



## Parshat Shemini (Parah)

No 1059:

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### STARTING POINT

#### The Disagreement Between Moshe and Aharon - by Rabbi Amnon Bazak

After the tragic event of the death of Aharon's sons, Moshe discovered that the Chatat sacrifice which the Kohanim were supposed to eat had been burned. Moshe was angry with the Kohanim: "And Moshe was angry with Elazar and Itamar, the remaining sons of Aharon, saying: Why did you not eat the Chatat in the holy place? ... It was given to you to obtain forgiveness for the sin of the community, to atone for them before G-d! Behold, its blood was not brought into the holy site, you should eat it at the holy site, as I commanded!" [Vayikra 10:16-18]. And Aharon replied, "Today, they offered their Chatat and Olah sacrifices before G-d, and look at what happened to me. Can I eat a Chatat today, will this be pleasing to G-d?" [10:19]. What is the meaning of this disagreement?

Evidently, after Aharon's sons died, Moshe came to the conclusion that it was very important to follow the exact details of the mitzvot. While in the descriptions of the actions by Aharon and his sons before the sin, it was emphasized several times that everything was done "as G-d commanded" [9:7,10] or "as Moshe commanded" [9:21], we are told that the sin of Nadav and Avihu was that they brought a strange flame which "he did not command them" [10:1]. Moshe therefore wanted to make absolutely sure that the exact commandment would be observed. He told Aharon and his sons to continue their divine service and not to show any mourning, in order to avoid additional troubles. "And Moshe said to Aharon and to Elazar and Itamar his sons, do not leave your heads unkempt and do not rend your garments, so that you will not die, and He will be angry with the entire community." [10:6]. Afterwards, he also warned them how important it was to eat the parts of the sacrifices that were meant for the Kohanim. "And Moshe said to Aharon and to Elazar and Itamar, his remaining sons, take the Mincha which remains from the Divine sacrifices and eat it as matzot near the Altar... For it is your portion and the portion of your sons from the sacrifices of G-d, since that is what I was commanded. And you shall eat the breast that was lifted up and the contribution of a thigh in a ritually clean place... And this will be for you and your sons with you as an eternal rule, as G-d has commanded." [10:12-15]. And this explains why Moshe was angry when he discovered that one detail of the command had not been fulfilled. "Why did you not eat the Chatat? ... eat it at the holy site, as I commanded!"

However, Aharon replied calmly that there are unusual situations when it is appropriate to deviate from the standard requirements. Should Aharon really eat the food whose purpose is atonement on the very day that his two sons were lost to him? "How could I eat the Chatat which is significant

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for future generations on this day, when our joy had been diminished, something which can be compared to a bride who commits adultery while still under the Chuppah?" [Rashbam]. It is true that to divert from the original rule is usually a sin, sometimes even worthy of a punishment of death. However, every case must be examined in detail. An act that was performed out of foreign motives should not affect other actions which correspond to a deep understanding of what G-d really desires.

Moshe's greatness can be seen from the fact that he understood the message. A strict demand for total obedience of all the details of an action, without any regard for changing circumstances, is not always the best way to perform G-d's work. "And Moshe heard, and he was satisfied" [10:20].

### POINT OF VIEW

#### Is There Such a Thing as Official Government Kashrut? - by Rabbi Yisrael Rozen

"These are the animals that you may eat" [Vayikra 11:2]. "These are the animals – this shows that Moshe held each animal and showed it to Yisrael, saying, this you may eat, and this you may not eat" [Rashi].

"I did not take any spoiled meat into my mouth – that is, I did not eat from cattle questioned by a wise man" [Chulin 44b].

#### Distribution of Authority

In order not to keep the reader in suspense, I will immediately answer the question in the above title: There is no such thing! To tell the truth, there never was such a thing. When the law prohibiting fraud in kashrut was passed (5743 – 1983), I told the MK's of the Mafdal who supported the law at the time that this was a fundamental error. It provided the opposite of true government authority by distributing kashrut approval among different institutions. Together with "the Chief Rabbinate and any rabbi to whom the Rabbinate delegates authority," the law gives permission to issue kashrut certificates to "a local rabbi, such as the rabbi of a city, a regional council, a town, or a kibbutz," and also to chaplains in the IDF.

To the best of my knowledge, all of these different bodies, which give kashrut approval to factories and restaurants, are not under the control of the Chief Rabbinate, and they are not required to follow its instructions in matters relating to kashrut. As is well known, there are many different standards of kashrut, and the differences among them are often quite large. Formally, the one area where the official Chief Rabbinate maintains the

exclusive rights of approval is for imported goods (including meat, which is the main food import) but it has very little other real authority.

In practice, in spite of the law which severely clipped the wings of the Chief Rabbinate with respect to "local" bodies, the nationwide Kashrut Department of the Chief Rabbinate has continued to act. It reached its high point of expansion in the days of Chief Rabbis Shapiro and Eliyahu, who indeed wanted to expand governmental authority, during the years 5743-5753 (1983-1993). After their term of office, in the time of Rabbis Lau and Bakshi-Doron, many different types of Chareidi "Badatz" kashrut authorities were accepted. At the same time, the concept of "company rabbis" or rabbis linked to public institutions developed, and they were responsible for independent supervision in the specific institutions. Now that the Badatz kashrut approval has become common, it is no longer possible to limit local rabbis to their own area. How can a rabbi from one city be prevented from granting approval in another city, if he is prominent in the Badatz circles?

It goes almost without saying that this situation has become one of the principal characteristics of the term of the current chief rabbis, both because of their approach of opposing official authority and because of inertia. The "wing-clipping" of the national Kashrut Department has reached into the area of import (except for meat, as far as I know). The typical kashrut-minded consumer looks for the name of a foreign rabbi – from England, Kenya, or Korea – or for a recognized kashrut symbol from abroad, and most often ignores any accompanying approval of the Chief Rabbinate. One fairly minor nationwide activity that should be noted with approval is the continuing attempt to ferret out fraudulent kashrut labels and to prosecute the offenders under the Kashrut Fraud law.

#### Privatizing Kashrut

The truth is that I am not at all upset by this situation. It corresponds very well with my world outlook, which approves the concept of "privatizing religious services," as I have discussed in this column in the past. The consumer votes with his mouth and with his pocketbook and he can distinguish between different standards of kashrut, and this is a good thing. In addition, competition can be beneficial in this area too. Since this is the current situation, I do not see any justification for maintaining a national Kashrut Department, unless it is to be transformed drastically. What I see as desirable is something along the following lines:

If I were to be given the opportunity to lead the Kashrut Department of the Chief Rabbinate (don't worry, there is no chance that this will happen!), I would concentrate my efforts on providing sponsorship for all the kashrut approvals that are worthy of the name. I would establish an active internet site and operate a telephone response center at least 18 hours a day, providing up-to-date information about anything related to questions of kashrut. This would not only be a list of who gives approval – to factories, caterers, hotels, wedding halls, restaurants, pizzerias, and snack bars – rather, it would give the details of the approval. It would include such factors as whether products cooked by a Gentile are used, the use of

gelatin, Shemitta observance, Shabbat observance, Pesach kashrut, and more. The response center would not rate the level of approval but would provide detailed information. And it would be up to the consumer to make up his own mind about what to accept. An alternative might be to rate the kashrut approvals on a scale of 1 to 4, with a detailed explanation of the rating scheme. As far as I am concerned, unless such a data base of current information is made available, it is doubtful whether it is justified to maintain a national Kashrut Department, since in effect its "wings have been clipped."

I will give a specific example of one of the elements described above: Shabbat. It is no secret that some of the local rabbinates offer kashrut approval that is valid only during weekdays (often at tourist attractions), with unsupervised operation on Shabbat. The reasoning is that the alternative is worse, since without this compromise the site will not be kosher both during the week and on Shabbat. It is important for information about such sites to be publicly available, so that the consumer can decide for himself what to do.

Finally, I note that an information center of the type I have described must also be privately owned, in order that it will be efficient and free from outside pressures. The Chief Rabbinate should define the task (including supervision of the operation), find a suitable budget, and put the matter out for a public tender. Actually, I almost forgot to note the following: The entire operation could in fact be a private initiative, as long as a budget and a proper business plan can be found..

#### SERMON BY A GUEST

##### **G-d's Approval of Our Actions - by Rabbi Avraham Hershkop, Rabbi of Negohot, and Institute of Settlement Rabbis, Chevron**

On the eighth day of its dedication, all of the eyes of Bnei Yisrael were turned towards the Tabernacle, to see if a flame would descend from heaven or not, to understand whether their hard labor and their repentance before G-d would be accepted, or if all of their labors were in vain.

Moshe and Aharon had already done what G-d had commanded them to do. A large pile of the organs of sacrifices could be seen on the Altar, and no flame had yet appeared. Aharon feared that perhaps the Shechina did not appear in anger over his part in making the Golden Calf. And Bnei Yisrael feared that perhaps G-d had not forgiven them for the sin, and all their labors had been in vain. Then Moshe and Aharon entered the Tent of Meeting, and when they came out they blessed the nation. Immediately, a flame appeared and devoured the sacrifices.

Rashi reveals to us the text of the blessing that Moshe and Aharon gave to the nation: "Let the pleasantness of our G-d be upon us, and let the product of our hands be established upon us, let the product of our hands be established for us." [Tehillim 90:17]. This verse, at the end of Chapter 90 of Tehillim (which starts with the words "A prayer by Moshe"), serves as an introduction to the following chapter. "He sits in

the hidden depths of the heights, he will rest in the shadow of G-d." [91:1]. The sages call this chapter "Song of Misfortune," and it has a special power to inhibit the prosecutors and the accusers and keep them far away. This poem was sung not only at the time of dedication of the Tabernacle but also whenever the holy areas of the Temple or Jerusalem were expanded. It was sung for every large stone that was added to the construction when Bnei Yisrael returned to their land at the end of the exile in Babylon, in the days of Ezra and Nechemia.

What is the significance of this "Song of Misfortune"? It seems that every time actions are taken to expand the sanctity in the world and to increase an area where G-d is revealed, forces arise which interfere with the process. These evil forces are called pests and misfortunes. Their actions can be felt most strongly at a time of change, when the light in the world has begun to increase, specifically when the world has risen above its old lower level but has not yet fully reached its new level.

In such a situation, it is important to take refuge in protection provided by the Almighty. It is necessary to understand that everything we do stems from His power and will return us to Him. We must then pray that we will meet with His approval, and that our actions will be appropriate. This prayer is especially important for our generation, when the light is increasing but at the same time the forces of shadow which are trying to swallow the light are also gaining strength. With the strength of our faith and our prayers, let us hope that G-d will give us the privilege of being under His protection, so that we will be able to complete the process of revealing His Shechina in our land.

## TORAH, SOCIETY, AND GOVERNMENT

### Fresh Water in a Utensil - by Rabbi Uri Dasberg

In some water heaters, hot water flowing through the tank heats the water that is provided for use. How was the original water heated? It might have been done using an open flame or electric coils. The water then flows to the tank and heats up the water that is meant for use. Often the hot stream is steam, that is, it has been heated under pressure and it flows in the pipes as a vapor. This is hotter than regular water and it can provide a more efficient way of heating. This method of heating water in a tank is referred to as "heat exchange."

What is the halachic status of the water that is provided by such a tank? Is it considered "kli rishon," water that has been heated directly by a flame, or rather "kli sheini," water heated by a secondary source? What difference does it make? The answer is that this is important with respect to Shabbat, where the law is that water from a "kli sheini" is not able to cook something else. For this reason, when we want to prepare coffee on Shabbat we first fill a cup from a heated urn, and only then, when the water in the cup is in a "kli sheini," do we add the coffee, the sugar, and the milk. According to this reasoning, one who uses the principle of heat exchange might be able to pour the water straight from the tank into his cup.

On the other hand, perhaps this is only true if the heat exchanger is operated with a stream of water to provide the

heat. If, however, the operating fluid is steam, perhaps - because of its high temperature - the steam itself can be considered a "heat source," just like a direct flame. It is true that the heat stems from a secondary source of the flame, and thus this steam might well have a status similar to hot springs, such as can be found at Teveria. On the other hand, steam can easily heat water to the temperature of boiling, which implies that it should be considered a direct source of heat.

Another aspect of "kli sheini" is related to immersion in scalding water in order to render utensils fit for use on Pesach. This cannot be done in a "kli sheini," even if the temperature of the water is very high. Can water that has been heated by steam be used for this process? In many places, such water is indeed used, and we should therefore be wary of how we use water that was heated by steam on Shabbat.

As an alternative, the heat can be passed on using oil, which has a higher boiling point than steam. If steam can be considered similar to "a flame," perhaps oil is the same, and water heated by oil might then have the status of being in a "kli rishon."

Reference: Rabbi Yisrael Rozen, "Techumin," volume 24, pages 348-358

## A LESSON FOR THE CHILDREN

### The Awesome Cat (A Turkish Folk Tale) - by Rabbi Yikhat Rozen, Merkaz Neria, Kiryat Malachi

In a faraway forest the animals lived in peace, but there were no cats among them. The animals did not know any cats, and they had never heard of them. And then, one day, a cat came from a different land to visit the fox. When the cat and the fox sat down to eat, enjoying themselves, the wolf, the bear, and the wild pig knocked on the door and asked to stay the night. But the fox did not want to have them visit at the same time, and he therefore answered mysteriously: "I have a special guest with me tonight, a guest who has a mustache, and I cannot have you as guests at the same time." And the animals began to wonder: "Who is this mysterious guest with a mustache?"

The other animals discussed the matter, and they decided to invite the fox and his guest to their house in the forest, in order to meet the guest and find out about him. The next day they prepared a fine feast and sent the hare to invite their guests. The fox and the cat accepted the invitation and went to the feast.

On the way to the forest, the cat went first, followed by the fox and then the hare. And then a snake came and blocked the way. So the cat caught the snake and gave it to the fox, saying, "Here is a present for breakfast." A while later, the cat caught a partridge, a kind of bird, flying near the ground, and he said, "Here is a present for lunchtime."

The hare was frightened by the strength and the agility of the cat, so it said, "I will run ahead and tell the others that you are on your way." And it ran as fast as it could. When it reached the bear, the wolf, and the wild pig, it told them all that had happened. "This guest may be small, but it can catch any

crawling or flying creature, and eat it... Nothing can stand against it... Run! Flee! Get away before it catches you too!"

The animals were frightened, and they were sorry that they had invited this dangerous guest to their house. They decided not to waste any time, and they immediately ran away from their cabin and found places to hide. The bear climbed into a tree, the wild pig hid in the bushes, and the wolf ran away to the nearest forest. When the guests arrived, they found that the house was empty. So they sat down at the table and began to eat. And then, they heard a noise from the bushes: the wild pig was breathing heavily. The cat took a look and saw the snout of the pig through the trees, and he thought that he had found a mouse. He quickly ran out and caught the animal.

The wild pig felt a sudden sharp pain in his snout, and he jumped up from his hiding place. The cat was startled, and he jumped onto the same tree where the bear was hiding. So the bear said to himself, "I see that my friend the pig is in trouble and now this cat is about to attack me too!" So the bear jumped out of the tree, and the two of them ran away to the hills, with the wolf not very far behind.

Some time later, the animals met again. The bear said, "When I saw him coming towards me, I jumped out of the tree. I managed to save my life, but I broke my back." The wild pig said, "With one blow to my snout, he broke half of my nose." And the wolf said, "I ran for so long in the forest that my hairs were cut short." And then they turned to the fox and asked him, "What happened to you?"

"I also suffered greatly," the fox replied. "When I saw you running, I began to laugh so hard that my bones shook and began to hurt..."

(Source: "Turkey – Folk Art and Way of Life")

## THE WAYS OF THE FATHERS (Pirkei Avot)

### Chapter 6 - by Rabbi Yehuda Shaviv

The sixth chapter of Pirkei Avot was not part of the original text but was added at a later date for purposes of study. The chapter is called "Possession of the Torah," evidently because in Mishna 8 the items with which it is possible to take possession of the Torah are listed, and in Mishna 9 the Torah is listed as the first possession of the Almighty in the world. The entire chapter discusses the advantages of the Torah and the virtues of those who study it. There is nothing better than to study this chapter on the Shabbat right before Shavuot (corresponding to the custom to study Avot every week between Pesach and Shavuot), since before receiving something it is best to understand it and all its benefits.

The first five chapters of Pirkei Avot dealt with "Derech Eretz" – common-sense practices – which preceded the Torah. After this introduction to the subject, the current chapter discusses Torah itself. This closes a cycle, in that Avot begins by teaching us that "Moshe received the Torah at Sinai," and at the end returns once again to the subject of the Torah.

The chapter lists ways in which Torah can be possessed, forty-eight in all. While the entire list is interesting, we will discuss only one item, "to love your fellow men." At first glance, we might wonder what is special about this, since everybody in Bnei Yisrael has been commanded to "love your colleague as yourself" [Vayikra 19:18]. Evidently, the sages want to emphasize the following: Even though in order to take possession of the Torah it is necessary to limit unnecessary talk and to follow the path of "Derech Eretz" (as is written in the Mishna), somebody who studies Torah should not disassociate himself from society in general. Those who study Torah are not ascetic but are deeply involved in society, since the Torah is a way of life, and one who studies Torah encounters life situations at every step. Examples given in the Torah, both oral and written, are not abstract or general principles but rather real illustrations taken from life, in fields, cities, markets, and streets.

What Rabbi A.Y. Kook wrote about repentance is relevant to Torah in general: "Based on true and pure repentance, it is necessary to return to the real world and to life, and this will bring the sanctity of the world back to its ideal status and put the Shechina back on its throne" [Orot Hateshuvah 14:30]. One who studies Torah for its own sake will not only love all men but will also give them joy and happiness, as we are taught by Rabbi Meir in the first Mishna of this chapter.

## LAND OF MY BIRTH

### Establishing the Labor Brigade - by Zev Wallack

The "Labor Brigade" was established at the first memorial gathering for the highly adored leader Yosef Trumpeldor, half a year after he was killed in battle (on 11 Adar 5680 – 1920). Here is how a member of the Brigade described the impressive gathering in memory of the brave leader:

"Under the bright sky... on the mountainside with a view of the warm springs of Teveria and the Kinneret, there was a huge memorial held for Yosef and his colleagues, defenders of Tel Chai, who fell while on duty... The gathering was attended by all the workers of the Teveria-Tzemach road and residents of the area. People even came from the Galil... From far away, the sound of dozens of marching feet could be heard, and in a military parade, about 80... of Trumpeldor's followers appeared... the founders of the Labor Brigade, which was being established at the time... About 40 armed riders of the 'Shomer' appeared, on decorated horses, all around the site... For a moment, it seemed as if we had seen the reawakening of brigade after brigade of Hebrew warriors."

The founding group consisted of pioneers, nicknamed Karimchiks, since they came with Trumpeldor and Yitzchak Sadeh from the Karim Peninsula, in the south of Russia. They had absorbed the excitement of Zionism and the readiness to sacrifice from their one-armed leader, who used these words to describe the image of the pioneer:

"What we will need are people who are ready for anything and everything that will be necessary for Eretz Yisrael... We must raise a generation that has no private interests... Rather, we

must mold... whatever is needed for the national engine... Do we have to dig in the ground? I am the digger! Do we need somebody to shoot, to be a soldier? I am the soldier... Police? Teachers? Drawers of water? Please, I will do anything... I know of only one need, to build and to build."

In addition, Trumpeldor based his ideas of settling the land on concepts of sharing. The goal of the Brigade, as stated in the bylaws, was "to build up the land by creating a general commune of the Hebrew workers in Eretz Yisrael." This was in effect a collective community, almost a large kibbutz. All the income of the workers was pooled in a single fund, the members ate in a communal dining room, and there was a joint stock of clothing.

At first the work consisted exclusively of paving roads in the area of Teveria. This was hard labor, which included digging out stones from the basalt rock in the area, breaking the stones, and smoothing the resulting gravel into the roadbed. The Brigade gave equal status to women, who even joined in this difficult labor. Here is what Shulamit Veskovoinik wrote about her first day on the job:

"Morning came, and I took my hammer with my woven basket... and climbed the mountain. There the stones were waiting in piles... Other girls who carried a hammer and a basket on their shoulders approached slowly. Here they stood, each one with her own pile of stones... lifting the hammer and striking the stone. I also sat at one of the piles and started to strike the stone, but my hammer missed... every time I hit a stone, I felt a blow to my hand. When I struck harder, the stone threw the hammer out of my hands and the pieces went straight into my face... In despair, I turned to my neighbor... 'Silly,' she said to me, 'the stone is good, dry, and easy to break. All you have to do is find the center point and strike there.' I took my hammer back in my hand and looked for the point... and the miracle happened, I had found the secret..."

In spite of the exhausting labor, the members of the Brigade tried to fill their evenings with cultural activities, such as singing and dancing the Hora. Even Y.C. Brenner, the author, who was older than the others, spent a few months with the Labor Brigade and contributed to the spirit of the place. Abrasha Chassin, who slept near Brenner in the tent, wrote:

"One night he asked me, 'Listen, Abrasha, why don't you people from the quarries participate in the Hebrew lessons?' I explained that we work very hard and in the evenings we need a lot of rest... and that studying Hebrew required not only strength but also preparation of lessons... If we had the energy, we would have preferred to use it on dancing the Hora... In any case, I told him that if we could learn songs in the Hebrew lessons... the people of the quarries would certainly join."

Prof. Anita Shapiro called the chapter she wrote about the Labor Brigade, "The Shattering of a Dream." She analyzed the history of the Brigade for the ten years it existed and how it ended in disappointment and splitting up. However, in this article we preferred to take note of the positive aspects of the way the Brigade was born.

## THE FIELD OF EDUCATION

### THE CHAIN OF HALACHA

**Shabbat as the Day Before Pesach - by Rabbi Yosef Tzvi Rimon, Rabbi of Southern Alon Shevut and a teacher in Yeshivat Har Etzion**

#### Removing the Chametz (Bi'ur)

This year, Shabbat is the day before Pesach, and the Seder will be held on Motzei Shabbat. This has an effect on many of the laws of the holiday. For example: When should the chametz be removed? How can we still eat the Shabbat meals? Specifically, what should be done about Seuda Shlishit, usually eaten Shabbat afternoon? When do the firstborn sons fast? There are many more questions. We will discuss some of these issues in this and future articles. All of the issues are discussed, including practical instructions, in my book, "Erev Pesach on Shabbat, a Triple Purim, and Removal of Maaser," which was recently published by Yeshivat Har Etzion, at Alon Shevut.

The Mishna discusses the question of eliminating the chametz when Shabbat is the day before Pesach (Pesachim 49a). Rabbi Meir feels that it should be removed on Friday, while the sages feel that it should be removed "at the proper time" – on Shabbat. The approach of the sages is hard to understand: How can we burn the chametz on Shabbat? The Baal Hamaor explains that this disagreement stems from a more basic argument about how chametz should be eliminated in principle. Rabbi Meir feels that it must be burned, and this can therefore not be done on Shabbat. The sages, on the other hand, feel that chametz can be eliminated by crushing into crumbs and throwing it into the wind, and this can also be done on Shabbat.

The Rambam ruled that in general chametz can be eliminated by breaking it up and throwing it into the sea, but he still rules that when Shabbat is the day before Pesach it should be removed on Friday. Why can't this be done on Shabbat? Different answers can be suggested. Perhaps it is forbidden to break the chametz into pieces because this is a violation of the prohibition of "grinding" (see Lechem Mishna). Or, it may be that the main command is that there should not be any existing chametz at the time when elimination is required but there is no need for active removal, and the Rambam therefore preferred that the chametz be eliminated on Friday. It may also be that it is only on Shabbat right before Pesach that breaking up the chametz is forbidden, because this action has special halachic significance.

Another possibility is what is written by the Beit Yosef (444). He writes that Rabbi Meir and the sages agree in principle that the chametz should be eliminated on Friday. However, Rabbi Meir feels that it is forbidden to leave some chametz for use on Shabbat, while the sages permit doing this. This corresponds to the ruling of the Shulchan Aruch: the chametz is formally eliminated on Friday, but it is permitted to leave some bread for use on Shabbat.

What is the Latest Time for Removing the Chametz?

In most years, the chametz must be eliminated by the end of the fifth hour of the day. It might be assumed that when the elimination is moved up to Friday, it can be performed all day long, since chametz may even be eaten on Shabbat, but the Mordechai writes in the name of Rashi that the chametz should be removed by the end of the fifth hour on Friday, to keep the conditions similar to a normal year (Pesachim, end of first chapter). The Shulchan Aruch agrees and recommends the same practice.

Relinquishing Possession of the Chametz (Bitul)

The text for relinquishing possession of all chametz should be recited after the search for the chametz on Thursday night. According to the Maharil, if the day before Pesach is Shabbat it is not necessary to recite the usual text on Friday morning (Hilchot Bedikat Chametz). The Mishna Berura explains that since chametz is eaten on Shabbat, there is no point in explicitly relinquishing possession on Friday (444:10). This means that the text should be recited on Shabbat before the end of the fifth hour of the day (RAMA 444:2). On the other hand, anybody who does not intend to eat chametz on Shabbat may recite the text relinquishing possession on Friday.



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