

Siddur and Seder



The children settled down when their Rebbi walked in the classroom. They noticed an exceptional expression of joy on his face. When the Rebbi reached his desk, he said, "I have very exciting news, boys. The celebration of receiving your first siddur will be at the home of HaRav Chaim Pinchas Scheinberg. In fact, the Rav himself will be giving the *siddurim* to you." The room was filled with sounds of boys' cheers.

The celebration at Rav Scheinberg's home went very well. However, someone noticed that Rav Scheinberg was upset about something. When they asked him about it, he explained: The first spiritual event in these children's lives is specifically when they receive their first *siddur*. The word "*siddur*" comes from the root סדר (order). It is important for a young Ben Yisroel to understand that to live a productive and successful Torah life, his life must always be in order. A child should not leave his routine, even if it means coming to me to receive his *siddur*. I should really have gone to them.



Zeidy - why the vegetable that we dip at the seder is called "karpas"?



I love your curiosity, kids. You see, the word "karpas" in *loshon haKodesh* is spelled כרפס. When read backwards, it says ס'פ'ר (60, hard work) - 60 revavos of Bnei Yisroel were performing hard labor in Mitzrayim.

[Magen Avraham, O.C. 473 § 4]

MENUCHA SUPPORTERS



Menucha

A Shabbos table companion for the whole family

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challenges

Forgot to Make the Salt Water?

Given the fact that Pesach is around the corner, let's take a look at questions that can come up during the Pesach seder. This year, in particular, needs special attention, due to the fact that the first day of Pesach will fall out on Shabbos. In this issue, we'll explore the question of making salt water for the Pesach seder.



"Kadesh, Urchatz, Kar..., Kar..., Kar..." stuttered Abba, as he sang the "*seder* song" before Kiddush. "Karpas! Abba, the next word in the song is Karpas!" said the 4-year old Bracha. "Thank you, Bracha. But I just realized that we don't have the salt water for dipping in the *karpas*. And I think it is prohibited to make salt water on Shabbos." Kids offered some solutions. Chani said: "Let's just mix it with a *shinui* - like with the back of a spoon or something." Moishy said: "Let's just reverse the order — instead of adding salt to the water, let's add water to the salt." Chaim said: "Let's make only a tiny amount of it." Bracha said: "Let's just use the *peisachdik* vinegar instead!" Q. Whose solution is the best one?

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This issue is dedicated by
the Hack family

as a praise to Hashem for enabling them to make Aliya this month

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ANSWER (reviewed by Rav Chaim Malinowitz): Bracha's solution – to use Pesach vinegar with a proper *hechsher* instead of salt water – is the best solution in this situation according to the Mishna Berura. Practically speaking, though, nowadays, it seems that people do not like the *pesachdik* vinegar when used as a dip. Hence, Brachas's solution might not be so practical.

The next best solution is Chaim's solution - to make only a small amount of salt water. [2] What's considered a "small amount"? It should be small enough that it will be obvious that the salt water was not made to pickle vegetables. [3] *

With apologies to Chani and Moishy, their solutions are not applicable at all in this case.

Even though there is a way out in this situation, *I'chatchila*, the salt water should be prepared before Yom Tov when the first night of Pesach falls on Shabbos. [4]

[1] מ"ב סי' תעג ס"ק כא [2] שם [3] מאירי שבת קח: ועיין מ"ב סי' שכא ס"ק ט [4] מ"ב סי' תעג ס"ק כא.

* The *מלאכה* (a process of tanning the animal hides) is what creates the issue of making a large amount of salt water on Shabbos. Salt enables preservation. In order to preserve the hides (and eventually convert them into leather), part of the tanning process needs to involve application of salt upon the hides. In a similar fashion, vegetables can be preserved by salt - i.e., the pickling process. Since pickling vegetables resembles the process of tanning the animal hides, Chazal made a *gezeira* not to pickle vegetables on Shabbos. Furthermore, Chazal prohibited to make a large amount of salt water on Shabbos, since it appears that a person is preparing a pickling solution. [See Mishna (Shabbos 14:2), Gemora (Shabbos 108b), commentaries of Rashi and Meiri (ibid.)]

Riddle

*Red, yellow, green are
my best colors.*

*Who am I? Traffic light?
Think again.*

*I will tell you one thing,
though:*

*We'll meet at the Pesach
Seder,*

*And I'll remind you of
the painless birth!*

Who am I?



Last week's riddle

A person is praised when his outward appearance shows his inner character. This *middah* is called *חוכו כבדו* (lit. 'the inside is like the outside'). On the other hand, when it comes to the laws of "impurity of vessels", *חוכו כבדו* can be an undesired thing. Can you find such a case? **Answer:** A glass vessel. With regards to the laws of impurity, Chazal gave glass vessels a status of clay vessels. A clay vessel gets contaminated when an impurity goes inside the vessel (even without touching the walls). By a glass vessel, however, since *חוכו כבדו**, it gets contaminated even when an impurity touches the outer side of its wall.

*The inside of the vessel is shown on the outer side (due to it's transparency), which truly makes 'the inside to be like the outside'. [see Gemora Shabbos 5b]

Sweet & Short



Tell to Your Son Insights on the Haggada and the Seder

Pesach Seder - The Root of Emunah

The Haggada tells us that a person is praiseworthy if he talks a lot about *יצאת מצרים* during the *seder*. Nesivos Shalom explains that relating the story of *יצאת מצרים* during the 1st night of Pesach is what charges a person with *emunah* for the entire year. Therefore, the more a person gets involved in the *mitzvah* of *יצאת מצרים*, the more *emunah* he will have this year.

Serving Hashem - the Best Gift

The Ramban teaches that the 4th expression of redemption - *ולקחתי* (*And I will take you*) is referring to the giving of the Torah - the guide of how to serve Hashem. Hence, with the final cup at the *seder*, which represents the fulfillment of "*And I will take you*", we praise Hashem for making us his servants. It is taught* in the name of the Chofetz Chaim, who himself heard from a great Rav, that a person should imagine that he is the only person whom Hashem commanded to keep the Torah (hence, the world depends on him), and that he has but one day to live.

*[The Triumph of the Spirit, p. 23]



30 Days Before the Chag Laws of Pesach

Buying a Skewer for Roasting the Korban Pesach*

- ◆ One should not use a metal skewer to roast the *korban* Pesach. This is due to the fact that the Torah requires us to roast *korban* Pesach on an open fire (*על אש*). A metal skewer can be heated up to a very high temperature and roast the meat that it touches (which would then not be roasted by an open fire). [1]
- ◆ The best skewer to use for roasting the *korban* Pesach is a branch of a pomegranate tree. Branches from other trees may release sap when heated, which would be a problem, because the Torah tell us that *korban* Pesach may not be cooked. [2]

[1] רמב"ם פרק ח מהל' קרבנות הלכה ט [2] שם הלכה י

* *Let's hope that Moshiach will arrive shortly, and hence, this year, the above mentioned halachos will be relevant to us. Certainly, if a person studies halachos that pertain to areas which are only applicable at the time when the Beis Hamikdash is standing, he is showing to Hashem his emunah in Moshiach's imminent arrival.*