



## IMPORTANCE OF ....

The *Mishna* (*Pesachim* 91a) states that a *Korban Pesach* is not to be slaughtered for only one individual – there must be more than one person for every *Korban*. Why is this? The *Zohar* (36a) states that fulfillment of *הדם על המשקוף ועל שתי המזוזות* required a design of blood, being placed on the 2 door posts and the upper door frame, in the shape of the letter *Heh* (ה). The significance of the letter *Heh* is described in the *Gemara* (*Menachos* 29b) which states that its shape is open underneath, signifying free will, and a space is provided above the *Heh*'s left leg to allow sinners to return. Since the details of the blood placement followed after the command of *משכו* (getting rid of *Avodah Zarah*), the shape of a *Heh* was used to evoke and remind Hashem of the *Teshuvah* they had done. The *Ateres Zekainim* (32 אר"ה) in the *Shulchan Aruch* describes how the letter *Heh* is to be written by the *Sofer* in *Tefillin* when writing Hashem's name. The first of the two *Hehs* should be written first by placing the bar across the top, followed by the right leg and the left leg. The second *Heh* begins with the right leg, followed by the bar across and the left leg. The *Kol Yaakov* uses this to explain why Hashem commanded the blood to be placed first on the 2 posts and then on the upper frame, whereas Moshe switched the order around. Hashem would have been satisfied with a lesser *Teshuvah* (מיראה), which the side posts (and the second *Heh*) represent. Moshe however aspired to a higher *Teshuvah* (מאהבה), signified by the upper frame (and the first *Heh*). As such *Teshuvah* is difficult, Moshe believed that by combining into a *רבים*, the benefits of *Teshuvah* מאהבה could be achieved, even if the *Teshuvah* was מיראה. He therefore told *Bnei Yisroel* to take a bundle of hyssop (איזוב), which, as a group, was a *Remez* to *רבים*. The *ברך משה* adds that this is also why we do not slaughter a *Korban Pesach* for an individual – only for a *רבים*.

## QUESTION OF THE WEEK:

What 4 activities are permitted on *Shabbos* but not on *Yom Tov*?

## ANSWER TO LAST WEEK:

(Why would 2 *Bechorim* break their fast at different times?)

The *Rivevos Ephraim* (3:304) and others rule that the *Bechor* who actually makes the *Siyum* may eat on *Erev Pesach* even before he makes the *Siyum* (or *davens*) because the whole day is already a *Yom Tov* for him. The *Bechorim* who will participate later in his *Siyum* may not break their fast until after the *Siyum*.

## DIN'S CORNER:

If one finds himself mistakenly *davening* a weekday *Shemona Esrei* on *Yom Tov*, he should finish the *brocho* he is in, and then start *בחרתנו*. If he already finished, as long as he said *Yaaleh V'Yavo* and mentioned the name of the *Yom Tov*, he needn't *daven* again. Similarly, if he neglected to mention the specific name of the *Yom Tov*, saying only: ... *את יו"ט הזה מקרא קודש*, he will still have been *יוצא*. (*Shulchan Aruch HaRav* אר"ה 268)

## DID YOU KNOW THAT ....

The *Gemara* (*Bava Kamma* 110a) states that a *Kohen* who offers his own *Korban* may do its *Avodah* and eat its meat. An old or sickly *Kohen* may appoint another *Kohen* as his agent for the *Avodah* but has no right to the meat. This is because, despite his ailing condition, if he forces himself to do the *Avodah* it is valid. However, if he forces himself to eat the *Korban*, such eating is deemed an *אכילה גסה* (gluttonous), which is invalid. *Tosafos* notes that on this basis, *Resh Lakish* absolves one who eats an *אכילה גסה* on *Yom Kippur* as not having eaten. However, the *Gemara* (*Nazir* 23a) states that if one ate a *Korban Pesach* as an *אכילה גסה*, we apply the *Posuk*: *ופושעים יכשלו בם* to him. *Resh Lakish* asks: Why is he called a *Rasha* (פושע)? Even if he didn't fulfill the *mitzvah* "מן המובחר", didn't he at least do a *mitzvah*? *Tosafos* adds, doesn't this indicate that a *mitzvah* does in fact occur when eating an *אכילה גסה*? *Tosafos* answers that *Resh Lakish* only wished to establish that he wasn't a *Rasha*; he never said that he was *יוצא* the *mitzvah* of eating *Korban Pesach*. However, if he wasn't *יוצא* by eating an *אכילה גסה*, wasn't he thereby *Mevatel* the whole *mitzvah* of *Korban Pesach* eating it that way? As such, isn't *פושע* an appropriate title for him? The *Beis HaLevi* (2:7) notes that with regard to eating *Matzoh* and the *Korban Pesach*, one must eat at least a *Kezayis*, since "אכילה" is defined as such. However, regarding other *Kodashim*, the *mitzvah* is fulfilled by facilitating its consumption (e.g. giving it to another *Kohen* to eat), even with less than a *Kezayis*. Therefore, even if an *אכילה גסה* is not deemed an *אכילה*, only those *mitzvos* which require an *אכילה* are affected, such as *Korban Pesach*. Other *Kodashim* on the other hand, require only that the meat be consumed, which it is, even if eaten with an *אכילה גסה*. As such, *Resh Lakish* meant to say that with an *אכילה גסה*, although one would not fulfill a *mitzvah* מן המובחר (the *mitzvah* of *Korban Pesach*), he would still fulfill the *mitzvah* of eating *Kodashim*, and should therefore not be called *פושע*.

## A Lesson Can Be Learned From:

One year, in the town of Vilna, the *Gabbaim* determined that the budget of money collected as *Maos Chitim* for the poor would not suffice to cover everyone. They therefore announced that the allotment for each recipient would be less than in previous years. When news of this announcement reached the *Vilna Gaon*, he had all the *Gabbaim* assemble and he said to them as follows: The *mitzvah* of eating *Matzoh* on *Pesach* is stated first in the *Posuk*: *בערב תאכלו מצת* ("Matzos" is missing a *Vov*). Later, the *Posuk* says: *מצות יאכל את שבעת הימים* where "Matzos" has a *Vov*. Why is that? The first *Matzos* speaks to everyone saying: "You must eat *Matzos*", as best you can, even with less than you want (*חסר*). The second *Matzos* however, commands us to make sure everyone else has *Matzos*, and here it must be complete (*מלא*). If anyone is to eat less *Matzos*, it must be you - not the poor.

**P.S.** Mazel Tov to the *Polin* family who sponsor *Sholosh Seudos* this week in honor of the birth and *Bris* of their grandson *Aharon Dov Commer*.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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