

# PITSPOPANY PASSOVER TITLES



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# DEVORA PASSOVER TITLES

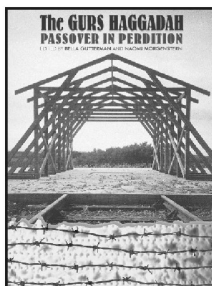


## The Eybeshitz Haggadah

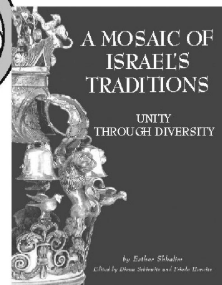
Includes Halacha, Aggada, Tanach, Talmud and Midrash on the Haggadah. Arranged and organized by Rabbi Hammer and includes his insightful commentary.

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Edited by Bella Guterman and Naomi Morgenstern



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## Candle lighting & Havdala times for this Tripple issue

Dates in April	Shabbat HaGadol		First day of Pesach		Shabbat Chol HaMoed		7th day of Pesach		Sh. Parshat Shmini		
	3rd	4th	8th	9th	10th	11th	14th	15th	plag 17th reg	18th	
Yerushalayim	6:24	7:38	6:27	7:41	6:29	7:43	6:32	7:46	5:48	6:34	7:48
S'derot	6:42	7:40	6:45	7:44	6:46	7:45	6:49	7:48	5:50	6:51	7:50
Gush Etzion	6:40	7:38	6:43	7:42	6:44	7:43	6:47	7:46	5:49	6:49	7:48
Raanana	6:41	7:40	6:44	7:43	6:46	7:45	6:49	7:48	5:50	6:51	7:50
Beit Shemesh	6:40	7:39	6:44	7:42	6:45	7:44	6:48	7:47	5:49	6:50	7:49
Rehovot	6:41	7:40	6:44	7:43	6:46	7:45	6:48	7:48	5:50	6:51	7:50
Netanya	6:41	7:40	6:45	7:44	6:46	7:45	6:49	7:48	5:50	6:51	7:51
Be'er Sheva	6:39	7:39	6:42	7:43	6:43	7:44	6:46	7:47	5:50	6:48	7:49
Modi'in	6:40	7:39	6:44	7:42	6:45	7:44	6:48	7:47	5:49	6:50	7:49
Petach Tikva	6:24	7:39	6:27	7:43	6:29	7:45	6:32	7:48	5:50	6:34	7:50
Maale Adumim	6:24	7:37	6:27	7:41	6:29	7:43	6:32	7:46	5:48	6:34	7:48
Ginot Shomron	6:40	7:39	6:44	7:42	6:45	7:44	6:48	7:47	5:49	6:50	7:49
Gush Shiloh	6:39	7:38	6:43	7:41	6:44	7:43	6:47	7:46	5:48	6:49	7:48
K4 & Hevron	6:40	7:38	6:43	7:42	6:44	7:43	6:47	7:46	5:49	6:49	7:48
Giv'at Ze'ev	6:40	7:38	6:43	7:42	6:44	7:43	6:47	7:46	5:49	6:49	7:49
Yad Binyamin	6:41	7:39	6:44	7:43	6:46	7:45	6:48	7:48	5:50	6:50	7:50
Ashkelon	6:42	7:40	6:45	7:43	6:47	7:45	6:49	7:48	5:51	6:51	7:51
Tzfat	6:29	7:38	6:32	7:42	6:34	7:43	6:37	7:47	5:48	6:39	7:49

Candle lighting for Shabbat HaGadol is "regular"

Havdala for Shabbat HaGadol is "regular"

(VIHI NO'AM and V'ATA KADOSH are not said at Maariv)

Candle lighting for Seder night is L'HADLIK NEIR SHEL YOM TOV and שְׁחִינּוּ

Preferably, brachot should be said first and then light (rather than the usual Friday way)

Havdala for first day of Pesach is wine and Havdala brachot only.

Candle lighting and Havdala for Shabbat Chol Hamoed are "regular"

Candle lighting for Sh'vi'i shel Pesach is L'HADLIK NEIR SHEL YOM TOV only.

Havdala for Yom Tov (that is not also Motza"Sh) is wine and Havdala brachot only.

Candle lighting and Havdala for Shabbat Parshat Sh'mini are "regular".

Plag (earliest time to light) for Friday is listed for those who will be taking Shabbat early.

## SHABBAT HAGADOL

The date of the first Shabbat HaGadol was 10 Nissan (as it is this year). And that is particularly significant, because one of the reasons we call it Shabbat HaGadol, has to do with events of the 10th of Nissan 2448. The Jews in Egypt were commanded - not a mitzva for the generations, but rather a one-time commandment - to take a lamb (or young goat) into their homes on the 10th of Nissan, four days before they were to slaughter it as the Korban Pesach. (In future years, halacha allows one to acquire his animal for K.P. even on his way to Har HaBayit on the afternoon of Erev Pesach. In practice, however, people did designate the lamb or goat as early as the 10th of Nissan, so it could be properly inspected for blemishes for the four days before its being brought to the Mizbe'ach. But it was required to take the animal on

the 10th, only during that first, original Nissan.)

The Midrash tells us of the unusual miracle that occurred on the original Shabbat HaGadol. The Egyptians asked the Jews what they were doing with the lambs. When the Jews told them that they were going to sacrifice them to G-d, the Egyptians would have been expected to react with outrage and anger at the "desecration" of their deity. But they didn't. They took the news calmly. This is considered one of the miracles of the whole Exodus experience, in addition to other miracles of that Shabbat day; this led to identify the day throughout the generations as Shabbat HaGadol.

Since the people of Israel entered into the realm of mitzvot by fulfilling the command to take the KP into their homes, they changed their status from KATAN to

the intercession of Moshe Rabeinu on our behalf. The 13 Midot represent the restoration of life to the generation of the Midbar. In that way, the Haftara fits well.

**Shabbat Mincha** - 3 people

16 p'sukim from the beginning of Parshat Sh'mini, as usual for Shabbat Mincha.

**4th day of Pesach**

(3rd day of Chol HaMoed, SUN)

**Day 3 of the Omer**

**First Torah** - 3 people, 16 p'sukim

Sh'mot 13:1-16 (from Parshat BO)

This is the continuation of the reading of the first day of Pesach. It consists of the two parshiyot known as KADEISH and V'HAYA KI Y'VI'ACHA, which join the first two portions of the Sh'ma as the four parshiyot in T'filin. The reading contains the mitzvot of the sanctity of firstborns, which derives from the events in Mitzrayim. Extensive reference to Pesach is also found here.

**2nd Torah** - 4th Aliya, same as day 2

**5th day of Pesach**

(4th day of Chol HaMoed, MON)

**Day 4 of the Omer**

**First Torah** - 3 people, 26 p'sukim

Sh'mot 22:24-23:19 (from Mishpatim)

This portion contains many mitzvot including those related to the Three Festivals. The opening mitzvot of this portion deal with Tzedaka. This is particularly appropriate in light of the practice of KIMCHA D'PISCHA, providing for the Pesach needs of the poor.

**2nd Torah** - 4th Aliya, same as day 2



יום הולדת 9 שמח  
דביר משה

**6th day of Pesach**

(5th day of Chol HaMoed, TUE)

**Day 5 of the Omer**

**First Torah** - 3 people, 14 p'sukim

Bamidbar 9:1-14 (from B'haalot'cha)

This portion deals with the first (and only) Korban Pesach brought in the Wilderness. It also contains the mitzvot of Pesach Sheni.

**2nd Torah** - 4th Aliya, same as day 2

**7th day of Pesach**

(Wednesday)

**Day 6 of the Omer**

**First Torah** - 5 people, 63 p'sukim


Sh'mot 13:17-15:26 (from B'shalach)


This reading is the continuation of the reading from the fourth day, which was a continuation of the first day, which was a continuation of the Maftir of Shabbat HaChodesh. This portion contains the events immediately following Y'tzi'at Mitzrayim, mainly the Splitting of the Sea the drowning of the Egyptians, and the Song of the Sea - AZ YASHIR. Our tradition is that it was on the seventh day of Pesach that we crossed Yam Suf.

**2nd Torah** - Maftir, same as day 2

**Haftara:** 51 p'sukim • 2 Shmuel 22:1-51

This chapter is the Song of King David. It is written in exactly the special style as AZ YASHIR is written in a Torah scroll. The haftara for the final day of Pesach is the exultant hymn of thanksgiving to G-d. One gets the sense, when following Torah with this Haftara, of B'CHOL DOR VADOR - in every generation...


 Mazal Tov to Eitan & Tali Stein  
and the Infelds on the Bar Mitzva  
of their son/grandson



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know Him (G-d) more intimately. G-d will not allow this completely, for it is impossible for any human being, but He will show Moshe more of Himself (so to speak) than anyone else would ever see. G-d then commands Moshe to cut new LUCHOT and write upon them that which was written on the first set, "that you broke". G-d forgives the People, sends Moshe back to them with the new LUCHOT, and with the special knowledge of the YUD-GIMEL MIDOT, which the people of Israel are to use in prayer, and some of whose traits, we are to emulate.

This is followed by a review of the three major Chagim, including mitzvot related to Pesach.

**2nd Torah** - MAFTIR, same as day 2

**Haftara:** 14 p'sukim • Yechezkeil 37:1-14

This portion of the NAVI is the famous prophecy of the Valley of the Dry Bones. In his vision, the NAVI sees bones gradually get covered with sinew, flesh, and skin. Then G-d tells Yechezkeil to prophesy in His name to the inert bodies that G-d will bring to them the breath of life and they will live. The message to Yechezkeil (and all of us) is that the Jewish Nation, scattered in Exile among the nations of the world, are like those dry bones. But they are not gone and forgotten. They will have the breath of G-d breathed into them and they will return to life - active spiritual, religious life. This prophecy is also about T'CHIYAT HAMEITIM.

There are connections between this Haftara and Pesach in general. But one can also see a connection to the Torah reading specific to Shabbat Chol HaMoed. After the Sin of the Golden Calf, the people were on the verge of extinction, but for

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GADOL, much like a Bar Mitzva boy does when he receives upon his shoulders the yoke of mitzvot. Hence, Shabbat HaGadol.

Even after Moshe got Shabbat from Par'o for the people as a day of rest, when Shabbat ended, it saw the Jews back into slavery and oppression. Not so the Shabbat prior to the Exodus. That was truly a Shabbat HaGadol.

The Torah calls the first day of Pesach Shabbat (because of the forbidden activities on Yom Tov, it qualifies to be called Shabbat, a day of rest), as in, "on the morrow of the Shabbat you shall begin counting". The Tz'dokim claimed that Shabbat refers only to Saturday. Traditional Judaism claims that there is a "minor" or small Shabbat (Yom Tov) in contrast with Shabbat HaGadol, when more Melachot are prohibited. It is the Shabbat right before the Yom Tov day in question that got the name Shabbat HaGadol - because of its closeness to the first day of Pesach, the contrast between the two Shabbats is highlighted.

Of course, the famous pasuk in the Haftara, telling us that G-d will send Eliya(hu) HaNavi before the coming of G-d's Day, the great (haGadol) and terrifying one.

Some say that the long Drashot on this pre-Pesach Shabbat, that sometimes continue into the night, serve to lengthen the day into a Shabbat HaGadol.

Until this pre-Exodus Shabbat, Shabbat only possessed the aspect of acknowledging G-d for His Creation of the world. With the preparation for KP and for leaving Mitzrayim, Shabbat took on the extra dimension of commemorating the Egyptian experience and the Exodus. Shabbat increased in significance and scope and became then a Shabbat HaGadol.

## MORID HATAL

We stop asking for **TAL U'MATAR** after Mincha on Erev Pesach. This includes stopping to say VA'ANEINU for those who have continued adding the prayer for times of drought in Sh'ma Koleinu - if you haven't stopped yet, then stop when we all stop asking for TAL UMATAR.

We continue to say MASHIV HARU'ACH in Maariv and Shacharit of the first day of Pesach. Then we say **T'FILAT TAL** and from Musaf of the first day of Pesach, we will be saying **MORID HATAL**. And at Maariv following Yom Tov, we will begin saying **V'TEIN BRACHA** in the weekday (and Chol HaMoed) Amida.

Note that many congregations in Israel say "TAL" when they finish putting away the Torahs right before closing the Aron. Others follow the common practice of Chutz LaAretz and say TAL as part of the beginning of the Chazzan's repetition of Musaf. When TAL is said before the silent Amida of Musaf, then it - meaning the prayer for TAL, constitutes the announcement to the congregation to stop saying Mashiv HaRu'ach and to commence saying Morid HaTal.

However, when TAL is said after the silent Amida, an announcement - in the form of a gabbai "kopping" on the shulchan and stating aloud "Morid HaTal" is required. Technically, if no one announces Morid HaTal, then we should continue saying Mashiv HaRu'ach one more Amida (Musaf) and begin Morid HaTal at Mincha (which, of course, is after T'filat Tal). This will not usually happen in large congregations with knowledgeable members, but it can happen in a small minyan with a gabbai that falls asleep at the switch. Anyone can call out Morid HaTal (and usually, several people

do) and that "authorizes" the switch for the congregation.

(Something that really shouldn't be done - anytime - is to say things out loud in the middle of one's silent Amida. Many people think they are being helpful by saying Morid HaTal or Yaaleh V'Yavo or Al HaNisim or whatever aloud, but it should not be done. Nonetheless, if a gabbai failed to announce Morid HaTal and the person next to you wrongly said the words Morid HaTal aloud within his Amida, that too would constitute an announcement for you. Go figure.)

BTW, in those congregations (Nusach Ashkenaz in Chutz LaAretz) where nothing is said in the place of Mashiv HaRu'ach, only T'filat Tal is considered the announcement for dropping MHUH, and therefore, when Tal is said as part of the repetition, MHUH is said in the silent Musaf and dropped from Mincha onward.

If one mistakenly says MASHIV HARU'ACH U'MORID HAGASHEM [G] once we stop saying it, the Amida is considered invalid and must be repeated. Catching oneself within the second bracha of the Amida, requires backtracking to the beginning of that bracha and saying from there - ATA GIBOR...

Forgetting MORID HATAL (but not saying [G] either) does not require repeating or even returning to say it.

Asking for TAL UMATAR once we stop, also invalidates the Amida and requires repeating it. Catching the error while still in the Amida requires going back to BAREICH ALEINU and repeating from that bracha.

What besides Shabbat HaGadol is called Shabbat HaGadol?

שבת גדולה בשבתות אחרות

## Torah & other readings

### First Day of Pesach

(15 Nisan, Thursday)

**First Torah** - five people, 31 p'sukim  
Sh'mot 12:21-51 (Parshat BO)

This portion is the continuation of what we read on Shabbat HaChodesh. It contains the actual procedures to be followed in the bringing of the Korban Pesach, the account of the night of the 10th plague, the Exodus, the Exodus-Matza connection, reference to Leil Shimurim, and mitzvot related to K.P.

**Second Torah** - Maftir, 10 p'sukim  
Bamidbar 28:16-25 (in Parshat Pinchas)

Contains the Korban Musaf of Pesach. Begins with Korban Pesach on the 14th and repetition of the "comand" to eat matza for seven days.

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**Haftara:** 15 p'sukim • Yehoshua 5:2-6:1

The Torah tells us of Pesach Mitzrayim, and then of the first annual Pesach. After that, KP was not brought for the duration of the time in the Midbar. The haftara tells of the mass circumcision at Gilgal of the males who were below military age when we came out of Egypt and those born in the Midbar. Following the Mila (which is a prerequisite for KP), the first Pesach in Eretz Yisrael was observed. The Manna ceased and the new People of Israel ate from the harvest of the Land for the first time. Yehoshua meets an angel and is about to begin preparations for battle against Yericho, the first step in conquering the Land.

### 2nd day of Pesach

(1st day of Chol HaMoed, FRI)

### Day 1 of the Omer

**First Torah** - 3 people, 52 p'sukim  
Vayikra 22:26-23:44 (from Parshat Emor)

The bulk of the reading is The Festival Portion, chapter 23 in Vayikra. It deals with the entire cycle of holidays, all of which revolve around Pesach, all of which in some way commemorate the Exodus. The reading contains the mitzva of the Omer which was brought on the second day of Pesach. Perfect timing. The Festival Portion is preceded by several p'sukim that deal with sacrifices and with the mitzvot of Kiddush HaShem. Reference is made to G-d's taking us out of Egypt - definitely part of the reason for "adding" this to the Festival portion.

**Second Torah** - 4th Aliya, 7 p'sukim  
Bamidbar 28:19-25 (Pinchas)

Contains just the Musaf of Pesach, without the first 3 p'sukim read on the first day only.

## 3rd day of Pesach

(Shabbat Chol HaMoed)

### Day 2 of the Omer

Many shuls have the custom of reading Shir HaShirim before Torah reading on Shabbat Chol HaMoed. When it is read from a kosher megila scroll, AL MIKRA MEGILA and SHE'HE'CHE'YANU are said. The love between G-d and Israel is the theme of Shir HaShirim. That love was forged in Egypt (and earlier, from the time of the Avot & Imahot).

**First Torah** - 7 people, 38 p'sukim  
Sh'mot 33:12-34:26 (from Parshat Ki Tisa)

Who knows 13 - Thirteen are the MIDOT of G-d. This is the main theme of the reading of Shabbat Chol HaMoed. In the aftermath of the Sin of the Golden Calf, Moshe Rabeinu asks G-d to allow him to

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