



IMPORTANCE OF

The Gemara (Berachos 10a) states that a group of Amei HaAretz were distressing R' Meir, who then davened for their death. His wife Beruriah pointed out that he should rather daven for them to do Teshuvah, which he did, and they did. The Gemara (Avodah Zarah 26b) states that it used to be acceptable to send a Min, a Mumar or a Masor to their death without a trial, and even without a specific crime. The Chazon Ish (ד"ר 2:16) explains that this was in effect only when Hashem's Hashgacha was evident, such as when open miracles and Bas Kols were commonplace. Under such circumstances, eliminating the brazenly wicked benefited society. However today, society would benefit much more from acts of Kiruv. The GRA understands that the response to the wicked son in the Hagadah is phrased in the third person instead of directly (לי ולא לו) to teach us that one should not speak to the wicked. R' Yosef Ber Soloveitchik ZT"L says this is based on the Rambam (חמץ ומצה 7:2) which describes how a father is to teach his son about Yetzias Mitzrayim, if the son can't ask, if he is simple or wise. Leaving out what to say to a wicked son implies that (perhaps) he shouldn't be spoken to at all, which would seem to be at odds with the advice of the Chazon Ish. However the Beis HaLevi explains the position of the Rasha in the Hagadah, about whom it is said: ולפי שהוציא את עצמו מן הכלל, as follows: The Gemara (Gittin 56b) says that when Titus stuck a sword through the Paroches and blood flowed out, he thought he had killed "את עצמו" which meant Hashem. Thus, in Oros HaPesach the distinction is made between the Rasha, who removed Hashem totally from his consciousness and should not be spoken to, and an Am HaAretz or Tinok SheNishbah who still recognize Hashem, albeit not the Torah, but who should thus be offered Kiruv.

QUESTION OF THE WEEK:

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

ANSWER TO LAST WEEK:

(Why didn't Chazal apply שמא יעבירו when Pesach falls on Shabbos ?) There are many answers to this, suggesting that there isn't much that one might have to ask a Chacham, or that there is no חשש because it is ליל שמורים etc.. The Kli Chemdah suggests that Chazal may apply a Takanah to abrogate a Torah Chiyuv only where the Takanah begins before the Torah's Chiyuv begins, such as the Takanah of שמא יעבירו for Lulav and Shofar which begins Friday night, but the Torah's Chiyuv to use them begins the next morning. Matzoh however, begins at night so there is no Takanah.

DIN'S CORNER:

If one placed pieces of Chometz in specific places before doing Bedikas Chometz and later found one in a different place (raising the possibility that a child or mouse moved the original and this is another piece), if he still has an opportunity to say Bitul, he need not recheck the house. However, if he placed 9 and found 10, he must check everything again, even if he had made Bitul. (MB 439:12,18)

DID YOU KNOW THAT

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 would 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 is 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 (see 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 caused by the slavery, that had been pent-up while their children were still alive.

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 (לחם עוני). 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. Sholosh Seudos is usually eaten this week by splitting the lunch Seudah. Some arrange to daven an early Mincha in between.

This issue is dedicated:

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