



Friday	7:06	6:30/7:16			9:48
Shabbos	1:45/7:00	6:00	4:30	9:00	9:47
Sunday	7:18			8:00	9:46

IMPORTANCE OF

The Gemara (*Chagigah* 27a) derives that the *Shulchan* in the *Beis HaMikdash* was called עץ (wood) even though placed with gold, from the *Posuk*: 'וידבר אלי זה השלחן אשר לפני ד'. The Gemara continues that since the *Posuk* begins with the word מזבח and concludes with שלחן, it is to teach us that when the *Beis HaMikdash* stood, the *Mizbeyach* provided one with *Kapararah*. Now, one achieves *Kapararah* via ones table. *Rashi* explains that this is a reference to *Hachnosas Orchim*. However, the Gemara (*Menachos* 110a) states that we derive from זאת התורת לעולה that one who studies the laws of a *Korban Olah* (or other *Korbanos*) is deemed to have offered a *Korban Olah* in the *Beis HaMikdash*. If that is so, why would one need the *Kapararah* of ones table today, if one can achieve the *Kapararah* of *Mizbeyach* by studying the *Korban's* laws ! The Gemara (*Yevamos* 90a) derives from the words: ואכלו אותם ואשר כפר בהם that although one offered a *Korban* for his sin and said *Viduy* over it, his *Kapararah* is not achieved until the *Kohanim* eat from the flesh of the *Korban*. As such, one may very well be deemed to have offered a *Korban* by studying its laws, but he would not achieve *Kapararah* without the consumption of food. This is why one must fulfill that today with *Hachnosas Orchim* at one's table. The *Hagadah Magid Mishna* suggests that when the *Rasha* son asks: ממה העבודה הזאת לכם, he is referring to this visceral, consumptive form of *Avodah* – eating. He assumes that *Avodah* must encompass *Torah*, *Tefilah* and fasting. How could eating (*Korban Pesach*) or drinking (*Arba Kosos*) be deemed *Avodah* ? The answer – knock out his teeth, is a response based on למענהו ד' – כל פעל ד' – that everything Hashem created has a Divine purpose. If the *Rasha* cannot understand how eating should be לשם שמים, then he doesn't need teeth.

QUESTION OF THE WEEK:

Why do we not recite the *brocho* of לאבותנו during *Kidush* on *Pesach* night ?

ANSWER TO LAST WEEK:

(What Halachic similarity exists between ice cream and hot tea ?)
Under normal circumstances, when one sips the hot tea and/or licks at the ice cream cone, if he does not consume the minimum *Shiur* of a *Reviis* (volume of water displaced by 1½ large eggs) within the few minutes that such an amount usually takes, he does not recite a *Brocho Acharona*. It is therefore recommended that one leave that minimum amount to cool off (or melt, for the ice cream) at the end, so that it can be consumed within the requisite period, and a *Brocho Acharona* said.

DIN'S CORNER:

If ten *Bechorim* are *davening* *Shacharis* together on *Erev Pesach* and one of them is the *Shliach Tzibur*, he should say ענו during *Chazoras HaShatz* in the *brocho* of שומע תפילה, such as is done for a *Taanis Yachid*. However, it is better if the *Shliach Tzibur* is not one of the *Bechorim* since it is inappropriate to mention the *Taanis* in *Shemona Esrei* during *Nisan*. (MB 470:2)

DID YOU KNOW THAT

The *Mishna* (*Chagigah* 78b) states that if one slaughters the *Korban Todah* inside the *Beis HaMikdash* while the 40 loaves are outside the wall, it is invalid. *Reish Lakish* says that "the wall" is that of the *Azarah* (*Beis HaMikdash*), deriving such from the *Posuk*: והקריב על זבח התודה חלות, where על implies that the offering of the *Todah* be "near" the loaves. R' *Yochanan* says that the wall referred to is that of *Yerushalayim*, since על does not imply physical proximity. The Gemara notes that *Reish Lakish* and R' *Yochanan* already expressed this disagreement (*Pesachim* 63a) regarding the *Posuk*: לא תזבח על חמץ דם זבחי, where *Reish Lakish* held על to mean that one may not have *Chometz* with him in the *Azarah* when his *Korban Pesach* is being slaughtered, while R' *Yochanan* held that the *Chometz* need not be with him physically to violate this *Issur*. R' *Akiva Eiger* (*Gilyon HaShas*) cites a *RaSh* (*Keilim* 1:8) who says that R' *Yochanan* considered this *Issur* violated only when the *Chometz* was within the walls of *Yerushalayim*, concluding with a צע"ג because there should be no difference between where someone's *Chometz* is, if ownership is the issue. The *Kinyan Torah* suggests that if, according to *Reish Lakish* one only violated this *Issur* when the *Chometz* was with him in the *Azarah*, then perhaps the issue is not the ownership of the *Chometz per se*, but rather a condition of the *Korban Pesach*. If so, the same would apply according to R' *Yochanan*, and just as the wall of *Yerushalayim* marked על for purposes of the *Korban Todah*, it would do so for the *Korban Pesach* as well. As support, he cites the *Mishna* (*Pesachim* 49a) which states that if one was on his way to slaughter the *Korban Pesach* or to give his son a *Bris* or to partake in a betrothal *Seudah*, and he remembered that he has *Chometz* in his house, if he can return home, destroy the *Chometz* and still get back to the *mitzvah*, he should do so. If not, he should do *Bitul*. It would seem that the 3 *mitzvos* listed are not equivalent, because to offer the *Korban Pesach* while owning *Chometz* would subject him to the additional לאו of לא תזבח, which would not apply to the *Bris* or betrothal *Seudah*. However, if we assume that no one living in *Yerushalayim* would have a problem returning home to destroy the *Chometz*, the *Mishna* must be talking about someone coming from outside *Yerushalayim*. If לא תזבח did not apply there, the 3 *mitzvos* would be equivalent.

A Lesson Can Be Learned From:

A *Kollel Yungerman* was looking to buy a car. When he saw the exact car he was interested in with a For Sale sign at a very good price, he called up, but the seller could only meet him that day during *Seder*. The young man could not imagine a better opportunity, but decided not to meet then. That evening, he called again and was told the car had been sold. The next day, he saw a friend of his driving it around, and felt a twinge at the lost opportunity. Two days later he met that friend who lamented to him that he had bought the car from a thief who had stolen it and forged the papers. "It was clearly too good a bargain to be real. I should have known that missing *Seder* to buy it would not pay off !"

P.S. *Sholosh Seudos* sponsored by the Sheli family. Drasha for men.

This issue is dedicated:

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

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240
As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use