



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 plated 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 Kaparah. Now, one achieves Kaparah 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 Kaparah of ones table today, if one can achieve the Kaparah 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 Kaparah 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 Kaparah 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 לאבתנו 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

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