



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	7:09	7:20				9:45
Shabbos	8:40	7:20	6:15	6:55	9:00	9:44
Sunday	8:41	7:20	6:15	6:55	9:00	9:43

### IMPORTANCE OF ....

The Gemara (Shabbos 12b) states that one may not read on Shabbos to the light of a candle for fear he may tilt it, to improve the light. R' Yishmael b. Elisha, who felt confident that he could use the candle to read and not tilt it, discovered personally how accurate was the insight of the Chachomim, when he found himself reaching to tilt the candle. Another version states that R' Yishmael did actually tilt the candle, causing him to write later in his notebook that when the Beis HaMikdash would be rebuilt, he would offer a Korban Chatas to atone. The Gemara (Menachos 110a) derives from: זאת תורת החטאת that if one studies the laws of a Korban Chatas, it is as if he offered one. If so, shouldn't R' Yishmael have discharged his obligation to bring a Korban right away by studying its laws? The Shulchan Aruch (או"ח 1:5) states that one should say the Parshios which describe the Korbanos Olah, Mincha, Shelamim, Chatas and Asham everyday. The Magen Avraham asks, why is Olah listed first? Doesn't the Gemara (Zevachim 7b) explain that whenever one is obligated to offer both a Chatas and Olah, the Chatas always goes first? The Shaarei Teshuvah (או"ח 1:8) answers in the name of Daas Kedoshim that since parts of a Chatas are eaten by the Kohanim, studying its laws could only take the place of what is offered on the Mizbayach; it could never compensate for what the Kohanim eat. As an Olah is fully consumed, studying its laws is deemed equivalent, giving it first place in the Shulchan Aruch's list of what should be said/studied each day. For this reason, R' Yishmael also preferred to make a note and plan to offer a real Korban Chatas, where the Kohanim could eat of it.

### DID YOU KNOW THAT ....

The Mishna (Makos 5b) states that עדים זוממין (false witnesses) are not punished until and unless there is a final judgement in Beis Din regarding the party against whom they testified. Beribi explains that if their testimony caused someone to be executed, they would not be punished; if their testimony caused a conviction but its execution was not yet carried out, then they would be executed. Beribi's father asked him, if such witnesses are punished prior to an execution, shouldn't they certainly be punished afterwards? The Gemara answers that we may not punish based on a Kal V'Chomer. The Meforshim explain that if the execution was in fact carried out, we may not second-guess Beis Din by suggesting that they erred, even if the witnesses turn out to be false. The Midrash (Shemos 6:1) notes that Hashem spoke harshly to Moshe (וידבר אלוקים) after Moshe asked Hashem the question: למה הרעותה לעם הזה, criticizing Moshe for complaining about a fait accompli. Yet, when the Jews were facing punishment for the sin of the Egel and Moshe asked Hashem: למה ד' יחרה אפך, not only wasn't Hashem "angry" but in fact the Posuk says: וינחם ד' - Hashem was appeased! The Ateres Tzion suggests that false witnesses are not prosecuted after their deed has been successful because there is no productive point to be served afterwards. So too, there was nothing productive in Moshe's complaining about the earlier worsening of the burden. However, with regard to the proposed Egel punishment, just as the witnesses are still punishable, so too could Moshe complain successfully. Therefore, we have a חינוך to imagine we were redeemed from Egypt, but not to imagine we were enslaved there, and feel a complaint.

### QUESTION OF THE WEEK:

Which exceptionally good wine, with all Pesach Hidurim, should one preferably not drink during the Seder?

### ANSWER TO LAST WEEK:

(Where would Halacha differ if a child were born before or after חצות לילה?) The Shaarei Teshuvah (או"ח 470:1) cites the Shevus Yaakov (1:17) who says that if a first-born child is born on the evening which begins Nisan 14, if he is born before חצות, his father must fast the Taanis Bechoros for him the next day; if he is born after חצות, he does not. This is because מכת בכורות did not affect Egyptian firstborns who were born after חצות of Pesach night.

### DIN'S CORNER:

When Erev Pesach falls on Shabbos, one must complete the morning Chometz meal by the time after which Chometz may no longer be eaten, and one must rid oneself of any leftover Chometz as well. If unable to dispose of it (in the sink or toilet), one may give such Chometz as a gift to a non-Jew, with the understanding that he will not take it to the Reshus HaRabim. One may dispose of only one meal's worth of food this way, at a time. (MB 44:20)

### A Lesson Can Be Learned From:

A businessman with many powerful associates was once negotiating a deal during Chol HaMoed Pesach. His concentration was so great that when he was offered a glass of beer he accepted and drank it without even realizing it. Later, when he grasped what he had done, he came to R' Yosef Shaul Natanson for instruction on how to do Teshuvah. R' Yosef Shaul told him to go to R' Yissachar of Belz for such instruction, and to be sure and tell him what the Belzer Rebbe said. The businessman was told by the Rebbe to travel to Eretz Yisroel. When R' Yosef Shaul heard this, he wondered at the source of this instruction. The Rebbe sent word to R' Yosef Shaul that his source was a Midrash in Eicha which says on the Posuk: גלתה יהודה מעוני - that Yehudah went into Galus because they ate Chometz on Pesach. If the punishment for eating Chometz is exile, let him at least be exiled to Eretz Yisroel! R' Yosef Shaul was impressed with the clarity and wisdom of such Tzadikim, and remarked that where the Torah says the word ונכרתה as the punishment for eating Chometz, the Trup (tune) for the word is a Gershayim (גרשים = driven away), unlike all other times the word ונכרתה is used, with a different Trup, clearly implying that Galus is the Tikun for eating Chometz.

**P.S.** Chag Kasher V'Sameach to all.