



	Candles	Mincha	Daf Yomi	Shachris	שק"ש
Friday	7:07	7:17			9:46
Shabbos		1:45/7:07	6:30	9:00	9:45
Sunday		7:17	7:40	8:00	9:44

**IMPORTANCE OF ....**

The Gemara (Pesachim 70a) states that where a *Korban Chagigah* is offered together with the *Korban Pesach*, the *Chagigah* is to be eaten first, so that one will reach a state of satiation while eating the *Korban Pesach*. This is because, as the Rambam (8:3 קרבן פסח) states, it is a מצוה מן המובחר (choice mitzvah) to eat the *Korban Pesach* על השובע - in satiation. However, the Rambam (מעשה הקרבנות 10:11) also states that for all *Korbanos*, if there was only a small amount of meat to be eaten, other (*Chulin* or *Terumah*) food should be eaten as well, so as to reach satiation while eating from the *Korban*. If so, would not filling up most of the way with the *Korban Chagigah* in order to eat the *Korban Pesach* על השובע sacrifice the mitzvah to eat the *Korban Chagigah* על השובע, as is recommended for all the *Korbanos*? The GRaCH suggests that the requirement to eat other *Korbanos* על השובע refers to those parts eaten by the *Kohanim*, as consumption by *Kohanim* is what provides *Kaparah* for the owner who offers it. Only *Korban Pesach* must be eaten by the owner על השובע, so filling up partially on the *Chagigah* would not be a sacrifice. The GRYD explains that, even if the requirement of על השובע does refer to that which is eaten by the owner, על השובע does not mean that one may only eat of it when he is full and may not eat of it if he is hungry. על השובע means that when one has finished eating, he must be full. The Rambam's language is: "לשובע ממנו" - to become satiated **from it**. Therefore, when one is offering several *Korbanos*, even if he is not full after eating the first one, he is still engaged in eating *Korbanos* as he proceeds to the next one. If he is satiated when finishing the last one, he has fulfilled the mitzvah of על השובע which applies generally to all *Korbanos*. As such, if one did not reach satiation after eating the *Korban Chagigah*, since he must now proceed with the *Korban Pesach*, the requirement of על השובע applicable to *Korbanos* in general may still be fulfilled. However, with regard to *Korban Pesach* there is a separate mitzvah of על השובע which can only be fulfilled if one reaches satiation while eating the *Korban Pesach*. Therefore one must eat the *Chagigah* first.

**QUESTION OF THE WEEK:**

Which gentile adult male might we accept for *Geirus*, knowing full well that he will not observe all the mitzvos?

**ANSWER TO LAST WEEK:**

(May one tell made-up stories to make a point?)

According to R' Chaim Kanievski, one should not use real names and details, but one may tell such a story in general terms. It is best to say explicitly that the story is not true.

**DIN'S CORNER:**

If one sees suspicious activity, a suspicious object or suspicious-looking people on *Shabbos* and there is reason to believe there are criminals or terrorists in the area, it is a mitzvah to notify the police. After reporting it, he need not stand there all *Shabbos* to warn away passersby. (*Shemiras Shabbos K'Hilchaso* 41:37)

**DID YOU KNOW THAT ....**

The Gemara (*Moed Katan* 7b) derives from: **וביום הראות בו** - on the day that his affected skin is seen he will become טמא, that there are days upon which afflicted skin is seen, and days upon which it is not seen. For example, the Gemara adds, one does not view potential *Negaim* for the duration of a *Yom Tov*, nor do we examine a *Chasan* for the 7 days of his *Sheva Berachos*. The *Meforshim* point out the opinion of the *Rosh* who says that the 7 days of *Sheva Berachos* are Rabbinic - the *Torah* only recognizes 1 day – **ביום חתונתו וביום שמחת לבו**. If so, how could all 7 days be exempted from examination by the *Posuk* **וביום הראות בו**? The *Torah Temimah* suggests that the *Posuk* does not refer explicitly to any particular day, only that there will be such days. It is up to *Chazal* to determine what those days are, the same way that *Chazal* interpret all *Pesukim* in the *Torah*. The Gemara (*Gittin* 47b) derives from the word **ולביתך** that a husband brings *Bikurim* from fruits that grew on his wife's trees. *Tosafos* points out that the husband's right to those fruits is a Rabbinic enactment. How then could the *Torah* have considered that in the *Posuk*? *Tosafos* answers that it is natural and customary for a wife to give those fruits to her husband, even without the Rabbinic enactment, and the *Posuk* recognizes that reality. Similarly, the Gemara (*Kidushin* 4a) analyzes the rights and duties of a father towards his daughter, as derived from the *Posuk* **וכי ימכור איש את בתו**. The argument is made that perhaps the *Posuk* allows the father to keep only the handiwork of a daughter because he supports her, but not the money given to her for betrothal by a potential husband which comes from elsewhere. The question is raised, a father is not obligated by the *Torah* to support his daughter (after age 6), so how could the *Posuk* grant him her handiwork in exchange for his support? The answer is that even without obligation, every father is accustomed to supporting his daughter, and as such, he is to be given her handiwork. *HaDrash V'Hayyun* suggests that the same rationale may be applied to *Sheva Berachos*. Although only one day of *Simcha* is mandated by the *Torah*, the reality of 7 days is at least *Merumaz* in the *Posuk* **מלא שבוע זאת**, which is a source for the customary 7 days of *Sheva Berachos*. As such, all 7 may be included in **וביום הראות בו**.

**A Lesson Can Be Learned From:**

A Rabbi, looking to keep his congregation happy, hit upon a novel idea. He managed to find an extraordinary singer and convinced him to participate in the Shul's Tefilos. There was only one catch – the singer was a gentile. The Rabbi's plan was to have him assist and harmonize with the Jewish Chazan, but not wishing to do anything against Halacha, he sent the question to the [author of] *VayeChi Yosef*, the former Pupa Rav, asking that if the Rebbe forbids it, that he give a clear source for his ruling. The Rebbe cited the Mishna (*Menachos* 109a) which forbids an idolatrous Kohen from assisting in the *Avodah*. Since our Tefilos have taken the place of the *Avodah*, it stands to reason that the same restriction should apply. The Rebbe then wondered, why was this question sent to him? He concluded that obviously something was lacking in his own Tefilos, which allowed some alien influence to mix in, so he would have to be extra-vigilant to ensure that his prayers remained pure.

**P.S.** *Shalosh Seudos* sponsored this week by the Sternberg family.

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לד"ר אבי מורי הרב אהרן זאב ב"ר שמואל ולד"ר אמי מורתי מלכה ב"ר יהודה לייבוש הלוי ולרפואה שלמה בעד טובי זאב בן ח'י רבקה

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