



	Candles	Mincha	DafYomi	Shiur	Shachris	שק"ש
Friday	7:01	7:11				9:52
Shabbos		7:01	6:15	6:50	9:00	9:51
Sunday		7:15	9:00		8:00	9:50

חג כשר ושמה

IMPORTANCE OF

The Gemara (Kesubos 62a) relates that a non-Jew attempted to slow down a fast-moving Jew by reminding him of the Churban, eliciting from him a groan. When the Jew still kept up the pace, the non-Jew asked him, if groans did not weaken a person. The Jew replied that this was only true for new calamities. The Birchas Shir suggests that the Posuk: ויאנחו בני ישראל מן העבודה - Bnei Yisroel groaned from the hard work, implies that the Egyptians were looking to weaken Bnei Yisroel by causing them to groan, and thus the 400 years could not be completed with 210 years of hard work. The Gemara (Chulin 57a) states that a man once fell from a roof and ruptured his stomach. A passerby did not wish to risk reinserting the man's intestines the wrong way, so he used an illusion to make it appear as if he was killing the man's son. Upon seeing the illusion, the man groaned and his intestines slid back in. The Gemara (Moed Katan 24b), in discussing the protocol of a dead child's burial, distinguishes between the child of a poor man, and that of a wealthy man. Upon the death of a wealthy child, the age at which a Hespel will be conducted is 6 years old. In the case of a poor child, the age is 5 (and according to R' Yishmael it's 3). Rashi explains that the poor enjoy their children more and have more pain when losing them, since they have no other source of joy. The Posuk says that the king of Egypt died and Bnei Yisroel groaned מן העבודה - from the hard work. However, doesn't Rashi explain that the king's "death" was really Tzaraas, and the groans of Bnei Yisroel at this point were because of the king's demand (as "treatment") for the blood of 150 baby boys morning and evening (Midrash) ? The Ponovezher Rav explains that despite the grueling pressure of slavery, the Bnei Yisroel were able to cope because of the comfort they received from their children. When even that comfort was taken away from them, they could not restrain the groans and cries of slavery, pent-up while their children were still alive.

DID YOU KNOW THAT

The Gemara (Horios 9a) states the opinion of R' Akiva who derives from: זה קרבן אהרן that only this form of Korban Mincha (i.e. the daily Chavitin) is obligatory on the Kohen Gadol, and no other form of flour-based Korban. The Mishna (Yoma 25a) adds that the Chavitin was funded by the Kohen Gadol, but any Kohen was eligible to offer it, and indeed the Kohen who offered it was chosen by the daily lottery. The Rambam (5:7 כלי המקדש) states that a Kohen Gadol's residence had to be in Yerushalayim and he was not permitted to move from there. The commentaries to the Rambam did not list a source for this requirement, but the Minchas Chinuch (136) noted in the name of one of his students, that since the Gemara (Succah 47b) requires those who offer Korbanos to spend the night before in Yerushalayim (called לינה), the Kohen Gadol, who must offer a Korban Chavitin everyday would obviously have to spend every night in Yerushalayim. The Gemara (Sotah 44a) derives from the words: אירס אשה ולא לקחה that only men betrothed in permissible marriages are exempt from war and may return from the army, which excludes (e.g.) a Kohen Gadol sinfully betrothed to a widow who may not. The Beis Yitzchok (143:4 אה"ע) asks, how could the Kohen Gadol ever end up in the army in the first place, if he wasn't permitted to leave Yerushalayim ? He suggests several possibilities such as a former substitute Kohen Gadol temporarily replacing the real Kohen Gadol who developed a blemish, or the Kohen Gadol whose function it was to go to war (משוח מלחמה). The Tosefta (Pesachim 8:7) states that the Jews in Egypt were told not to leave their homes all night because they were required to perform לינה where they ate. The Mechilta states that the blood on a Jew's doorpost protected the homeowner on Pesach night, even if he was in an Egyptian's home at Chatzos. The Netziv asks, what was the Jew doing out of his home at Chatzos ? He must have violated the Torah's order. So too, the Kohen Gadol may also have.

QUESTION OF THE WEEK:

If a father from Chutz LaAretz visits his son in Eretz Yisroel for Pesach, and makes a Seder on the second night, is he יוצא the mitzvah of והגדת לבנך to his son, if, for his son, there is no Seder ?

ANSWER TO LAST WEEK:

(When would one not say Aleinu at the end of a Tefilah ?)
The Mishna Berurah (132:7) cites an opinion which states that in large Shuls, where Maariv is davened immediately after Mincha, Aleinu is not said after Mincha, and the Aleinu of Maariv goes on both.

DIN'S CORNER:

The minhag today is that a bechor may participate in a Siyum on Erev Pesach in order to avoid fasting, even if he did not learn the Maseches himself. (Mishna Berurah 470:10) The participating bechor need not eat a minimum K'Zayis of the Seudah prepared for the Siyum. Eating even a candy or anything at all is deemed sufficient participation. (ועלהו לא יבול) 1:269)

A Lesson Can Be Learned From:

A man whose small child was seriously ill came to the Steipler Gaon and asked for a brocho, and that the Gaon should daven for the child's recovery. The Steipler told him harshly "Why do you come to me ? Daven for him yourself !" The shocked father mumbled something about how many people request a brocho from the Gaon and ask him to daven for them, and he never tells them that, but the Steipler did not budge, insisting that he, the father should daven himself. The father left with a heavy heart, not understanding what flaw the Steipler had seen in him, to refuse him so. The next day he came back and asked the Gaon to tell him what fault he had, that the Steipler had seen fit to get so angry at his request. The Gaon replied "You must understand that a small child has a pure Neshama, without sin. As such, if the child takes ill, the gates of mercy will never be closed for him. However, for every Tefilah, זכויות are necessary to get it accepted. Now, who has more זכויות regarding a child than his own father, who has brought him into this world, and labors to smooth his way into the next ? Your Tefilah will be accepted easier that someone else's, so why put the burden on me ?"

P.S. Sholosh Seudos will not be eaten in Shul this week.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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