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(Monsey/Spring Valley Z'manim)

פרשת: צו-הגדול Ladies

	Candles	Mincha	DafYomi	Drasha	Shachris	ש"ש
Friday	5:52	6:02	8:45			9:00
Shabbos		5:45	5:15	4:00	9:00	8:59
Sunday		6:05	5:30		7:30	8:58

### IMPORTANCE OF ....

The *Gemara* (*Menachos* 10a) derives from זאת תורת החטאת that one who is עוסק בתורת חטאת is deemed as if he actually brought a *Korban Chatas*. The *Meforshim* ask, since the *Gemara* also states that one who studies *Torah* is considered as if he offered several different *Korbanos*, why was there not a similar derivation for *Korban Olah* from the *Posuk*: זאת תורת העולה which came earlier in the *Parsha* ? R' Shlomo Kluger asks why the *Gemara* uses an expression of העוסק בתורת חטאת rather than כל הלומד. He cites the *Taz* (אר"ח 47a) who explains that we say a *brocho* every morning of לעסוק בדברי תורה because לעסוק implies that one must work hard in studying *Torah*. As such, if one studies diligently about a *Korban Chatas*, understanding how the animal is offered instead of the sinner himself, he will have fulfilled that which the *Korban* intended and will be rightly deemed to have offered it. However, the *Midrash* (*VaYikra* 7:3) states that a *Korban Olah* is brought to atone for הרהור הלב (thoughts of the heart). As such, it should be expected that engaging in thoughts regarding the *Korban* would adequately atone for sins of thought. The *Chidush* of the *Posuk* is therefore to introduce *Chatas*, that a physical sin requiring a *Chatas* can also be atoned for with thoughts of *Torah*. Why then is the *Olah* totally consumed, unlike *Chatas* which is partially eaten ? The *Gemara* (*Yuma* 29a) states that הרהורי עבירה (sinful thoughts) are worse than sins and the *Meforshim* explain that one rationalizes, saying it was only a thought and no sin was committed. For this reason, the *Olah* is totally burned to stress the seriousness of sinful thought, whereas a *Chatas* is only partially burned to indicate its expiatory purpose.

### DID YOU KNOW THAT ....

The *Yerushalmi* (*Pesachim* 10:1) depicts one who eats matzo on *Erev Pesach* as very impatient. The *Pri Chadash* (471) goes so far as to suggest that it is forbidden מן התורה to eat matzoh that day, violating בערב תאכלו מצות, which restricts eating matzoh to that evening. The *Shulchan Aruch* (471) permits *Matzoh Ashirah* (matzoh made with eggs or fruit juice) in the morning of *Erev Pesach*, but the *Rema* forbids it if water was also an ingredient. The *Magen Avraham* explains that although *Matzoh Ashirah* is too "rich" to qualify as *Lechem Oni* (poor bread), yet, if it also contains water, it could still qualify *B'Dieved* as matzoh, even for the *Seder*. If this is the criteria, that matzoh which qualifies for use *Pesach* night may not be eaten *Erev Pesach*, it should be permitted to eat matzoh made from *Chometz* or made without proper intent for the *mitzvah* of matzoh, on *Erev Pesach*, since one cannot fulfill the *mitzvah* with them during the *Seder*. However, the *MaHarsha* (*Pesachim* 99b) distinguishes between egg matzoh and matzoh baked by a non-Jew (obviously invalid for lack of לשמה כונה), noting that a non-Jew's matzoh still tastes the same as *Pesach* matzoh. As such, it should be forbidden *Erev Pesach*, even though one could not use it *Pesach* night. If so, the matzoh made from *Chometz* should also be forbidden *Erev Pesach*, since it tastes essentially the same as *Pesach* matzoh. Some *Rishonim* (see *Rivash* 402) maintain that taste is not a factor; only whether one can fulfill the *mitzvah*, at least *B'Dieved*. Based on this, R' Betzalel Zolty advised large hotels and hospitals to bake special matzos before *Pesach*, with a specific intent that they be baked לשמה, for use on *Erev Pesach*.

### QUESTION OF THE WEEK:

When would someone, adult, obligated, etc... eat a *K'Zayis* or a *K'Beitzah* of properly baked matzoh, in the required manner, with the right כונה, *Pesach* night, and still not fulfill the *mitzvah* ?

### ANSWER TO LAST WEEK:

(What should be done with *Chometz* lying on the ground during *Pesach* ?)  
See *Piskei Teshuvos* (55) who cites *Poskim* who hold that one should not pick it up (which might violate בל יראה) but should rather kick it out of people's way. Others hold that its איסור הנאה destroyed its status as food and it may therefore be ignored.

### DIN'S CORNER:

If one must assist others in conducting their *Seder*, he should do as follows: a) begin and complete his own *Seder* normally, including *bentsching* and drinking the third cup; b) go assist others from beginning until after the third cup, making all *berachos* except *bentsching* but eating and drinking nothing; c) return home to complete *Hallel* and drink the last cup. (MB 484)

### A Lesson Can Be Learned From:

R' Pinchas Cohen, a Jew living in Pressburg, desired more than anything else to go to Eretz Yisroel. Every year at the conclusion of the *Seder*, he would sing with utmost concentration "לשנה הבאה בירושלים" and dance with his children. Eventually, he merited to realize his dream and moved to Yerushalayim, where he lived in abject poverty but happily. The following *Pesach*, at the conclusion of the *Seder*, he continued to chant the words "לשנה הבאה בירושלים" with the same fervor and concentration as before. His son asked him why he did so, and why it was even necessary to recite this prayer if they were already living in Yerushalayim. R' Pinchas explained to him that it was just as important, if not perhaps more important to have Hashem fulfill this request for those living in Yerushalayim. "You see, my son" R' Pinchas continued, "we are living here in Yerushalayim without the benefit of Moshiach's leadership and confirmation. As much as it seems we can remain here as long as we wish, we never know what the future holds in store for us. We must therefore pray more than ever that we will still merit to be here next year !"

**P.S.** *HaMakom Yenachem* Mrs. Darlene Sheli on the *Petirah* of her father A"H. *Sholosh Seudos* sponsored this week by the Berman family. There will be a *Siyum* and *Drasha* for men at that time.

This issue is dedicated by the Hershkowitz family:

לז"נ משה בן אברהם ע"ה נ' כב' אדר

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240

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