



	Candles	Mincha	DafYomi	Drasha Shachris	ש"ש	9:00	8:59	8:58
Friday	5:52	6:02	8:45					
Shabbos		5:45	5:15	4:00	9:00		8:59	
Sunday		6:05	5:30		7:30			8:58

IMPORTANCE OF ...

The Gemara (Menachos 10a) derives from זאת תורת החטאת that one who is עוסק בתורת חטאת is deemed as if he actually brought a Korban Chatas. The Meforshim ask, since the Gemara also states that one who studies Torah is considered as if he offered several different Korbanos, why was there not a similar derivation for Korban Olah from the Posuk: זאת תורת העולה which came earlier in the Parsha ? R' Shlomo Kluger asks why the Gemara uses an expression of העוסק בתורת חטאת rather than כל הלומד. He cites the Taz (אר"ח 47a) who explains that we say a brocho every morning of לעסוק בדברי תורה because לעסוק implies that one must work hard in studying Torah. As such, if one studies diligently about a Korban Chatas, understanding how the animal is offered instead of the sinner himself, he will have fulfilled that which the Korban intended and will be rightly deemed to have offered it. However, the Midrash (VaYikra 7:3) states that a Korban Olah is brought to atone for ההורו הלב (thoughts of the heart). As such, it should be expected that engaging in thoughts regarding the Korban would adequately atone for sins of thought. The Chidush of the Posuk is therefore to introduce Chatas, that a physical sin requiring a Chatas can also be atoned for with thoughts of Torah. Why then is the Olah totally consumed, unlike Chatas which is partially eaten ? The Gemara (Yuma 29a) states that הררהורי עבירה (sinful thoughts) are worse than sins and the Meforshim explain that one rationalizes, saying it was only a thought and no sin was committed. For this reason, the Olah is totally burned to stress the seriousness of sinful thought, whereas a Chatas is only partially burned to indicate its expiatory purpose.

DID YOU KNOW THAT ...

The Yerushalmi (Pesachim 10:1) depicts one who eats matzo on Erev Pesach as very impatient. The Pri Chadash (471) goes so far as to suggest that it is forbidden מן התורה to eat matzoh that day, violating בערב תאכלו מצות, which restricts eating matzoh to that evening. The Shulchan Aruch (471) permits Matzoh Ashirah (matzoh made with eggs or fruit juice) in the morning of Erev Pesach, but the Rema forbids it if water was also an ingredient. The Magen Avraham explains that although Matzoh Ashirah is too "rich" to qualify as Lechem Oni (poor bread), yet, if it also contains water, it could still qualify B'Dieved as matzoh, even for the Seder. If this is the criteria, that matzoh which qualifies for use Pesach night may not be eaten Erev Pesach, it should be permitted to eat matzoh made from Chometz or made without proper intent for the mitzvah of matzoh, on Erev Pesach, since one cannot fulfill the mitzvah with them during the Seder. However, the MaHarsha (Pesachim 99b) distinguishes between egg matzoh and matzoh baked by a non-Jew (obviously invalid for lack of כונה לשמה), noting that a non-Jew's matzoh still tastes the same as Pesach matzoh. As such, it should be forbidden Erev Pesach, even though one could not use it Pesach night. If so, the matzoh made from Chometz should also be forbidden Erev Pesach, since it tastes essentially the same as Pesach matzoh. Some Rishonim (see Rivash 402) maintain that taste is not a factor; only whether one can fulfill the mitzvah, at least B'Dieved. Based on this, R' Betzalel Zolty advised large hotels and hospitals to bake special matzos before Pesach, with a specific intent that they be baked שלא לשמה, for use on Erev Pesach.

QUESTION OF THE WEEK:

When would someone, adult, obligated, etc... eat a K'Zayis or a K'Beitzah of properly baked matzoh, in the required manner, with the right כונה, Pesach night, and still not fulfill the mitzvah ?

ANSWER TO LAST WEEK:

(What should be done with Chometz lying on the ground during Pesach ?)
See Piskei Teshuvos (55) who cites Poskim who hold that one should not pick it up (which might violate בל יראה) but should rather kick it out of people's way. Others hold that its איסור הנאה destroyed its status as food and it may therefore be ignored.

DIN'S CORNER:

If one must assist others in conducting their Seder, he should do as follows: a) begin and complete his own Seder normally, including bentsching and drinking the third cup; b) go assist others from beginning until after the third cup, making all berachos except bentsching but eating and drinking nothing; c) return home to complete Hallel and drink the last cup. (MB 484)

A Lesson Can Be Learned From:

R' Pinchas Cohen, a Jew living in Pressburg, desired more than anything else to go to Eretz Yisroel. Every year at the conclusion of the Seder, he would sing with utmost concentration "לשנה הבאה בירושלים" and dance with his children. Eventually, he merited to realize his dream and moved to Yerushalayim, where he lived in abject poverty but happily. The following Pesach, at the conclusion of the Seder, he continued to chant the words "לשנה הבאה בירושלים" with the same fervor and concentration as before. His son asked him why he did so, and why it was even necessary to recite this prayer if they were already living in Yerushalayim. R' Pinchas explained to him that it was just as important, if not perhaps more important to have Hashem fulfill this request for those living in Yerushalayim. "You see, my son" R' Pinchas continued, "we are living here in Yerushalayim without the benefit of Moshiach's leadership and confirmation. As much as it seems we can remain here as long as we wish, we never know what the future holds in store for us. We must therefore pray more than ever that we will still merit to be here next year !"

P.S. HaMakom Yenachem Mrs. Darlene Sheli on the Petirah of her father A"H. Sholosh Seudos sponsored this week by the Berman family. There will be a Sijum and Drasha for men at that time.

This issue is dedicated by the Hershkowitz family:

לז"נ משה בן אברהם ע"ה נ' כב' אדר

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