

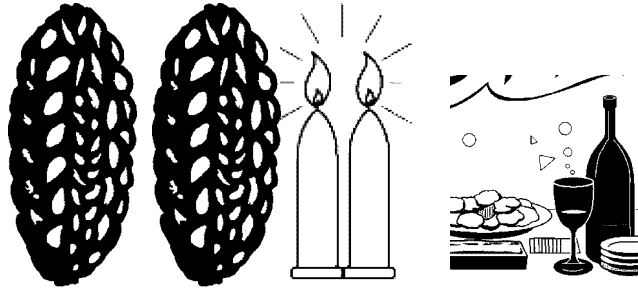
קונטרס

זכרון אליהו

פסח

שאל

הגמ



השמה

להגות

לעילוי נשמת

הרה"ח רב חיים אליהו ב"ר אברהם יעקב טייטלבוים, זצ"ל

Rabbi Eli Teitelbaum, זצ"ל

נצרך צ"י רה ! שט"נבאר

THIS IS AN INFORMATIONAL RATHER THAN A HALACHIC GUIDE

זמנים לערב פסח שנת תשס"ח

New York City

לפי לוח זמני היום - רב פרימאק

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קיצור עניני הזמנים לשנת תשס"ח

1. On Friday Chometz may be **eaten** the entire day.
2. It should be **burned** on Friday before **11:36** - the end of the fifth hour. If not, it may be burned the rest of the day.
3. Being that this Friday is not Erev Pesach, there are no work restrictions other than those of a regular **ערב שבת**. **Haircuts and nail cutting** are permitted past **חצות**.
4. On Shabbos morning one may put on **ציצת** and make a Brocho on them starting **משיכיר**.
5. One may begin **davening שמונה עשרה** at **הנץ החמה**.
6. One must be **finished eating Chometz** and rinsing his mouth of it by the end of the fourth hour - **10:16**.
7. Those using **egg matzos** should preferably also be done with them by **10:16**. Others hold that it may be eaten until **מנחה קטנה**.
8. One must get rid of all the Chometz and say the final **כל חמירא** before **11:36** - the end of the fifth hour.
9. After **מנחה גדולה** one should **eat a meal of fish, meat, or fruit** to be **יוצא** the Mitzvah of **Sholosh Seudos**, which according to many Poskim must be eaten after **מנחה גדולה**. According to many Rishonim one should first daven Mincha before eating Sholosh Seudos.
10. After **מנחה קטנה** one may not eat *kneidlech* (matzoh balls, for those that eat *gebrokts*), drink wine, or fill oneself up with food.

ערב פסח שחל להיות בשבת

This year we are being graced with a rare occurrence: Erev Pesach coming out on a Shabbos. This comes to pass at varying intervals. In the recent past: תשס"ח, תשל"ז, תשמ"א, תשנ"ד, תשס"א, תשס"ה and now, in תשפ"א etc. We will once again experience it in: תשפ"א etc.

Yes, one might unfortunately look at it as a Shabbos of painful difficulty, a worrying and bothersome phenomenon, thankfully only experienced after a number of years. Or one might be blessed with a feeling of excitement and trepidation, a "גילו ברעדה", being faced with the dual, conflicting challenge of being Pesachdig and eating Chometz at the same time. A challenge fit for a "seasoned sailor", a **בן מלכים**. The choice is yours: Will you face up to this Shabbos as a challenging venture in 'עבודת ה', or will you whimper and yearn for its departure?

שבת הגדול

IN A REGULAR YEAR Rabbonim deliver a **שבת הגדול דרשה** on the Shabbos before Pesach, in which they discuss the halachos pertaining to the preparations necessary for Yom Tov, as well as the halachos and sentiments to be observed on Yom Tov.

בערב פסח שחל להיות בשבת The **דרשה** is given on the preceding Shabbos, in order to be still applicable (**מ"ב סי' תכ"ט סק"ב**). There are Rabbonim that also give a **דרשה** on the following Shabbos, Erev Pesach, discussing the halachos and sentiments to be observed on Yom Tov.

תענית בכורים

IN A REGULAR YEAR The **בכור** - the first born that is a male - fasts **תענית בכורים** on Erev Pesach.

בערב פסח שחל להיות בשבת This year the Taanis is on the Thursday before, **י"ב ניסן**.

בדיקת חמץ

IN A REGULAR YEAR Bedikas Chometz is done on the night of Erev Pesach, ליל י"ד.

בערב פסח שחל להיות בשבת Bedikas Chometz must be done the night before, on ליל י"ג, after the תענית בכורים. If one fasted, and it is difficult for him to wait until after the Bedikah to eat, he may eat (מ"ב סי' ת"ע סק"ו) a small amount before doing the Bedikah. The Bedikah is done in the very same way as a normal year, including the Brocho of על ביעור חמץ, the recital of כל חמירא after the Bedikah, and the secure packing away of the remaining Chometz for the next two days. One must be particularly careful in storing the chometz for use on this Shabbos, in order not to חלילה spread it to the Pesachdige utensils that will be in use.

מזמור לתודה

IN A REGULAR YEAR מזמור לתודה is not said on Erev Pesach. This is due to the fact that it is reminiscent of the קרבן תודה. This Korbon could not be brought on Erev Pesach, for it is partially Chometz. By bringing it on Erev Pesach one would be *de facto* limiting the amount of time in which it could be eaten - a day and a night.

בערב פסח שחל להיות בשבת On י"ג ניסן, however, there is no problem in bringing the קרבן תודה. We therefore do say מזמור לתודה.

למנצח . . . יענך

IN A REGULAR YEAR למנצח . . . יענך ה' ביום צרה is not said, for Erev Yom Tov is not an עת צרה.

בערב פסח שחל להיות בשבת On Erev Shabbos we do say למנצח . . . יענך, for it is not Erev Yom Tov.

שריפת חמץ

IN A REGULAR YEAR One must burn the Chometz before the end of the fifth hour, followed by the recital of the final **כל חמירא**.

בערב פסח שחל להיות בשבת On this Erev Shabbos, one may own Chometz even after **חצות**, for it is not Erev Pesach. However, in order not to cause any confusion of Halacha in other years, we follow the same schedule as any other year of burning the Chometz before the end of the fifth hour (שו"ע סי' תמ"ד סעיף ב', מ"ב סק"ט). If one could not burn it by this time, he may still burn it anytime until Shabbos.

ביטול חמץ

IN A REGULAR YEAR The final **כל חמירא** is said after the burning of the Chometz.

בערב פסח שחל להיות בשבת The final **כל חמירא** is not said at this point, being that you have no intention, as of yet, of ridding yourself of all Chometz, for you plan on still eating it on Shabbos. It is therefore said on Shabbos after having finished eating the Chometz, before the **זמן ביעור**.

עירובי חצירות

בערב פסח שחל להיות בשבת Those that need an **עירובי חצירות** should make it on this Erev Shabbos with Kosher L'Pesach Matzah.

מצות מצוה

IN A REGULAR YEAR Many have the Minhag to bake **מצות מצוה** on Erev Pesach after **חצות**. One would have to then be **מבטל** any pieces of dough that will fall off during the kneading. Hallel is sung during the baking.

בערב פסח שחל להיות בשבת The **מצות מצוה** will be baked on Erev Shabbos. There is no need for **ביטול** now, being that on Erev Shabbos there is no *Issur* of having Chometz. Hallel is sung even though it is not actually Erev Pesach.

סעודות שבת

IN A REGULAR YEAR On שבת הגדול we would be eating our regular Shabbos'dige Seudos, with חמץ'דיגע כלים. On Erev Pesach one is not required to eat Chometz. One would be permitted to use Chometzdige utensils up until the end of the fourth hour. He would then clean them and put them away with the other Chometzdige vessels. Whatever Chometz is left over is disposed of easily.

בערב פסח שחל להיות בשבת This year, however when Erev Pesach comes out on Shabbos, things are very different. On Shabbos we eat Challah for the Shabbos'dige Seudos, as the Gemara (פסחים יג.) says: "ומשיירין מן הטהורות" "מזון שתי סעודות". Yet one would not be able to wash away the Chometzdige utensils after their use. Therefore all of them should be put away before Shabbos. Kitchen and eating areas must be kashered and covered before Shabbos. So now you have a Pesachdige house with Pesachdige food, while we are eating חלה for לחם משנה!

SUGGESTIONS FROM RABBONIM FOR MEALS ON ע"פ שחל להיות בשבת:

1. All cooking should be entirely Kosher L'Pesach, using only Pesachdige utensils and food.

2. Any Chometzdige food should only be eaten from disposable utensils.

3. A] Challah should preferably not be eaten at a table used for eating Pesachdige food. One must also be careful not to come in contact with any Pesachdige utensils while eating the Challah.

B] Some advise eating Challah in a separate room, such as a hallway. One would then have to have in mind when washing for HaMotzi that he will continue eating in separate room. The מנחת יצחק says that one would then have to, at the end of the meal, return to the first room, where he had eaten Challah, and have another piece of Challah and Bentch there.

C] If one does eat Challah at the same table by which he will be having the rest of the meal, then it is advisable to have on the table a plastic tablecloth that can be removed after having eaten the Chometz, without having to move the Leichter.

4. After eating the Challah, one should wash one's hands and rinse one's mouth thoroughly in a sink not used for food, such as a bathroom sink. Clothing should also be shaken off and checked for any crumbs of Chometz.

5. Any remaining Challah should be cleaned up and flushed away in the bathroom. If a broom is used, it should be put away with the Chometz.

ערב פסח זכרון אליהו שחל להיות בשבת

שינה בשבת תענוג

IN A REGULAR YEAR On Shabbos HaGadol morning we would be in no particular rush to daven Shacharis, except for making the usual **זמנים**.

בערב פסח שחל להיות בשבת We try to daven as early as possible in order to finish eating Chometz on time, before the **זמן האיסור**. (Don't worry, you'll be recompensated later with a long day to sleep it off!)

שלש סעודות

IN A REGULAR YEAR On Shabbos we would eat the third Seudah, Sholosh Seudos, after Mincha, for which we would wash to Challah. Mincha is davened by many later in the day, before **שקיעה**.

בערב פסח שחל להיות בשבת It is impossible to eat Sholosh Seudos after Mincha with Challah, for it is already past the z'man of Issur Chometz.

What shall we do?

1. The **מחבר** says (סי' תמ"ד סעיף א') that one should use **מצה עשירה** i.e. egg matzah for Sholosh Seudos.
2. The **רמ"א**, however, says that it is not the Minhag of our areas to use **מצה עשירה**. Therefore, one should eat fruit, meat, or fish.
3. The **מגן אברהם** and the **גר"א** say that one should split the meal in two. In other words, before the **זמן איסור אכילת חמץ**, one should wash for Challah, eat part of the meal, and then bentch. Thereafter one should stop for a brief interlude, and then wash again to Challah, and end the meal.

One should still, however, eat fruit, meat, or fish after **מנחה גדולה** in order to be **יוצא** the **שיטות** that hold that Sholosh Seudos must be eaten after the z'man of Mincha. It is preferable (רמ"א סי' רצ"א) to first daven Mincha before eating.

כל חמירא

IN A REGULAR YEAR One is **מבטל** the Chometz by saying **כל חמירא** after the burning of the Chometz.

בערב פסח שחל להיות בשבת On Shabbos, when one is finished getting rid of the Chometz, one must be **מבטל** it, before the **זמן ביעור**.

שחל להיות בשבת

זכרון אליהו

ערב פסח

הכנה לסדר

IN A REGULAR YEAR

Erev Pesach.

We would be preparing for the first Seder on

בערב פסח שחל להיות בשבת

All preparations must be done either before or after Shabbos. One should not even say that he is going to sleep on Shabbos in order to be able to stay awake for the Seder.

Our preparations before Shabbos consist of:

1. Preparing the חרוסת, זרוע, ביצה
2. Checking the leaves of Romaine lettuce
3. Opening sealed boxes of Matzos and bottles of wine.

מצות מוקצה?

IN A REGULAR YEAR

Get the Matzos Mitzvah ready for the Seder.

בערב פסח שחל להיות בשבת

The אשל אברהם says that it is preferable not to handle the Matzos to be used for the Seder on Shabbos, for they have no use for Shabbos.

בערב פסח - אנו אוכלין חמץ ומצה?

On ערב פסח שחל להיות בשבת we are faced with a predicament. We must have the entire house Pesachdig, ready for מוצאי שבת, the first night of Pesach, yet we must also eat our required סעודות שבת. Thus the battle between eating Chometzdige Seudos Shabbos and keeping the house Pesachdig begins! Cooking Chometzdige meals is a problem, for the house is pesach'dig. And what shall we do with the leftovers? We can't burn it or throw it out of our רשות now on Shabbos. And what about the possibility of spreading crumbs to the Pesachdige כלים?

Aren't there easier ways out of this predicament?

מצות לסעודות שבת ערב פסח

What about eating מצה for the Shabbosdige Seudos on Erev Pesach? This would solve everything. We could have the entire house Pesachdig and start eating Pesachdige meals on Erev Pesach.

Sorry, that's out! The ירושלמי says that it is אסור מדרבנן to eat Matzah on Erev Pesach (פסחים פרק ו' הלכה א').

ערב פסח זכרון אליהו שחל להיות בשבת

When, however, does this Issur start?

The **בעל המאור** and the **רא"ש** (פסחים מ"ט) say that the Issur of eating Matzah Erev Pesach only begins when the **איסור מן התורה** of eating Chometz begins - after **חצות**. According to this we could make two Seudos with Matzah before **חצות**, as long as we wake up early enough to do so.

The **רמב"ם** and the **ר"ן** hold that the *Issur* of eating Matzah starts only in the morning of Erev Pesach, (the time in which one could be **יוצא** bringing a Korbon Pesach according to **רבי יהודה בן בתירא**). On Friday night, the night of Erev Pesach, however, one would be able to have Matzah. This would at least allay the tension of the Seudah by night.

The **רמב"ן**, however, holds that the *Issur* of eating Matzah on Erev Pesach begins **ליל י"ד**, the time in which we begin **ביעור** - the disposal of the Chometz. Accordingly, there would be no possibility of eating Matzah on **ערב פסח שחל בשבת**.

So what shall we do?

רבי משה פינשטיין writes in **אגרות משה** (חלק א' סי' קנ"ה) that being that the *Issur* of eating Matzah on Erev Pesach is only an **איסור מדרבנן**, according to the **כללי ההוראה** delineated by the **רמ"א** (חושן משפט סי' כ"ה סעיף ב') we would generally be lenient that one should be able to eat Matzah on Erev Pesach until **חצות**. However, being that the **מגן אברהם** (סי' תע"א סק"ז) holds that the *Issur* of eating Matzah begins on **ליל י"ד**, one should act accordingly and not use Matzah on this Shabbos. Certainly those that are accustomed not to eat Matzah beginning two weeks or even a month prior to Pesach would not be able to use Matzah on this Shabbos.

There are Poskim that hold that one that does not wish to have any Chometz in his house, or for other concerns, such as young children, or those wearing braces, on this Shabbos may use **מצה עשירה** - egg matzah - instead. As to the Brocho to be made on **מצה עשירה** (which is really **פת הבאה** **בניסנין** whose Brocho should be **מוזנות**), for the first two Seudos one would certainly be able to make **המוציא** on it, for he is being **קובע סעודה** on it due to his obligation to make a Seudah. (עי' **אגרות משה או"ח ח"א סי' קנ"ה**). One should, preferably, stop eating egg Matzah by the end of the fourth hour.

There were poskim, however, that frowned upon the use of **מצה עשירה** on Erev Pesach. (כמובא בפרד"ס שנת תשי"ד)

מצת קרבן תודה

As mentioned earlier, we don't say **מוזמור לתודה** on Erev Pesach. The reason for that being that it is reminiscent of the **קרבן תודה**, which could not be brought on Erev Pesach, for 10 of the **לחמי תודה** were Chometz. On Erev Pesach there is only a limited time to eat Chometz. By bringing it on Erev Pesach one would be *de facto* limiting the amount of time in which it could be eaten - a day and a night.

If there is, as just discussed, an *Issur* of eating Matzah on Erev Pesach, why, then, mention only the problem of limiting the time of Chometz intake? There is just as well a problem of limiting the time of Matzah consumption, for Matzah may not be eaten the entire day?

The **פרי מגדים** answers (סי' תס"ח) that being that there is a Mitzvah of eating from the **לחמי תודה**, there would be no *Issur* of eating from those "מצות מצוה" on Erev Pesach.

מעשה של בני בתירה

The Gemara פסחים דף טו. relates:

"תנו רבנן: הלכה זו נתעלמה מבני בתירה: פעם אחת חל ארבעה עשר להיות בשבת. שכחו ולא ידעו אם פסח דוחה את השבת אם לאו."

This Halacha was unfamiliar to the **בני בתירה**, the **נשיאים** in Eretz Yisroel: Erev Pesach came out one year on a Shabbos, and they were unsure as to whether the sacrificing of the Korbon Pesach would be **דוחה** - suspend the restrictions of Shabbos. They were informed that **הלל הבבלי** from Bavel would surely know. He answered them that we learn this Halacha from the Korbon Tomid: Just as the Korbon Tomid, by which it says (במדבר כח.) "**במועדו**", is brought on Shabbos, so too the Korbon Pesach, by which the Torah also states (במדבר ט.ב.) "**וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל אֶת הַפֶּסַח בְּמוֹעֲדוֹ**", is brought on Shabbos. As soon as the **בני בתירה** heard this ingenious explanation, they immediately appointed **הלל** as their **נשיא**.

ערב פסח זכרון אליהו שחל להיות בשבת

וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל אֶת הַפֶּסַח בְּמוֹעֵדוֹ

רב שלמה קלוגר asks: Why didn't the **בני בתירא** bring a proof that the Korbon Pesach is brought even on Shabbos from the very same posuk that **הלל הנשיא** used: "וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל אֶת הַפֶּסַח בְּמוֹעֵדוֹ"? That posuk is referring to the bringing of the Korbon Pesach in the second year of the **מדבר**, which was also an **ערב פסח שחל להיות בשבת**!

He answers: This is what the Gemara implied when it coined the phrase: "שכחו ולא ידעו", which would seem to be repetitious: If "שכחו" - they had forgotten the Halacha, then certainly "ולא ידעו" - they did not know it? What the Gemara means by this, explains **רב שלמה קלוגר**, is: שכחו - they had forgotten that the year mentioned in the Torah was an **ערב פסח שחל להיות בשבת**, and therefore: ולא ידעו - they did not know the Halacha.

The **בני בתירא** answers that the **בני בתירא** were aware of the fact that the Korbon Pesach was brought in the **מדבר** even though it was Shabbos. Their question, however, was whether the **חכמים** had since been **גוזר** that one should not bring the Korbon Pesach on Shabbos.

As we see by the Mitzvah of Shofar when Rosh Hashana occurs on Shabbos, the **חכמים** may decree that we not perform a **מצות עשה** (בשב ואת) a **ת**. And as the **צל"ח** notes, we find that the **חכמים** objected to a **תמא מת** receiving **הזאה** to relieve himself of his **טומאה** on **שחל להיות ערב פסח שחל להיות בשבת**, even though it would only be **אסור מדרבנן**, although by doing so they are obstructing him from being **מקיים** the Mitzvah of Korbon Pesach.

Similarly, the **בני בתירא** were in doubt as to whether the **חכמים** had also been **גוזר** that one not bring the Korbon Pesach when Erev Pesach occurs on Shabbos.

To which **הלל** replied that he had a **קבלה** from **שמעיה** and **אבטליון** that the Chachomim were not **גוזר** against bringing the Korbon Pesach when Erev Pesach falls out on Shabbos.

הפטרה לשבת הגדול

"וְעָרְבָה לָהּ מִנְחַת יְהוּדָה וִירוּשָׁלַם כִּימֵי עוֹלָם וּבְשָׁנִים קְדָמָנִיזוֹת" (מלאכי ג. ד.)

There is a variance of Minhagim as to the Haftorah that is read on Shabbos HaGadol.

The **לבוש** says that the Minhag is (as most of us do) to lain this Haftorah on every Shabbos HaGadol, the Shabbos before Pesach, whether or not it is Erev Pesach. The reason for this, he says, is because as we celebrate the remembrance of our being saved from Mitzrayim, we bring to mind and express our longing for the final **גאולה שלימה**, **גאולה**, mentioned here:

"הִנֵּה אֲנֹכִי שֹׁלֵחַ לָכֶם אֶת אֱלֹהֵי הַנְּבִיא לְפָנַי בּוֹא יוֹם ה' הַגָּדוֹל וְהַנּוֹרָא"

Another reason given for laining this Haftorah on every Shabbos HaGadol is because Pesach is the time in which the Ribono Shel Olam judges the world as to how the grain will grow (**ראש השנה טו.**). Chazal say (**שבת לב:**) that when one separates **מעשרות** as he should, the Ribono Shel Olam blesses the crop and showers us with Brochos, as the **נביא** mentions here in the Haftorah:

"הִבִּיאוּ אֶת כָּל הַמַּעֲשֵׂר אֶל בֵּית הָאוֹצֵר וַיְהִי מִרְחֵף בְּבֵיתִי, וּבְחֲנוּנֵי נָא בְּזֹאת אָמַר ה' צְבָקוֹת, אִם לֹא אֶפְתַּח לָכֶם אֶת אֲרָבוֹת הַשָּׁמַיִם, וַחֲרִיקְתִּי לָכֶם בְּרָכָה עַד בְּלִי דִי"

There are those that even say that it is due to the laining of this Haftorah every year on the Shabbos before Pesach that this Shabbos is called **שבת הגדול**.

There are others, however, that say that this Haftorah is only lained on **ערב פסח שחל להיות בשבת**, for the Haftorah speaks of the final clearance of Ma'asros - **ביעור מעשרות** in the fourth year, which occurred only on Erev Pesach:

"הִבִּיאוּ אֶת כָּל הַמַּעֲשֵׂר אֶל בֵּית הָאוֹצֵר"

This is the Psak that the **באר היטב** brings (**להלכה סי' ת"ל**).

ערב פסח זכרון אליהו שחל להיות בשבת

רב שלמה קלוגר (סי' ת"ל) says in his sefer **חכמת שלמה** that the reason for only laying this Haftorah on Erev Pesach is: The year in which the **משכן** was built, Erev Pesach also occurred on Shabbos. We know this to be so from the Gemara in Meseches Shabbos (פז) that says that **ראש חודש ניסן** occurred then on a Sunday. Hence **ט"ו ניסן**, the first day of Pesach, was also on a Sunday. Being that the first Pesach in which the Mishkon was being used was an **ערב פסח שחל להיות בשבת**, as we experience this occurrence again, we ask of the Ribono Shel Olam that our observance of the Yom Tov now should be as pleasant as it was at that momentous time:

"וְעָרְבָה לָהּ מְנַחַת יְהוּדָה וִירוּשָׁלַם בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדָמָנִיּוֹת"

The Sefer **מנחם ציון** (from **רב מענדל רימינוב'ר**) says that we lay this Haftorah particularly on **ערב פסח שחל להיות בשבת** for the following reason: It is especially at this time of year, as we reminisce our previous **גאולה**, that we are overcome by feelings of yearning and desire for the coming of the final Geulah, **משיח צדקנו**. We are well aware of what Chazal tell us (ראש השנה יא.) that the month of **ניסן** bears a special aura of salvation: **"בניסן נגאלו, בניסן עתידין ליגאל"**.

When, precisely, was Klal Yisroel saved? On **ט"ו ניסן**. Accordingly, we will also be redeemed on **ט"ו ניסן**. The Haftorah, though, states that **"הֲיֵה אֲנֹכִי שְׁלַח לְכֶם"** **הַיְהוּדָה וְהַנְּבִיאָה** will come one day before the *Geulah*: **אַתְּ אֵלֶיָּהּ הַנְּבִיאָה לְפָנַי בּוֹא יוֹם ה' הַגְּדוֹל וְהַנּוֹרָא"** Meaning - on Erev Pesach - **י"ד ניסן**. Chazal, however, tell us that **הַיְהוּדָה וְהַנְּבִיאָה** (שבת יג.) will not come on an Erev Shabbos or on an Erev Yom Tov **"מפני הטורח"** - so as not to disturb Klal Yisroel when they are already occupied with their preparations for Shabbos or Yom Tov. How, then, is it possible for **הַיְהוּדָה וְהַנְּבִיאָה** to come the day before Pesach, without Klal Yisroel being busy with preparations for Yom Tov? On a particular Erev Yom Tov in which we would not be allowed to prepare for Yom Tov - when it falls out on a Shabbos - on an **ערב פסח שחל להיות בשבת**! That is why we lay this Haftorah particularly on this Shabbos, and why this Shabbos is the opportune time for **ביאת משיח צדקינו, בב"א**.

(ומה שהקשו ע"ז ממה שמבואר שגם בשבת אינו בא, כבר תירצו שזה תלוי במחלוקת אי יש תחומין למעלה מ' - עירובין מג, ובאם יבא בבחינת "בעתה" או בבחינת "אחישנה", ואכמ"ל.)

ערב פסח זכרון אליהו שחל להיות בשבת

ערב פסח שחל להיות בשבת - זמן מסוגל לזכות ל"גאולה שלימה"

The **חתם סופר** says it is apparent from past history that when Erev Pesach occurs on a Shabbos it is a time destined for **גאולה**. The posuk states in the Haftorah here: "וְעֶרְבָה לָהּ מִנְחַת יְהוּדָה וִירוּשָׁלַם כִּימֵי עוֹלָם". What is "ימי עולם" referring to? The Gemara **שבת דף פז** says that the inauguration of the Mishkon was on a most special day, a day that was adorned with ten crowns - "**יום שנטל עשר עטרות**". The first crown that it bears is the fact that it was "**ראשון למעשה בראשית**" - on a Sunday, the first day of **מעשה בראשית**, as a manifestation that it was as beloved as the creation of the world. In that year, Erev Pesach came out on Shabbos.

We also find that when Klal Yisroel celebrated the first day of Pesach upon their entering Eretz Yisroel¹ - "**פסח גלגל**" (יהושע פרק ה) - the first day of Pesach was on a Sunday, following an **ערב פסח שחל להיות בשבת**.

In addition, the day in which **הלל** was proclaimed **נשיא** over Eretz Yisroel (פסחים סו), by the **מעשה** of the **בני בתירה**, occurred on an **ערב פסח שחל להיות בשבת**. This was an occurrence of monumental proportions, for, as it says in **עשרה מאמרות**, this was the defining moment that returned the **מלכות** to **בית דוד**, after years of unlawful rule by the **כהנים** and **מלכות הורדוס**. The ultimate reestablishment of **מלכות בית דוד** was due to the predicament of **ערב פסח שחל להיות בשבת**.

There we have it: The inauguration of the Mishkon, the Pesach celebrated upon the initial conquest of Eretz Yisroel, and the return of **מלכות בית דוד** - all occurring on an **ערב פסח שחל להיות בשבת**. We see clearly from all of this, says the **חתם סופר**, that **ערב פסח שחל להיות בשבת** is a time predetermined for **גאולה**.

It is therefore with great hope and anticipation that we lain from this Haftorah the long awaited promise of:

הִנֵּה אָנֹכִי שׁוֹלַח לָכֶם אֶת אֱלֹהֵי הַנְּבִיא לְפָנַי בּוֹא יוֹם ה' הַגְּדוֹל וְהַנּוֹרָא²

1. מעניין, שהגימטריא של "ערב פסח שחל להיות בשבת" = 1913 = "וְנָתַתִּי אֶתְּה לָכֶם מוֹרָשָׁה" (שמות ו. ח.), וגם - "וְהִבְיָאָה ה' אֶלְקִיךָ אֶל הָאָרֶץ אֲשֶׁר יִרְשׁוּ אֲבֹתֶיךָ" (דברים ל. ה.).
2. מעניין, שהגימטריא של "ערב פסח שחל בשבת" = 1462 = "בְּהַקְבֹּץ עַמִּים יַחְדָּו וּמִמְלָכוֹת לַעֲבֹד אֶת ה'" (תהלים קב. כג.).

דברי תורה לשבת הגדול

The Shabbos before Pesach is referred to as "שבת הגדול".

The **Tur** gives a reason for this: In the year of *Yetzias Mitzrayim*, the yidden were commanded to take, on the 10th day of *Nisan*, a sheep for a Korbon Pesach. In that year, the 10th day of *Nisan* came out on Shabbos. Every household took on that day a sheep into the house and tied it to a foot of a bed. When the *Mitzriyim* asked them why they were doing this, the yidden answered that they were preparing to *shecht* it as a Korbon Pesach. The *Mitzriyim* gritted their teeth in anger and frustration, for they were powerless to harm them or to even object. In commemoration of that *neis* that occurred on the Shabbos before Pesach, we refer to it as *Shabbos HaGadol*.

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Many Meforshim ask: Why was the Shabbos before Pesach designated as a special time? The tenth day of *Nisan*, whose Mitzvah brought on the *neis*, should have been set as a Yom Tov! It just happened to have fallen out in that year on Shabbos!

The Sefer **דבש לפי** answers: As the Ba'al HaTurim notes, the Makos were not in effect on Shabbos. The tenth day of *Nisan* came out to be in the middle of the Makoh of **חושך**. Were it to have been a week-day, the *neis* would not have occurred, for the *Mitzriyim* would not have seen them taking a sheep during the **חושך**. It was only because the tenth day of *Nisan* fell on a Shabbos that the **חושך** did not prevail and the *neis* occurred. That is why we commemorate this *neis* on Shabbos.

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Rav Gedaliah Schorr noted: We find in **פרשת אמור**, where the Torah speaks of the Yomim Tovim: "אלה הם מועדי ששת ימים תעשה מלאכה וביום השביעי שבת שבתון" - The posuk says 'these are the Yomim Tovim: six days you shall work etc.' The Meforshim ask there: If the Torah is introducing the Yomim Tovim, why does it mix in Shabbos? The reason for this is, explained Rav Schorr, is that Shabbos is the source of the Kedusha of all of the Yomim Tovim. The Yomim Tovim are merely a continuation of Kedushas Shabbos. If not for Shabbos, we could not have Yom Tov. That is why Shabbos is written there as an introduction to Yom Tov.

The **Mechilta** even says that the Ribono Shel Olam told Klal Yisrael: If you will merit keeping Shabbos, Hashem will give you the three Yomim Tovim. That is why the Shabbos before any Yom Tov contains within it the Kedusha of the upcoming Yom Tov. Here, too, it was by way of Kedushas Shabbos that Klal Yisrael had the ability to bring the Korbon Pesach. That is why the Shabbos before Pesach is so special, meriting being referred to as the 'שבת הגדול'.

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The **Chasam Sofer** gives another reason why this Shabbos is referred to as Shabbos HaGadol: Every Motzoai Shabbos we say, after Shemoneh Esrai, the Tefillos of **ויהי נועם** and **ואתה קדוש**. The reason for this, says the **Tur** (או"ח סי' רצ"ה), is that being that those that are in **גיהנום** are released on Shabbos, only to be returned after Shabbos, we postpone their return to **גיהנום** by lengthening the davening with these Tefillos. When Yom Tov occurs during the coming week, the Halachah is that we don't say these

ערב פסח זכרון אליהו שחל להיות בשבת

Tefillos. The reason for this is that in the short time between Shabbos and Yom Tov the *neshamos* are not returned to *gehinom*. Consequently, the Kedusha of Shabbos extends itself into the week-days up until Yom Tov.

When was the first time that the Kedushas Shabbos became extended into the week-days? The Shabbos immediately before the first Yom Tov that Klal Yisrael experienced, the Yom Tov of Pesach. In celebration of that first 'enlarged' Shabbos, we refer to it as *Shabbos HaGadol*.

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The Sefer **מטה משה** says that this Shabbos is referred to as 'שבת הגדול' because we *lein* in it the Haftorah that speaks of "הִנֵּה אֲנִי שֹׁלֵחַ לְכֶם אֶת אֱלֹהֵי הַנְּבִיא לְפָנַי בּוֹא יוֹם ה' הַגָּדוֹל וְהַנוֹרָא".

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The **Maharil** says that because, in this Shabbos, the **אדם גדול** of the *Kehilla* speaks, this Shabbos is called 'שבת הגדול'.

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The **Bnei Yissoschor** says that the Shabbos before Pesach is celebrated for being the turning point in which Klal Yisrael attained the status of a 'גדול'.

What is the difference in Halachah between a **קטן** and a **גדול**? The legal status of their **מחשבה**, what we refer to as 'דעת'. When a **גדול** has in mind to make an object into a **כלי**, it becomes one, whereas when a **קטן** has such thoughts nothing is changed. The same difference in 'דעת' exists between yidden and goyim. It is only by yidden that the rule stands: (ילק"ש ישעיה פ"ג)

'חשב לעשות מצוה ולא עשאה מעלה עליו הכתוב כאלו עשאה' - If one wishes to do a Mitzvah but couldn't, it is reckoned as if he did it.

It was the attainment of legal **דעת**, the status of being a 'גדול', that Klal Yisrael acquired on the Shabbos before Pesach when they were initiated as yidden with their first Mitzvah, the Mitzvah of Korbon Pesach. That is why we celebrate this Shabbos as Shabbos HaGadol, for it is the Shabbos in which each of us earned the status of being a 'גדול'.

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Why did the Ribono Shel Olam particularly choose Shabbos as the day in which the Korbon Pesach was to be taken?

The Sefer **מאור ושמש** answers: The idea of bringing a Korbon Pesach was in order to separate themselves from *Avodah Zarah*, as Chazal explain the posuk: "מִשְׁכּוֹ" (שמות יב. כא) וקחו לְכֶם צֹאן". Shabbos has ingrained in it a special power to decimate *Avodah Zarah*, as Chazal (שבת קיח) say: "עוֹבֵד עִזִּי כְדוֹר אֲנוֹשׁ" - 'כל המשמר שבת כהלכתו אפילו עובד ע"ז כדור אנוש'. Thus it was with the power of Shabbos that they were able to obliterate *Avodah Zarah*.

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"הִנֵּה אֲנִי שֹׁלֵחַ לְכֶם אֶת אֱלֹהֵי הַנְּבִיא לְפָנַי בּוֹא יוֹם ה' הַגָּדוֹל וְהַנוֹרָא"

Why does the posuk use a present tense: "הִנֵּה אֲנִי שֹׁלֵחַ" - 'Behold I am sending' Eliyahu HaNovi? The posuk should say: "הִנֵּה אֲנִי אֶשְׁלַח" - 'I will send' him?

The **Chofetz Chaim** answers: Eliyahu HaNovi, for his part, is ready this very

instant to come and break the news that the time of Moshiach has come. It is just up to us to prepare ourselves in order to be deserving of his arrival!