



בית דין צדק מנשסתר

Manchester Beis Din



## Community Information



Relevant Halochos for  
Erev Pesach that falls on Friday  
ערב פסח שחל להיות בשבת



Other relevant Halochos



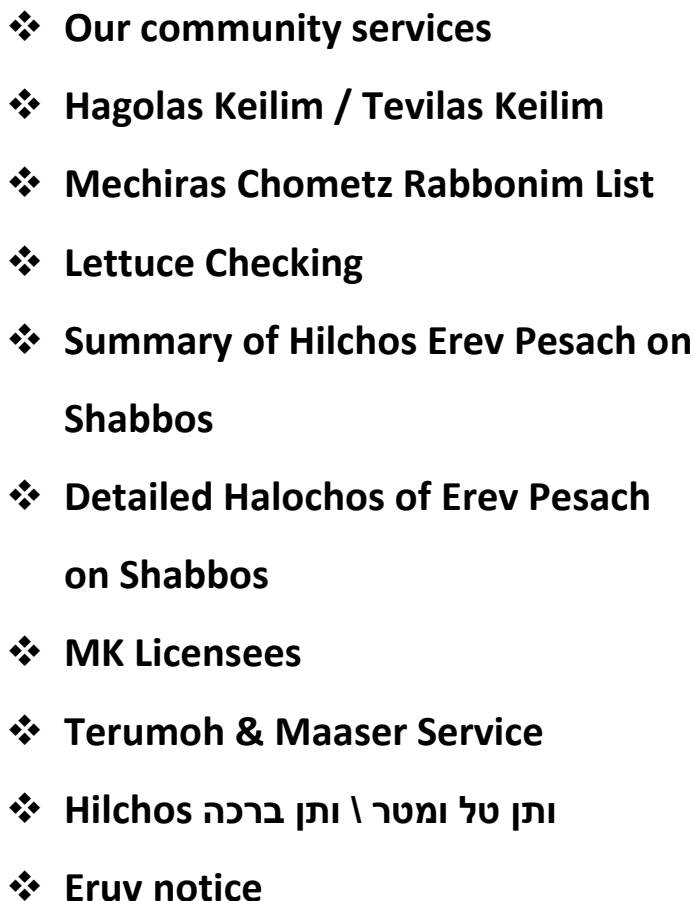
2021 – תשפ"א

# SERVICES FOR THE WHOLE COMMUNITY

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  - ❖ **Kashrus Information**
  - ❖ **Shechita**
  - ❖ **Dinei Torah**
  - ❖ **Gittin**
  - ❖ **Mikva**
  - ❖ **Chevra Kaddisha**
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**We are pleased to announce to the whole community that there will be**

# **הגעלת כלים**

**- KOSHERING OF UTENSILS -**

Under the supervision of Dayan Y.O. Steiner Shlita

**SUNDAY 21<sup>st</sup> March – ח' ניסן**

**2pm – 6pm**

**בית המדרש חניכי הישיבות**

**Beis Hamedrash Chanichei Hayeshivos**

**106 Kings Road, Prestwich M25 0FY**

**To maintain social distancing this will be a drop off service**

**ONLY. Your items will be delivered back to you.**

**Please ensure that you leave your name, number and address  
clearly labelled on a bag**

**There will be a minimum charge to cover the basic cost.**

**Please ensure that all utensils are completely clean**

**AND have not been used within 24 hours**

**The Tetlow Lane Keilim Mikva is open every day from  
9:00am until Shekia**

**clean water | water at room temperature | spacious | bright**

# מכירת חמץ בשטר מכירה מיוסד ע"י בעל המנחת יצחק

Please find below the list of Rabbonim who will be selling chometz through the Manchester Beis Din. Please contact one of the Rabbonim below to arrange the selling of your chometz, or if necessary, contact the Beis Din office directly.

NORTH MANCHESTER		
Name of Shul	Name of Rabbi	Contact information
Adas Yisroel	Rabbi S Liberow	07736 313400 (Mr A Klyne)
Ahavas Yisroel	Rabbi M. A Brandeis	07597 220 031 text
Aish Kodesh	Rabbi Y Rubin	07872690637
Beis Yisroel	Rabbi Y.A Sofer	07939486860
Beis Yakov	Rabbi J Rubenstein	07816267771
Chanichei Hayeshivos	Dayan Y. O Steiner	0161792 8975
Cheetham Hebrew	Rabbi Y Abenson	jaqab52@gmail.com
Crumpsal Shul	Rabbi A Saunders	07814 603341
Damesek Eliezer	Rabbi S Goldberg	See Rov in Shul
Heaton Park	Rabbi D Walker	07977461305
Higher Prestwich	Rabbi A Z Herman	0161 740 4621
Hillock	Mr R Walker	07890 603226
Holy Law	Rabbi Y Chazzan	0161 708 8770
Kahal Chassidim	Rabbi A Jaffe	0161 740 3632 avrohomjaffe@aol.com
Meade Hill	Rabbi Y Prijs	07920844817 rabbi@meadehillshul.co.uk
Moor Lane	Rabbi Stamler	07738 002480
Ner Chodosh	Rabbi Krasner	07896985618
Netzach	Rabbi Cohen	07581 414 818 rabbicohen@stenecourt.com
Ohel Torah	Rabbi S Hoff	szhoff613@gmail.com
Or Yerushalayim	Rabbi B Cohen	0161 721 4326
Prestwich Hebrew Congregation	Rabbi D Eisenberg	07872 167222
Shaare Misrah	Rabbi A Bar Ilan	07837330622
Shaare Shamayim	Rabbi S Chocron	07970 983678
Shomrei Hadass	Rabbi D Kestenbaum	07415664423
Stenecourt	Rabbi B Simmonds	shul@stenecourt.com before 23 March
Vine Street	Rabbi E Stefansky	07950094440
BOWDEN / HALE / NEWCASTLE / SALE / SHEFFIELD / SOUTH MANCHESTER / WHITEFIELD		
Bowden	Rabbi D Lewis	rabbidovid@bowdenshul.org.uk
Hale	Rabbi Y Binstock	Rabbi@haleshule.com 07740282990
Newcastle United Hebrew Cong	Rabbi A M Lipsey	amlipsey@gmail.com
Sale	Rabbi Y Potash	yaakovpotash@hotmail.com
Shaarei Hayim - Didsbury	Rabbi G Kada	aellituv@hotmail.com
Shaarei Hayim - Hale	Rabbi A Ellituv	aellituv@hotmail.com
Sheffield Hebrew Congregation	Rabbi Golomb	07887429619
Whitefield	Rabbi Balshine	future@thewhc.co.uk 07709121221
Whitefield	Rabbi P Cohen	07957481202
Yeshurun	Rabbi G Bank	07860640882

# CHECKING LETTUCE

The procedure below should be used for all types of Lettuces (Biondi, Iceberg, Lolo Rosa, Romaine).

The outer leaves that are not clean should be removed and discarded.

Separate all the leaves and open the creases and folds.

Soak the Lettuce in water with liquid detergent or salt and rub each leaf between your fingers.

Each leaf should then be rinsed on both sides under running cold water.

The leaves should then be checked using a bright light.



## ערב פסח שחל בשבת Shabbos Erev Pesach

This year Erev Pesach falls on Shabbos. It only happens approximately a dozen times in a century, in some instances as much as twenty years apart. When this occurs, it initially sounds daunting. On one hand we are obliged to remove all Chometz and prepare everything for Pesach and on the other hand we must eat some Chometz and avoid any Chilul Shabbos. The following guidelines will assist the Kehillah with Erev Pesach on a Shabbos. With advance planning, the Shabbos and Pesach preparations can be made simple and essentially problem free. However, should you have any questions, please do not hesitate to ask a Rov.

The benefit of Erev Pesach falling on a Shabbos necessitates advance preparations which enables everyone a restful break over Shabbos. Very often family members, especially the women, are too exhausted to properly participate at the Pesach Seder. The respite imposed on the family this year is an opportunity to refresh oneself and be well prepared for the Seder night with renewed energy and dedication.

### Time Change from GMT to BST

We are faced with the challenge of the clocks changing on Motzai Shabbos - first night Seder from GMT to BST.

There is the halachic aspect and the practical decision which must be made, do we stay with the old winter time (GMT) throughout the first two days of Yom Tov? Do we change our clocks on Erev Shabbos to the new summer times (BST) or do we follow the change on Motzai Shabbos?

### HALACHIC ASPECTS

**WALL CLOCKS:** First the halachic challenges which is, can you change the time on a watch or clock on Yom Tov? The שו"ע סי' ש"ח סעיף נ"א says that all devices telling the time are Muktzah. The משנ"ב סק' קס"ח says that a watch is not Muktzah, however a clock on the wall may not be moved on Shabbos. The Chazon Ish explains that a wall clock has its set place on the wall and generally does not get moved around and is therefore Muktzah. This being so, it would be forbidden to remove the clock off the wall to change the time.

**WATCHES:** Watches are not Muktzah and it would only be permissible to change the time if when doing so, the watches continues to tick and function.

It is important to note that there are two types of watches, mechanical watches and battery operated watches. Most watches when you pull the “winding stem” out to change the time, the watch stops and it would therefore be forbidden to change the time on Yom Tov (שמיירת שבת בהלכתה פרק כ"ח: ב').

If one has a mechanical watch, it would be permitted to move the handles on a mechanical – wind up watch, without a battery, to set it to the correct time (שו"ת באר משה ח"ג סי' ס"א).

**ADJUSTING THE TIME:** The question is why is not considered *makeh bepatish* when adjusting the time on a watch? Some Poskim maintain that any working watch is useful for telling the time, even when set incorrectly, because one can nevertheless calculate the correct time by comparing it against another correctly set watch. For example, if your watch is one hour behind the correct time, one need only to mentally add one hour to the time displayed to know the correct time. Hence, the incorrectly set watch is essentially functional for its purpose and cannot be classified as “broken” and setting the correct time is not a true act of repair.

There is an argument put forth, that for someone unaware of its incorrect time on the watch, it is useless in its present state and therefore setting the correct time is tantamount to fixing it and is a true act of repair. The answer to that is, it is still not considered an act of repair because setting and resetting the time is a regularly required adjustment and normal adjustments do not fall under the category of *makeh bepatish* as this is its regular *mode of use* – *Derech Tashmisho*: the ordinary operation of an item cannot be seen as the creation or repair of that item (שמיירת שבת בהלכתה פרק כ"ח הערה נד).

It should be noted that some Poskim adopt a more stringent attitude on this matter and one should therefore refrain from setting the correct time on a watch unless one does so for a mitzvah related purpose, e.g. he needs to know what time to go to Shul (שמיירת שבת בהלכתה ) (פרק כ"ח הערה נד).



## PRACTICAL ASPECTS

Most of our watches and clocks are battery operated and therefore forbidden to change the time on Yom Tov. (Although many have radio controlled clocks, not all clocks in the house are as such). It would therefore be more practical to keep to the old winter time (GMT) until Monday night, Motzai Yom Tov, first night Chol Hamoed.

Additionally, when keeping to the old winter time for Sunday night, second Seder, we can daven Mariv and start the Seder a whole hour earlier which will make it much easier for the young children who are at the Seder.

### Timings of Erev Pesach

The timings we are using follow the Manchester Beis Din's Luach. This year with Erev Pesach on Shabbos, together with the fact that the clocks have not yet changed, means that the latest time for eating Chometz is earlier than usual, and some might find it challenging to finish their Chometz by 9.27am. One can certainly follow the timing of the גר"א and finish eating their Chometz by 10.02am. The times have been calculated according to the לבוש גר"א taking the day from הנץ until שקיעה. Thus, the times for Burning the Chometz on Friday is 11.07am, סוף זמן אכילת חמץ on Shabbos morning is 10.02am and the final time for saying כל חמירא on Shabbos morning is 11.06am.

The minhag of the M.H. is to calculate these times based on the (תרומת הדשן) based on עלות השחר and צאת הכוכבים at 16.1 degrees below the horizon. Thus, burning the Chometz on Friday by 10.54am; סוף זמן אכילת חמץ on Shabbos morning is 9.27am; and the final time for saying כל חמירא on Shabbos morning is 10.53am.

It is worthwhile mentioning that the משנה ברורה writes that it is better to be מחמיר with the earlier time of the מג"א so one should ideally finish eating their Chometz by 9.27am (משנ"ב תמ"ג סק"ח).

## Shabbos Erev Pesach – A quick summary

**1) THURSDAY 12<sup>th</sup> NISAN - 25<sup>th</sup> March – TANNIS BECHOROS:** The fast of Taanis Bechoros is brought forward to Thursday. One who attend a Siyum does not need to fast.

**2) BEDIKAS CHOMETZ – SEARCHING FOR CHOMETZ:** The search for Chometz is brought forward to Thursday night. This is done at 7.15pm with a candle. The usual Brochah is said beforehand and the Kol Chamira declaration is said afterwards. All Chometz being sold and Chometz dishes which are not required should be sealed off for the duration of Pesach. Any Chometz found during the search should be burned on Friday morning.

**3) FRIDAY 13<sup>th</sup> NISAN – 26<sup>th</sup> MARCH:** All remaining Chometz should be burned by 11.07am. If one was delayed, they may burn it the entire day. Haircuts and cutting nails are permitted the whole day.

**4) SHABBOS FOOD:** On this Shabbos one is required to have Hamotzei Chometz for the Friday night and Shabbos morning meals. One should calculate and buy just the required amount of Challoh. It is recommended to buy small rolls or pita breads. One who is concerned of the crumbs may use Kosher L'Pesach egg matzo for the Shabbos meals. The egg matzo as well all Chometz must also be eaten by 10.02am.

No hot Chometz food should be cooked for this Shabbos. Besides the Lechem Mishna, all the foods should be Pesachdik and be eaten on disposable dishes or Pesach dishes.

**5) SEDER PREPARATIONS:** The Kitchen must be completely ready for Pesach before Shabbos. All the Seder preparations should be done on Friday. This includes the grating of the horseradish, preparing the salt water, roasting the wing and the egg etc.

**6) THE SHABBOS MEALS:** As Chometz in the form of Challos – Lechem Mishna must be eaten on Friday night and Shabbos morning, great care must be taken to ensure the house remains ready for Pesach and no Pesach dishes are used with the Chometz. There are a few options what one can do regarding Kiddush with Challoh and then the rest of the meal. Briefly, one should eat the Chometz over a tablecloth and then shake tablecloth over bathtub and wash all crumbs down the drain. Place a clean tablecloth for rest of the “Pesachdik” meal.

If more convenient, one may make Kiddush and have Chometz in another room or hallway, eat the Chometz over a serviette and then flush away all crumbs. Then rinse out ones mouth, wash hands over a non-Pesachdik sink. One can then proceed to eat a “Pesachdik” meal in their dining room. Birchas Hamazon should be in the first room unless both places are visible to each other.

**7) SHABBOS MORNING:** Davening begins much earlier giving ample time to finish eating the Chometz by 10.02am. Some people split the morning Seuda into two enabling them to have Challoh for Seuda Shlishis as well.

One must dispose of all the Chometz by 11.06am. All remaining Chometz should be flushed down the drain. Bigger pieces of bread should be broken up and flushed away.

**Say Kol Chamira before 11.06am to renounce ownership of any Chometz in one's possession.** This should be said in a language one understands and it said by men and women.

**8) SHABBOS AFTERNOON:** Even if one washed twice in the morning, one should eat Seuda Shlishis after 12.47pm. One should have some meat, fish or some fruit. If one eats Gebroks, one can have Kneidlach.

**9) MOTZE SHABBOS – FIRST NIGHT SEDER:** After nightfall which is 7.25pm, one should say ברוך המבדיל קודש לקודש and then one can start the Seder preparations and they can do work which is allowed on Yom Tov.

# Detailed Halochos for Erev Pesach that falls on Shabbos

## Thursday 12 Nissan – 25<sup>th</sup> March – Taanis Bechoros:

- 1) The correct day for Taanis Bechoros (Fast of the first-born) is Erev Pesach. This year fasting on Erev Pesach is forbidden due to its occurrence on Shabbos, so the fast must be brought forward. In order not to enter Shabbos while fasting, the fast is moved forward two days to Thursday.
- 2) Any firstborn or a father of a firstborn under Bar Mitzvah may partake in a Siyum and does not need to fast. One who is isolating and finds it impossible to attend a Siyum, may listen to a Siyum over the telephone (הגרש"א מעדני (שלמה עמ' ב'). If no Siyum is available and one feels slightly ill or very weak, he may break his fast (הרי"ח זוננפלד).

## Bedikas Chometz – Searching for Chometz

- 1) Ordinarily, Bedikas Chometz is done the night before Erev Pesach. However, this year this would be impossible as the Bedikah must be done with a candlelight which is of course forbidden on Friday night. Therefore, Bedikas Chometz is conducted on Thursday night (ב"י תמ"ד).
- 2) On Thursday 25<sup>th</sup> March one should prepare the house for Bedikas Chometz by having one last good general clean of the whole house ensuring the entire house is Chometz-free.
- 3) One should daven Mariv and immediately afterwards begin searching for Chometz.
- 4) Half an hour before nightfall (at 6.45pm) it is forbidden to sit down to a meal, or do any work e.g. sewing or laundry (תל"א סק"ה).
- 5) The search begins with making a Brochah and one should refrain from discussing unrelated matters until the completion of the search, whereupon the Bittul (Annulment of Chometz) is performed by reciting the Kol Chamira declaration (in a language which one understands).
- 6) One must search the house, car and offices.
- 7) It is advisable NOT to give children any Chometz from this time onwards to prevent Chometz from being carried around the house. Children under the age of chinuch (i.e. children who do not yet understand about יציאת מצרים) may eat matzo.
- 8) All Chometz being sold and Chometz dishes which are not required anymore should be locked or sealed off (with masking tape etc) for the duration of Pesach. One should check pet food for Chometz content.

- 9) Any Chometz, including the necessary dishes, required for Friday, Friday evening and Shabbos morning should be put aside in a secure place, (out of children's reach!) (משנ"ב תמ"ד סק"ג).
- 10) The Chometz found from the Bedika together with any other Chometz (with the exception of the Challoh required for Shabbos) must be burned on Friday morning.

### Friday 13 Nissan – 26<sup>th</sup> March

- 1) Mizmor LeSodah and Lamenatzeach are said during Shacharis.
- 2) All Chometz, other than that sold through the Rov and apart from which is retained to be eaten on Friday and Shabbos, must be burnt by 11.07am. NO Kol Chamira is said (תמ"ד סעיף ב').
- 3) If one was delayed, they can burn it the entire Friday.
- 4) Those that share communal rubbish bins, should declare verbally that they do not want a share in those rubbish bins over Pesach so that the other tenants' Chometz is not in their bin over Yom Tov.
- 5) There is usually a special rubbish collection on Erev Pesach. Any Chometz rubbish placed in ones' bin after the collection should be destroyed by pouring chemicals, bleach etc in the bags, making it unfit for animal consumption.
- 6) Haircuts and cutting nails are permitted the whole day.
- 7) Seal up all places being sold to the Non-Jew.
- 8) Normally Kashering for Pesach should preferably be completed by the fifth hour on Erev Pesach. This year as Erev Pesach is on Shabbos, one may *kasher* the entire Friday.

### Shabbos Food

- 1) On Shabbos one is required to eat three meals, the first two must include bread and the Brocha Hamotzei must be made on Lechem Mishna, two loaves of bread (סי' רצ"א: א ועי' סעיף ה'). It is preferable that the third Seuda also consist of bread. This Halacha applies equally for men and women (רצ"א סעיף י' ו' משנ"ב סקב"ו).
- 2) For Lechem Mishna; calculate how much is needed and buy JUST the required amount. One may use a Pesach Matzo, in a bag so it doesn't touch the Challoh, as the other Lechem Mishna (אגרות חזו"א ח"א סי' קב"ח).
- 3) It's preferable to use rolls, or pitta breads which don't crumble that much. It is recommended to buy small rolls – one roll per person.
- 4) If one is concerned about the crumbs from the Challoh on this Shabbos, they may use Kosher L'Pesach Egg matzo for Lechem Mishna [אג"מ או"ח]

ה[סוף סי' קנ"ה]. One should eat one whole egg matzah. This might be more practical for families with little children since egg matzah is not Chometz, however one should sweep all the egg matzah crumbs and dispose of them. One using egg matzah must finish eating egg matzo by 10.02am. Egg Matzo may not be eaten on Pesach. (תמ"ד: א / תס"ב סע' ד).

- 5) No hot Chometz food should be cooked for this Shabbos (תמ"ד: ג', משנ"ב (סקי"ד)).
- 6) Gefilta fish with bread crumbs is permissible but it's better not to have any Chometz foods. Perishable Chometz needed for Shabbos, may be placed in a refrigerator. However, in order not to mix this food with Pesach food, a special area should be set aside for it. If Chometz food is placed in the fridge, one must check the fridge on Shabbos morning before 11.06am.
- 7) Gefilta fish with matzo meal & Kneidlach is permissible to eat. There is no concern of eating the Matzo meal on Erev Pesach since it is cooked (משנ"ב (תע"א סק"ב)).
- 8) It is preferable that all foods should be prepared in Pesach pots and served in disposable dishes [with disposable ladle] or Pesach dishes. For this Shabbos, one may not cook any food containing Chometz which clings to the pot ('סי' תמ"ד סעיף ג'), [the reason is that one may not wash these pots properly on Shabbos as they won't be needed again on this Shabbos].

### Seder Preparations

- 1) The Kitchen must be completely ready for Pesach before Shabbos. All preparations for the Seder should be done on Friday so that one does not violate the Yom Tov and in order that the Seder can begin promptly on Motzai Shabbos (תע"ב: א').
- 2) The grated horseradish should be prepared before Shabbos. One should place it in a tightly closed container to retain its pungency.
- 3) Prepare the salt water – for Karpas and the eggs.
- 4) Roast chicken wing / neck and many have the custom to roast the egg (תע"ג (סעיף ד')).
- 5) Prepare the Charoses.
- 6) The romaine lettuce should be washed and checked before Shabbos. It may not be kept in water for 24 hours as it is then considered *kovush* and unfit for Marror (תע"ג: ה' משנ"ב סקל"ח).
- 7) Open packets of Matzos and wine etc.
- 8) Cut silver foil for food, for securing candles in place.
- 9) Have a three-day candle, especially for those with electric cookers.
- 10) Reset time switches so there is no "Seder in the dark".

## Forgot Seder Preparations

- 1) If one forgot to do the Seder preparations before Shabbos, then prepare it on Yom Tov in an unusual manner, as follows:
- 2) Horseradish – grate onto the table or onto a sheet of paper (not onto a plate or bowl)
- 3) Roast wing/ neck and egg – roast them and they must be eaten the next day, on first day Yom Tov. Roast another egg and wing on Sunday night for Sunday night Seder and eat them the next day (משנ"ב תע"ג סקל"ב).
- 4) Lettuce – do not soak in vinegar or salt water. Check for bugs. If one found any bugs, they should be removed with the lettuce it is on. The leaf should then be rinsed.
- 5) Salt water may be prepared on Yom Tov (תע"ג סקב"א וע' שב"א משנ"ב סק"ט) however, one should reverse the placing of the ingredients together. If one usually adds the salt to the water, one should first place the salt and then add the water (חיי אדם כלל ק"ל: א, קישו"ע קי"ח סעיף ד').

## Shabbos Meals

Since the Shabbos meals require Challoh for Lechem Mishnah, great care must be taken to ensure the house remains all ready for Pesach and the Pesach and Chometz dishes do not get mixed together. There are three options how to have the meals on Shabbos.

- 6) **Option 1:** Make Kiddush and Challoh in the porch or in a room in the house, (ideally where there is no carpet). Eat Challoh over a serviette and empty any crumbs into the toilet. Brush off, rinse mouth, and then eat the rest of the meal in a different room. Birchas Hamazon should be recited where you began the meal, unless both places are visible to each other, in which case one may bentch in the second room (משנ"ב קע"ח סקי"ב).
- 7) **Option 2:** Having Kiddush and Challoh in the same area where you will be eating the meal. After eating Challoh, shake tablecloth over bathtub and wash all crumbs down the drain. Place a clean tablecloth for the rest of the meal. DO NOT light Shabbos candles on table. (For those who light Shabbos candles on the table throughout the year, check candlesticks for Chometz.)
- 8) **Option 3:** There is another option that some people might be planning to do which is to eat the Challoh outside in the garden. Please be aware that on Erev Pesach one cannot leave Chometz in one's garden relying that the birds will eat the Chometz, and if done so, one will require to do Bedikas Chometz in the garden and dispose of the Chometz (תל"ג סעיף ו' משנ"ב סקב"ז, כ"ח, וע' ) (תמ"ה סקי"ז). Inedible crumbs on the garden floor totalling less than the

volume of a Kezayis are insignificant and there is no need to remove them and flush down a drain (משנ"ב תמ"ב סקל"ג).

Make Kiddush outside in the garden and eat Challoh, at least the equivalent to one piece of bread. It would be advantageous to place a plastic sheet down so any crumbs can be easily disposed of by shaking the tablecloth over the bathtub and wash all crumbs down the drain. Brush yourself off, and eat a tiny amount of Challoh (even less than a כזית) inside the house, just inside the door. Then rinse out your mouth and continue the rest of the meal inside with Pesach food. Birchas Hamazon should be said outside where you began the meal or just inside the door where you ate a small amount of Challoh ( סי' קע"ח: א', קפ"ד סי' ב' ומשנ"ב סק"ח וסק"ט).

If one doesn't want to eat any Chometz in their house, one can make Kiddush and have Challoh outside and continue to eat Pesach food inside as long as when eating the Challoh, they can see the place where the meal will continue. Birchas Hamazon should be said outside where you began the meal ( ערוך (השלחן קע"ח סעיף י').

- 9) If eating inside one should eat on a tiled area so it is easy to clean. If eating on carpeted area, place paper or a plastic tablecloth on floor.
- 10) One should not use a soft plastic disposable cup for Kiddush ( אג"מ ח"ג סי' ) (לט). Care should be taken if using Pesach Kiddush cup that it does not come into contact with Chometz. If using Chometz Kiddush cup, remember to store it away.
- 11) Those with braces or fillings should preferably refrain from any hot Chometz for the 24-hour period preceding the eve of Pesach, i.e. from Friday night 6.20pm (ד' סק"ז).
- 12) One may eat matzah meal cakes and pastries on Friday night. On Shabbos day Matzo and all matzo meal cakes are forbidden to eat ( רמ"א סי' תע"א ) (סעיף ב' וע' באר היטב סק"ה).

## Shabbos Morning

- 1) Shacharis on Shabbos morning should begin earlier, in order to give ample time to finish eating Chometz by 10.02am (תמ"ד סק"ד).
- 2) The same procedure as Friday evening, should be done on Shabbos morning with Kiddush and Challoh.
- 3) For those who wish to eat a second meal i.e. Seuda Shlishis with bread before 10.02am, it is necessary to finish the first meal quickly, Bentch and have a short break of twenty minutes, either by going for a walk or sitting down to learn and then wash again and eat Challoh before 10.02am.
- 4) In order to avoid difficulties in disposing surplus Chometz on Shabbos, one should buy the minimum amount of Challoh / rolls one would require.
- 5) As discussed earlier, there are those who may wish to finish their Chometz by 9.27am. One who would find this challenging can certainly follow the timing of the גר"א and finish eating their Chometz by 10.02am.

## Cleaning up the Chometz (BEFORE 11.06am)

- 1) One must finish eating Chometz by 10.02am and dispose of all Chometz by 11.06am. All remaining Chometz; including all crumbs from the tablecloth and plates must be flushed down the toilet / drain (תמ"ד סקכ"א).
- 2) Bigger pieces of Challoh should be broken into smaller pieces and flushed. (or place it in an outside rubbish bin and pour bleach etc over it. The bleach must be designated for that use before Shabbos, otherwise it would be Muktzah).
- 3) Leftover Chometz may not be put away with Chometz that was sold. The Mechira is consummated before Shabbos. Adding new Chometz to the stock that was already sold earlier does not halachically disown it.
- 4) Drains with elbow shape pieces should be flushed through or pour bleach down the drain.
- 5) Rinse off all Chometz dishes containing crumbs in a sink not being used for Pesach dishes e.g. the bathroom sink, prior to putting away. They cannot be washed thoroughly as they will not be needed on Shabbos (תמ"ד: ד). All disposable dishes used during the Chometz meal should be checked for Chometz and then thrown away in the dustbin.
- 6) The disposable tablecloth should be folded, wrapped and brought to the toilet or bathtub where it can be shaken of any crumbs. It may then be wrapped in itself and put in the rubbish.
- 7) It is preferable to sweep the floor to ensure no crumbs remain (משנ"ב תמ"ד (סקט"ו)).
- 8) Shake broom and dust pan over toilet.



- 9) Check garments worn at the meal and pockets for any Chometz.
  - Rinse out mouth thoroughly in a Chometz sink.
  - Those with braces, should brush their teeth with a dry toothbrush.
- 10) One may use toothpicks, pre-cut dental floss but make sure gums do not bleed (אג"מ או"ח ח"א ס' קי"ב).
- 11) **Say Kol Chamira to renounce ownership of any Chometz which may inadvertently remained in one's possession. This should be said in a language one understands BY 11.06am** (תמ"ד: ו סקב"ב). This should also be said by boys and girls over Bar / Bas Mitzvah.
- 12) After 10.02am no Chometz may be eaten. Matzo may not be eaten at all on Shabbos day. Children below the age of chinuch may be given Matzo to eat (תע"א: א).
- 13) After 11.06am the Chometz is Muktzah and may not be moved. One may ask a gentile to remove it or cover the Chometz until Monday night when he should burn it (משנ"ב תמ"ד סקב"א).

### **Shabbos Afternoon**

- 1) Even if one washed twice in the morning, one should eat Seuda Shlishis after Mincha Gedolah which is at 12.47pm (רצ"א סי' ב').
- 2) If one eats Gebroks one should have Kneidlach (תמ"ד סק"ח).
- 3) One should endeavour to have at least one piece of fish or meat.
- 4) If one did not prepare fish or meat, one should eat fruit (רמ"א תמ"ד: א, רצ"א: ) (ה')
- 5) Being Erev Pesach one may not eat cake or biscuits made from matzo meal. Shehakol cake is fine. Matzo meal used in cooking (boiling or frying as opposed to baking) is fine (תע"א: ב ומשנ"ב סקי"ט-כ').
- 6) After the tenth hour (4.19pm) one should not eat any Mezonos or drink any wine. In fact, after this time, one should take care not to have a meal that will spoil one's appetite for the Seder meal and eating the Matzo (תמ"ד סק"ח).
- 7) One should rest in the afternoon (adults and kids). One may not say "sleep so you can stay up for the Seder" but one may think so (משנ"ב סי' ר"צ סק"ד).
- 8) No (תכ"ט סעיף ב') צדקתך צדק is said during Mincha.

## Motze Shabbos – First Night Seder

- 1) No Seder preparations are permitted on Shabbos, even bringing wine to the table or setting the table.
- 2) After nightfall, which is 7.25pm, one should say **בברוך המבדיל בין קודש לקודש** and then one can start the Seder preparations and they can do work which is allowed on Yom Tov.
- 3) Some women say **שהחיינו** when they light candles, others say it in Kiddush. If she said **שהחיינו** when lighting candles, then do not say it at Kiddush, rather she should listen to their husbands **ברכת שהחיינו** and say Amen having in mind all the **מצות הלילה** (Dayan Krausz Shlita in his sefer **מקור הברכה ח"ב סי' ד'**).
- 4) Women may say the whole Kiddush i.e. including Havdalah.
- 5) Havdalah is included in the Kiddush, the first cup at the seder. For Bore Meorei Hoaish one should bring 2 Yom Tov candles to the table. There is no need to hold them together.
- 6) One should start the Seder as soon as possible and try to eat the Afikomen by 12.14am.

If you have any Halachic queries, please contact [rabbisofer@mbd.org.uk](mailto:rabbisofer@mbd.org.uk)

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Pagoda	1 Parkhill, Bury Old Road, M25 0FX	0161 798 4149
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The Three Bakers	5 Bury New Road, Prestwich, M25 9JZ	0161 773 3434
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**MBD Kosher Certification Services Ltd is committed to providing  
the highest standards of kosher certification and supervision**



בס"ד

## ונאכל מפריה.....

# Would you like to eat Israeli Produce? Use the MBD Terumoh & Maaser service.

To comply with the halachic requirements of this service, before each use simply text 07960537281 or email [terumohandmaaser@gmail.com](mailto:terumohandmaaser@gmail.com) with your name and the words terumoh & maaser (t&m)

**Please note that for each type of fruit / vegetable a new separation is required.**

Produce that do not actually require separation cannot be used to carry out the Terumoh and Maaser separation for other produce of the same type that do require it. If in doubt whether one of the fruit/vegetable is actually produce of Eretz Yisroel (e.g a mixed pack of peppers where some are Israeli produce and some are not), a new separation will be required from each one.

**One should physically separate a little more than 1% from the produce requiring separation, place on a surface and say the text below**

**נוטל מן הפירות \ הירקות מעט יותר ממאה ומבדיל מן השאר ואומר**

יותר מאחד ממאה שיש כאן הרי הוא תרומה גדולה בצד צפוני\*, אותו אחד ממאה שיש כאן ועוד תשעה חלקים כמותו בצד צפוני של הפירות\* הרי הוא מעשר ראשון. אותו אחד ממאה שעשיתי מעשר ראשון עשוי תרומת מעשר\* ומעשר שני בצד בדרומו\* ומחולל הוא וחומשו על פרוטה במטבע שיחד הרב שטיינער (ד"ומץ מנשסתר) לחילול מעשר שני ורבעי. ואם צריך מעשר עני יהא מעשר עני בדרומו\*. אם הוא רבעי יהא מחולל הוא וחומשו על פרוטה במטבע שיחד הרב שטיינער לחילול מעשר שני ורבעי.  
(\* **אם מעשר מינים הרבה צריך להוסיף: כל מין על מין.**)

**נוסח הפרשה מקוצר למתקשים לומר את הנוסח דלעיל ונוהגים להסתפק בנוסח זה. לאחר שהפריש יותר מ-1% יאמר:**

כל ההפרשות יחולו כמו שכתוב בנוסח המובא בסוף סידור מקור הברכה. כל מעשר שני ורבעי שיש כאן הרי הוא מחולל הוא וחומשו בפרוטה במטבע שיחד הרב י.א. שטיינער (ד"ומץ מנשסתר) לחילול מעשר שני ורבעי.

**If you prefer to say the shortened version in English, one should physically separate a little more than 1% from the produce requiring separation, place on a surface and say the text below.**

All the separations of Terumos, Maaseros and Revai should take effect in accordance with the text set out in the Siddur 'Mekor HaBrocha'. All Maaser Sheini and Revai - it and its extra fifth - should be redeemed on a peruta of the coin set aside by Dayan Steiner for the redemption of Maaser Sheini and Revai.

# הלכות ותן טל ומטר \ ותן ברכה

## ותן טל ומטר

1. If one by mistake said משיב הרוח ומוריד הגשם and remembered his mistake before he said "Hashem" of מחיה מתים, he returns to גבור (ק"ד:ד' ע' מ"ב). אתה גבור (סק"כ)
2. If he said ברוך אתה ה' but remembered before saying מחיה מתים, he should say and go back to למדני חוקיך (מ"ב סק"כ). If he returned to רב להושיע and אתה גבור, it suffices (ק"ד מ"ב סק"ט).
3. If he said ברוך אתה ה' מחיה מתים he must go back to the beginning of Shmone Esray.
4. If anytime during Shmone Esray he is unsure what he said, he must return to the beginning of Shmone Esray. (ק"ד:ד' מ"ב סק"כא)
5. If after Shmone Esray he was unsure what he said, he must repeat Shmone Esray.
6. If one is in doubt whether he said or deleted משיב הרוח ומוריד הגשם, until thirty days have passed it is assumed that he said משיב הרוח ומוריד הגשם and must repeat Shmone Esray. (ק"ד:ד' מ"ב סק"לו)
7. If during Shmone Esray he had כוונה not to say משיב הרוח ומוריד הגשם and sometime after Shmone Esray he can't remember what he said, he does NOT need to repeat Shmone esray. (ק"ד מ"ב סק"לח)
8. If one said 90 times מחיה מתים אתה רב להושיע מכלכל חיים בחסד afterwards if he is doubt whether he said it properly, he may assume it was said properly. It is preferable this practice should be repeated 101 times (ק"ד:ט' מ"ב סק"מא).

## ותן ברכה

1. If one by mistake said ותן טל ומטר but remembered in the middle of ברוך עלינו, he must go back to the beginning of ברוך עלינו (ק"ז:ג). (תפ"ח ס"ג מ"ב סק"יב \ ק"ז:ג)
2. If he said ברוך אתה ה' he should say and go back to the beginning of ברוך עלינו (ק"ד מ"ב סק"לב). If instead of returning to the beginning of ברוך עלינו he went to ותן ברכה, he has fulfilled his requirement. (ק"ז באור הלכה ד"ה אם)
3. If he remembered after מברך השנים but still in middle of Shmone Esray, he returns to ברוך עלינו (ק"ז מ"ב סק"יד).
4. If he finished Shmone Esray but didn't do עושה שלום yet, he must return to the beginning of Shmone Esray (ק"ז ס"ה מ"ב סק"יח).

# בית דין צדק דק"ק מנשסטר MANCHESTER BEIS DIN

CONTINUING TO SUPPORT THE COMMUNITY



## PUBLIC ANNOUNCEMENT

The Manchester Beth Din together with The Manchester Community Eruv Committee would like to make clear to all the community that Heaton Park in its entirety is NOT INCLUDED in the Manchester Eruv boundaries and as such, one MAY NOT carry anywhere within Heaton Park.

Heaton Park HAS NEVER been included in the Eruv and cannot be included due to Halachic problems making it impossible to do so.

Please be sure that you are familiar with ALL the boundaries before using the Eruv.

Please continue to subscribe and support our eruv by visiting [www.manchestereruv.org.uk/donate.aspx](http://www.manchestereruv.org.uk/donate.aspx), the MBD website [www.mbd.org.uk](http://www.mbd.org.uk) or by calling Moshe Katz 07854 257 483





Wishing the whole Kehilla

**חג כשר ושמח**

