

THE ULPANAT OROT

Haggadah

COMPANION



תשפ"א | 2021



Introduction: Seeing Yad Hashem in Everything We Do

Rabbi Dr. Seth Grauer
Rosh Yeshiva & Head of School

“I couldn’t learn today because I had a headache...”

“I had planned to daven Mincha with a minyan, but the car wouldn’t start...”

“I had planned to help deliver food for Pesach, but there was an amazing sale at the mall...”

One might read these statements and think that I wanted to serve Hashem, but circumstances prevented me from doing so. However, there is another possible way to view these events.

Headaches, cars that don’t start, shopping and every other ‘obstacle’ (and stepping stone) in our lives come from Hashem, and are placed in our path to enable us to grow and come closer to Him.

The key is to strive to overcome our own particular challenges by using every activity throughout our day to come closer to Hashem. What seems perfectly natural is in fact another step in our Divinely-planned journey.

This is seeing the Yad Hashem in everything we do.

As Rabbi Sacks so beautifully explains:

“A miracle is not necessarily something that suspends natural law. It is rather, an event for which there may be a natural explanation, but which – happening when, where and how it did, evokes wonder, such that even the most hardened skeptic senses that God has intervened in history.”

It need not be water turning to blood, or frogs in your bed, but if we can develop a sensitivity to our aches and pains, our car troubles and anything else that torpedoes our well-laid plans – a reaction of fascination rather than frustration – we will refine our awareness of Yad Hashem in every aspect of our lives.

The problem is that if we do not have God present and constantly involved in our lives, we won’t be able to realize when He is performing a miracle on our behalf. And if we don’t see the miracles that God performs on our behalf, we will not be able to react.

Rabbi Soloveitchik said that:

“When a miracle does not find its proper answering echo in the form of concrete deeds, an exalted vision degenerates and dissipates and the divine attribute of justice begins to denounce the ungrateful beneficiary of the miracle.”

We know this, yet with the pace of modern life and the bombardment of news and social media telling us that President X decided this and Prime Minister Y decided that and this catastrophe and that pandemic, we can very easily forget that Yad Hashem is behind everything that happens to us and to the world.

And that’s not all.

As religious Zionist Jews, we need to be ever on our guard to protect and stand up for that immutable truth, especially in the light of the ever-raging debate on the Divine nature of the Bible:

Numerous “scholarly” articles have appeared over the years quoting epidemiologists and other “experts” who found scientific and archeological “proofs” that the 10 plagues and the Exodus from Egypt never happened.

The denial of Yad Hashem is everywhere in the world around us.

Our task is to make God’s presence in our lives a daily reality and realization and not just an annual lesson to be learned from Purim and Pesach.

Here are five practical suggestions:

1. Tefilla: For everything, all the time.
2. *Baruch Hashem, B’Ezrat Hashem* שגור בפיו: Use this language as often as you can.
3. Stop and think – frustration to fascination. It is what it is. How can I grow from this?
4. Contemplate Hashem’s Oneness every time you say Shema Yisrael and other special prayers.
5. Be thankful and appreciative for what we have, especially in Modim – ועל ניסיון שבכל ערב ובוקר וצהרים.

The Ramban at the end of Parashat Bo writes that the great miracles of Yetziat Mitzrayim teach us about the hidden, routine miracles that happen all the time, and that whatever happens to a person is not a matter of nature.

The Ramban does not mean there is no such thing as *teva*, but that a nes means that HaKadosh Baruch Hu is communicating with us.

Rav Moshe Twersky *hy”d* (murdered in the Har Nof terror attack) offers a mashal for understanding the

difference between the supernatural, great-miracles system of Yetziat Mitzrayim versus the messages Hashem sends us constantly within the context of nature. He says it’s like the difference between Reuven walking through the door versus tapping lightly on the outside of it. When Reuven walks right through the door, you see him. There he is. When he’s tapping lightly on the outside of the door, it takes a subtle, refined sensitivity to pick up on it. Many people could totally not notice the tapping at all. Others may notice it, but may not manage to identify precisely who it is that is doing the tapping. One needs to really pay attention and listen with a very resonant ear to know that it’s Reuven and decipher the real implications of that tapping.

This is the Ramban’s point. Even within *teva*, it’s not random, and it’s not merely statistics. Even within the strict confines and boundaries of Hashem’s guiding the world with natural law, He is constantly sending us messages, in everything we do in our lives.

This yom tov, let’s try to listen.

Chag Kasher VeSameach.





The Connection Between שבת and מן

Rabbi Yosef Kurtz
Judaic Studies Teacher

אלו האכילנו את־המן ולא נתן לנו את־השבת, דינו

In Dayenu there is a lot of commentary that discusses the order of the items that we ultimately give praise to Hashem. Rav Avigdor Nebenzahl asks a question of why we transition between Hashem giving the Jewish people the מן in the desert and Hashem giving us the שבת. On the surface these two things are completely unrelated, but if you dig a little deeper there are many connections between שבת and מן. Every שבת when we sit down for our meals we have two חלות to remember that Hashem provided a double portion for the בני ישראל in the desert so that they would not have to collect food on שבת. In addition, we cover our חלות on top and on bottom in order to remember that Hashem protected the מן with a layer of dew on top and bottom. Not only that but the entire reason that we eat 3 meals on שבת is learned in the גמרא from a פסוק that discusses the מן. Even in our שבת חתונה we say a special paragraph which has a strong connection to the מן. We say “להגיד בבוקר חסדיך ואמונתך בלילות” which roughly translates to “We speak of Hashem’s kindness in the morning and about our faith in Hashem in the night”. Chazal tells us that this is referring to the מן because every morning the Jewish people would

speak of Hashem’s kindness in the morning for providing the מן and every night they had to have tremendous faith because their cupboards were bare and they had to rely on the fact that Hashem would provide more in the morning.

The question is why? What is this connection between these two seemingly unrelated items. The answer says Rav Nebenzahl lies in the essence of שבת. When Hashem created the world in six days and rested on the seventh day, this was establishing the laws of nature for the rest of history. This is what we refer to in Hebrew as the דרך הטבע. The essence of שבת is that although it is very spiritual, it is now part of the laws of nature. The seven-day week became standard around the world because this is the way of nature. So what is the connection to מן? The מן seems to be the opposite of natural. It is literally “magic” food falling from the sky. While this is true, it could not be further from the truth in the way we perceive the world as a Jew. Every Jew davens ראש השנה that Hashem will provide us with our sustenance for the year. A Jewish person who has proper אמונה knows that although we must put forward our best effort, ultimately our success is in the hands of Hashem. Although it was more obvious to the Jews living in the desert that Hashem provided their food, we must try our hardest to have the same attitude. My success is not my own, but rather it is from Hashem. The connection between שבת and מן is in the fact that the same way that Hashem gave us the beautiful gift of שבת, we need to use this day to remember that ultimately we rely on Hashem for everything. On פסח we discuss the constant struggle of the Jewish people to achieve true freedom. Hopefully this year we, as a Jewish people, can come together and remember that true salvation and true success can only happen through the hands of Hashem. May we all be זוכה to see true ירושלים עיר הקודש together in חירות.



הָא לַחְמָא עֲנִיא

Tikki Reichman
Grade 11

So, here's the question: you sit down at the Pesach seder, you have done all your preparations, you have spent weeks preparing for this night and you are sitting down to your Pesach seder and begin the Maggid – הָא לַחְמָא עֲנִיא דִּי אֶכְלוּ אַבְהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם. Here is the bread of affliction and then you say כָּל דְּכָפִין יִיטִי וְיִיכֹל, כָּל דְּצָרִיךְ יִיטִי וְיִפְסֹחַ. All that are hungry come and eat all that are needy come and join us at the Pesach Seder. And I thought to myself who are we really inviting to our Pesach seder; who are we asking us to join us once we already have sat down at our Pesach seder. Is it not too late. The invites went out before Pesach, the tzedakah has already been distributed. The seder has already begun and here we are sitting at the seder and proclaiming, and saying, and asking anyone that is hungry come and join us, anyone that is needy come to our seder. The invitation seems misplaced, the timing seems off. What are the words כָּל דְּכָפִין יִיטִי וְיִיכֹל, כָּל דְּצָרִיךְ יִיטִי וְיִפְסֹחַ coming to really mean as we begin our Pesach seder?

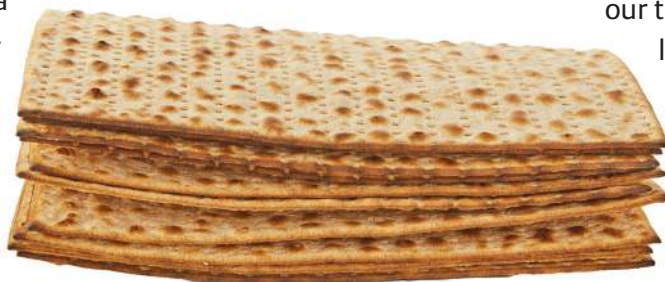
I would like to suggest that this idea of inviting the poor and giving to the needy has a lot to do with the definition of Cherut, freedom. There is a scene in the movie *The Shawshank Redemption* occurring in a prison where the inmates are given one day to feel free. They were standing on a rooftop of one of the buildings and given the job to tar the rooftop and make sure there were no leaks. One of the guards walks over to a man who had been in

prison for over 15 years in handcuffs, barely seeing the light of day and he turns to that inmate and says I want to give you your freedom today. What do you want. In that moment that inmate could have asked for anything in the world. He was being given the opportunity to take something for himself; that he had been lacking for over 15 years. He had a moment where he could just taste real freedom. The inmate turns to the guard and in that moment he says you see my 5 friends over there? All I want for them is a bottle of root beer. Give each of them their own bottle of root beer. The guard was slightly perplexed and says but I asked you what you would like for your freedom. The inmate answers I want my friends to be enjoying a bottle of root beer. The scene shifts to this inmate sitting on the rooftop not enjoying a root beer but with a smile on his face as he saw his 5 friends enjoying their drinks that he had given them as his gift to them as his celebration of freedom.

Cherut, true freedom is defined by the ability to give to others, true freedom is the ability to do chesed for others. Slaves own nothing and therefore can't give to others. A free person can truly and freely give to others. So, when we sit at our Pesach seder and begin the Maggid section of our haggadah we are declaring our freedom by inviting others in, we are declaring to the world that we are free because we are able to give to others. True invites went out weeks ago but this is a declaration of our independence, of our freedom, this is our call out to the world that we define as Jews our freedom which we define as chesed. Cheirut = Chesed.

Over the next week and a half we have the opportunity to be free, free from the shackles of school, free from homework and tests and studying. The challenge is what we do with that freedom. Will we spend

our time giving to others? Will you look out for those less fortunate; those in need? Will you do chesed in your Cheirut – in your freedom. Because to be truly free is to give to others.





Ve'hi She'amda in a New Light

Julia Kholodenko
Grade 12

Maggid is the bulk of the Haggadah, which literally means “retelling the story”, yet interestingly enough the story doesn’t happen until much later. We’re told stories of our Rabbeim in Bnei Brak, and then a summary of our history before Yaakov and his sons come to Egypt. Then comes the Brit Ben Habeitarim, which at first glance seems irrelevant as it has nothing to do with Pesach.

We then reach Vehi She'amda, “And *it* has stood for us, for our forefathers and for us here today as well.” What does *it* mean? *It* is referring to what we were talking about in the previous paragraph, the Brit Ben Habeitarim. *It* is the promise that Hashem made to Avraham. It is a recurring neder that Hashem promised we would never be destroyed by our enemies, and it remains true as we have

been saved
time and

time again. The avos knew about the Brit Ben Habeitarim but none of them actually knew how it would come to be. They knew there would be 400 years of slavery and the 4th generation would return back to Israel.

I heard this fascinating idea from Rabbi David Forhman, who gives Yaakov Avinu’s perspective on how he saw the prophecy. When Hashem told Avraham your children will be strangers in a land that is not theirs, maybe that started with Yaakov running to Lavan. He left Canaan and while spending those years with Lavan – he is a stranger and he was enslaved while working for 20 years. Additionally Yaakov was a victim of Lavan, but on the bright side, the same way Hashem said his children would leave in great wealth – so did Yaakov after leaving Lavan. The prophecy started with Yaakov, and while he was the third generation – his child Yosef was the 4th generation. When Yosef is born, Yaakov realizes he needs to leave Lavan and go back home, but Yosef gets trapped in what is the Exodus we are familiar with.

On an even more interesting note in Beresheit Perek Chaf Bet. וַיִּגְדַּל לְלִבּוֹ בַיּוֹם הַשְּׁלִישִׁי כִּי בָרַח יַעֲקֹב: when Yaakov is running away from Lavan, the exact same language is used in Shemot when Paroah hears the nation has run away: וַיִּגְדַּל לְמִלְכָּה מִצְרַיִם כִּי בָרַח הָעָם. The actual Exodus happened because Yaakov left the house of Lavan. In this light, Yaakov’s exodus from Lavan is a microcosm for Bnei Yisrael’s exodus from Egypt. They are two of the same events.

Interestingly Yaakov left Lavan at the end of the 21st year, while Bnei Israel left after 210. Yaakov could have been the fulfillment of Avraham's promise, bringing the Brit Ben Habeitarim to fruition. He could have come home to live in Canaan in peace, however Mechirat Yosef is what stopped this and brought everyone down to Mitzrayim.

Yaakov had left his exile the same way his children left from Pharaoh, its history repeating itself. But we have to ask how did we get down to Mitzrayim? They got there because of brothers deceiving their father by dipping a coat in blood by slaughtering a goat. The same thing happened with Yaakov – he deceived his own father and brother by slaughtering a goat, dressing as his brother Esav back in Parshas Toldos and ran away to Lavan in fear of being killed. Yaakov's mini 21-year slavery to Lavan = The brothers 210 year slavery in Pharaoh's home. Even the numbers are similar, and we learn that the exile was a consequence of human actions, we put ourselves there.

When Hashem told this to Avraham during the Brit Ben Habeitarim, it wasn't a decree of what was certain to happen, rather it was a revelation of what could transpire. Hashem is telling Avraham that you will get to the land by your children landing themselves in slavery. Yet Hashem promises that He will be there and redeem us. The Brit Ben Habeitarim is based on human action, it was a choice to deceive

Yaakov by dipping Yosef's coat in blood. This is why the Haggadah is written the way it is – the Brit Ben Habeitarim was an eternal promise, which is why it was included in the first place. Hashem's promise to Avraham came to life, He calculated an end point to our slavery because of this promise. Hashem was there to redeem us, and no matter what mess we get ourselves in, this promise is a safeguard that has saved us in every generation. It wasn't a localized prophecy, it's one that constantly repeats itself.

This is what Vehi She'amda is teaching us – the Brit Ben Habeitarim is everlasting even during the times of Yaakov Avinu. So why are we talking about this? The Rambam says in his own Haggadah that the people meant to read the Haggadah are those living in exile. So how to celebrate the Exodus while we live in Galus? When Avraham asks Hashem how his nation will come to see the promise of the Brit Ben Habeitarim, Hashem says that this promise will be delayed by the choices we make, however Hashem says that there will be an end to these exiles. Hashem promises that His own promise is eternal. We celebrate while we're in exile to remember that this promise is forever. If this promise was a one-time thing, then we would not be here. It keeps coming back and that is what Vehi She'amda means. This promise stands by us wherever we are. Chag Sameach!





More Than Our Flaws

**Aviva Eizicovics, CeeCee Bergman,
Chani Shull, and Rachel Roberts**

Grade 9

Fear of public speaking is nothing new.

In Pasuk Yud in Shemot Perek Daled, we see that Moshe was worried about speaking to King Pharaoh, due to his speech impediment. He felt that speaking was not his strength, and told Hashem that he didn't feel up to the task. Hashem responded to Moshe in Pasuk Yud-Alef and said:

כִּי שָׁמָּה לֵאדָם אֶוּ כִּי־יִשְׁנֹם אֵלֶם אִן חֲרָשׁ אִן פִּקֵּחַ אִן עִוֵּר

Here, Hashem recognizes Moshe's concern and replies that He (Hashem) is the one who created all types of people--sighted and blind, articulate and mute--but that one's biology is not one's destiny. He reminds Moshe that there is a power above him, and that he should not count himself out before he even begins.

How can we connect this to our modern lives?

We all have insecurities, whether these relate to our body image, personality, intelligence, and so on. However, from this Pasuk we see that Hashem formed us all as unique individuals, with strengths and challenges that combine to give us a specific set of abilities

that is unmatched by anyone else. We should not be embarrassed of our apparent weaknesses, and instead should realize that these "weaknesses" form part of the recipe that makes us who we are, and we should have confidence in our unique personality. If Moshe was able to build up the courage to confront Pharaoh, speech impediment and all, then we should have the courage to try great things even though we are familiar with all of our flaws.

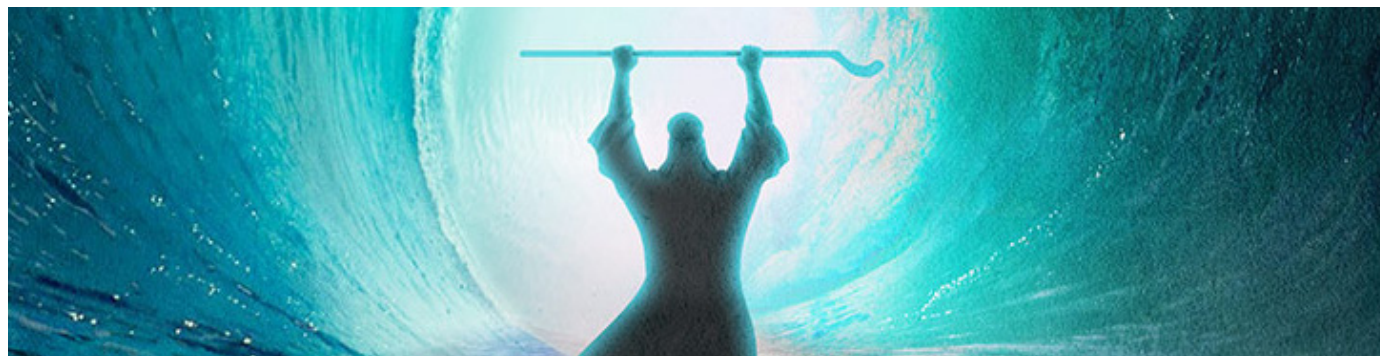
It is up to us to how we approach our insecurities. We can have a negative attitude and can refrain from doing things out of worry, or we can recognize that we are more than our "flaws."

Perhaps this is the message of Pesach.

The Jews in Egypt were slaves whose grandparents and whose grandparents' grandparents had known no life other than slavery. It is hard to imagine a group of people with lower self-confidence. Picture being knee-deep in mud and straw for the 10,000th day in a row and trying to envision walking out of Egypt with your head held high on your way to a promised land no one you know has ever seen. You could have been forgiven for dismissing this as a fairy tale and going back to your mud squishing. But the Jews were able to look past their situation, picture a better future, and reach for it.

So too, we should stop looking for reasons that things won't work out, and take brave steps toward our goals. Our flaws are not something holding us back, they are part of what pushes us forward.

Chag Sameach!





The Name of Pesach

Aleeza Glogauer and Mia Beldeb
Grade 10

Next week is Pesach, the holiday commemorating all of the miracles Hashem performed in order to take B'nai Israel out of Egypt. We call this holiday “Pesach”, however the Torah calls it “Chag Hamatzot”. It is strange that we call Pesach by a different name from what the Torah calls it.

Rav Chaim Volohiner explains that the reason we do this is because the word Matzos and the word Mitzvot are spelled very similarly in Hebrew (מצות, מצות). The reason the Torah calls it Chag Hamatzot is because, when leaving Egypt, the Jews got the opportunity to earn reward by doing Mitzvot.

The reason we call this holiday Pesach is because Pesach means passover. In Egypt Hashem passed over all of the Jewish houses and spared the lives of their firstborn sons. We call it Pesach to not focus on the reward of each Mitzvah, but rather to remember everything Hashem has done for us, such as passing over the houses.

When we remember everything Hashem has done for us, it's much easier to not focus on the reward but instead focus on our love for Hashem and to have gratitude for Him.



Makkat Dam

Rebecca Tator and Shira Kronenberg
Grade 9

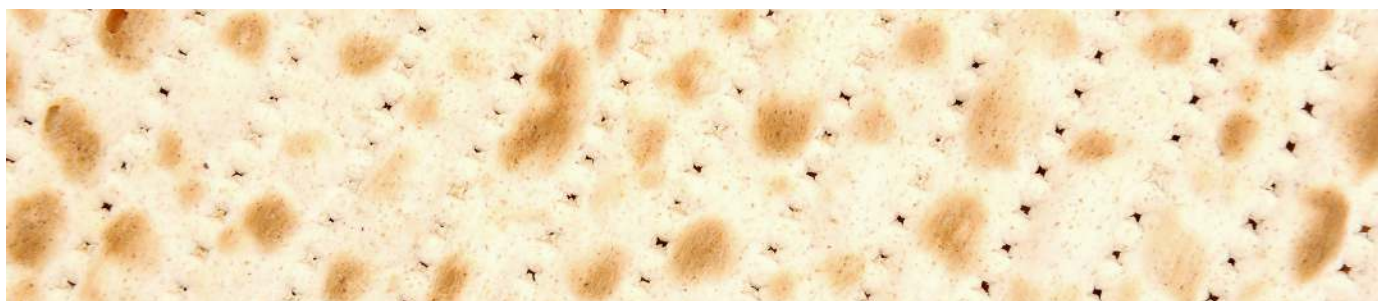
כֹּה אָמַר ד' בְּזֹאת תֵּדַע כִּי אֲנִי ד' הִנֵּה אֲנֹכִי מִכָּה בַמַּטֵּה אֲשֶׁר־
בְּיָדִי עַל־הַמַּיִם אֲשֶׁר בַּיָּאֵר וְנִהְפְּכוּ לְדָם:

So says Hashem ‘In this you shall know that I am Hashem. Behold, I will strike with the rod that is in my hand on the waters which are in the river, and they shall be turned to blood.’

וn פרשת וארא, in פרק ז', Hashem tells Moshe to warn Pharaoh that Hashem will turn the waters of the יאר into blood.

וַיֹּאמֶר ד' אֶל־מֹשֶׁה אֲמַר אֶל־אַהֲרֹן קַח מַטֵּךְ וְנִטְהֵ־יֶדְךָ עַל־
מַיְמֵי מִצְרַיִם עַל־נְהַרְתָּם עַל־יְאֵרֵיהֶם וְעַל־אֲגַמֵּיהֶם וְעַל־
כָּל־מִקְוֵה מַיְמֵיהֶם וְיִהְיוּ־דָם וְהָיָה דָם בְּכָל־אֶרֶץ מִצְרַיִם
וּבְעֵצִים וּבְאֲבָנִים: וַיַּעֲשֶׂה־כֵן מֹשֶׁה וְאַהֲרֹן כְּאֲשֶׁר צִוָּה ד'
בַּמַּטֵּה וַיַּךְ אֶת־הַמַּיִם אֲשֶׁר בַּיָּאֵר לַעֲיֹנֵי פְרַעֲהוּ וְלַעֲיֹנֵי עַבְדָּיו
וַיִּהְפְּכוּ כָל־הַמַּיִם אֲשֶׁר־בַּיָּאֵר לְדָם:

Hashem said to Moshe, ‘Tell Aharon, ‘Take your rod, and stretch out your hand over – the waters of Egypt, over their rivers, over their streams, and over their pools, and over all their ponds of water, that they may become blood; and there shall be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone. Moshe and Aharon did so, as Hashem commanded; and he lifted up the rod, and struck the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants;



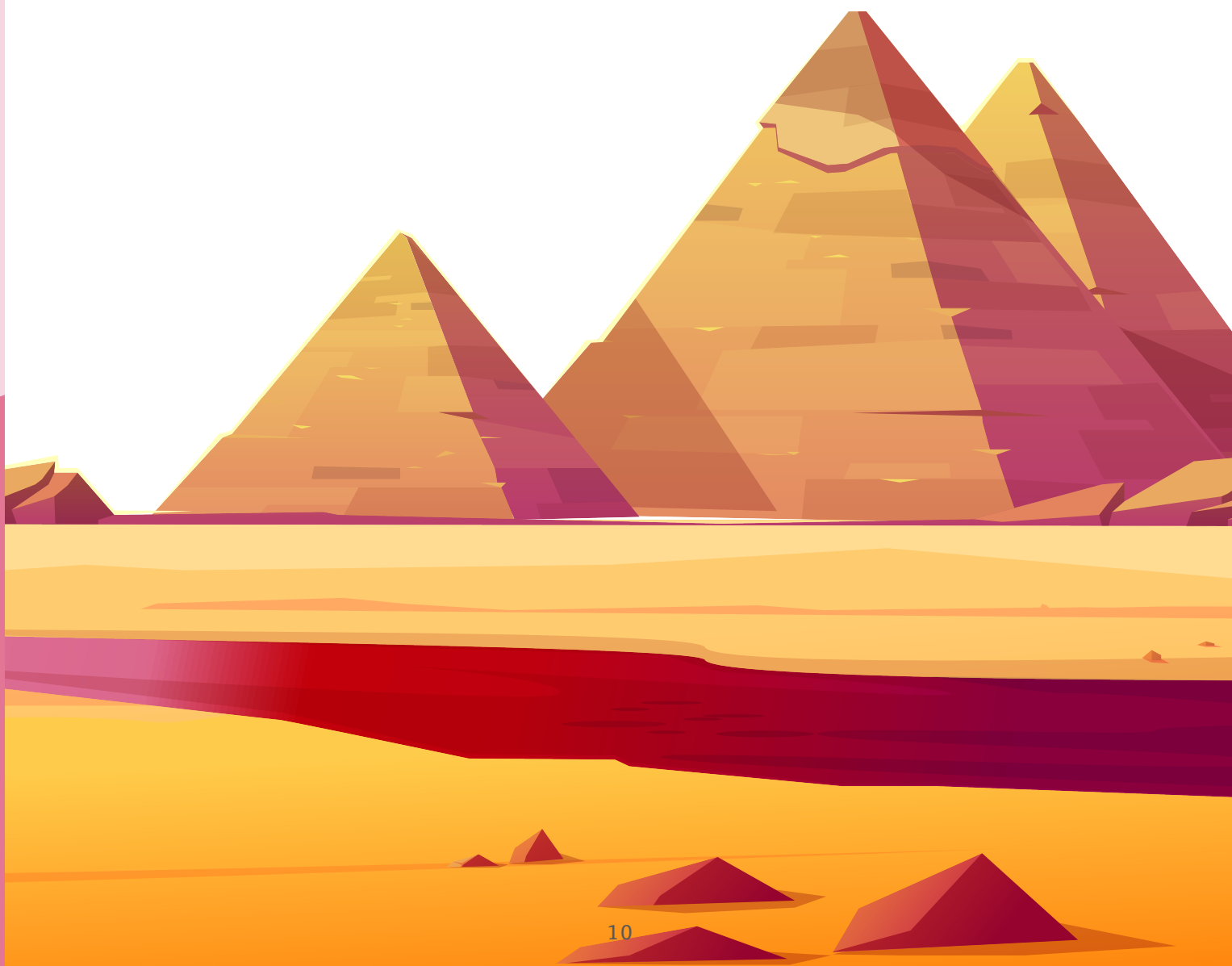
and all the waters that were in the river were turned to blood.

In פסוקים י"ט – כ' In Hashem tells Moshe that he should tell to Aaron to take Moshe's stick and stretch out his hands over all the water in מצרים. All of the water everywhere will then turn into blood. Moshe passes this message to Aaron and Aaron does as he was told. He hits the stick on the water and all of the water in מצרים turned into blood.

The מלבי"ם asks, why there is a difference between what פרעה was warned would happen, and what Aaron did? פרעה was warned that only the יאר would turn into blood, but Hashem turned all water in מצרים to blood.

The מלבי"ם answers that only the יאר would be turned to blood in order to demonstrate Hashem's superior power to פרעה. The יאר was פרעה's god, by turning it to blood it already showed Hashem's power. It was unnecessary to affect other bodies of water, since they weren't deities to the מצרים. However, once the מכה actually happened, Hashem's intention was to punish the מצרים by taking away all their drinking water. For this reason, he also had Aaron stretch out his hand, and wave it in all directions-to change *all* the bodies of water in מצרים, not just the יאר. Hashem had two plans here, to show פרעה his gods had no power and to punish the מצרים.

Chag Sameach!



Pesach 5781 FAQ

Halachot of Erev Pesach on Shabbat (summary from a longer version by Rabbi Mordechai Torczyner)

Section 1: *When is our Chametz sold?*

Ordinarily:

Chametz is sold with a sale which takes effect on the morning before Pesach.

This year's problem:

We cannot sell on Shabbat but need Chametz for Shabbat.

Two solutions:

1. The sale will be transacted before Shabbat, stipulating that the sale will include Chametz that is in the designated locations as of Shabbat morning, at a time right before ownership of Chametz becomes prohibited.
 2. No sale before Shabbat and no Chametz can be added to the sold areas during Shabbat.
-

Section 2: *When do we search for Chametz?*

Ordinarily:

We search for Chametz on the night before Pesach.

This year's problem:

We cannot conduct the search on Friday night.

The solution:

We search on Thursday night, March 25th. Before searching we recite the blessing of "Al Biur Chametz," and the "Kol Chamira."

Section 3: *When do we burn Chametz?*

Ordinarily:

We burn our Chametz on the day before Pesach, before the sixth daylight hour.

This year's problem:

We cannot burn Chametz on Shabbat.

The solution:

We burn our Chametz on Friday, March 26th, before the sixth daylight hour. We do not recite any blessing at that time. On Shabbat, after we finish eating Chametz, we dispose of the remaining Chametz in the manner recorded in Section 7 below.

Section 4: *When do we say "Kol Chamira," annulling our ownership of Chametz?*

Ordinarily:

In an ordinary year, we recite one version of the "Kol Chamira" paragraph when searching for Chametz at night, and a second version when burning the Chametz on the next morning.

This year's problem:

We cannot recite the second version of "Kol Chamira" when burning our Chametz, because we are keeping some Chametz for use on Shabbat.

The solution:

We do not recite "Kol Chamira" when burning our Chametz. We recite the first version when we search for Chametz, on Thursday night. We recite the second version of "Kol Chamira" on Shabbat morning, before the sixth daylight hour, after having disposed of Chametz as described in Section 7 below.

Section 5: *When do the first-born fast?*

Ordinarily:

The first-born fast on the day before Pesach.

This year's problem:

We do not fast on Shabbat or Erev Shabbat.

The solution:

The fast is conducted on Thursday.

Section 6: *How do we serve Chametz food on Shabbat, March 27th?*

Utensils:

Chametz Utensils **may not** be washed on Shabbat, unless there is no other way to remove Chametz. Rinsing the utensils of Chametz would be preparation for Pesach on Shabbat. Use disposable utensils, and dispose of them in the manner described in Section 7 below.

The table:

Eating Chametz should be at a table which will not be used for food on Pesach. One only needs to then clean off all visible Chametz, and the job is done. Or prepare the table for Pesach before Shabbat and cover it with a disposable plastic cover. After the meal, dispose of the tablecloth in the manner described in Section 7 below. (Remember to place the candlesticks somewhere other than the table before lighting the Shabbat candles.)

Hot foods:

All hot foods should be prepared as Pesach foods, with Pesach utensils, which should be kept apart from Chametz and from Chametz utensils.

Section 7: *What do we do with Chametz which remains after the Shabbat meals?*

The Chametz which remains may be disposed of in one of four ways, before the sixth daylight hour:

Allow someone who is not Jewish to remove it for herself/himself.

Flush very small quantities down the toilet.

Dispose of Chametz in a trash can or bag, declaring the can or bag "ownerless," **and** leaving it outside the property, **and** avoiding it during Pesach.

Put large amounts into the area in which we store the Chametz we are selling.

We then recite the "Kol Chamira" paragraph, as explained above in Section 4.

Section 8: *Does Chametz become Muktzeh on Shabbat afternoon?*

Actual Chametz becomes Muktzeh after the time to destroy it, when one is no longer allowed to benefit from Chametz. If you find Chametz afterward:

Find a non-Jew who will dispose of it, or

Cover it with a vessel until Chol haMoed; dispose of the Chametz on Chol haMoed.

Section 9: *When do we eat Seudah Shlishit (the third Shabbat meal)?*

The problem:

Many say the third Shabbat meal must have bread and ideally eaten in the afternoon when Chametz is forbidden. We don't eat Matzah on Erev Pesach, to increase excitement for Matzah at the Seder.

Two solutions:

Arrange an early Shacharit service, and then eat lunch as breakfast. Then:

1. Finish the Chametz "lunch" before the fifth daylight hour. During the afternoon eat a third meal of meat, fish or fruit. Be careful not to eat this third meal so close to Pesach to preserve the Seder appetite.

2. Those who wish to have bread should split their "lunch" into two parts benching and then taking a

20 minute break before starting to eat again, and completing both meals before the fifth daylight hour.

Section 10: *Preparations on Shabbat for the Seder*

Preparations are not allowed until after Shabbat. Before beginning the preparations, one should recite Maariv or recite this abbreviated version of Havdalah, in Hebrew or English: *Baruch haMavdil Bein Kodesh leKodesh*. The full Havdalah is recited during the Seder.

Section 11: *How does one light candles for Pesach night?*

We wait to light candles until Shabbat is over and then we light from an existing flame (24-hour candle). We also light a second 24-hour candle on the first day of Yom Tov to light candles on the second night of Yom Tov.

Section 12: *How does one make Havdalah on Pesach night?*

Havdalah is recited as part of Kiddush at the Seder, before the “Shehechyanu” blessing. The Yom Tov candles are used for the Havdalah candle. Some people remove two Yom Tov candles from the candlesticks and place them side-by-side, to simulate a multi-wicked Havdalah candle. Others simply leave the candles in the candlesticks.



