

THE HUMAN SIDE
OF TORAH PHILANTHROPY

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בס"ב

NEWSLETTER • PESACH • 5774
All Who Suffer Hunger . . . All Who Are In Need
כל דכפין . . . כל דצריך

Poverty inflicts many forms of suffering. Hunger is one of its cruelest and one of the most difficult to endure. That is why, at the Seder table, we first invite the hungry to dine with us and then we go on to invite all others in need to join us in the celebration of the Pesach holiday. Pesach is unique among Jewish holidays in having such a preface to its celebration. In all likelihood, it is prompted by the dramatic holding aloft of the matzah, at the beginning of the Seder and the Haggadah, when we proclaim: ***"This is the bread of affliction which our forefathers ate in the land of Egypt. Let all who suffer hunger come and dine with us. Let all who are in need come and join us in celebrating the Pesach holiday."*** The RAMO (Rav Moshe Isserles) implicitly alludes to the importance of prefacing our concern for the needs of the poor to the preparations for the Passover holiday, by recording the age-old custom of Maos Chitim as the first halacha in the Laws of Passover.

EZRAS TORAH's voice calling out to "all who suffer hunger" and to "all who are in need", never ceases. It is heard all year round, but especially during the month when preparations for the Pesach holiday are made. Moreover, among the Talmidei Chachamim and needy who are helped by EZRAS TORAH, there are those of such delicate and humble souls, who, by their very nature are unable to put out their hand to seek assistance. They suffer, even hunger, in silence, out of humility. EZRAS TORAH must then seek them out and provide them and the members of their families with all their needs. Particularly at this time, before Pesach, we turn to all our good friends, supporters of EZRAS TORAH, with our plea: Join us in wise and discerning sensitivity to the needs of the poor. Even before you sit down to the Seder table, during the "thirty days of pre-Pesach preparation", make your first preparation for the holiday a significant contribution to the "Holy of Holies" of institutions of Zedakah, to EZRAS TORAH, to its beneficiaries numbering tens of thousands of souls who live in poverty. By virtue of your making their hearts happy in bringing them holiday joy, THE ONE ABOVE will gladden your heart with the blessings of a happy and kosher Pesach.

הונגער איז פון די גרעסטע עינויים וואס א מענטש קען ליידען (זאל דער אייבערשטער אפהיטען). דערפאר, ווען מען זעצט זיך צום סדר פסח ביינאכט און מען לאדעט איין ארימעלייט צום סדרטיש, רופט מען פריהער אויס: "כל דכפין ייתי ויכול", ווער עס ליידט פון הונגער זאל קומען און עסען, און דערנאך רופט מען אויס: "כל דצריך ייתי ויפסח", און דערמיט לאדעט מען איין אורחים ארימעלייט צו דערפרייען זייערע הערצער מיט שמחת יום טוב. אזא זאך טוט זיך נישט ביי קיין אנדערע יום טוב, נאר ביי פסח ווען מען דערמאנט די ליידען פון כלל ישראל אין מצרים און מיר הייבען אויף הויך די מצה פון דער קערה און זאגען אויפן הויכען קול: **"הא לחמא עניא די אכלו אבהתנא בארעא דמצרים כל דכפין ייתי ויכול כל דצריך ייתי ויפסח"**. און אט די דאזיקע וויכטיקייט פון זארגען פאר עניים פאראויס ווערט אויך אין שלחן ערוך אונטערגעשטראכען פון דעם רמ"א מיט דעם וואס די ערשטע הלכה וואס ער דערמאנט אין הלכות פסח איז דער אוראלטער מנהג פון טיילען מעות חטים צו ארימעלייט פאר פסח.

אין **עזרת תורה** איז דער קול וואס רופט אויס: "כל דכפין... כל דצריך" א שטענדיקער, א גאנץ יאהר, באזונדערס איבערהויבט אין די טעג פאר פסח. נאכמעהר - צווישען די תלמידי חכמים און עניים וועלכע **עזרת תורה** שטיצט, זענען פארהאן אזעלכע וואס זענען א נפש היפה, און צוליב זייער איידעלקייט שטרעקען זיי נישט אויס קיין האנט און אפילו א קול הערט מען נישט פון זיי. אזעלכע איידעלע מענטשען קענען אפילו ליידען הונגער שטילערהייט און מען וועט פון זיי גארנישט הערען. **עזרת תורה** מוז דאן זיין דער "משכיל אל דל" און מיט פערשטאנד אויסזוכען דעם ארעמאן און העלפען עס און זיין משפחה מיט אללע זייערע נויטען. און יעצט, אין דער צייט, ווענדען מיר צו אללע אונזערע גוטע פריינט און שטיצער פון **עזרת תורה**: זייט איהר דער "משכיל אל דל" נאך איידער איהר זעצט זיך צום סדר, אין די שלשים יום קודם הפסח, זייט שואל ודורש בשלום דעם "קודש הקדשים" פון מוסדות צדקה, **עזרת תורה**, און איהרע צענדליקער טויזענטער עניים וועלכע זענען אין נויט. אין דעם זכות פון ברענגען זיי שמחת יום טוב און דערפרייען זייערע הערצער וועט אייך דער אייבערשטער דערפרייען אייערע הערצער און אייך געבען א חג כשר ושמח.

Rabbi Emanuel Gettinger

President

הרב מנחם געטינגער

בשיא

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ערב פסח
EREV PESACH

SUNDAY NIGHT, APR. 13, 14 NISAN

Sunday night after the appearance of three stars, (the time that the Mishna in Pesachim refers to as the "Light of the Fourteenth"), we search for chometz in all places to which we bring it during the year.

Before beginning the search we recite the Bracha "אשר קדשנו במצותיו וגו' על ביטול חמץ" - on the removal of chometz (for the search is the beginning of the process of removal).

After the search, one says the declaration "כל חמירא" (preferably in a language that he understands) nullifying all chometz and sourdough of which he is unaware.

One should take care to place the chometz, which will be eaten in the morning until the end of the fourth hour (see below) and the crumbs from the search in a secured place. Whatever is left over from breakfast, along with the crumbs from the search, must be destroyed or removed by the end of the fifth hour.

MONDAY MORNING, APR. 14, 14 NISAN

שחרית / SHACHRIS

We rise early to go to Shul. Regular weekday Shachris; we omit לתורה Shemonah Esrei; Half-Kaddish; (למנוח אפס חס) before Torah Reading in Parshas Kedoshim; (למנוח אפס חס) before Torah Reading in Parshas Kedoshim; ואשרי; Mourner's Kaddish.

The first born have a custom to fast, or to redeem themselves with money for Tzedakah, or to participate in a Seudas Mitzvah such as the completion of a Tractate of Talmud.

One may eat chometz until the end of four proportionate hours (see Chaanukah for definition of proportionate hour) after Erev Pesach, or to participate in a Seudas Mitzvah such as the completion of a Tractate of Talmud.

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PESACH

Laws and Customs for Pesach, excerpted from the Ezras Torah Luach, 5774, The English Version.

It is forbidden to eat Matzah on Erev Pesach.

One washes, (some immerse themselves in a Mikveh) and makes all necessary preparations in honor of Yom Tov.

One must complete all of the preparations for the Seder while it is still daytime. The Romaine lettuce must be thoroughly cleansed and then, carefully inspected for bugs. The horseradish must be grated. The Seder table must be completely set and arranged. All this must be done before Yom Tov.

We light candles, as usual, 20 minutes before sunset. The Brachos are: "להדליק נר של יום טוב" and "שהחיינו"

א' דפסח

FIRST DAY PESACH

MONDAY NIGHT, APR. 14, 15 NISAN

ערבית / MAARIV

Half-Kaddish; Shemonah Esrei of Yom Tov (Nusach Sefard calls for the recitation of the complete Hallel with its Brachos in Shul after Shemonah Esrei); Mourner's Kaddish; (אין עולם) (We do not make Kiddush in Shul the first two nights of Pesach.)

סדר הלילה

THE ORDER OF THE NIGHT

After the appearance of three small stars, with everything in readiness for the Seder, the head of the household dons a Kittel, and we take our places at the table; the leader of the Seder has someone else pour each of the Four Cups of wine for him (in the manner of a wealthy free man) and we begin the Seder with Kiddush of Yom Tov, including שהחיינו. We follow all the rituals of the Seder in the order presented in the Haggados; קידש ורחץ; the dipping of the vegetable into salt water, the pouring of the Second Cup; the son asks "מה נשתה"; the reply to the son: the "telling" of the slavery in and exodus from Egypt, etc.; the eating of one olive's size (כזית) of Matzah (20-24 grams) and an olive's size (כזית) of Maror - the sandwich of Maror and Matzah; the meal; the eating of the Afikomen - the final olive's size of Matzah after the meal; the pouring of the Third Cup; Blessings after the meal; completion of Hallel recited over the Fourth Cup (all done following the detailed instructions found in the Haggada). All four cups must be full, containing at least a רביעית (preferably red) wine (a רביעית is a little more than 3 ounces or 86.5 grams, there is a stricter opinion that maintains that a רביעית is 4 ounces or 113.40 grams; one ounce being equal to 28.35 grams). One should try to drink the entire cup, but at the very least the majority of it. The Four Cups, as well as the eating of the Matzah, Hillel's sandwich, and Afikomen, must be done in a position of reclining to one's left side (בהפיכת שמאל). Women and children are obligated to drink the Four Cups, although children can be given small cups from which to drink, relative to their age and size. (If one is unable to drink wine he must ask a Rav what to do).

During the Recitation of the Shema, before retiring for the night, only the Bracha והפיל Shema are said, with all of the Psalms and prayers for protection being omitted, for tonight is a ליל שימורים - a night of special Divine Protection.

TUESDAY MORNING, APR. 15

שחרית / SHACHRIS

Service for Yom Tov; נשמת; פסוקי דמורה; ברכת יוצר

Shema; Shemonah Esrei of Yom Tov; the Chazzan's Repetition; complete Hallel; Kaddish Tiskabel; open Aron; with עולם של עולם of Yom Tov; we take out two Sifrei Torah; in the first we have five Aliyahs in Parshas Bo (Exodus 12:21-51) from "ועל צבאותם" until "ויקרא משה משכר"; Half-Kaddish; Mafair reads in the second Sefer Torah from Parshas Pinchas: (Numbers 28:16-25) "ובחדש הראשון"; the Haftarah is read from Joshua 3:5-7, 5:2-15, 6:1, and 6:27; Brachos after the Haftarah of Yom Tov, (we omit א-לי-יה אפריים); ייהלו; אשרי.

מוסף / MUSSAF

For Yom Tov; (the Chazzan dons a Kittel); Half-Kaddish in the special melody for the Prayer for Dew; Shemonah Esrei of Mussaf for Yom Tov; we still say "משיב הרוח ומוריד הגשם". (Those congregations whose custom is to say "מוריד הטל" throughout the summer, should announce "מוריד הטל" before Mussaf, and then the congregation should begin to say "מוריד הטל" during this silent Mussaf.)

חזרת הש"ך

THE CHAZZAN'S REPETITION

קרושה; (in his Repetition the Chazzan stops saying "... משיב הרוח ומוריד הגשם." The congregation no longer says "מוריד הטל" at Mincha). Priestly Blessing; ותערב; רצה. and רבונו של עולם; (see above, Priestly Blessing for the First Day of Rosh HaShanah); Kaddish Tiskabel; עלינו; אין באלקינו; שיר של שיר (Psalm of the Day); Mourner's Kaddish; ארון עולם; .

מנחה / MINCHA

Half-Kaddish; we no longer say "משיב הרוח ומוריד הגשם". (It is advisable to repeat 101 (or at least 90) times the phrase "מלכל חיים" so that it becomes fluent and habitual, thereby avoiding any future doubt as to whether one failed to omit "משיב הרוח ומוריד הגשם" or not). The Chazzan's Repetition; Kaddish Tiskabel; Mourner's Kaddish.

ב' דפסח

SECOND DAY PESACH

TUESDAY NIGHT, APR. 15, 16 NISAN

We wait seventy-two minutes (under extenuating circumstances, 60 minutes will suffice) before lighting candles or before doing any preparations for the Second Day of Pesach.

ערבית / MAARIV

Among the reasons for which we delay the beginning of Maariv is to insure that Sefira will take place only after the appearance of the stars. Usual Maariv for Yom Tov. ואשרי; Half-Kaddish; Shemonah Esrei of Yom Tov. (Nusach Sefard calls for the recitation of complete Hallel with its Brachos after Shemonah Esrei, just as last night.) Kaddish Tiskabel; we begin to count the Omer (Sefiras HaOmer - tonight is the first night of the Omer); Mourner's Kaddish; אין עולם (we do not make Kiddush in Shul).

(Each night, before counting the Omer, we first recite the Bracha "אשר קדשנו במצותיו וגו' על ספירת" and then we proclaim the current day of the Omer. Both the Bracha and the count itself must be done while standing. It is best to count the Omer after the appearance of the stars. If one counted before that time, it is proper for him to count again, after the appearance of the stars, without a Bracha. If one counted earlier than Plag HaMincha - one and one-quarter proportionate hours before nightfall (a proportionate hour is one-twelfth of the daytime period), he must count again with a Bracha when the stars appear. If one forgot to count at night, he must count during the day without a Bracha. He may then continue to count again on all of the successive nights with a Bracha. If one failed to count an entire day, he must continue to count the following nights through Shavuot without a Bracha. In such a case one should intend to fulfill his obligation to make a Bracha by hearing the Bracha from the person making it for the congregation. (Some have the custom that every morning the Shammash announces, as a reminder, the current count of the Omer without making any Bracha.)

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