



	Candles	Mincha	Daf Yomi	Shachris	שק"ש
Friday	4:09	4:19			9:28
Shabbos		1:45/4:09	3:30	9:00	9:29
Sunday		4:19	4:50	8:00	9:29

IMPORTANCE OF

The Gemara (*Pesachim* 7b) states that the obligation to search for Chametz the night before Pesach is derived from the word **ימצא** found both in the *Posuk*: **שאור לא ימצא בבתיכם** and in the *Posuk*: **וימצא הנביע** .. **ויחפש בגדול החל** .. **ויחפש**, implying from **ויחפש** that a search is required. The *minhag* to disperse pieces of Chametz to be found is not so easily sourced. The *MaHarsha* asks why the Gemara did not use an earlier *Posuk*: **ויחפש ולא מצא את התרפים** – where Lavan searched for his idols and did not find them, to establish the obligation to search. The *MaHarsha* answers: 1) it is preferable to compare two uses of **ימצא** rather than one **ימצא** and one **מצא**; 2) **שאור לא ימצא** is a more accurate source to derive a search. The *Tzitz Eliezer* (9:17:9:4) explains what the *MaHarsha* meant in his second answer as follows: The fact that the *Torah* forbids finding **שאור** (leaven) during Pesach implies a duty, that before Pesach, one search one's house to find and eliminate all the **שאור**, so that one would not find it during Pesach. Thus, the reference to **ויחפש** which resulted in finding Yosef's goblet in Binyomin's sack serves as a source for putting out pieces of Chametz, to produce a similar result of "finding". There would be no such implication from the *Posuk* describing Lavan's fruitless search of Rochel's tent. An additional benefit to using the **ויחפש** of Yosef's goblet may be used to answer the general question regarding putting out the 10 pieces of Chametz, which asks how the *pro forma* gathering of the 10 pieces can be labeled a "search" when one may know where they are to begin with. However, the same was true when the search was conducted to find Yosef's goblet. Did not the searchers know that it was in Binyomin's sack from the start, as that had been Yosef's plan? As such, since the *Torah* still refers to it as **ויחפש**, we may conclude that knowing where the object is does not detract from calling the activity a search.

QUESTION OF THE WEEK:

If one does not do *Melacha* on *Motzai Shabbos* according to *Rabbeinu Tam's Zman*, when should he light Chanukah Licht?

ANSWER TO LAST WEEK:

(May one use oil for Chanukah Licht that was under a sleeping person's bed?) The *Tורה לשמה* (108) rules that such oil may not be used for *Shabbos* or *Yom Tov* candles, and should only be used during the week for personal (non-*mitzvah*) use, which would seem to exclude Chanukah use (except perhaps for the *Shamash*). R' Chaim Kanievsky suggests that according to those who hold that Chanukah oil must be **ראוי לאכילה**, such oil should not be used.

DIN'S CORNER:

If one forgot to say **ותן טל ומטר** in its proper place, if he is still in **ברך עלינו**, he should go back to say **ותן טל ומטר לברכה**, continuing on from there to complete the *brocho*. Otherwise, he should add **ותן טל ומטר** in **תפילה**. If he forgot to do so but hasn't finished *Shemona Esrei* yet, he should go back to **ברך עלינו**. If he finished, he must repeat *Shemona Esrei*. (MB 117:15)

DID YOU KNOW THAT

The Gemara (*Pesachim* 49a) states that a *Talmid Chochom* may not partake of a meal that is not a *Seudas Mitzvah*, such as the wedding meal for the daughter of a *Talmid Chochom* who marries an *Am HaAretz*. The *Mordechai* (604) notes that for this reason, at such a *Chasunah*, we are accustomed to sing songs and praises to *Hashem* to qualify the meal as a *Seudas Mitzvah*, unlike other non-*mitzvah* meals of *מריעות* (friendship) or Chanukah meals, which would not qualify. One might ask, are there not already praises in place for every wedding meal in the *Sheva Berachos*? If these are insufficient, and specific *שירות ותשבחות* are needed, why wouldn't a Chanukah meal qualify, as **מעוז צור** and other songs of praise are specifically designated? The *Chavos Yair* (70) suggests that the *Sheva Berachos* themselves cannot turn a meal into a *Seudas Mitzvah*, coming as they do after the meal was concluded, and having been established as a requirement by the Gemara, rather than a spontaneous expression of joy. Specific additional songs are necessary. In the same way, **מעוז צור** is also not connected to the meal, as it is sung before the meal (connected to the candle-lighting) and it is also based on an established custom. It is therefore incapable of turning a meal into a *Seudas Mitzvah*. A man once vowed that he would not eat from a *Seudas Reshus* (a non-*mitzvah* meal) but he was constantly invited to meals with *Gedolim* and *Talmidei Chachomim*. The *Chavos Yair* held that he would not be permitted to eat with them, as the above distinction also applied to the Gemara (*Berachos* 64a) which says that if one partakes of a meal where a *Talmid Chochom* is present it is as if he has enjoyed the presence of the *Shechinah*. This, by itself however, does not render every meal where a *Talmid Chochom* is present a *Seudas Mitzvah* since even if he discusses *Torah*, he would have done so as well without the meal. Only if the meal causes the *Torah* to be discussed (such as in the case of a *Bar Mitzvah* boy's *Drasha*), do we say that the *Divrei Torah* turns the meal into a *Seudas Mitzvah*.

A Lesson Can Be Learned From:

A bochur was studying in a yeshiva far from home with other bochorim similarly situated. The bochur's father, not a wealthy man, had arranged to send his son a little money from time to time, mailed to the town Shochet. One day, the bochur received a letter from his father who expressed surprise that the bochur had not acknowledged the 25 rubles that he had sent him 2 months before. The bochur showed the letter to the Shochet who vehemently denied having received the money. Shortly thereafter the bochur received another letter from his father who claimed to have sent another 25 rubles on a certain date. When the Shochet denied this as well, the bochur had no choice but to call him to a Din Torah. The Beis Din ruled that the Shochet must swear that he had received no money. The Shochet placed 25 rubles in front of the Av Beis Din, instructing him to pay the money to the bochur, and then proceeded to swear that he had received no money. The Beis Din asked him why he paid if he swore. He explained that if he just swore, people would suspect he was dishonest about the money and that he was a false swearer as well. If he just paid, they would think he took the money and was afraid to swear falsely. This way, everyone would admit he was honest, and that he swore truthfully.

P.S. *Shalosh Seudos* sponsored this week by Hirbod Eliyahu Cohentov and family.

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