

# Weekly Bulletin

VOLUME I

FRIDAY, MARCH 23, 2007

4 NISSAN, 5767

ISSUE XXIX

**RESERVE NOW for**

## Passover Seders at Chabad

**Monday night, April 2  
& Tuesday night, April 3**

Experience the Seders in a warm, inviting atmosphere complete with catered Passover meals, Shmurah Matzah and the four cups of wine.



**1st Seder,  
Monday, April 2,  
begins at 8:00PM**

**2nd Seder, Tuesday, April 3,  
begins at 8:15PM**

**At Chabad, 101 West 92nd St.**

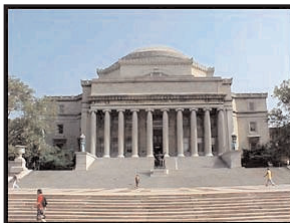
**The seders will be led by the Chabad  
Rabbis and their families.**

**Cost: \$60 per person, per seder**

**RSVP by March 30, 2007**

Chabad of the West Side Branches  
will also be hosting seders at:  
**Columbia University - The West Sixties and  
Washington Heights.** Check our website for details

### Chabad at Columbia University plans campus seder at the prestigious Low Library



Chabad at Columbia along with its student board have been preparing for weeks. The first campus seder at the prestigious Low Library under the Rotunda will take place Monday night, April 2nd.

The four sons mentioned in the hagaddah allude to the diverse backgrounds of Jews who are present at the seder. Chabad makes a concerted effort to reach out to students of all backgrounds from the truly eclectic community at Columbia; it is our goal that all will be represented.

Students will be fitting the seder into a packed schedule of classes and study groups just before exam-time. They do not know it yet, but this will be a Pesach experience never to forget. Each student will receive authentic hand-baked shmurah

matzah around a full seder plate setting. Each student will be greeted personally and invited to participate as they will join in the warm atmosphere created by Rabbi and Rebbetzin Blum and their family.

The regal ambiance enhanced by a catered meal and wait staff will provide the backdrop for an accounting and discussion of physical and spiritual freedom. Other services Chabad will provide this Pesach include:

A full service Pesach information website Online sale of Chametz Online purchase of Shmurah Matzah for faculty and administrators Free Shmurah Matzah distribution to students Free Kosher for Pesach meals for students throughout Pesach A campus-wide afikoman scavenger hunt (with great prizes!)

Each year presents an opportunity to honor the freedom and faith of the Jewish people. This year, help us take Pesach to the next level. Help us reach out to the fifth child who doesn't even know there's a seat waiting for them at Chabad this Pesach.

A happy and kosher Pesach to all.

101 WEST 92ND STREET  
NEW YORK, NY 10025 212-864-5010  
www.chabadwestside.org  
chabad@chabadwestside.org

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*Scenes from Chabad Alumni Kids Club's*  
**Model Seder**



## Chabad Women's Circle

On Tuesday, March 20th at the Bromley Party Room, Chabad Women's Circle enjoyed a wonderful evening hosted by Judy Federbush. Rabbi Kugel spoke on the topic: Pesach - Faith vs. Reason. The group was treated to Israeli Dance instruction by the exceptionally talented Dance Instructor, Ruth Goodman who was assisted by Iris Bikel.

Ruth is director of the Israeli Dance Institute, the Jewish Dance Division of the 92nd Street Y and the annual Israel Folk Dance Festival and Festival of the Arts. She offers weekly Israeli folk dance sessions at the Columbia University Kraft Center for Jewish Life, (606 West 115th Street) and at the 92nd Street Y. Both sessions run on a progressive basis with more basic repertoire,

instruction and review during the earlier part of the evening. For more information, contact Ruth at [ruthgoodman@israelidancefestival.org](mailto:ruthgoodman@israelidancefestival.org).

To read a Shabbat column that Ruth recently wrote for the Jewish Week, "The Ecstasy of Jewish Dance" - click on this link: <http://www.thejewishweek.com/middle/sabbathcontent.php3?artid=5699>

The 2007 annual Israel Folk Dance Festival will be held Sunday, March 25 in New York City. For information go to [www.isr](http://www.isr)

If anyone would like to form an all women's dance class, Ruth would be willing to lead one in our neighborhood. Please contact Rivka Kugel at [rivka.kugel@gmail.com](mailto:rivka.kugel@gmail.com)



Ruth Goodman - Center

### Seder Plate *continued from page 12*

But there is also the blood of freedom. On the night preceding the Exodus, our ancestors were commanded to kill a sheep or goat and to smear its blood upon the door posts of their houses. This was to be a sign that the plague of the death of all the first-born sons of the Egyptians would not affect any of the Israelite homes. Shortly after that, our ancestors left Egypt.

### Salt-water

The second item taken at the Seder is Karpas (usually onion, parsley or potato) dipped in salt-water. Salt-water calls to mind the tears of the slaves and so has associations with slavery.

When our ancestors stepped over the border into the desert they were not yet entirely free. There was

always the possibility of the Egyptians chasing after them and hauling them back into slavery, which is exactly what they attempted to do. Only after our ancestors crossed the Sea of Reeds, and the Egyptian army was drowned, were they entirely free. It was, therefore, the sea, symbolized by the salt-water, which was instrumental in finally freeing the Jews from Egyptian slavery.

### Matzah

After eating Karpas we break the middle matzah. Matzah is the food which our ancestors ate during their long slavery in Egypt. We even say at the beginning of the Hagadah, "This is the bread of affliction which our ancestors ate in the land of Egypt..."

Visitors to the British Museum can see loaves of Egyptian bread pre-

served in the tomb of some king or noble, and it looks surprisingly like the round, hand-baked, Shemurah matzah which many people use at the Seder. The bread in the museum is rather thick, since it was the food of the wealthy; the round matzah, being thin and much less substantial, is the bread which was given to slaves. It took very little time to bake and very little time to eat, and so allowed the task-masters to get the maximum working time from the slaves.

But our ancestors not only ate matzah while they were slaves. After the slaying of the first-born Egyptian sons, the Egyptians were so anxious to drive the Jews out of Egypt that they did not have time to bake proper bread. Ironically, on the way out of Egypt into freedom, they found

*Continued on page 4*

themselves eating the same matzah bread that they had eaten during the years of slavery. This time, however, it was the bread of freedom.

**Bitter Herbs**

The ideal substance to use for bitter herbs is lettuce. This might surprise some people, but there is a reason for it; it is in the lettuce that we find expressed a very important relationship between slavery and freedom.

The leaves of a lettuce are, of course, not bitter at all. In a young fresh lettuce they are crisp and sweet. Nonetheless, the lettuce grows from a green-white stalk which is very bitter indeed. Clearly, the crisp, sweet leaves represent freedom and the bitter stalk represents slavery.

But here a new insight is communicated. Freedom can only really be appreciated when it is rooted in slavery. We who are born free often take our freedom for granted; we do not wake up each morning and say to ourselves, "I am free! How wonder-

ful!" Yet someone who has been in prison would do exactly this. So it was when our ancestors left Egypt, hence the use of lettuce.

**Charoset**

When Charoset is made properly it has the appearance and texture of river mud. It was from this mud that our ancestors made bricks. Again, visitors to the British Museum can see a mud brick (with the straw still embedded in it) stamped with the royal seal of Rameses II, the Pharaoh of the slavery. The appearance of the Charoset clearly calls to mind the harsh servitude to which our ancestors were subjected. But when we put Charoset in our mouths, we experience something quite different. It has a sweet taste, a taste such as no slave ever experienced. Its sweetness is its association with freedom.

**Bone and Egg**

As well as the above items of food which are directly connected with the slavery - freedom dichotomy, we also have a burnt egg and a roasted bone (usually the neck of a chicken) on our Seder plate. These are not con-

nected with slavery or freedom; rather they call to mind the Holy Temple where our ancestors used to offer the Passover lamb sacrifice.

It is characteristic of Jewish celebrations that there should be something to bring the Temple to mind. It might be the glass smashed under the foot of the bridegroom at a wedding or the salt on the table into which we dip our bread, or the egg and bone on our Seder table.

In this case, the egg represents the festive sacrifice which was offered on the three pilgrim festivals, Passover, Shavuot and Succoth. The bone represents the special Passover offering, and is usually roasted over an open flame as the original sacrifice was.

Symbols are a powerful way of making ideas tangible; they have an immediacy which the spoken word alone lacks. The significance of the Seder meal is, as our Sages tell us, that we should come to see ourselves as though we personally had left Egypt. There are, of course, many kinds of Egypts; material, psy-

<div>Happy Birthday!</div> <table><tr><th>Name</th><th>Hebrew Date</th><th>Occurs On</th></tr><tr><td>Miriam Fried</td><td>6 Nisan</td><td>March 25</td></tr><tr><td>Shulamit Klingsberg</td><td>6 Nisan</td><td>March 25</td></tr><tr><td>Julia Kohn</td><td>7 Nisan</td><td>March 26</td></tr><tr><td>Zachary Mcgonigle-Osofsky</td><td>6 Nisan</td><td>March 25</td></tr><tr><td>Nathan Milles</td><td>6 Nisan</td><td>March 25</td></tr><tr><td>Zachary Milles</td><td>6 Nisan</td><td>March 25</td></tr><tr><td>Rachel Beth Saad</td><td>9 Nisan</td><td>March 28</td></tr><tr><td>Rose Lyna Saad</td><td>9 Nisan</td><td>March 28</td></tr><tr><td>Kobi Tsesarsky</td><td>6 Nisan</td><td>March 25</td></tr><tr><td>Elizabeth Solarz</td><td>9 Nisan</td><td>March 28</td></tr><tr><td>Gavriel Genger</td><td>5 Nisan</td><td>March 24</td></tr><tr><td>Samuel Walter Wurzburger</td><td>6 Nisan</td><td>March 25</td></tr><tr><td>Oliver Steinman</td><td>5 Nisan</td><td>March 24</td></tr><tr><td>Emma Schenker</td><td>5 Nisan</td><td>March 24</td></tr></table>	Name	Hebrew Date	Occurs On	Miriam Fried	6 Nisan	March 25	Shulamit Klingsberg	6 Nisan	March 25	Julia Kohn	7 Nisan	March 26	Zachary Mcgonigle-Osofsky	6 Nisan	March 25	Nathan Milles	6 Nisan	March 25	Zachary Milles	6 Nisan	March 25	Rachel Beth Saad	9 Nisan	March 28	Rose Lyna Saad	9 Nisan	March 28	Kobi Tsesarsky	6 Nisan	March 25	Elizabeth Solarz	9 Nisan	March 28	Gavriel Genger	5 Nisan	March 24	Samuel Walter Wurzburger	6 Nisan	March 25	Oliver Steinman	5 Nisan	March 24	Emma Schenker	5 Nisan	March 24	<div>ONGOING CLASSES</div> <table><tr><td><div>MONDAY EVENINGS 8:15 pm</div><div>IN-DEPTH TANYA</div><div>with Rabbi Meir Ossey</div><div>AT THE CHABAD SHUL</div></td></tr></table>	<div>MONDAY EVENINGS 8:15 pm</div> <div>IN-DEPTH TANYA</div> <div>with Rabbi Meir Ossey</div> <div>AT THE CHABAD SHUL</div>
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WEDNESDAY MORNINGS

10:45-11:30

PATHWAYS TO THE SOUL

a Class for Women

with Rabbi Shlomo Kugel

Coffee &amp; Discussion

AT THE HOME OF

DEBORAH &amp; DAVID SHIMKO

500 WEST END AVE. APT. #8C





Chabad ELC

Chabad ELC  
101 West 92nd Street  
166 West 97th Street

Phone: 212-864-5010  
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[www.chabadwestside.org](http://www.chabadwestside.org)  
[celc@chabadwestside.org](mailto:celc@chabadwestside.org)

## Only Four Questions?

If you've got more, you'll want to join us for a

## Pesach Q&A

with Rabbi Ossey

Tuesday, March 27  
1:00 pm @ 92nd Street



## Picture Returns, Please!



The photographers are coming to pick up returned pictures and envelopes on **Tuesday, March 27.**

If you have not yet returned yours,  
please do so immediately.

## CANCELLATION

Please be informed that the Pre-Pesach Party has been cancelled.

*We wish you and your family a Happy Pesach!*

## Next Week at CELC



Monday, March 26	Music 92 Bookworms PK
Tuesday, March 27	<u>Pre-K Trip to the Met</u> Music 97 <u>Pesach Q&amp;A</u>
Wednesday, March 28	Library Day 97 Kinderdance 92
Thursday, March 29 - Wednesday, April 11	NO SCHOOL - PESACH
Thursday, April 12	Regular sessions resume



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# Save these Dates



## School Resumes - Thursday, April 12

Regular sessions resume on Thursday, April 12.

## Mad Science (N1, N2, PK) - Thursday, April 19

A fun and exciting hands-on science workshop geared specifically to preschoolers. Mad Science is sponsored by the PA.

## Ornithology II at Belvedere Castle (PK) - Thursday, April 26

The Urban Park Rangers will guide the Pre-K class through a follow-up ornithology session in Central Park.

## Field Trip to Van Saun (PN, N, PK) - Tuesday, May 8

The Pre-Nursery, Nursery and Pre-K classes will travel to Van Saun Park in Paramus, NJ for a fun spring excursion.

## Trip to Central Park Zoo (Toddlers) - Wednesday, May 9

Our Toddler classes will enjoy a trip to Central Park Zoo. Rain date: Thursday, May 10

## PA Oneg Shabbat - Shabbat, June 9

Shabbat afternoon end-of-year family get together sponsored by the PA.

## Last Day of School - Wednesday, June 13

There will be 12:30 dismissal for all classes on the last day of school.

---

# Mummies & Masterpieces



*Pearl and Zahava (N2)*

Our Nursery classes enjoyed another session with Elana this week. The children looked at slides of different stone buildings in Egypt today and Elana helped them notice the type of headgear and clothing that pharaohs of old used to wear.

The art project that followed related to the brick building theme. Working on brick-size cardboard, the children drew images with watercolor pencils. When they were done drawing, they painted their completed artwork with water to create a watercolor effect.

The Pre-K class will be visiting the Museum of Metropolitan Art with Elana next week for an on-site tour and workshop of Egyptian art.

Once again, we thank the Parents' Association for their continued sponsorship of Mummies & Masterpieces programming in our classrooms.

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# TORAH FAX

## Syntax and Sin-Tax

The book of Vayikra/Leviticus revolves primarily around the theme of sacrifices. If we were to translate the introductory verse, word for word, this is what it would yield: "A person [Adam] who shall make an offering of you [mikem], an offering to G-d; from the animals, from the cattle and from the sheep you shall offer your offering."

One of the most glaring grammatical anomalies in this verse is the placement of the word "mikem [of you.]" Proper Hebrew syntax would have dictated that the verse read as follows: "One of you who shall make an offering." Why is the word mikem, which translates as "of you" placed at the end of the phrase rather than in the beginning?

Another question that is raised is the usage of the word Adam for person. Usually, the term for person in the Torah is ish.

Rabbi Schneur Zalman of Liadi, the founder of the Chabad Chassidic movement, answers the first question in his classic work, Likkutei Torah. There he explains that the point of this verse is that the idea of bringing a sacrifice and coming closer to G-d (which is the real meaning of the word korban) is to bring the sacrifice from oneself; from one's own animal nature.

The Previous Lubavitcher Rebbe, Rabbi Joseph Isaac Schneerson, adds that the word mikem-of you- also connotes that it is incumbent upon you, and that you have the ability to do it. Nobody should say that it is impossible for me to get closer to G-d.

Hence the new way of understanding this verse in light of the two novel interpretations of the word mikem is: If a person wants to get close to G-d, it must come from you and it is up to you to do it.

However, these complementary explanations do not answer the second question as to the usage of the appellation Adam rather than the more common ish for the word person.

One simple approach to this matter is that when the Torah discusses sacrifices it leaves the impression that they are intended for sinners. People whose animal nature gets the best of them are in need of getting close, precisely because they have gone so far. But, the spiritually sophisticated individuals need not take these laws to heart. They are already close to G-d. Why the need for a korban, the sacrifice which is designed to bring you close?

To dismiss this notion, that an "Adam," a highly spiritually sensitive individual need not apply for "korban therapy," the Torah employs the word Adam. Even the most spiritual person needs to get even closer.

Another way of interpreting the usage of the word Adam is to see this word as an acronym for three people: Adam, David and Moshiach. And this is how this verse can be translated: "If one wants to bring Moshiach close, it is up to you."

There is a notion that Moshiach's coming is in G-d's hands and that we should just devote ourselves to doing good and let G-d take care of when to bring Moshiach. This is patently contrary to every statement found in Jewish classical writings (Torah, Talmud, Midrash, Kabbalah, etc.). Indeed, Jewish literature is replete with exhortations

### **Moshiach Matters...**

At the time of the future Redemption, the darkness of exile will be transformed into light; indeed, the exile itself will be transformed into redemption.

Moshiach - It's a Jewish issue. For more info, visit [www.moshiach.com](http://www.moshiach.com)

to us to do more Mitzvot, pray, study Torah, increase charity, etc, etc., in order to hasten the coming of Moshiach.

In light of this novel interpretation-that it is in our hands to bring Moshiach-how do we explain the end of the verse "from the animals, from the cattle and from the sheep you shall offer your offering?" What do animals have to do with bringing Moshiach closer?

On one level it means that the way to bring Moshiach is to refine and tame the animal within; the animal nature we possess that is responsible for our errant ways. When we return to G-d by suppressing the evil impulses that originate in our animal souls are we ready for the Geulah-the Redemption.

But there is a deeper way of understanding this verse in light of the dialogue between Moses and Pharaoh. Moses demanded the freedom of the Jewish people from Egyptian bondage. Yet, Moses repeatedly emphasized that he wanted the animals also leave with the Israelites.

Why was he so concerned about the animals? In the desert, they did not need the animals for food. No normal person would want to delay their freedom because of a few cattle?

The reason given in Kabbalah and Chassidic thought is that a person's property is an extension of himself or herself. Just like the soul was given a body to inhabit, the possessions of a person are considered to be an extension of their body.

The reason the soul entered into this world was to affect the body. Every person is obliged to see to it that their soul meets the challenge of affecting their body-both in the literal sense as well as in the extended sense of the word. And if by Divine Providence, a person is endowed with a certain amount of wealth and possessions, it is their duty to cherish them by using them for noble purposes. By eating meat, using animals for farm work that will produce food for people, etc. and then using the benefits that accrue from eating and farming, for example, to better serve G-d and humanity, then, in effect, we've fulfilled the purpose for which our soul entered this world.

Thus, when Moses demanded of Pharaoh "Let my people go, so that they may serve me," he was referring to the people in their entirety-soul and body in all senses of the word.

Similarly, when Moshiach will take us out of exile, it is crucial that he takes all of us. No Jew will be left behind, we are told, and no part of the Jew will be left behind. This is because the very goal of the Messianic Era is to transform the entire physical world into a dwelling place for G-d. No part of us can be left out of that plan..

Thus, the Torah when addressing the way to bring Moshiach closer emphasizes that we do so by bringing ourselves closer. But even that does not suffice. It is imperative that we bring all of part of our personality, even the animal nature closer. And it doesn't stop there. We must also bring all of our possessions, represented by the different animals that we own, closer to G-d. That not only hastens the process of Moshiach's arrival, it is a part of the process itself.

*Halachic Times*

*Week of March 22 - 28*

Earliest Tefillin (latest of the week) .....:6:07 AM  
Latest Shma (earliest of the week) .....:9:53 AM  
Torah Reading: .....Vayikra (Leviticus 1:1 - 5:26)  
Haftorah .....Isaiah 43:21 - 44:23  
Earliest Kiddush Levana .Mon., 3/26, 12:01 & 12/18 AM

*Shabbat Parshat VaYikra*

*FRIDAY, MARCH 23*

Candle Lighting .....:6:52 pm  
Mincha .....:7:00 pm  
Dvar Torah .....Rabbi Kugel  
Kabbalat Shabbat .....:7:30 pm

*SHABBAT, MARCH 24*

Parshah Class .....:9:00 am  
Shacharit .....:9:45 am  
Dvar Torah .....Rabbi Fried  
\*\*\*Kids Shul & Junior Minyan .....:11:00 - 12:15\*\*\*  
*Kiddush is sponsored by Anonymous in honor of Alex Solomon* .....approx. 12:30 PM  
Rambam .....:5:55 pm  
Mincha .....:6:55 pm  
Ma'ariv & Havdallah .....:7:53 pm

Each week, a Video of the Rebbe is shown after Havdallah.

*Daily Minyan:*

Sunday & legal holidays: .....9 AM  
Monday & Thursday: .....7:15 AM  
Tuesday, Wednesday & Friday: .....7:30 AM  
Rosh Chodesh: .....7 AM

Learn Rambam everyday at  
[www.chabadwestside.org/dailystudy/rambam.asp](http://www.chabadwestside.org/dailystudy/rambam.asp)

**Some Laws & Customs For Pesach**

*For the remaining weeks until Passover, we will present a number of relevant halachahs for this holiday season.*

●**Kitniyot** - Ashkenazim don't eat Kitniyot on Passover. Many Sefardim avoid some types of Kitniyot. These include beans, corn, peanuts and rice, among other items. There are a number of reasons for this custom. One is that the flour of Kitniyot looks very similar to wheat flour. Another is that some Kitniyot grow near wheat and other Kitniyot are transported with wheat, so there may be wheat kernels mixed in with the Kitniyot kernels. There is a question about the acceptability of Kitniyot derivatives, like corn syrup. Virtually all contemporary Rabbinic authorities and Kashruth supervising agencies follow this stricter opinion. Thus,for example, Kosher for Passover soda replaces the corn sweetener with cane sugar.

**Halachic Corner - Pesach questions**

*interesting questions posed by our readers*

**Question:** If I am going away for Pesach to a hotel, do I have to clean my home? Where do I do Bedikat Chametz (the Search for the Chametz)?

**Answer:**Assuming one is leaving their home before the night of Bedikat Chametz, Sunday evening, April 1, and not returning home for the entire Pesach, one does not have to clean their home at all - or do Bedikat Chametz there. The entire home may be included in the sale of Chometz which is arranged with the Rabbi.

Bear in mind that one of the ways the Rabbi sells Chometz to a non-Jew is through renting the space where the Chometz is located. Through acquiring the "land" where the Chometz is situated, the non-Jew acquires the Chometz on it. Thus, the entire house is rented out to the non-Jew as part of the Chometz sale, and no one should go into that home for the entire Pesach.

**Bedikat Chometz can be done** Sunday evening at the place where Pesach will be spent. If it is a hotel, then since one has rented a room which has not been checked for Chometz and you are now own that space, through renting, one can (and should) do Bedikat Chametz.

(Note: this holds true **for those who don't go away for Pesach as well.** The cupboards, rooms or any area which contains Chometz do not have to be checked during Bedikat Chametz. Those areas are considered "sold." They should be closed off and no one should have access to them the entire Pesach.)

**NEXT WEEK AT A GLANCE****Parshat Tzav - Shabbat HaGadol**Friday, *March 30*

Candle Lighting ..... 7:00 PM

Saturday, *March 31*

Shabbat ends ..... 8:01 PM

**Important Passover links**

You can reserve for seders, learn Pesach laws and customs, and much more on our website, [chabadwestside.org](http://chabadwestside.org). Some direct links are:

**Maot Chittim** - helping the needy with their Pesach expenses. Donate at [www.chabadwestside.org/pesachfund](http://www.chabadwestside.org/pesachfund)

**Seders** - reserve for the Pesach seders at

[www.chabadwestside.org/seders](http://www.chabadwestside.org/seders)

**Sale of Chometz online** - For those that can't sell their chometz with a rabbi in person, visit

[www.chabadwestside.org/chometz](http://www.chabadwestside.org/chometz)

**Times & Laws** - get all of the important times and schedules for Pesach at

[www.chabadwestside.org/laws](http://www.chabadwestside.org/laws)

**Customs** - learn many of the customs for Pesach

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**KIDDUSH SPONSORSHIP OPPORTUNITIES:**

Sponsoring a Kiddush is a great way to share you Simchah or special family event with the community!

Kiddushim can be sponsored to celebrate a birthday, graduation or to commemorate the Yahrzeit of a loved one. Kiddush sponsors are encouraged to share some words of Torah at their Kiddush. Kiddushim cost \$300, \$400 or \$500.

To sponsor a kiddush, please email Rabbi Fried at [ryf@chabadwestside.org](mailto:ryf@chabadwestside.org), or call at 212-864-5010 x 14.

**Kiddush Schedule:**

Shabbat Tzav, Shabbat HaGadol, March 31, .....

*Kiddush is sponsored by **Andrew Bloom** in honor of the Yahrzeit of his father.*

Shabbat Shemini, April 14, .....

*Kiddush is sponsored by **Danny & Naava Eckstein** in honor of the birthday of their daughter **Victoria** and by **Allen & Tammy Hassan** in honor of the birthday of their son **Eitan***

Shabbat Tazriah - Metzarah, April 21, .....

*Kiddush is available*

Shabbat Acharei - Kedoshim, April 28, .....

*Kiddush is available*

**NISSAN CUSTOM: RECITING THE NASI**

During the first 12 days of Nissan, the Mishkan, the portable tabernacle in the desert, was dedicated. Each day, the prince of a different tribe brought a special offerings as a way of inaugurating the Mishkan for use. During these twelve days, we read the passages in the Torah describing each tribe's gift. (This section can be found in the Torah, Number 7:1 - 8:4.) Interestingly, these readings make up the Chanukah Torah reading, the time when the Temple was re-dedicated. During Nissan, we also add a special prayer to be said after reading the portion each day. The final portion is read on the 13th of Nissan. All of this is printed in the back of the Chabad Siddur, as well as in other Siddurim.

**Certificate For The Authorization For The Sale Of Chometz**

*We cannot accept responsibility for forms received after 4/1 at 9 PM.*

I \_\_\_\_\_ hereby authorize Rabbi Shlomo Kugel to dispose of all chometz that may be in my possession wherever it may be - at home, in my place of business, or elsewhere - in accordance with the requirements of Jewish Law as incorporated in the special contract for the sale of chometz.

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Business Address \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

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## The Kabbalah of the Seder Plate

Stories are important, especially stories about the Jewish past. They help us reach out over the centuries and, in a sense, take part in the experiences of our ancestors. They also generate an awareness of our heritage and enable us to draw inspiration to face our own situations as Jews.

But how many ways are there to tell a story?



The obvious way is to tell it in words, and in this the story told at the Seder meal is no exception. Indeed, the whole purpose of the Seder is to tell the story of our ancestors' slavery and release from Egypt. The very word Haggadah means "a telling".

Yet there is another, non-verbal, method of telling the same story.

The items of food on the Seder table tell their story too, for they are not only things to be eaten.

Each one is a symbol calling to mind certain core ideas. As we refer to these symbols in our Haggadah and eat them at certain key points during the narrative, they reinforce for us, each in its own unique way, the central concepts of the Passover message.

The core ideas of Passover are slavery and freedom. People often say that Passover is the time for celebrating freedom; this is not entirely accurate.

On Passover we are actually celebrating the transition from slavery to freedom.

This is eloquently expressed in the items of food on the table since they have associations with both slavery and freedom.

### Wine

The Seder begins with Kiddush recited over wine. It is usually red wine, since that is the color of blood (only during the Middle Ages, when Jews were accused of using the blood of murdered Christians in the Seder, did they use white wine). Blood has obvious associations with slavery; our ancestors were beaten and they bled.

*Continued on page 3*