



### IMPORTANCE OF ....

The Gemara (*Berachos* 41a) illustrates the opinion of R' Chanan that the purpose of the *Posuk*: ארץ חטה ושעורה וגפן וכו' was to teach *Halachic* measures that are derived from each of the seven species. For example, חטה (wheat) figures in the *Mishna* (*Negaim* 13:9) which states that if one enters a house that is afflicted by a נגע, he becomes טמא immediately, but his clothing remains טהור. His clothing will contract טומאה if he lingers in the house for a length of time sufficient to eat 1/2 loaf of wheat bread with relish, eaten while reclining. *Rashi* explains that eating while in a reclining position speeds up the eating time by removing distraction. The *Binyan Ariel* notes that the *Mishna* (*Pesachim* 116a) which lists the *Ma Nishtana* questions does not include the question of why we eat in a reclining position on Pesach night. He suggests that this *Mishna* is in accord with R' Elazar b. Azaryah who holds that the *Korban Pesach* may not be eaten after midnight. As such, there was no need to ask why one eats while reclining Pesach night, since reclining speeds up the eating, and one must hurry in order to finish by midnight. The author of the *Hagadah* on the other hand, holds like R' Akiva, who allows the *Korban* to be eaten the entire night. Therefore, speed was not necessary, leaving the question of why we must recline, relevant.

### QUESTION OF THE WEEK:

Why, in the *Shemona Esreis* of Pesach, is there no mention of the *Korban Pesach* ?

### ANSWER TO LAST WEEK:

(Where is one חייב מיתה for doing an עבירה once, but not many times ?) According to *Tosafos* (*Sotah* 4b), if one is מזול בנטילת ידים (eats bread without washing first) once, he is liable for death via snake bite. If he continues to do so regularly, he will be afflicted with poverty, and eventually leave the world painfully.

### DIN'S CORNER:

If one ל"ע finds Chometz in his home on Pesach, if it is *Chol HaMoed*, he must destroy it immediately, while reciting the *brocho* of על ביעור חמץ. If it is *Yom Tov*, he must cover it and leave it until *Chol HaMoed* and then destroy it with a *brocho*. If it became *Chometz* on *Yom Tov*, or if he forgot to make ביטול, since it had no ביטול before Pesach, he may treat the 2nd day of *Yom Tov* as *Chol HaMoed*. This means that if he discovered it on the 1st day of *Yom Tov* he must cover it until nightfall and then destroy it, and certainly if he discovers it on the 2nd day of *Yom Tov*, he destroys it immediately, so as not to transgress בל יראה. If he is unsure if the food is *Chometz* and took it to a Rov to ask a שאלה, if the Rov ruled לאסור, he must destroy it immediately, even on the first day of *Yom Tov*. (MB 446:8 and *Biur Halacha*)

### DID YOU KNOW THAT ....

The Gemara (*Kesubos* 47a) wishes to prove that a father has ownership over the income and produce of his 12 year-old daughter. The proof is that the *Torah* gave him the right to marry her off. Since he can marry her off at any time, even if she would rather be working, it is clear that he has control over her work and therefore, has rights to her מעשה ידים. The Gemara rejects this proof, since it may well be that a father must defer to her wish to work, and may only marry her off on *Shabbos* or *Yom Tov*, when she may in any case not be working. *Tosafos* asks: Does not the Gemara (*Moed Katan* 8b) state that one may not marry on *Yom Tov*, because of the *Posuk*: ושמת בחגך, from which we derive that אין מערבין שמחה בשמחה - we cannot mix the joy of *Yom Tov* with the joy of marriage ? *Tosafos* replies that we are dealing with the hour before *Yom Tov*, where the ban on labor is already in place, since *Tosafos Yom Tov* (adding on to *Yom Tov*) is מן התורה, yet it is technically not *Yom Tov* so ושמת בחגך does not apply. R' Elchanan Wasserman asks: the דין is that matzoh may be eaten only at night, as the *Torah* says בלילה several times. Without בלילה, one could theoretically eat matzoh an hour before *Yom Tov* as well. Why is matzoh fulfilled then if there is no שמחת יום טוב then ? R' Eliashiv explains that *Tosafos* holds there is no *mitzvah* of שמחה on the first night of *Yom Tov* (see *MaHarSha* on *Succah* 42b). The שמחה of a marriage on the other hand is mainly the first day (see *Moed Katan* 9a). As such, an hour before *Yom Tov* there is no possibility of mixing שמחה, even if it is *Tosafos Yom Tov*.

### A Lesson Can Be Learned From:

Among the many opponents of the Malbim, was a wealthy man who, because of his resources and connections in the government, was constantly attempting to undermine the Malbim's influence. Once, when he met the Malbim at a gathering, he approached him and with exaggerated deference, said he had an important שאלה to ask. With a *Chutzpah'dika* tone, he began with the premise that one must stand when a Talmid Chochom approaches. "However," he continued, "it is common knowledge that when a dangerous dog comes near, the wise course of action is to sit down and not move. What should one do when both a Talmid Chochom and a dog appear before him ? Stand or sit ?" The Malbim nodded his head gravely and agreed that this was a very serious question. "Fortunately, we find the solution to this problem in Chazal, who have said פוק חזי מאי עמא דבר (*Eruvin* 14b), which means that in situations where it is difficult to firmly establish the Halacha, we are obligated to examine and follow the מנהג המקום - the custom of the local populace. Therefore, I believe that you and I should go out together to the street and see what it is that the public will do when they see the two of us approaching - stand or sit, and thereby resolve your question."

**P.S.** A *Hartzicha* Mazel Tov to the Kagan family on the birth of a son. *Sholosh Seudos* sponsored this week by the Gottheil family. *Shabbos HaGadol Drashos*: Ladies - 4:00 PM; Men - during *Sholosh Seudos*.