventh day of Pesach. Then one serves the "leftovers" on שבת after Pesach. However, there are restrictions as to how exactly this is to be done and one should consult one's Rav for guidance on whether this should be done at all, and if yes how to employ this method, as the prohibition of cooking on Chol Hamoed for after יום טוב is a serious one.

Note that the [הלק] שבת כהלכתה [הלק] quotes Rabbi S.Z. Auerbach who [in contrast to Rabbi Kaganoff's view quoted above] allows a Ben Eretz Yisrael in Eretz Yisrael cook on Chol Hamoed the food for Acharon shel Pesach for his/her Chutz La'aretz guests, but only if it is hard for the Chutz La'aretz guest to cook for himself!. He writes that since the Ben Eretz Yisrael is obliged to take care of his guest's 2nd-day יום טוב needs, it is considered as cooking on Chol Hamoed for Yom Tov. However, he does not allow this when the Ben Eretz Yisrael is a visitor in Chutz La'aretz. Family visiting from Eretz Yisrael helping their hosts prepare for the last days should be aware that they should not cook [nor do other melacha on Chol Hamoed for] food which is earmarked for the eighth day.◆

עי' ילקוט יוסף [סוף סימן] תקל"ט סעיף כ"ד שפסק שמוחר לכן א"י לבשל בחוה"מ עבור יו"ט שני של אורח הבא מחו"ל וציון בהערה שכ"כ המנח"ש 1
ודלא כהגר"נ קרליץ

SEVENTH DAY OF PESACH

22nd NISSAN
STARTS: 9:37

12th APRIL



מגדול ישועות מלכו ועושה חסד למשיחו [שמואל ב' from today's הפטרה is a familiar phrase from ברכת המזון on days which have according to the Ashkenazi Nusach, and other festive days as well according to the Sefardi Nusach, which adopts this change from the weekday's מלכו ישועות מלכו from [תהלים י"ח נ"א]. This מנהג is mentioned in the אבודרהם. Here are three suggestions for this change:

1] The Rogatchover Gaon: the difference comes from the time when it was forbidden to study on כתובים שבת. Since כתובים is from מגדיל, we replace it with מגדול from a parallel פסוק נביאים, since learning from שבת on נביאים is permissible! [The חכמים forbade reading from כתובים שבת in earlier times because of neglect of the study hall." (שבת קט"ו) Rashi explains that on שבת in olden times the Rav would say a derasha that included aspects of practical halachah. In order to maximise attendance, the חכמים forbade the study of כתובים שבת, since people might become engrossed in them and fail to attend the

derasha. The חכמים felt that as the lecture pertained to daily observances, it would be more beneficial for the public than כתובים. Therefore, they forbade the study of כתובים שבת, although they later lifted this ban.]

Rav Mordechai Kornfeld clarifies that even though there are many other פסוקים from כתובים in the שבת liturgy, we may recite them because there is no other choice, as they do not have any close match in נביאים. Since they are part of our daily prayers, we are permitted to recite such quotes from כתובים. However, in ברכת המזון we change "מגדיל" to "מגדול" in order to remind us of the prohibition against learning כתובים שבת when not praying on שבת.

2] עץ יוסף (He Who magnifies salvations for His king) and מגדול (He Who is a tower of salvations for His king), were written by המלך and, in the context of ברכת המזון, 'king' refers to the משיח. The phrase from תהלים

(מגדיל) was chosen for weekdays because it was written before דוד became king. דוד composed the phrase from שמואל ב' (מגדול) when he was at the peak of his greatness, and it is therefore more suited to שבת and festivals.

3] תורה תמימה: The change in the text may stem from a misreading of an abbreviation in the early printings of ברכת המזון. In the margin next to the word "מגדיל" the following appeared in parentheses: "ש"ב"מגדול". The intention of that marginal note was that in שמואל ב', the word "מגדול" appears instead of "מגדיל". Later printers who copied from the earlier manuscripts misinterpreted the abbreviation to mean that "מגדול" is recited on שבת (which can also be abbreviated as ש"ב). Some אבודרהם question this interpretation as the אבודרהם mentions this מנהג [and is the source for the previous explanation] and they claim he predates the time that the division of ספר שמואל into two ספרים became used in ישראל. ♦

EIGHTH DAY OF PESACH

22ND NISSAN 12TH APRIL
STARTS: 8:56 PESACH ENDS: 8:58



An Israeli temporarily in Chutz La'aretz over Pesach – for whom the second day of Pesach is really the first day of Chol Hamoed – must not do melacha in public on the second day of יום טוב even when the second day does not fall on שבת. Regarding melacha in private, the accepted view

is that this is forbidden. [Aruch Hashulchan Mishna Berurah O.C. 496]. I have seen the Yalkut Yosef quoted as saying it is correct to be strict in this matter ².

A question arises about an Israeli temporarily in Chutz La'aretz eating chametz on Thursday

the eighth day of Pesach, which for him is after Pesach but for the Bnei Chutz La'aretz is of course the last day. The Aruch Hashulchan [O.C. 496] holds this is not allowed even in private, as it is even worse than doing melacha.◇

² לשון הרב מרדכי לעניין מלאכה – אסור לעשות מלאכה ואפי' בצנעא בביתו, ואמנם יש בזה מחלוקת בין המב"ט להרדב"ט. וע"כ אם יש הכרח מיוחד יש לשאול שאלת חכם אם מותר לעשות מלאכה מסוימת בצנעא



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