

5781: An Exceptional Year

By Rabbi Yehuda Spitz

As we entered into the *Yomim Nora'im* of a new year, with the novel coronavirus (Covid-19) still raging around the world, and Eretz Yisrael in yet another lockdown,^[1] we are surely all *davening* for the Gemara's aphorism of "*Tichleh Shana U'Klaloseha*, May the year and its curses end,"^[2] and its addendum, "*Tachel Shana U'Birchoseha*",^[3] May the New Year and its blessings be ushered in," to rapidly come true.

Indeed, there are several suggestions floated as to what the initials of תשפ"א may stand for, including '*Tehei Shnas Pidyon Acharon*' (May this be the year of final redemption) or simply (and perhaps somewhat sarcastically) '*Ois Tav Shin Pei*' (No longer 5780). Many are excited about the great Chasam Sofer's referring to 5781 as "*Mei'ashpos Yarim Evyon*"^[4] and our nation being exalted and lifted up, as opposed to 5780 being portent of death and calamity.^[5] Either way, we are all looking forward to a New Year chock-full of blessing.

ZaCh"A

Yet, there is more to 5781's exceptionality. Much more. You see, this year is classified as $\square\square\square$ in our calendars. This abbreviation is referring to Rosh Hashana falling out on Shabbos (*zayin*), both months of Cheshvan and Kislev being *choseir* (*ches*; 29-day months instead of 30; these are the only months that can switch off in our set calendar),^[6] and Pesach falling out on Sunday (*aleph*). Out of the 14 possibilities in Tur's 247-year calendar cycle,^[7] this is one of the rarest setups of a year, and occurs on average only once in 23 years.^[8] The last time we had this calendrical makeup was 20 years ago (5761), and the time before that was 24 years prior. The reasons and rules governing the whys and whens this transpires are too complicated for this discussion; suffice to say that when the Mishnah Berurah discusses these issues he writes "*ain kan makom l'ha'arich*", that this is not the place to expound in detail,^[9] which is certainly good enough for this author.

A ZaCh"A year ensures that there will be a plethora of rare calendrical phenomena that we will IY"H be witnessing, or more accurately, taking an active part in.

No Shofar

The first unusual minhag of the year is one that last occurred eleven years ago, back in 5770 (2009). This is that Rosh Hashana fell out on Shabbos. Accordingly, the shofar was not sounded on the first (Biblical) day of Rosh Hashana, but rather only on the second (Rabbinic) day. The reason given for this 'silencing of the shofar' is the remarkable Gezeira of Chazal that one may come to mistakenly carry a shofar out of the permitted area on this Shabbos in order to learn how to properly blow it.^[10] Whenever Shabbos Rosh Hashana occurs, we are collectively astounded as to the strength of this extraordinary Gezeira – for all of Klal Yisrael desisting from performing an outright Mitzva Deoraysa simply due to a far-out possibility of one person unwittingly and unintentionally transgressing another – that of Hotza'ah – carrying, especially in an age when many of us have Eruvin^[11] (and thus technically, the issue moot), is simply incredible.

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Yet, there is an alternate, and perhaps more appropriate way to view this situation – not sounding the shofar on Shabbos Rosh Hashana as per Gezeiras Chazal showcases to us all that Kedushas HaShabbos is of paramount importance in all that we do – and yes, even to the extent of pushing off a precious, once-a-year (OK, twice a year) Mitzva Deoraysa. Several Acharonim stressed that in a way, a year like ours is a gift^[12] – that not blowing the shofar due to Shabbos credits us with whatever spiritual gain we would have obtained had we been able to blow the shofar.^[13] Yet, there is a caveat – we need to show how much we honor, respect, and delight in our Shabbos observance in order to properly reap the spiritual rewards of a Shabbos Rosh Hashana.^[14]

No Lulav

As the Gemara continues, the same Gezeira holds true regarding Lulav and Megillah as well. Meaning, if the first day of Rosh Hashana occurred on Shabbos, then the first day of Sukkos two weeks later will also occur on Shabbos. And just as there was no fulfilling the Mitzva Deoraysa of Shofar on Rosh Hashana, but rather only the second day M'Derabbanan, there will also be no fulfilling the Mitzva Deoraysa of taking and waving the Arba Minim on the first day of Sukkos – which is M'Deoraysa, but rather only M'Derabbanan – as performing this Mitzva on all the remaining days of Sukkos is M'Derabbanan. Another spectacular testament to the prominence and centrality of Kedushas HaShabbos.

Five YaKNeHa“Zes

Another record-breaking occurrence is that this year there will be five (!) YaKNeHa“Zes over the course of the year for those in Chutz La'aretz (but only two for those of us in Eretz Yisrael). YaKNeHa“Z refers to the special hybrid Kiddush-Havdalah that is only recited when a Shabbos exits directly into a Yom Tov. This occurs more frequently in Chutz La'aretz than in Eretz Yisrael due to the prevalence of two-day Yomim Tovim.

In Chutz La'aretz this year there are the:

- *Second night of Rosh Hashana*
- *Second night of Sukkos*
- *Night of Simchas Torah*
- *First night of Pesach (Leil HaSeder)*
- *Last night of Pesach*

Yet, in Eretz Yisrael there are only two YaKNeHa“Zes occurring:

- *Second night of Rosh Hashana*
- *First night of Pesach (Leil HaSeder)*

The reason for this discrepancy is due to Yom Tov Sheini, which is observed in Chutz La'aretz and not in Eretz Yisrael.^[15]

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Of course, along with each YaKNeHa"Z is the special Havdalah bracha addition recited in the Yom Tov Maariv Shemoneh Esrei at the time that Shabbos "is going away" – "Vatode'ainu," which concludes with the not too common "HaMavdil Bein Kodesh **L'Kodesh.**"^[16]

The word YaKNeHa"Z is an acronym of the proper order of brachos in this Kiddush/Havdalah. It stands for **Y**ayin (Borei Pri Hagafen), **K**iddush (Mekadeish Yisrael V'Hazmanim), **N**er (Borei Me'orei Ha'Aish), **H**avdalah (Hamavdil Bein Kodesh L'Kodesh), **Z**man (Shehechyanu).^[17]

To help facilitate this special Kiddush that needs its own Havdalah candle(s) that will go out by itself/themselves (in order not to unwittingly transgress the prohibition of 'Kivui', extinguishing),^[18] several companies recently started making "YaKNeHa"Z Candles" (a.k.a. "avukalehs)" small candles containing several wicks (to be classified as an 'avuka' – torch, for Havdalah;^[19] as opposed to the traditional one-wick candle) that go out by themselves after several minutes – made especially to facilitate easy YaKNeHa"Z performance. It is reported that Rav Yosef Shalom Elyashiv's "face lit up with joy" the first time someone brought him one of these YaKNeHa"Z candles, as it enabled him to properly perform this Kiddush/Havdalah without any potential chashashos.^[20] Mi K'Amcha Yisrael!

Wabbit Season?

All of these YaKNeHa"Z es in one year makes this author ruminate about what is possibly the oddest connection to it. In what appears to be an interesting turn of phrase, many classic Ashkenazic Illuminated Haggados over the centuries, including the Cincinnati, Ashkenazic, Prague, Venice, and Augsburg Haggados, depict an interesting phenomenon next to the hybrid Kiddush-Havdalah of YaKNeHa"Z: a rabbit hunt. Yes, you read that right. Not even remotely related to either Kiddush or Havdalah (or in fact anything else in Yiddishkeit; except possibly the Noda B'Yehuda's famous teshuva regarding hunting for sport or pleasure),^[21] a full-fledged rabbit hunt. Scholars theorize that the reason this picture is placed specifically at this point of the Haggada is the similar-sounding German phrase "Jag den Häs," which translates to "Chase the Rabbit" or "Hunt the Hare." Apparently this was an easy, albeit whimsical way to remind the locales in their vernacular of the proper order of brachos of this Kiddush-Havdalah on Seder Night.



^[22]

Megillah Mystery

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*This calendrical setup also means that this year there is no Shabbos Chol HaMoed – which ordinarily means more time for Chol HaMoed trips (not seemingly too applicable under Israeli Lockdown). Yet, this also means that the Yom Tov days of both Sukkos and Pesach will have longer davenings. This is due to Megillah readings – Koheles on Sukkos and Shir HaShirim on Pesach. As both of these Megillos are ordinarily read on the Yom Tov's respective Shabbos Chol HaMoed,^[23] when there isn't one, they get pushed off to other days of Yom Tov. But there is another fascinating divergence between Eretz Yisrael and Chutz La'aretz. Without Shabbos Chol HaMoed, in Eretz Yisrael Koheles gets pushed forward to Yom Tov **Rishon** of Sukkos, whereas in Chutz La'aretz it gets pushed off further to Shemini Atzeres. Meaning, although everyone will read Koheles on a Shabbos Yom Tov day of Sukkos, in Eretz Yisrael it will be read a full week (!) before it is read in Chutz La'aretz.^[24]*

On the other hand, regarding Pesach, in lieu of Shabbos Chol HaMoed, everyone will be united in pushing Shir HaS hirim's reading off to Shevii shel Pesach – which will also be the only Shabbos over Pesach this year.

Haftaras Parashas Mikeitz

This year, as the eight-day chag of Chanuka will start on a Friday, it will end on a Friday as well – right before Parashas Mikeitz. This affords us a rare opportunity to read Mikeitz's actual haftara, as the vast majority of the time it is Shabbos Chanuka, which pre-empts it for one of the special Shabbos Chanuka haftaras.^[25] This haftara, last publicly read twenty years ago back in 5761, discusses the wisdom of Shlomo HaMelech – ordering to cut the baby in half in order to determine its real mother.^[26] This is actually the second rarest haftara Ashkenazim read – just 24 times over the Tur's entire 247 year cycle.^[27]

Fasting on Friday?

Another fascinating characteristic of 5781 is that the Taanis Tzibbur of Asarah B'Teves will fall out on a Friday. This status is actually exclusive to this fast – as it is the only one that we do actually observe as a communal fast on a Friday.^[28] Proof to this, perhaps is from the words of Yechezkel HaNavi referring to Asarah B'Teves that the siege of Yerushalayim leading up to the destruction of the first Beis HaMikdash transpired "B'Etzem HaYom HaZeh",^[29] implying that the fast must always be observed on that exact day, no matter the conflicting occurrence. This would explain why it is fully observed on Friday, with no dispensation given.^[30]

This is fairly interesting as there is a whole debate in the Gemara about how to conduct fasts on a Friday, when we must also take kavod Shabbos into account,^[31] implying that it is a common occurrence. However, according to our calendar, a communal Friday fast is only applicable with Asarah B'Teves, and it does happen quasi-frequently. The last few times Asarah B'Teves fell out on a Friday were in 1996, 2001, 2010, and 2013; the latter of which, quite appropriately, coincided with a "Yerushalmi Blizzard."^[32]

Asarah B'Teves is next expected to occur on a Friday in 2023 (5784), 2025 (5785), 2034 (5795), and 2037 (5798). In another interesting calendrical twist, but not the Jewish calendar, due to the

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differences between the Jewish lunar-based year and the Gregorian solar-based year, this fast, curiously falling out on December 25th,^[33] is actually the second Asarah B'Teves fast to occur in 2020. The first was back on January 7th (anyone remember that B.C. – Before Covid?).

Halachos of a Friday Fast

The halachos of a Friday fast generally parallel those of a regular fast day.^[34] In fact, even though there is some debate in the Rishonim as to the Gemara's intent that "Halacha – Mesaneh U'Mashlim, a Friday fast should be completed" whether or not one may be mekabel Shabbos early and thereby end the fast before nightfall,^[35] nonetheless, the halacha follows the Shulchan Aruch and Rema that since Asarah B'Teves is a public fast (Taanis Tzibbur) and not a Taanis Yachid, one must fast the whole day and complete it at nightfall (Tzeis HaKochavim) before making Kiddush.^[36]

There are many Poskim who maintain that it is preferable to daven Maariv earlier than usual on such a Friday night, to enable making Kiddush, and breaking the fast exactly at Tzeis HaKochavim.^[37]

Zachor - Terumah

Another interesting calendarical anomaly, albeit one with absolutely no halachic significance, is which Parashah Parashas Zachor will be read on. Usually, in a non-leap year, Parashas Zachor is read on Parashas Tetzaveh. Yet, this year, it will be pre-empted a week, and read on Parashas Terumah. This also last occurred twenty years ago in 5761.

Purim Shechal B'Erev Shabbos

As we are already discussing the Purim season, the next calendar quirk has significant importance. You see, in 5781, Purim will fall out on Friday. For most of us worldwide this will mean a rushed day to pack in all of the Purim-day Mitzvos before the onset Shabbos.^[38] Yet, for those fortunate enough to live in Yerushalayim (or other walled cities from the time of Yehoshua Bin Nun) where Purim is celebrated on the next day, Shushan Purim, which falls out on Shabbos, this unique set of circumstances triggers the incredible Purim Meshulash, or "Triple Purim," a rare three-day Purim extravaganza. This last occurred back in 5768/2008, and prior to that in 5765/2005 and 5761/2001, and is next expected in another four years in 5785/2024, followed by a long break of 21 years, in 5805/2045, and then three years later in 5808/2047.

This rare occurrence is due to the same Gezeiras Chazal discussed previously regarding Shofar and Lulav, that due to the Megillah obligation, one may unwittingly carry it on Shabbos outside the permitted Reshus to an expert. Hence, the Megillah may not be read on Shabbos;^[39] ergo, Purim's mitzvos get divvied up to the surrounding days.

It is important to note that this three-day Purim Meshulash is not an actual three-day Yom Tov. Each separate day possesses unique observances of Purim exclusive to it, with the different mitzvos of Purim applying separately on Friday, Shabbos, and Sunday. Friday's mitzvos are the Megillah reading and Matanos L'Evyonim (like the rest of the world). Shabbos has the recitation of Al Hanissim and the

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special Purim Maftir ("Vayavo Amalek"),^[40] as well as the Haftarah of Parashas Zachor ("Pakaditi")^[41] read a second time (two weeks in a row),^[42] and Sunday has Mishloach Manos and the Purim Seudah. Yes, as one who has celebrated a few over the years, there is nothing quite like a Purim Meshulash.

Erev Pesach Shechal B'Shabbos

Yet, whenever there is a Purim Meshulash, there is an even greater phenomenon with great halachic ramifications that will occur exactly one month later: Erev Pesach Shechal B'Shabbos. When this happens, we need an entirely new rulebook on how our Pesach preparations are supposed to ensue.

For example, the Erev Pesach Taanis Bechorim gets pre-empted two days earlier to Thursday.^[43] Perhaps more importantly, Bedikas Chometz cannot be done the night before Pesach as usual. Since Erev Pesach is Shabbos, Bedikas Chometz must be performed on Thursday night instead. But that means that Sereifas Chometz has to take place on Friday morning, Erev Erev Pesach. But we can't recite Kol Chamira as we still need to save some chometz for the Shabbos Seudos (remember, Shabbos is Erev Pesach), as it is forbidden to eat Matzah on Erev Pesach.^[44] Yet, all of the chometz has to be finished before Sof Zman Achillas Chometz.^[45]

So what are we to do? How are we to have our Shabbos seudos?^[46]

The answer is to only leave over a small amount of (hopefully not crumbly) chometz for the seudos (such as using pita for Lechem Mishneh), daven K'Vasikin (HaNeitz) and immediately start the Shabbos Seudah afterwards. Optimally, one should split the seudos in order to be yotzei eating Seudas Shlishis as well. This entails very close timing as well as a sufficient break (and perhaps a walk) between the two seudos,^[47] and making sure to finish all chometz before Sof Zman Achillas Chometz. Afterwards, getting rid of the rest of the chometz,^[48] brushing off and cleaning up any chometz crumbs, rinsing and cleaning off hands and mouths,^[49] and reciting Kol Chamira – all before Sof Zman Sereifas Chometz.^[50] Rav Yosef Eliyahu Henkin advised that these chometzdik seudos should be served on disposables, thus enabling a much faster and easier cleaning up process.^[51]

Anyone who wishes to eat Seudas Shlishis afterwards, cannot eat Challah or Matzah, and must eat other foods, such as fruit or shehakol items instead.^[52] As there is no way to be fulfill every inyan lechatchilla in this situation,^[53] including eating a Hamotzi Seudas Shlishis after davening Mincha,^[54] many Poskim advise eating Matzah balls (kneidlach) Shabbos afternoon after an early Mincha,^[55] for at least a Mezonos Seudas Shlishis (more germane for those who are not makpid on Sheruya/Gebrochts^[56]). This solution is due to the fact that one may not fulfill his Matzah obligation on Leil HaSeder with cooked Matzah.^[57] Hence kneidlach, although made with Matzah Meal, are nonetheless permitted to be eaten on Erev Pesach. On this Shabbos Erev Pesach afternoon, when neither chometz nor Matzah can be eaten, this becomes an optimal manner to fulfill the Seudas Shlishis obligation.^[58]

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An important reminder for this marathon Shabbos: as it is Shabbos that is immediately preceding Pesach, one may not perform any preparations on Shabbos for Yom Tov, and all Seder preparations may only begin from Tzeis Hakochavim,^[59] after reciting "HaMavdil Bein Kodosh L'Kodesh," either by itself or as part of "Vatode'ainu" in the Yom Tov Maariv.

*One last fascinating fact about our remarkable year is that of all possibilities in the Tur's 247 year cycle, due to its calendrical makeup, a ZaCH"A year has the least amount of Tefillos recited within: 1143 (in Chutz La'aretz).^[60] In conclusion, Tachel Shanah U'Birchoseha, and may this exceptional year's initials stand for **Tehei Shnas Pidyon Acharon!***

This author wishes to acknowledge Rabbi Shea Linder's excellent article on topic.

This article was written L'IluY Nishmas Shoshana Leah bas Dreiza Liba and l'zechus for Shira Yaffa bas Rochel Miriam v'chol yotzei chalatzeha for a yeshua sheleimah teikif u'miyad!

For any questions, comments or for the full Mareh Mekomos / sources, please email the author: yspitz@ohr.edu.

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^[1]As far as this author is aware, the city of Melbourne, Victoria, Australia is still under full lockdown from over a month before this period and was unable to hold minyanim at all for the Yomim Noraim.

^[2]Gemara Megillah (31b).

^[3]As per the final refrain of the piyut many recite on Leil Rosh Hashana, "Achos Ketana" (composed by the noted Mekubal Rav Avraham Chazan of Gerona, Spain, a contemporary of the Ramban's). See Matteh Efraim (581:57).

^[4]Shmuel I (Ch. 2:8) and Tehillim(113:7) – Hashem lifts the pauper out of the garbage-heap (or dung pile).

^[5]Originally written over 180 years ago (!), this passage is found in Chasam Sofer al HaTorah (Vayikra, Parashas Bechukosai, pg. 86a, right-hand column in the 5719 Shaar Yosef edition, published by the Chasam Sofer's grandson's son-in-law, Rabbi Yosef Naftali Stern).

^[6]See previous article titled "[Bar Mitzvah-ed Before His Time?](#)".

^[7]Tur (Orach Chaim428).

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[8] See Rav Dovid Heber's *Shaarei Zmanim* (Ch. 22, footnote 8, pg. 188).

[9] *Biur Halacha* (428:1, end s.v. *eilu hayamim*). He also writes a *tad* earlier that "v'hinei kol zeh shekasavnu ain tzarich leha'arich b'frotrot aich hu kein, rak sheteida haklal," (loosely) that all of these matters do not need to be measured in their exact minutiae, but rather one should know the general rules.

[10] *Mishnah* and following *Gemara* in *Rosh Hashana* (29b), *Beitzah* (17b-18a), *Megillah* (4b), *Pesachim* (69a), and *Sukka* (42b). See also *Rambam* (*Hilchos Shofar* Ch. 2:6, 8, 9) and *Ritva* (*Megillah* 4b s.v. *hani taama*) as to how fundamental this rule is – even though we now have a set calendar, and ruled practically in *Orach Chaim* (588:5). Yet, several *Rishonim* [including the *Rosh* (*Rosh Hashana* Ch. 4:1), *Ran* (*ad loc.* 8a s.v. *nireh* in the *Rif's* pagination), *Maggid Mishnah* (on the *Rambam ad loc.* 9), *Sefer Hachinuch* (*Parashas Pinchas*, *Mitzva* 405), and *Tur* (*O.C.* 588:5)] point out that although seemingly against the halachic consensus, the *Rif* had the *Shofar* blown for him on *Shabbos Rosh Hashanah*, as he understood that a *Beis Din Kavua* (or *Beis Din Muflag B'Doro*) had the ability to do so. The *Ramban*, in a *Drasha L'Rosh Hashana*, writes that he did so as well, citing precedent from "Ziknei Anshei Sefard". Yet, the *halacha pesuka* follows the *Rambam*, that *samuch* to or in *Eretz Yisrael*, as well as being a *Beis Din Gadol* that is *Mekadeish* the *Chodesh* is also needed to allow this – prerequisites that are sorely lacking nowadays. In more contemporary times, records of *Rav Akiva Yosef Schlesinger* in the early 1900s trying to convince the *Rabbanim* and *Batei Dinim* of his time in *Yerushalayim* to allow *shofar* blowing on *Shabbos Rosh Hashana* overlooking the *Makom Hamikdash* are legend, as is the listing of several *Rabbanim* that came to listen to him (while hidden) blowing on the *tzad* that his position was correct. See *Rabbi Elyakum Dvorkes's* recent *Nesivei Minhagim* (*B'Inyanei Elul, Rosh Hashana, V'Aseres Yemei Teshuva*) who devotes a chapter to this fascinating *machlokes* of historical record.

[11] See previous article titled "[The Curious Case of the Karpef.](#)"

[12] For those who ask how can this possibly hold true, when the *Gemara* in *Rosh Hashana* (16b) famously states that "any year that the *Shofar* is not blown at the beginning of the year, there will be *Teruos* at the end of the year, as the *Satan* was not confused," ostensibly referring to being the harbinger of a difficult year (see *Rashash ad loc.* for an explanation), and we know that as *Rosh Hashana* falls on *Shabbos* this year, we do not blow the *Shofar* except on the second day. To these questioners I refer to *Tosafos's* brief elucidation (*Rosh Hashana* 16b s.v. *she'ain*; citing the *BeHa"G*), that this dictum is specifically **not** referring to when *Rosh Hashana* occurs on *Shabbos*, but rather a regular year when the *Shofar* was not blown due to some other oness (unforeseen extenuating circumstance).

[13] See, for example, "Rav Yechezkel Kachli's" *Shu"t Torah Lishma* (436; generally attributed to the *Ben Ish Chai*), the *Chasam Sofer's* *Toras Moshe* (*Parashas Nitzavim*, pg. 51a s.v. *v'chein sha'alu*), and the *Aruch LaNer's* posthumously published *Minchas Ani* (*Parashas Haazinu, Shabbos Shuva* 5632, pg. 133b-134a).

[14] *Toras Moshe* and *Minchas Ani* (*ibid.*). This was actually part of the content of the *Aruch LaNer's* *drasha* on his final *Shabbos Shuva* - 5632.

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[15] See previous articles titled "[Rosh Hashana: The Universal Two-Day Yom Tov](#)", "[One Day or Two?](#)" and "[Sukka on Shemini Atzeres?](#)"

[16] See Rambam (Hilchos Tefilla Ch. 2:12) and Tur and Shulchan Aruch (O.C. 492:2 and 599:1), based on Gemara Brachos (33b). It is important to note that it is only when Motzai Shabbos is Yom Tov when "HaMavdil Bein Kodesh L'Kodesh" is recited and effective as a Havdalah. In the reverse scenario, when Motzai Yom Tov is Shabbos - there is no Havdalah, due to the increase of Kedusha from Yom Tov to Shabbos and din of Tosefes Shabbos. [In such a case, and as opposed to when Yom Tov immediately follows Shabbos (when this would be forbidden), one may prepare on Yom Tov for Shabbos, but exclusively when an Eruv Tavshilin was performed before said Yom Tov.]

[17] See Gemara Pesachim (102b-103a), Rambam (Hilchos Shabbos Ch. 29:22 and Maggid Mishnah ad loc.), Matteh Efraim (600:2), and Aruch Hashulchan (O.C. 473:5).

[18] See Elef HaMagen (on the Matteh Efraim 620:3; citing Yesod V'Shoresh Ha'Avodah, Shaar 9, Ch. 5), Mishnah Berurah (502:19 and 20 and Biur Halacha 514:2 s.v. v'yichbeh b'meheirah), the Shulchan Aruch Harav's Lekutei Taamim U'Minhagim L'Haggada shel Pesach (at the end of vol. 3; Kadeish, Havdalah), Shu"t Igros Moshe (O.C. vol. 5:20, 30), Shu"t Ba'er Moshe (vol. 8:184), Shu"t Mishnah Halachos (vol. 8:217), Shemiras Shabbos Kehilchasa (vol. 2, Ch. 62:18 and vol. Tikkunim U'Miluim ad loc. footnote 31), Orchos Rabbeinu (new edition; vol. 2, pg. 133:43), Yom Tov Sheini Kehilchasa (Ch. 1:20; and extensive footnotes), Halichos Shlomo (Moadim vol. 2, Ch. 9, footnote 155 s.v. uv'taam), Halichos Even Yisrael (Moadim vol. 1, pg. 162-163:7-9 and pg. 273-274:6-7), Rav Pesach Eliyahu Falk's Zachor V'Shamor (original edition, vol. 7, pg. 33-e and 52-d), and Rav Shimon Eider's Sefer Hilchos Shabbos (pg. 263 and footnote 34).

[19] See Shulchan Aruch, Rema, and main commentaries to Orach Chaim (298:2; as well as Hagahos Rav Akiva Eiger, Y.D. 11:1 s.v. u'shnei' neiros; citing the Orach Mishor), based on Gemara Pesachim (103b).

[20] Alon Shoalin U'Dorshin (# 137, Rosh Hashana 5781), from Rav Elyashiv's noted talmid Rav Ben Tzion Kook.

[21] Shu"t Noda B'Yehuda (Tinyana Y.D. 10).

[22] YaKNeHa"Z depiction in the famous Illuminated 1629 Venice Hagaddah.

[23] Rema (O.C. 490:9; citing the Abudraham, Hilchos Tefillas HaPesach, pg. 266 s.v. nahagu, and O.C. 663:2; citing the Maharil, Seder Tefillos Chag HaSukkos). See also Levush (O.C. 490:5 s.v. v'korin and 9 s.v. v'im and 666:2 s.v. v'omrim), Biur HaGr"a (O.C. 490:9), Magen Avraham (ad loc. 8), and Shu"t Igros Moshe (O.C. vol. 4:99, 2).

[24] See Pri Megadim (O.C. 490 E.A. 8), Rav Yechezkel Michel Tukachinsky's authoritative Luach Eretz Yisrael (5781, pg. 30), Rav Sroya Debilitzky's Sakosa L'Roshi (Sukkos 14, pg. 27-28), Luach Hahalachos U'Minhagim B'Eretz Yisrael (5781, pg. 86 and footnote 570), and Luach Itim L'vina (5781, Shabbos Chag HaSukkos).

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[25]Either “Runi V'Simchi” (Zecharia Ch. 2:14) or “Vayaas Chirom” (Melachim I Ch. 7:40) if it is the second Shabbos Chanuka. “Vayaas Chirom” is interestingly also the Ashkenazic Haftara for a rare stand-alone Parashas Vaykhel if it is not one of the Arba Parshiyos; this only occurs 26 times out of the Tur's 247-year cycle, or approximately once every 9 years. See Rav Dovid Heber's Shaarei Zmanim (pg. 180-181).

[26]“Vayikatz Shlomo” (Melachim I Ch. 3:15).

[27]See Rav Dovid Heber's Shaarei Zmanim (Ch. 21, pg. 180 and footnote 9). So what is the rarest? “Hasishpot” – Parashas Kedoshim's haftara – read by Ashkenazim only 14 times in the 247-year cycle. This one was last read in 5757 and is next due to be read in another four years – 5784. See Shu”t Igros Moshe (O.C. vol. 1:36) and Shaarei Zmanim (ad loc. pg. 179 and footnote 6 and 7). Why this holds true was discussed at length in a previous article titled “[The Case of the Missing Haftara.](#)”

[28]See Abudraham (Hilchos Taanis), Magen Avraham (O.C. 550:4), Ba'er Heitiv (ad loc. 4), Aruch Hashulchan (ad loc. end 2), and Mishna Berura (ad loc. 10). Although the Erev Pesach Taanis Bechorim [see Tur and Shulchan Aruch (O.C. 470)] can also fall out on a Friday, nevertheless, it is not a true communal fast, as it is not incumbent upon all of Klal Yisrael, rather exclusive to firstborns, of whom the vast majority exempt themselves with a siyum [see Aruch Hashulchan (ad loc. 5) and Mishnah Berurah (ad loc. 10)].

[29]Yechezkel(Ch. 24:2).

[30]Although technically speaking, if other fasts (with the possible exception of Taanis Esther) would fall out on Friday, an impossibility in our calendar, we would also have to fast. See Rambam (Hilchos Taaniyos Ch. 5:5), Abudraham (ibid.), Beis Yosef (O.C. 550 s.v. u'mashekasav v'im), Rema (ad loc. 3), Magen Avraham (ad loc. 6), and Mishnah Berurah (ad loc. 4).

[31]Gemara Eiruvin (41a).

[32]Yes, this author is familiar with the ‘Coincidences’ involved with that memorable Yerushalayim snowstorm. According to the Targum (Rav Yosef) to Divrei Hayamim, ‘Yom Hasheleg’, ‘The Day of Snow’ that Benayahu ben Yehoyada “smote the lion in the pit” (Shmuel II, Ch. 23:20 and Divrei Hayamim I, Ch. 11:22; see also Gemara Brachos 18a), is none other than Asarah B'Teves! Additionally, since it was a fast, the Haftara read by Mincha included the apropos verse (Yeshaya Ch. 55:10) referring to “Ka'asher Yei'reid Hageshem Vehasheleg min Hashamayim, when the rain and snow fall from the heavens.” Furthermore, that day's Daf Yomi was Yoma 35, which includes the famous account of Hillel almost freezing to death on the roof of Shmaya and Avtalyon's Beis Midrash, while trying to listen to their teaching “Divrei Elokim Chaim,” when he could not afford the admission fee. That day was described by the Gemara as an Erev Shabbos in Teves, that a tremendous amount of snow (three amos) fell upon him from the heavens. Moreover, this incident ostensibly occurred in Yerushalayim, as it is well known that Shmaya and Avtalyon, the Gedolei HaDor, lived in Yerushalayim. [See Mishnayos Ediyus (Ch. 1:3 and Ch. 5:6), Gemara Brachos (19a), Shabbos (15a), and Yoma (71b).] Thanks are due to Rabbi Dovid Alexander for his paper on these ‘Coincidences’.

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[33]Well, perhaps not so curious, but possibly rather apropos. You see, according to the Selicha for Asarah B'Teves that starts with the word Ezkerah, generally attributed to Rav Yosef Tov-Alem (Bonfils), a unique aspect of Asarah B'Teves is that we are actually fasting for two other days of tragedy as well; the 8th and 9th of Teves. According to the Megillas Taanis, regarding the 9th of Teves, "lo noda bo eizo hi hatzara she'eera bo," the reason for the fast is unclear. One theory posited over the centuries is that the real reason for fasting is that the 9th of Teves is the true birthday of 'Oso Halsh', in whose name myriads of Jews over the millennia were R"l murdered. The origin of this claim seems to be the 12th century Sefer Halbur by Rav Avraham bar Chiya (pg. 109). In fact, the Netei Gavriel (Hilchos Chanuka, Inyanei Nittel, pg. 416) cites that some say that Nittel, the name used for the Christian December holiday, actually stands for **N**olad **Y**eishu **T**es **L**'Teves. See previous article titled "[The Many Facets of Asarah B'Teves.](#)"

[34]However, even those who advise not to bathe on a regular fast day, nevertheless allow one to do so on a Friday fast L'Kavod Shabbos, with hot water as usual. See Bach (O.C. 550:3; although cited by both the Ba'er Heitiv and Mishnah Berurah as the source for this rule, nevertheless, this author has been unable to locate where exactly the Bach states an explicit Erev Shabbos exception for bathing), Elya Rabba (ad loc. 2), Ba'er Heitiv (ad loc. 3), Shu"t Ksav Sofer (O.C. 100), Shulchan HaTahor (249:4), Mishnah Berurah (ad loc. end 6), and Shu"t Siach Yitzchak (247).

[35]Although the Gemara (Eruvin 41a; also in Midrash Tanchuma, Bereishis 2) concludes 'Halacha - Mesaneh U'Mashlim', even so, there are many Rishonim (most notably Tosafos ad loc. 41b s.v. v'hilchasa) who understand that to mean that one **may** conclude his Erev Shabbos fast at Tzeis HaKochavim, even though it means he will enter Shabbos famished (a situation that is normally disfavored), and not that one **must** conclude his fast on Friday night at Tzeis HaKochavim. A further complication is that this also may depend on whether one is fasting for personal reasons (Taanis Yachid) or an obligatory public fast (Taanis Tzibbur). The Rema (O.C. 249:4) concludes that for a Taanis Yachid one may rely upon the lenient opinions and end his fast after he accepted Shabbos, prior to Tzeis HaKochavim (especially if he made such a stipulation before commencing his fast), yet for a Taanis Tzibbur, he rules that we follow the Rishonim who mandate strict interpretation of the Gemara, and we must fast until actual nightfall on Friday night. It is debatable whether the Shulchan Aruch is actually fully agreeing with this approach or not. See explanation of the Mishnah Berurah (ad loc. 21 and Biur Halacha s.v. v'im) at length. This has since become normative halacha. See next footnote.

[36]See Shulchan Aruch and Rema (O.C. 249:4), based on the Rosh (Taanis Ch. 2:4) and Maharil (Shu"t 33); Magen Avraham (ad loc. 8), Bach (ad loc. end 6), Ba'er Heitiv (ad loc. 7), Elya Rabba (ad loc. 10), Korban Nesanel (Taanis, end Ch. 2:60), Shulchan Aruch HaRav (ad loc. 12), Kitzur Shulchan Aruch (121:6), Ben Ish Chai (Year 2, Parashas Lech Lecha 23), Aruch Hashulchan (ad loc. 10), Mishna Berura (ad loc. 21 and Biur Halacha s.v. v'im), Kaf Hachaim (ad loc. 29 and 31), Shu"t Yabea Omer (vol. 6, O.C. 31), Shu"t Yechaveh Daas (vol. 1:80), Netei Gavriel (Hilchos Chanuka, Shu"t 14), Yalkut Yosef (Kitzur Shulchan Aruch, O.C. 249:7 and 559:25), and Rav Mordechai Eliyahu's Darchei Halacha glosses to the Kitzur Shulchan Aruch (121:5). The Netei Gavriel adds that B'shaas Hadchak and l'tzorech gadol one may be mekabel Shabbos early

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and rely on the lenient opinions, as long it is after nightfall according to several opinions (meaning, an earlier zeman of Tzeis HaKochavim than the faster would usually observe).

[37] See Shulchan HaTahor (249:13) who writes that usually it is assur to complete a Friday fast until Tzeis HaKochavim, even an obligatory fast, as it is an affront to Kedushas Shabbos; rather, he maintains that one should be mekabel Shabbos early and have his seudah before nightfall. Yet, in his explanations (Zer Zahav ad loc. 4) he maintains that regarding Asarah B'Teves on Friday, since we are beholden to follow the ruling of the Rema, one should still be mekabel Shabbos early, and daven Maariv earlier than usual, to enable us to end the fast with making Kiddush at the exact zeman of Tzeis HaKochavim. This is also cited by the Netei Gavriel (Hilchos Chanuka, Ch. 63:6). The Steipler Gaon (cited in Orchos Rabbeinu, new version, vol. 1, pg. 203:7 and vol. 2, pg. 200:8) was noheig this way, that in his shul on Asarah B'Teves on a Friday, they davened Maariv earlier than usual and announced that everyone should repeat Kriyas Shema. It is also mentioned (Orchos Rabbeinu ibid. and vol. 3, pg. 160:5) that this was the Chazon Ish's shittah as well, regarding any taanis, that Maariv should be davened somewhat earlier than usual, with Krias Shema repeated later on (the Chazon Ish held to start from 30 minutes after Shkiya, instead of his usual shittah of 40 minutes). This idea is also found in the Matteh Efraim (602:29), albeit regarding Tzom Gedalia, not to tarry extraneously regarding Maariv on a Motzai Taanis. He explains that there is no inyan of tosefes (adding extra time to) on a fast day aside for the Biblically mandated Yom Kippur, and therefore it is worthwhile to synchronize the **ending** of Maariv with the fast ending, and not wait for the full Tzeis Hakochavim to **start** Maariv as is usually preferred. Rav Shmuel Halevi Vosner (Shu"t Shevet Halevi vol. 6:72 and vol. 10:81 and Halichos Shevet Halevi Ch. 21:4, pg. 172) ruled this way as well, that it is proper to daven Maariv earlier on a standard fast day, shortly after Bein Hashmashos of the Gaonim's shittah, in Eretz Yisrael approximately 20 minutes after Shkiya. Rav Shmuel Salant, long time Rav of Yerushalayim in the late 1800s, ruled similarly (Toras Rabbeinu Shmuel Salant zt"l vol. 1, pg. 102:5) that on a Motzai Taanis, Maariv should be recited earlier than usual, in Yerushalayim from 10 minutes after Shkiya, and making sure Krias Shema is repeated afterwards.

[38] Following the Rema's psak (O.C. 695:2; citing the Sefer Minhagim of Rav Yitzchak Isaac Tirnau/Tyrna) of starting before Chatzos. The Mishnah Berurah (ad loc. 10) cites the Yad Efraim (ad loc.) quoting the Maharil (Shu"t 56), that in this situation, one has a bit more time to start his Purim Seudah - until the beginning of the tenth hour (three halachic hours before shkiya; see Orach Chaim 249:2). Yet, I used the expression "most of us," as there will be minority who will try to take advantage and perform the halachically not-so-simple "Pores Mapah U'Mekadeish" to extend their Purim Seudah into their Leil Shabbos Seudah (as per Pesachim 105a-b). See Magen Avraham (ad loc. 9; citing the Mordechai), Chayei Adam (vol. 2:155, 32), and Mishnah Berurah (ad loc. 15; see also Orach Chaim 271:4 and 6). Both the Meiri (Kesuvos 7b) and the Maharikash (Erech Lechem O.C. 695) wrote that they personally did this on Purim Erev Shabbos [as opposed to the Maharil (ibid. who seems not to have accepted this) and the Leket Yosher (pg. 156; who wrote "ain nohagin lekadeish"). For those who wish to perform this complicated hanhaga, this author advises to read Rav Sroyah Debilitzky's Purim Meshulash (Ch. 1:6 and extensive footnotes) to see how to accomplish this in a halachically acceptable manner.

[39] There is a fascinating debate discussed by the Shaagas Aryeh in his Turei Even (Megillah 5a) regarding Purim Meshulash, that as the Megillah reading in Yerushalayim is pushed earlier to Friday

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(matching the rest of the world), whether it is now considered the actual proper time kavua for Krias HaMegillah, or if it is considered read earlier, before the actual zman. One ramification of this discussion is would be whether one may read the Megillah on Friday (regular Purim) without a minyan in Yerushalayim this year. Practically, the Pri Chodosh (O.C. 690:14 s.v. v'da), Mishnah Berurah (ad loc. 60 and 66, and Shaar Hatziyun ad loc. 59), and Rav Chaim Berlin (Shu"t Nishmas Chaim 77), rule that in such a case it must be leined with a minyan, otherwise a bracha may not be recited on the Kriya. The Kaf Hachaim (ad loc. 118) concurs, unless there is a specific minhag to do so. On the other hand, the Pri Megadim (O.C. 696 M.Z. 1), Ohr Somayach (Hilchos Megillah Ch. 1:7), Rav Yosef Chaim Sonnenfeld (Shu"t Salmas Chaim, original edition vol. 1:102 and 103), and Chazon Ish (O.C. 155:2; citing proof from the mashma'os of the Rambam) that in this case, Erev Shabbos is indeed considered "Zmanah," and a minyan is not necessary. See also Minchas Asher (Moadim vol. 2, Purim 34:2). Another potential implication of this discussion, especially according to the mashma'os of the Ran that the gezeira regarding Megillah is applicable due to "Terudos" (Megillah beg. Ch. 4; see also Hagahos Baruch Taam on the Magen Avraham O.C. 692:6 who makes a similar point), would be regarding a child who became Bar Mitzvah in Yerushalayim on that Shabbos (or a case of an Oness), if he would need to and perhaps even be halachically permitted to read the Megillah on Shabbos now that he is a halachic man (and not just m'taam chinuch). Since this occurrence is extremely rare, perhaps Chazal were not gozer in such an exceptional situation. Rav Yosef Chaim Sonnenfeld is reported to be notteh to allowing this Bar Mitzvah boy to lein Megillah on Shabbos Purim Meshulash (as cited in Shu"t Tzitz Hakodesh vol. 1:55, 3), whereas the Tzitz Hakodesh himself concludes opposed. Similarly, it is reported (Shu"t Shevet Halevi vol. 5:83 s.v. v'agav) that the Brisker Rav and Rav Akiva Yosef Schlesinger had a similar debate as well, with the Shevet Halevi siding with Rav Schlesinger's opinion that the Bar Mitzvah bachur may not lein the Megillah on that Shabbos Purim. To further complicate matters, the Pri Chodosh (ad loc. 6) ruled that the Megillah actually becomes muktzah on this Shabbos Purim. And although the Elya Rabbah (ad loc. 13), Machatzis Hashekel (ad loc. 12 s.v. v'da) and Chasam Sofer (Hagahos ad loc. 6 and Shu"t O.C. 195) argue on his logic (see Mishnah Berurah ad loc. 18), Rav Yosef Chaim Sonnenfeld wrote an extensive footnote in his Seder HaPurim HaMeshulash defending the Pri Chodosh's position, concluding that we should certainly follow it as he was the Mara D'Asra of Yerushalayim. (This position seems leshittaso regarding the keviyus of Friday as the proper day of Kriyas HaMegillah as per his teshuvos in Shu"t Salmas Chaim; I am not entirely sure how to answer up his opinion as presented in Shu"t Tzitz Hakodesh, except that perhaps to surmise that it was only derech limud.) For more on this topic, see Cheishek Shlomo (Hagahos on Megillah 5a s.v. v'ha), Shu"t Sefer Yehoshua (Psakim U'Ksavim 226), Shu"t Har Tzvi (O.C. vol. 2:127), Mikraei Kodesh (Purim Ch. 52), Halichos Shlomo (Moadim vol. 1, Ch. 21, footnote 2), Halichos Even Yisrael (Moadim vol. 2, pg. 463), and Rav Moshe Mordechai Karp's Dinei Purim HaMeshulash (pg. 35).

[\[40\]](#)Parashas Beshalach (Ch. 17:8).

[\[41\]](#)Shmuel I (Ch. 15:2).

[\[42\]](#)See Shulchan Aruch (O.C. 688:6) and main commentaries. For more details on the hanhagos of a Purim Meshulash, see both Rav Yosef Chaim Sonnenfeld's Seder HaPurim HaMeshulash as well as

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Rav Chaim Pinchas HaKohen's similarly-named Seder HaPurim HaMeshulash (under the auspices of Rav Chaim Berlin), both re-published in 1910.

[43] See *Terumas Hadeshen* (126), *Shulchan Aruch and Rema* (O.C. 470:2), *Ben Ish Chai* Ben Ish Chai (Year 1 Parashas Tzav, *Halachos Im Chal Erev Pesach B'Shabbos Kodesh* 1), and *Rav Yosef Eliyahu Henkin's authoritative Ezras Torah Luach* (reprinted in *Shu"t Gevuros Eliyahu* O.C. vol. 1:126, 7).

[44] See *Yerushalmi* (*Pesachim* Ch. 10, *Halacha* 1), *Rif* (*Pesachim* 16a in his pagination; see also *Ran ad loc. s.v. Gemara Yerushalmi*), *Rambam* (*Hilchos Chometz U'Matzah* Ch. 6:12; and *Maggid Mishnah ad loc.*), *Ramban* (*Pesachim* 15b in the *Rif's* pagination, *Milchamos Hashem s.v. amar*), and *Rema* and main commentaries to *Orach Chaim* (471:2).

[45] See *Mishnah Pesachim* (49a; following the *shittah* of *Rabbi Eliezer bar Tzaddok*), *Gemara Pesachim* (13a; following the similar *shittah* of *Rabbi Elazar Ish Bartosa*), *Rambam* (*Hilchos Chometz U'Matzah* Ch. 3:3), and *Tur* and *Shulchan Aruch* and main commentaries to *Orach Chaim* (444).

[46] This author recommends reading chapters 13-16 of *Rav Moshe Dov Stein's* excellent *Aliba D'Hilchasa on Hilchos Pesach and Erev Pesach Shechal B'Shabbos*, as it cites all of the backgrounds and potential solutions to the many issues that arise on this complicated day, in a clear and concise manner (as well as with extensive footnotes) for the scholar and layman alike.

[47] See *Magen Avraham* (444:1; citing the *Mordechai*, *Kol Bo*, and *Bach*), *Biur HaGr"a* (*ad loc. end s.v. uv'medinos; "v'chein ikar"*), *Kitzur Shulchan Aruch* (115:4), *Mishnah Berurah* (*ad loc. end 8*), *Rav Yosef Chaim Sonnenfeld's Seder Erev Pesach Shechal B'Shabbos* (6; in the brackets), *Kovetz Igros Chazon Ish* (vol. 1:188; he writes that the break should be a half-hour [not to come into a question of *bracha she'aina tzaricha*]), *Orchos Rabbeinu* (new edition; vol. 2, pg. 65), *Halichos Shlomo* (*Moadim* vol. 2, Ch. 8:15), *Minchas Asher Haggada* (pg. 3:12), and *Rav Moshe Mordechai Karp's Hilchos Erev Pesach Shechal B'Shabbos* (pg. 95). On the other hand, *Rav Yisrael Yaakov Fischer* (*Halichos Even Yisrael*, *Moadim* vol. 1, pg. 133:11) was reported to have been uneasy about doing this, as in *Orach Chaim* 291:3, it is implied that this only works for being considered *Seudas Shlishis* after *Zman Mincha*. Hence, he personally would not split his *seudos* on *Erev Pesach Shechal B'Shabbos*.

[48] By either flushing the remaining crumbs down the toilet (see *Mishnah Berurah* 444:21) or by throwing them away in a public trashbin if there is an *Eruv* (see *Ben Ish Chai*, Year 1 Parashas Tzav, *Halachos Im Chal Erev Pesach B'Shabbos Kodesh* 2 and 3, *Aruch Hashulchan* O.C. 444:9, and *Halichos Shlomo*, *Moadim* vol. 2, Ch. 8:17) and being *mafkir* them and then performing *bittul chometz*.

[49] See *Tur* (O.C. 444:4; citing his father, the *Rosh*), *Shulchan Aruch* (*ad loc.*), *Magen Avraham* (*ad loc.* 6), *Chok Yaakov* (*ad loc.* 6), and *Kaf Hachaim* (*ad loc.* 32).

[50] There is another minority opinion, albeit one many *Ashkenazim* do not necessarily concur with – to have the *Shabbos* morning *seudah/os* with *Matzah Ashira*, i.e. *Egg Matzah*. And although we know

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that Rabbeinu Tam did use Matzah Ashira for his Seudas Shlishis on Erev Pesach Shechal B'Shabbos (Tosafos, Pesachim 99b s.v. lo and Rosh ad loc. Ch. 10:1), on the other hand, the Vilna Gaon (Biur HaGr"a O.C. 444:1; see also Moadim U'Zmanim vol. 3:241) cites proof from the Rambam (Hilchos Chametz U'Matzah Ch. 6:12) that it is prohibited. [See also Magen Avraham (471:5), citing the Maharal M'Prague (Gevuros Hashem Ch. 48) and Bach (ad loc.), as well as the Pri Chodosh (beg. O.C.

462), Chok Yaakov (462:2), Elyah Rabba (471:8), Pri Megadim (M.Z. beg. O.C.

462), Minchas Chinuch (Parashas Bo, Mitzvah 10:7), Shu"t Ksav Sofer (O.C. 92), and Shu"t Minchas Yitzchak (vol. 8:37 s.v. v'chein muchach, v'hinei, and uv'yoseir), as to the acceptability of Matzah Ashira (even with minimal water added to the fruit juice it was kneaded with) being used to fulfill one's Matzah obligation at the Seder (perhaps b'shaas hadchak), and ergo, its reverse application as to its permissibility on Erev Pesach.] The Shulchan Aruch (O.C. 444:1 and 471:2) rules that one may eat Matzah Ashira on Erev Pesach and even use it for Seudas Shlishis, whereas the Rema (ad loc. and 462:4; see Mishnah Berurah 462:15 and 471:10) writes succinctly that "Uv'Medinos Eilu" we **do not** use Matzah Ashira, and one should instead use fruit, meat, or fish for Seudas Shlishis. However, and although contested, many Poskim maintained that exclusively **in the morning** of Erev Pesach (even when it is chal B'Shabbos), Ashkenazim may indeed use Matzah Ashira for their seudos. See Mahara"ch Ohr Zarua (71), Shu"t HaRadbaz (vol. 1:429), Shu"t Noda B'Yehuda (Mahadura Kama O.C. 21), Shu"t Chelkas Yoav (O.C. 16), Aruch Hashulchan (O.C. 444:5; who explains that the Rema meant it is not worth it to do as we do not eat Matza Ashira the whole Pesach unless "shaas hadchak l'tzorchei choleh oh zakein"), Shu"t Igros Moshe (O.C. vol. 1:155), Mikraei Kodesh (Pesach vol. 2:45), and Shu"t Yechaveh Daas (vol. 1:91, 10 and 12). For some, especially for those with small children, this may be a preferable option. Interestingly, the Kaf Hachaim (ad loc. 15) writes that the minhag of many in Sefard is similar to the minhag in Ashkenaz, and is also **not** to eat Matzah Ashira on Erev Pesach.

[51] See his authoritative Ezras Torah Luach (reprinted in Shu"t Gevuros Eliyahu O.C. vol. 1:126, 7 s.v. b'Shabbos).

[52] See Rema and main commentaries to Orach Chaim (444: end 1 and 291: end 5).

[53] The Magen Avraham (444:2) cites an alternate view, that of the Shlah citing the Zohar in Parashas Emor, that Rabbi Shimon Bar Yochai would be Oseik B'Torah in lieu of Seudas Shlishis on Erev Pesach Shechal B'Shabbos. The Vilna Gaon (Biur HaGr"a ad loc. 1 end s.v. uv'medinos) writes that this shows that the Rashbi held that on this special day, as there is no full proper solution to fulfill Seudas Shlishis after Zman Mincha with bread, "ain takana l'davar klal." Noted Kabbalist and ancestor of the Chida, Rav Avraham Azulai (Hagahos Mohar"a Azulai on the Levush, ad loc. 1) writes that this is the "Mitzva Hayoseir Muvcheres" in this situation, "lehashlim seudah hahi B'Divrei Torah, k'nizkar B'Zohar." The Aruch Hashulchan (ad loc. 6) maintains that this proves that on this special Shabbos Erev Pesach there is no actual chiyuv to have a Seudas Shlishis. Just as when Yom Kippur occurs on Shabbos it pushes off all of the Mitzvos of Shabbos, and when Rosh Hashana, Sukkos, or Purim fall out on Shabbos (like this year), the respective Mitzvos of Shofar, Lulav, and Megillah get pushed off, so too when Erev Pesach occurs on Shabbos, Rabbi Shimon Bar Yochai was Oseik B'Torah instead, as the Mitzvah of Seudas Shlishis got pushed off as well.

[54] See Tur, Shulchan Aruch, and Rema (O.C. 291:2, 3, and 5), and Biur Halacha (ad loc. s.v. lo).

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[55]As one should not start a seudah on Erev Shabbos or Erev Yom Tov within three halachic hours before shkiya (see Orach Chaim 249:2), and especially regarding prior to the Pesach Seder – as per the Mishnah in the beginning of Perek Arvei Pesachim (Pesachim 99b) and subsequent Gemaros (100b and 107a-b).

[56]For more on this topic, see Ba'er Heitiv (O.C. 460:10), Mor U'Ketzia (end 460), Shu"t Sheilas Yaavetz (vol. 2:65), Shaarei Teshuva (ad loc. 10), the Shulchan Aruch Harav's Sheilos U'Teshuvos Hashaychos L'Hilchos Pesach (6; end of vol. 3), Maaseh Rav (187), Machatzis Hashekel (O.C. 458:1 s.v. u'divrei), Shu"t Maharshag (vol. 1, O.C. 56), and Shearim Metzuyanim B'Halacha (113:7 and 115:7; he maintains that even if one is makpid on Gebrochts the whole Pesach, kneidlach are still an excellent solution for Seudas Shlishis on Erev Pesach Shechal B'Shabbos).

[57]Gemara Pesachim (41a; following Rabbi Yosi's shittah), Rambam (Hilchos Chometz U'Matzah Ch. 6:6), Tur and Shulchan Aruch and main commentaries to Orach Chaim (461:4).

[58]See Maharil (Drashos, Hilchos Shabbos Hagadol; cited briefly by the MagenAvraham444:2; see also HagahosRavAkivaEiger, end O.C. 471), ChokYaakov(471: 9 and 10), ChayeiAdam(vol. 2, 139:13), DerechHachaim(192:9), PriMegadim(O.C. 471, E.A. 8), KitzurShulchanAruch(113:5), AruchHashulchan(444:5), MishnahBerurah(444:8 and 472:20), Rav Yosef Chaim Sonnenfeld's Seder Erev Pesach Shechal B'Shabbos (3), Rav Chaim Pinchas HaKohen's Kuntress Pesach Meuvin (6; under the auspices of Rav Chaim Berlin; both re-published in 1910), Shearim Metzuyanim B'Halacha (115:7), and HalichosEvenYisrael(Moadim vol. 1, pg. 133:12). Although there are opinions that one may not eat MatzahMevushales on Erev Pesach, and this is reported to be the Vilna Gaon's opinion as well (for example, see ShaarHatziyun444:1), nonetheless, several contemporary Poskim contest this understanding and maintain that the Gr"a was referring to whole matzos that were cooked or boiled, not ground up Matzah (Meal) that was mixed with other ingredients and then boiled to form kneidlach (see Rav Moshe Mordechai Karp's HilchosErevPesachShechalB'Shabbos pg. 93). This author heard similarly from Rav Nochum Eisenstein as to his Rebbi, Rav Yosef Shalom Elyashiv's predilection for this shittah as well, prior to the last Erev Pesach Shechal B'Shabbos, back in 5768. [See also the recent sefer HanhagosRabbeinu(pg. 188:5) that Rav Elyashiv was very makpid to eat kneidlach made from his Pesach Matzos on Shabbos Hagadol (see also Ba'er Heitiv, O.C. 430:1; citing the Rashal).] Rav Yisrael Yaakov Fischer (HalichosEvenYisrael ibid.) made a similar point, that perhaps as the Gr"a held that a Seudas Shabbos is contingent on the ability to make Hamotzi [as discussed in a previous article titled "[More Common Kiddush Questions: Kiddush B'Makom Seudah](#)"], this is why he would not agree to any other potential solutions on Erev Pesach Shechal B'Shabbos(as he himself wrote in his BiurHaGr"a, O.C. 444:1 end s.v. uv'medinos), but not that he would hold that eating kneidlach is prohibited. Moreover, as cited by the Kaf Hac haim (O.C. 291:32 and 444:12 and 16), the BeisYosef'sMaggid informed him (MaggidMeisharim, ParashasTzav s.v. Ohr L'Yom Shlishi Shel Pesach) of the importance of Seudas Shlishis containing "YeheiM'Tavshilla," a cooked food item.

[59]See Gemara Beitzah (2a), Rambam (Hilchos Yom Tov Ch. 1:19), Tur and Shulchan Aruch and main commentaries to Orach Chaim (513:1).

[60]As per Rav Dovid Heber's Shaarei Zmanim (pg. 194).

5781: An Exceptional Year

By Rabbi Yehuda Spitz

Disclaimer: This is not a comprehensive guide, rather a brief summary to raise awareness of the issues. In any real case one should ask a competent Halachic authority.

L'iluy Nishmas the Rosh HaYeshiva - Rav Chonoh Menachem Mendel *ben* R' Yechezkel Shraga, Rav Yaakov Yeshaya *ben* R' Boruch Yehuda, and *l'zchus* for Shira Yaffa *bas* Rochel Miriam and her children for a *yeshua teikef u'miyad!*