



Friday	7:26	7:36			9:31
Shabbos	8:57	7:35	7:00		9:30
Sunday	8:58	7:35	7:00		9:29

חג כשר ושמה

IMPORTANCE OF

The *Gemara* (*Yoma* 53b) describes the *Tefilah* that the *Kohen Gadol* said while in the *Kodshei Kodashim*, as including the Aramaic translation of: לא יסור שבט מיהודה. Why Aramaic? The *GRA* explains that the *Kohen Gadol* had no *Heter* to bring a *Chumash* in with him, and he was also not permitted to say the *Posuk* by heart because of the rule prohibiting one from saying by heart that which is written. He therefore had no choice but to say it by heart, in Aramaic. However, the *Gemara* (*Shabbos* 12b) states that when R' Elazar would visit a sick person, he would say רחמנא ידקריןך לשלם – an Aramaic prayer. The *Gemara* asks, is it not true that if one davens in Aramaic, the *Malachim* will not assist in transporting his *Tefilah*? The *Gemara* answers that there is no need for *Malachim* during *Bikur Cholim*, since Hashem appears at the head of every *Choleh*. However, what would become of the *Kohen Gadol's Tefilah*, if *Malachim* could not understand it or transport it? The *Dubner Magid* explains that הא לחמא עניא begins *Magid* with Aramaic to highlight the fact that we do not need *Malachim* on *Pesach* night – Hashem Himself visits each *Seder* to hear how *Bnei Yisroel* fulfill the *mitzvah* of *Sipur Yetzias Mitzrayim*. The *Yerushalmi* (*Yoma* 5:2) states that the *Posuk*: וכל אדם לא יהי באהל מועד includes in the *Issur* those whose דמות פניהם פני אדם (countenance is that of a man), which means *Malachim*. As such, the *Malachim* were also not permitted to enter into the *Kodshei Kodashim*. The author of שו"ת תירוש ויצהר points out that there was therefore no need for the *Kohen Gadol* to say his *Tefilah* in *Lashon Kodesh* because there were no *Malachim* present to transport it in any case.

QUESTION OF THE WEEK:

When would it be permitted for anyone to eat *Chametz*, and during *bentsching*, to say *Yaaleh V'Yavo* for *Chag HaMatzos*?

ANSWER TO LAST WEEK:

(Which *Issur* is mentioned the most times in the *Torah*?)

The *Gemara* (*Yoma* 4b) states that we derive from the word לאמר found in the *Posuk*: אל משה לאמר (the most commonly found *Posuk* in the *Torah*) that one may not repeat something he was told by another, unless that other person specifically permits him to. לאמר is a contraction of לא אמור.

DIN'S CORNER:

Before preparing the third of the four *Seder* cups, one must rinse it out on the inside and wash it on the outside, if it is not clean. Even someone who normally isn't very concerned over a cup's cleanliness all year, must make sure here, because of the obligation to beautify the *mitzvah*. The third cup is to be raised during *bentsching* as well, even if one *bentsches* all year without a cup of wine, and even, if he must *bentsch* alone. (*MB* 479:1-2)

DID YOU KNOW THAT

The *Mishna* (*Pesachim* 116b) quotes Rabbon Gamliel's statement that one must explain the reasons for the *mitzvos* of *Korban Pesach*, *Matzoh* and *Maror* at the *Seder*. *Matzoh* is because: "שנאלו אבותינו ממצרים". The *Rif* adds a source from the *Posuk*: ויאפו את הבצק אשר הוציאו ממצרים עוגות מצות, and our *Nusach* in the *Hagadah* also recites, as the reason for *Matzoh*, the fact that there was insufficient time for the dough to rise. The *Ran* comments on the *Rif*, that had there been time, the dough would have leavened for use the next day, since בל יראה did not yet apply to them. The *MaHaram Chalavah* elaborates that the *Issur* against *Chametz* in *Mitzrayim* only applied during the first night. On the next day, *Chametz* and *Melachah* were both permitted. All the *Torah's* restrictions were for the *Pesach* of future generations. However, the *Gemara* (*ibid* 96b), when listing the differences between *Pesach* in *Mitzrayim* and *Pesach* of later generations, specifically concludes that in *Mitzrayim*, *Chametz* was forbidden "כל היום", and not just at night. The *Tzlach* explains that when the *Ran* spoke of בל יראה not applying to the first day of *Pesach*, he based this on Moshe's words: וכל היום אתם יוצאים, which were said on the 14th, while offering the *Korban Pesach*. Since the *Bnei Yisroel* were told not to leave their homes all night, Moshe could not have assembled them after the *Korbanos* were offered. What then does היום אתם יוצאים mean? They didn't leave on the 14th! However, since with regard to *Korbanos*, the night connects to the previous day, "היום אתם יוצאים" must refer to the end of that night, as the words: הוציאך לילה establish that they left at night. Therefore, when the *Gemara* said that *Chametz* was forbidden "כל היום", it was referring to the entire 14th day of *Nisan*, including the subsequent night, leaving the next day outside the *Issur*, in *Mitzrayim*, as the *MaHaram Chalavah* said.

A Lesson Can Be Learned From:

A man described to Rav Shach how a *Shiduch* had been proposed for his daughter where he and the *bochur* had the same name. However, he had a second name as well, so they had allowed the *Shiduch* to proceed and they were now about to get engaged. Rav Shach assured him that there was no problem, that R' Moshe Mordechai Epstein had three sons-in-law, all with the name Moshe. However, he told the man to ask the *Steipler* as well. The *Steipler* opened *Sefer Chasidim* and showed the man that a *Shiduch* where the names are the same will not have *Hatzlacha*. The man protested that he had a second name, and that they weren't deciding whether or not to start – the engagement was to be that night! The *Steipler* replied: "Why are you drawn to this particular *Shiduch*? B"H there are many good *bachurim*. If not this one, then in 4 weeks your daughter will be able to get engaged to another *bochur*. Why look for trouble?" The man returned to Rav Shach who advised him that the *Steipler* often permitted such *Shiduchim*. However here, *Shomayim* evidently told him there was a problem. The man called it off, and 4 weeks later his daughter became a *Kallah*.

P.S. A Hartzlich Mazel Tov to Reuven Tyberg and family upon his engagement. May the *Zivug* be "Oleh Yafeh" and produce much *Nachas*.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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