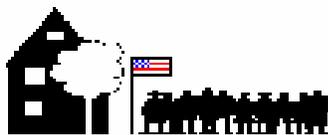


Friday	6:54	7:04			9:59
Shabbos	1:45/6:54		6:25	9:00	9:58
Sunday		7:04	7:25	8:00	9:57



IMPORTANCE OF

The *Mishna* (*Pesachim* 91a) states that a *Korban Pesach* is not to be slaughtered for only one individual – there must be more than one person for every *Korban*. Why is this ? The *Zohar* (36a) states that fulfillment of **הדם על המשקוף ועל שתי המזוזות** required a design of blood, being placed on the 2 door posts and the upper door frame, in the shape of the letter *Heh* (ה). The significance of the letter *Heh* is described in the *Gemara* (*Menachos* 29b) which states that its shape is open underneath, signifying free will, and a space is provided above the *Heh*'s left leg to allow sinners to return. Since the details of the blood placement followed after the command of **משכו** (getting rid of *Avodah Zarah*), the shape of a *Heh* was used to evoke and remind Hashem of the *Teshuvah* they had done. The *Ateres Zekainim* (32 או"ח) in the *Shulchan Aruch* describes how the letter *Heh* is to be written by the *Sofer* in *Tefillin* when writing Hashem's name. The first of the two *Hehs* should be written first by placing the bar across the top, followed by the right leg and the left leg. The second *Heh* begins with the right leg, followed by the bar across and the left leg. The *Kol Yaakov* uses this to explain why Hashem commanded the blood to be placed first on the 2 posts and then on the upper frame, whereas Moshe switched the order around. Hashem would have been satisfied with a lesser *Teshuvah* (מיראה), which the side posts (and the second *Heh*) represent. Moshe however aspired to a higher *Teshuvah* (מאהבה), signified by the upper frame (and the first *Heh*). As such a *Teshuvah* is difficult, Moshe believed that by combining into a **רבים**, the benefits of *Teshuvah* **מאהבה** could be achieved, even if the *Teshuvah* was **מיראה**. He therefore told *Bnei Yisroel* to take a **bundle** of hyssop (**איזוב**), which, as a group, was a **Remez** to **רבים**. The **ברך משה** adds that this is also why the designation of a *Korban Pesach* lamb is to be on behalf of a *Chaburah*, and its slaughter to be only for a **רבים**.

QUESTION OF THE WEEK:

If *Chazal* abrogated *Shofar*, *Lulav* and *Megilah* when their respective *Yomim Tovim* fell on *Shabbos*, for fear one might carry them to a *Chacham* to learn the *brocho* (*Succah* 42b – *Rashi*) why did they not prohibit *Matzoh* in the same situation ?

ANSWER TO LAST WEEK:

(What should one not do, but do it in the same place ?)

The *Gemara* (*Berachos* 6b) states that one should establish a *Makom Kavua* for *davening*. *Rabbeinu Yonah* says that there is no need to do so in a *Beis HaKnesses*, where the whole *Shul* is a proper place. Instead, the *Gemara* is referring to establishing a *Makom Kavua* in one's home, for those times when one must *daven* there, which is something one should try to avoid.

DIN'S CORNER:

After *Bedikas Chametz*, the *Bitul* (כל חמירא וכו') should be said in words and language that one understands. If an unlearned person says it in *Aramaic* or *Hebrew*, it is only valid if he can at least understand that he is disowning and nullifying any *Chametz* that he may possess. If one cannot say the *Bitul* himself, he may appoint a *Shliach* or his wife to do so. (*MB* 434: 9)

DID YOU KNOW THAT

The *Gemara* (*Zevachim* 91b) quotes *Shmuel* who says that if one donates wine to be used as a direct *Korban* rather than a *Nesech* to accompany a *Korban*, the wine should be sprinkled over the fire that is burning on the *Mizbeyach*. The *Gemara* asks: won't the wine spray extinguish the flame on the *Mizbeyach*, transgressing: **והאש על המזבח תוקד בו לא תכבה** ? The *Gemara* answers that *Shmuel* holds like *R' Shimon* who says that doing something that is permitted which happens to also transgress a **לאו**, but without intent to do so (**דבר שאינו מתכוון**) is permitted. The *Chelkas Yoav* points out that *R' Shimon* may permit the transgression of a **לאו** without intent because the lack of *Kavanah* renders the deed less than actionable. However, the *Posuk* also states: **והאש על המזבח תוקד בו מצות עשה** which is a **מצות עשה** to keep the fire burning. A **מצות עשה** requires that one be concerned and committed to its fulfillment, and a lack of *Kavanah* does not relieve one of the obligation to see that the *mitzvah* is fulfilled. As such, would not the wine spray violate the **מצות עשה** to keep the fire on the *Mizbeyach* going ? The *Ohel Yehoshua* suggests that if one were to remove a coal from the *Mizbeyach*, he has violated the **לאו** of **לא תכבה** because he has performed a **כבוי** (extinguishing) by lessening the flame. However, with that same act, he would not transgress the **מצות עשה** because the flame is still going, even if slightly lessened. Similarly, the *Mishna* (*Succah* 35b) states that one may not use an *Esrog* of *Terumah*, because the *Esrog* may be somewhat diminished when rubbed/handled. Yet, one may use an *Esrog* of *Shemita*, where the *Torah* also warns against diminishing it (**לאכלה ולא להפסד**). The difference may be that performing the *mitzvah* of taking an *Esrog* for *Succos* use will invariably cause a diminishment of the *Esrog*, because of the handling. Since the diminishment is not intended, in the case of *Terumah* or *Shemita* it is a **דבר שאינו מתכוון** and the prohibition is therefore not an issue. However, *Terumah* includes a positive obligation of *Mishmeres* (**משמרת תרומות**) which requires one to be concerned over the *Terumah* remaining intact. As above, a lack of *Kavanah* to transgress the **לאו** does not relieve one of the obligation to see that the **מצות עשה** is fulfilled. As such, an *Esrog* of *Terumah* is **אסור** to use, but one of *Shemita* is **מוותר**.

A Lesson Can Be Learned From:

In a small European town, the local merchants were dependent upon each other. The baker bought milk and butter from the dairyman, and the dairyman bought bread and cake from the baker. The baker regularly purchased a kilo of butter for his use, and one day, his experienced hand felt that the butter did not weigh quite a kilo. When this continued to happen, he accused the dairyman of cheating him. The dairyman denied it, and suggested that they go to a *Din Torah*. The baker took the butter to a nearby city where he could weigh it on a proper scale, and determined that it only weighed 800 grams. Incensed, he presented this evidence at the *Din Torah*, and to his surprise, the dairyman continued to deny any wrongdoing. The dairyman then submitted his evidence – the counterweight against which he weighed his butter each day, which turned out to be a loaf of bread from the baker, which everyone "knew" was supposed to weigh a kilo, but also only weighed 800 grams.

P.S. *Sholosh Seudos* is sponsored by the Sternberg family.

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