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INTERNET PARSHA SHEET
ON TZAV 5762 - 5762
SHABBOS HAGADOL

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Parashas Tzav

Excerpt from Rabbi Frand on the Parashah, by RABBI YISSOCHER FRAND

And if he brings it as a thanksgiving offering. (7:12)

Just about every Jewish child knows how to say thank you in Hebrew: todah. There is also a sacrifice called the korban todah, the thanksgiving offering. The Midrash states that in the future all the sacrifices will be discontinued, except for the thanksgiving offering. There will always be a need to say thank you to Hashem.

Rav Yitzchak Hutner observes that the Hebrew word for thanksgiving is hodaah, and the exact same word also means an admission. This is no coincidence, explains Rav Hutner. In order to give proper thanks, a person has to admit that he needed help, that he is not all powerful and that the one you are thanking did something important for you. Admission is an integral part of thanksgiving, and therefore, the same word is used for both.

How can we tell, concludes Rav Hutner, if the word hodaah is being used to indicate thanksgiving or a different kind of admission, such as an admission of guilt? By looking at the part of speech that follows it. If the preposition al, for, follows, it means "thanksgiving for." If the particle she, that, follows, it means an "admission that." In the seventeenth blessing of the Shemoneh Esrei, we say, "Modim anachnu lach she . . ." Modim is the present plural form of the word hodaah. It is generally understood to be the thanksgiving blessing of the Shemoneh Esrei, which indeed it is. And yet, it is followed by the particle she. Clearly, the thanksgiving blessing is incomplete unless it begins with an admission, acknowledging all the wondrous things Hashem does for us day in and day out.

When the shaliach tzipur, the representative of the congregation who repeats the Shemoneh Esrei aloud, gets to the Modim blessing, the congregation says its own version called the Modim d'Rabbanan. Why is this necessary? Why can't the shaliach tzipur represent the congregation in this blessing as he does in all the others? The Avudraham explains that you can appoint a shaliach, a surrogate, for everything: to pray for healing, for a livelihood and so forth. But you cannot appoint a shaliach to say thank you. You have to say it yourself.

From: IAMZMAN187@aol.com Sent: Thursday, March 21, 2002 3:21 PM

Subject: Enayim Latorah
The Lesson of Pesach and Purim
by Harav Mordechai Willig

The juxtaposition of Purim and Pesach is a halachic requirement. In a leap year, Purim is celebrated in the second Adar, the one closest to Nissan, so that the two redemptions, from Pharaoh and from Haman, will be celebrated in consecutive T months (Megila 6b). This halacha reflects a fundamental article of faith articulated by the Ramban (Shmos 13:16). From the great and obvious miracles, a person should deduce and recognize the hidden miracles, which are the basis of the entire Torah. Pesach, the anniversary of supernatural miracles, must

be connected to Purim, the holiday of hidden miracles. The Ramban adds that the nissim nistarim are revealed when Am Yisroel is punished for abandoning the Torah and rewarded for observing it. Even the nations of the world recognize this (Devarim 29:13, 24 and 28:10). Moreover, Hashem's only desire is that man recognize this truth and publicize it by communal prayer in a loud voice, as the people of Ninveh did (Yona 3:8).

Just as when Av begins we decrease joy, so too when Adar begins we increase joy (Taanis 29a). Rashi explains that the increased level of joy continues through the days of Purim and Pesach, further underscoring the close connection between the two holidays. The contrast between Av and Adar requires further analysis. The phrase "just as" (k'shem) implies a logical relationship. We must, therefore, delve into the root causes of Tisha B'Av on one hand, and Purim and Pesach on the other.

The earliest tragedy of Tisha B'Av was the sin of the spies (Ta'anis 29a). What was their mistake? The meraglim saw the punishment of Miriam, but failed to learn a lesson from it. For this reason, the story of the meraglim is found right after the story of Miriam (Rashi, Bamidbar 13:1). What lesson should the meraglim have learned from Miriam; their sin was not lashon hara, but motze shem ra on an inanimate object, Eretz Yisroel (13:32, see Onkelos)? Miriam had discovered that Moshe abstained from relations with Continued on next page his wife, and related this fact to Aharon (Rashi 12:1). They said, "Hashem spoke to us too, yet, we have not abstained from marital relations (Rashi 12:2). For this, Miriam was punished, even though she did not intend to speak badly of Moshe (Rashi 12:1). Hashem tells Miriam and Aharon that He had told Moshe to abstain (Rashi 12:8). He becomes angry and afflicts Miriam with tzara'as. Miriam's basic mistake was the misinterpretation of the facts. She thought that Moshe had decided on his own to abstain, and she questioned his decision. In reality, however, Moshe was commanded to do so by Hashem. Miriam's lashon hara was caused by her incorrect understanding of Moshe's situation.

The meraglim made a similar mistake. They described Eretz Yisroel as a land that devours its inhabitants (13:32). Wherever they went, they saw burials, so they assumed that it is extremely dangerous to live there (Rashi). In reality, Hashem arranged for numerous deaths and burials for the forty days the meraglim were in Eretz Yisroel in order to preoccupy the natives of the land with their mourning so that they should not detect the spies. At all other times, Eretz Yisroel was not dangerous at all. The lesson that the meraglim should have learned from Miriam was the need to be certain about the facts before criticizing a person or a land. Miriam could have asked Moshe, or perhaps even Hashem, why he abstained. Similarly, the meraglim could have asked Moshe, or perhaps even Hashem, why so many people died in Eretz Yisroel. Instead, based on their misinterpretation, they criticized Moshe and Eretz Yisroel, respectively. Likewise, the tragedy which sealed the fate of the first Beis Hamikdosh was based on a misinterpretation of the facts. King Yoshiyahu did not allow Pharaoh Neco to pass thought. Yoshiyahu ignored the prophet and was killed by the Egyptians, ending the last chance to avoid the churban and Galus Bavel (Kinos L'Tisha B'Av).

Contrast the causes of Tisha B'av with the story of Purim. The exiled Jews were threatened with extinction by Haman. Enraged by Mordechai's refusal to bow to him, Haman persuaded Achashverosh to exterminate all the Jews (Esther 3:5-13). The basic facts indicated that Mordechai was to blame for the terrible death threat. In reality, however, the Jews were doomed because they enjoyed the banquet of Achashverosh (Megilla 12a), which had taken place nine years earlier (1:3). When told of this by Mordechai, the Jews accepted this improbable cause, and repented by fasting and reaccepting the Torah (9:27). Hashem, through a nes nistar, reversed fate, allowing the Jews to prevail over their enemies, leading to the joy of Adar and Purim. Similarly, when Am Yisroel left Egypt, the logical strategy was to flee. Yet when Moshe told them to move closer to their pursuers, they said: we rely only on the words of Moshe (Rashi Shmos 14:4). This led to the nes nigleh of Kriyas Yam Suf. Thus, the increase in joy during Purim and Pesach reflects the correction of our mistake of Tisha B'Av, which

led to the decrease in joy. We learned that our fate is determined by our adherence to Torah and mitzvos and not external forces. We can not judge historical events at face value.

This timeless lesson has direct relevance today. The press analyzes the military and political crisis in Eretz Yisroel ad nauseum. The relative strength of armies and terrorists, the attitudes of presidents, prime ministers, and chairmen are scrutinized and constantly reevaluated. Of course, political and military leaders must pursue solutions, however elusive they seem. But Am Yisroel must daven, fast and do teshuva. We dare not repeat the mistakes of Tisha B'Av, by accepting situations in Eretz Yisroel on face value, which led to incorrect despair and unwarranted confidence, respectively. We must think of Purim, when we fasted and repented on Mordechai's instruction that our sins, not kings caused the grave threat. And of Pesach, when we followed Moshe and not conventional military strategy.

Unfortunately, today we have no prophets to tell us what to do and for what to repent. However, we should be guided by our Torah leaders in our response to the crises in Eretz Yisroel, and should do teshuva to the best of our ability. As we moved from Adar to Nissan, thousands of Jews worldwide fasted and gathered to pray aloud. Hopefully, Hashem will respond and save us naturally, as on Purim, or, even better, supernaturally, as on Pesach. May Nissan 5762 be the one about which it is written (Rosh Hashana 11a), in Nissan we will be redeemed, Amen.

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Mazel Tov to Rabbi Daniel and Anna Yolkut on their recent marriage. Mazel Tov to Rael and Gervis on their marriage. Mazel Tov to Brian Platt on his engagement to Rachayl Wulken. Mazel Tov to Judah Goldberg on his engagement to Shayna Lerner. Mazel Tov to Baruch Berzon on his engagement to Mariam Levitanus. Mazel Tov to Shucky Klar on his engagement to Rivky Borg.

From: RABBI YISROEL CINER ciner@torah.org Sent: Thursday, March 21, 2002

Subject: Parsha-Insights - Parshas Tzav

This week's parsha, Tzav, deals predominantly with different karbanos (sacrifices) that were brought.

"And these are the instructions for the peace-offerings which one may offer to Hashem. If as a 'Todah' (Thanksgiving Offering) he will offer it, then he shall bring with the sacrifice, cakes of matzo mixed with oil... [7:10-12]"

This Korbon Todah (Thanksgiving Offering) was brought by one who was saved from a perilous situation. This includes four categories: those who traveled overseas, those who traveled through the wilderness, those who were released from prison and those who were healed from a serious illness. This karbon demonstrates the appreciation they feel to Hashem for His deliverance.

The word 'todah' has two seemingly disparate meanings. The very common use is as an expression of thanks. It also means an admission. 'Hoda'as (the same root as todah) ba'al din' is the admission of one side to the claims that another side made against it. Rav Huttner zt"l explains that the common word that these two concepts share, reveals the common foundation that they are based upon.

We like to feel that we are independent--self-made men. We have only ourselves to thank for reaching the point we're at. We might pay lip-service to "all those without whom it would have been impossible for me to be standing here tonight to receive this honor" but deep down we feel most comfortable when it's our own back that we are patting.

An honest 'thank you' is in fact an admission. It's the first installment on a debt of gratitude. I admit that I couldn't have done it without you and I therefore thank you.

We can determine if the todah is 'admission' or 'thanks' based on the wording that follows it. An admission is followed by the word that (the

Hebrew prefix of sh')--I admit that... Thanks, on the other hand, is followed by that which we are thanking for (in Hebrew, ol)--thanks for... With this Rav Huttner zt"l explains the wording in the Modim (Appreciation) part of the silent Amidah prayer (the Shmoneh Esrei). The Modim prayer begins: Modim anachnu lach she'atah hu Elokeinu--we admit that you are our G-d of Power. It then continues: Nodeh l'cha ol chayeinu--we thank you for our lives that are in Your hands. As such, the Korbon Todah (upon which the Modim section of the Amidah prayer is based) encompasses both of these aspects. The korbon is a statement of gratitude that demonstrates the recognition and admission that we have only Hashem to thank for our deliverance. How does this sacrifice, to the degree that it's possible, pay Hashem back for what He has done for us?

There are a number of distinct laws that apply to the Korbon Todah. The Talmud [Menachos 76] teaches that ten loaves were brought from each of the four types of bread/matzo that the passuk (verse) [7:12-13] mentions. Furthermore, whereas one has a two-day period to consume a regular Korbon Shlomim (Peace Offering), the Korbon Todah (Thanksgiving Offering) and its forty loaves must be completely eaten on the day it is brought.

The N'tziv writes that this expansive obligation to bring forty loaves of bread/matzo on one hand, and, at the same time, the diminished one-day time period within which it must be eaten, forces a person to invite a large number of people to share this seudah (festive meal). This meal will then lead to the purpose of this Korbon Todah--the public proclamation and voicing of gratitude to Hashem for all that He has done for us.

The way to pay Hashem back is by teaching others to appreciate Him and to thereby sanctify His name.

It always bugs me when I hear someone respond "not bad" to the common question of "how are you?" Not bad... In other words, when I rate how Hashem is doing in His job of running the world He gets a solid 65. Not bad. Room for improvement but clearly a strong effort... When a person looks honestly at all that Hashem has done and is doing for him, even when there are difficulties, illnesses, etc. that one is dealing with, his response should be "fantastic, thank G-d!" But the truth is, even more important than what we say is the face we show the world. The face and expression that we wear is our present-day Korbon Todah. It should show happiness and appreciation for all that Hashem has granted us and should thereby sanctify Hashem's name.

Good Shabbos, Yisroel Ciner

This is dedicated to the zchus of my mother, a"h, Miriam bas Aharon Aryeh, whose yahrtzeit is this Shabbos, yud Nissan. TNZB"H Parsha-Insights, Copyright © 2002 by Rabbi Yisroel Ciner and Torah.org. Rabbi Ciner is a Rebbe [teacher] at Neveh Zion, <http://www.neveh.org/>, located outside of Yerushalayim [Jerusalem, Israel]. Torah.org depends upon your support. Please visit <http://torah.org/support/> or write to dedications@torah.org or donations@torah.org. Thank you! Torah.org: The Judaism Site <http://www.torah.org/> 122 Slade Avenue, Suite 203 learn@torah.org Baltimore, MD 21208

From: Arutz-7 Editor[SMTP:feedback@israelnationalnews.com] Sent: Wednesday, March 20, 2002 Subject: Arutz-7's Ask the Rabbi: Living in Israel During Times of Danger

Arutz Sheva's Ask The Rabbi Arutz-7 Israel National Radio <<http://www.IsraelNationalNews.com>> 6 Nissan, 5762 - March 19, 2002 by Rabbi David Samson Edited by Tzvi Fishman To Our Readers: Arutz-7 is proud to inaugurate a new weekly feature: Ask the Rabbi. Readers are invited to submit questions on Jewish values, law, and topical issues to Rabbi David Samson at <DearRabbi@IsraelINN.com>. Please indicate if you wish your name and email address to be withheld.) Ask the Rabbi will be posted every Wednesday at <<http://www.IsraelNationalNews.com>>.

This week's inaugural column follows:

THE DANGER OF LIVING IN ISRAEL

QUESTION: Several times during the year, I am invited to speak to groups of yeshiva students from the Diaspora studying in Israel. One of the questions that I am frequently asked is "Is it a mitzvah to live in Israel in a time of danger?" Sometimes, the question takes different forms. "Is it permissible to live in settlements in Israel where there is a clear danger, for example, Hevron?" Or, "Is it permissible for my parents to visit me in Israel during the Intifada?"

ANSWER: Before we can give an answer, we have to understand the principle halakhot (Jewish laws) that stand behind these questions. First, is a Jew allowed to place himself into a dangerous situation in order to do a mitzvah [religious commandment]? Second, is it a mitzvah to live in Israel? Third, what is considered a danger?

In the upcoming weeks, we will be addressing these questions in depth. As an introduction, a story told about the Chofetz Chaim can serve as a background for our halakhic investigation.

The Chofetz Chaim, Rabbi Yisrael Meir HaCohen from Radin, was certainly one of the greatest Torah scholars of modern times. His unparalleled halakhic work, the Mishna Berura, is the definitive compendium of Jewish law. In addition, his writings on good deeds and kindness, Ahavat Chesed, and his treatises on the evils of lashon hara [slander and gossip], the "Chofetz Chaim" and Shmirat HaLashon, show his great piety and saintliness. He is known never to have spoken unfairly about anyone.

The following story is brought down by the revered Rabbi Dichovsky, of blessed memory, in his book, Neot Desha, on concluding a tractate of Talmud. In the introduction, he recounts his visit to the Chofetz Chaim in order to ask him this very same question about moving to Israel at a time of clear and present danger.

We quote: "I saw it proper to record a statement made to me by the most pious of all of the kohanim, the Rabbi of all Israel, the glory of the generation, the holy of all Israel, may he be blessed in memory, in the matter of Aliyah [immigration to Israel]. I asked him about this question, and the following are the details of our encounter. "It was the beginning of the year 1933. There was a group of Torah scholars who had organized themselves to go together to Israel to learn Torah. I too was amongst them, but I had many doubts, because I knew that many of the great gedolim [Torah scholars] of Israel were opposed. The heads of my yeshiva were especially opposed to the idea that yeshiva students would go to Eretz Yisrael, even for the sake of studying Torah. They said that the proper conditions had not as yet been established in order to facilitate Torah study with the proper diligence in the Holy Land, to the same extent that we are able to study Torah in the yeshivot in the Diaspora. Therefore, I said in my heart, I must not ask my rabbis in this matter, for obviously the answer will be no. "Like Rabbi Zera, who [asked and then] ran away from his teacher, Rav Yehuda, when he wanted to make Aliyah to Israel (Tractate Ketubot, 110B), I decided to go and ask the counsel of the righteous man of our generation, our revered rabbi, and to receive his blessing before I departed. Therefore, just before the Day of Atonement, I journeyed to the yeshiva of the Chofetz Chaim in the town of Radin, where I stayed in the shadow of this great, righteous individual. This was, as is known, the last Yom Kippur of this special tzaddik, for at the end of the year, in the month of Elul, he was taken to the yeshiva Above, may his merit be a shield to us and all Israel. "In spite of his great physical weakness, Heavenly Providence was with me, and I merited to see him the day after Yom Kippur. I told him my situation, and that I had a good chance of making Aliyah to Israel as a Torah student, but that I had lingering doubts if I would be able to learn Torah with the same diligence with which I was learning now.

Immediately, he answered, in his famous sweetness of speech, that there was no room at all for my wariness. Why in the world would I not be able to learn Torah there with absolute diligence - just the opposite would seem to be true, for the Land of Israel, without question, was more conducive for steadfast immersion in Torah. He recited the verse, 'The gold of the Land is good,' (Bereshit 2:12) on which the Midrash says, 'These (the gold of the Land is good) are the words of Torah, for there is no Torah like the Torah of Eretz Yisrael; and there is no wisdom like the wisdom of Eretz Yisrael.' (Bereshit Raba, 16:7) "Before I could express the rest of the doubts that I harbored -

especially the fear of the danger in Israel because of the children of Ishmael who were marauding violently against the Jews, for only a few years had passed since the end of the Hebron Massacre in the year 1929, which made clear to everyone the wild, bestial nature of the Ishmaelites, who with savagery and unbounded cruelty massacred Yeshiva students and showed no mercy even to the women and children - before I was able to confess all of my apprehensions, the Rabbi answered the question himself. "In the following words of Torah, he said: 'The holy Torah tells us regarding Ishmael that he is a 'pere adam,' a wild beast of a man. It is known that our Torah is eternal, and if it says about Ishmael that he is a wild beast of a man, then Ishmael will remain forever a wild beast of a man. Even if all of the cultured nations of the world will gather together and try to educate Ishmael and transform him into a cultured individual, so that he will no longer be a wild beast of a man, obviously this will be impossible in every fashion or form. They will not be able to do this through any means whatsoever, because he is not capable of being a cultured individual, for behold, the Torah testified regarding him that he is a wild beast of a man. This means that forever, for all eternity, Ishmael is by definition a wild beast of a man. Even if Ishmael will be involved in intellectual endeavor, like being a lawyer, or some similar profession, then he will be a beastly lawyer. If he will study diligently to be a professor, then he will be a beastly professor. This means that the bestiality of Ishmael will never cease.' "Then the Chofetz Chaim let out a long, painful sigh and said, 'Who knows what this wild beast of a man is capable of perpetrating against the Jewish people in the end of days?' "Concluding his words to me, he said, 'Nevertheless, fear not - there is no reason for this to prevent you from making Aliyah to the Land of Israel.' "Then he blessed me, saying, 'Go in peace, and the L-rd will bless your path.' So I left him, and journeyed in peace to the Holy Land."

Rabbi David Samson is one of the leading English-speaking Torah scholars in the Religious-Zionist movement in Israel. He has co-authored four books on the writings of Rabbi Avraham Yitzchak and Rabbi Tzvi Yehuda Kook. Rabbi Samson learned for twelve years under the tutelage of Rabbi Tzvi Yehuda Kook. He served as Rabbi of Kehillat Dati Leumi Synagogue in Har Nof, Jerusalem, and teaches Jewish Studies at Mercaz HaRav Yeshiva Institutions. Arutz-7 Educational Radio: a project of Beit El Institutions <http://yeshiva.org.il>

From: Jeffrey Gross[SMTP:jgross@torah.org] Sent: Thursday, March 21, 2002 To: weekly-halacha@torah.org Subject: Weekly Halacha - Pesach

By RABBI DONIEL NEUSTADT Rav of Young Israel of Cleveland Heights

A discussion of Halachic topics. For final rulings, consult your Rav.

QUESTIONS AND ANSWERS ON HILCHOS PESACH

QUESTION: How extensive does the search for chametz have to be? How is it possible to thoroughly search a whole house in a short period of time?

DISCUSSION: Halachically speaking, an extensive and thorough search is required in any place where chametz may have been brought during the past year.(1) Since it is almost impossible to properly check an entire house in a short period of time, some people actually spend many hours checking and searching their houses on the night of bedikas chametz, often devoting a good part of the night to the bedikah.(2) But most people cannot- or do not -spend so much time searching their homes for chametz. How, then, do they fulfill this obligation?

Several poskim find justification (limud zechus) for the laxer version of bedikas chametz, as the house has undergone many weeks of meticulous pre-Pesach cleaning and scrubbing and there is no vestige of chametz around. Once the rooms of the house have been cleaned, they may be halachically considered as "a place into which no chametz has been brought." While checking and searching is still required in order to ascertain that no spot in the house was overlooked, the search

need not be as thorough and exacting as if no cleaning had been done.(3)

A better suggestion - for those who do not do a meticulous search on the night before Pesach - is to do partial searches earlier. As soon as a certain area in the house is cleaned, the area should be carefully checked for chametz - either at night using a flashlight or in the daytime by natural light. The wife or an older child can be entrusted with this search. If the house is checked in stages, then an exhaustive search need not be repeated on the night before Pesach in the areas that were already checked, provided that it is certain that no new chametz was carried into those areas.(4)

QUESTION: Is it permitted to get a haircut or do laundry on erev Pesach after midday (chatzos)? DISCUSSION: It is Rabbinically forbidden to do melachah, "work," even if it is needed for Yom Tov, on erev Pesach after chatzos. Two(5) basic reasons are given for this prohibition: 1) When the Beis ha-Mikdash stood, erev Pesach was considered a Yom Tov, since the Korban Pesach was brought on that day. It retains the status of Yom Tov today even though the Korban Pesach is no longer offered.(6) 2) To give everyone a chance to properly prepare for the Seder.(7)

Certain forms of personal grooming and certain households chores that are halachically classified as "work" are forbidden to be done on erev Pesach after chatzos. Thus it is forbidden to get a haircut or a shave,(8) to sew new clothing(9) or to do laundry(10) on erev Pesach after chatzos. One must arrange his schedule so that these tasks are completed before midday. L'chatchilah, one should even cut his nails before chatzos.(11)

If, b'diavad, one could not or did not take care of these matters before midday, some of them may still be done while others may not: sewing or completing the sewing of new clothes may not be done at all; a haircut and shave may be taken only at a non-Jewish barber; laundry may be done only by a non-Jewish maid or dry cleaner.(12) Other chores, such as ironing clothes,(13) polishing shoes, cutting nails, sewing buttons and other minor mending,(14) may be done with no restrictions.

QUESTION: May one use other beverages - besides wine- to fulfill the mitzvah of drinking the four cups?

DISCUSSION: The poskim agree that anyone who can, should use only wine(15) for fulfilling this mitzvah. This is because the four cups on Seder night are supposed to be drunk derech cheirus - in the manner of a man just freed from long captivity- which means drinking an alcoholic beverage.(16) Indeed, some poskim go so far as to allow wine only, even if one dislikes wine or if the wine will give the drinker a temporary headache, etc.(17)

But many other poskim hold that if one dislikes wine, or if wine makes him dizzy or ill etc., one is not required to drink it.(18) Indeed, some poskim are of the opinion that such people should not force themselves to drink wine, since for them it is not derech cheirus to drink something that they dislike or that makes them ill.(19) This applies especially to women and children under bar/bas mitzvah, who are not accustomed to drink wine in such volume.

In order of preference, this is what should be done: 1. Mix grape juice(20) together with the wine. As long as some taste of wine remains in the mixture [depending on the type of wine used], it is considered drinking derech cheirus.(21) 2. Drink only grape juice. Under extenuating circumstances one can fulfill his obligation by drinking any chamar medinah,(22) which is a type of beverage served to important guests.(23) Since there are various views as to what exactly constitutes chamar medinah, a rabbi should be consulted.

QUESTION: At many Seders the recital of the Hagadah takes a long time. Is it permitted to drink during that time?

DISCUSSION: It is permitted to drink water or soda between the first and second cups.(24) A shehakol is recited over the water, unless the water was on the table during Kiddush, or if one intended during Kiddush to drink water or soda during the recital of the Hagadah.(25) Coffee, tea, milk, or fruit juices may also be drunk between the first and second cups,(26) but only if they will not require their own berachah. In order for them to be covered by the ha-gafen recited over the first cup, they would have to have been on the table during Kiddush or one

would have had to intend to drink them while reciting Kiddush. Since these beverages are considered chamar medinah, reciting a separate berachah and drinking them would make it appear as if one is adding an additional cup to the four prescribed ones.(27)

Wine and other intoxicating beverages should be completely avoided between the drinking of the first two cups. It is permitted, however to drink wine and all other beverages after the second cup is drunk and throughout Shulchan Orech when the meal is served.

FOOTNOTES: 1 O.C. 333:3. 2 Several gedolim, among them the Gaon of Vilna, the Chasam Sofer and the Brisker Rav, were reported to have spent a good part of the night searching their houses for chametz. 3 Sha'arei Teshuvah 433:2; Da'as Torah 433:2; Chochmas Shelomo 433:1; Harav S.Z. Auerbach (quoted in Mevakshei Torah Ohr Efrayim, pg. 532); Kinyan Torah 2:122; The basic idea is quoted by Sha'ar ha-Tziyun 432:12. 4 Siddur Pesach K'hilchaso 13:1. 5 See Pnei Yehoshua (Pesachim 50a) for a third reason for this prohibition. 6 Mishnah Berurah 468:1. According to this reason, even when erev Pesach falls on Shabbos it is forbidden to do work on Friday. 7 Beur Halachah 468:1. 8 Mishnah Berurah 468:5. 9 Rama O.C. 468:2. 10 Mishnah Berurah 468:7. 11 Mishnah Berurah 468:5. Some mention that it is proper to shower/bathe and polish shoes before chatzos as well, but this is not mentioned by the poskim. 12 Mishnah Berurah 468:7. Towels and children's clothing which became dirty (or were discovered to be dirty) after chatzos and are going to be needed during Yom Tov may be machine-washed even by a Jew. 13 Orchos Rabbeinu 2, pg. 56, quoting an oral ruling by the Chazon Ish. 14 Rama O.C. 468:2 and Mishnah Berurah 8. Lengthening and shortening a hem is also permitted. 15 The wine of choice is one that is favored by the drinker. If he has no preference, then any red wine (including Tokay wine) may be used; O.C. 472:11. One who mixes two wines in order to produce a red color should preferably pour the white wine into the red and not vice versa; based on Sha'ar ha-Tziyun 318:65. 16 Some poskim hold that in addition to derech cheirus, the drinking must also be derech simchah, and only wine meets that criterion; see Pri Megadim, Mishbetzos 472; Chok Yaakov 472:25; Mikraei Kodesh 35. 17 Harav M. Feinstein (Kol Dodi 3:8); Harav Y.S. Elyashiv (Halailah Hazeh, pg. 9). 18 See Teshuvos v'Hanhagos 2:243, who reports that the Brisker Rav and the Tchebiner Rav used grape juice for the four cups; Harav C. Kanievisky (quoted in Siddur Pesach K'hilchaso 2:3, note 25) reports the same about the Chazon Ish; Harav Y.Y. Fisher (Halailah Hazeh, pg. 9); Chazon Ovadiah, pg. 125. 19 She'arim Metzuyanin b'Halachah 118:1, based on the wording of the Rambam and Shulchan Aruch Harav 272:17 that the drinking of the four cups must be "pleasant". 20 Preferably, one should not use reconstituted grape juice, since many poskim hold that ha-gafen is no longer recited on it; Harav S.Z. Auerbach (Minchas Shelomo 1:4); Harav Y.S. Elyashiv (Vezos ha-Berachah, pg. 116). 21 Harav S.Z. Auerbach (Mevakshei Torah Ohr Efrayim, pgs. 445 and 571); Harav Y.S. Elyashiv (Halailah Hazeh, pg. 9). 22 Mishnah Berurah 472:37. 23 Igros Moshe O.C. 2:75. 24 Mishnah Berurah 473:16. 25 O.C. 174:2. 26 While this is permitted, it is not appropriate to take "coffee breaks" while the Hagadah is being recited.

27 Shulchan Aruch Harav 473:13. See Mishnah Berurah 473:16.

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From: Rabbi Shlomo Riskin's Parsha List

[SMTP:parsha@ohrtorahstone.org.il] Sent: Thursday, March 21, 2002 3:14 AM To: Shabbat_Shalom@ohrtorahstone.org.il Subject: Shabbat Shalom: Parshat Tzav by RABBI SHLOMO RISKIN Shabbat Shalom: Passover / Parshat Tzav (Leviticus 6:1-8:36) By Shlomo Riskin

Efrat, Israel - Passover is Biblically known as the Festival of Matzot, the Feast of Unleavened Bread. Undoubtedly the major symbol of this symbol-packed holiday is matzah, a crumbly cracker like the poor relative of the pumpernickel. Despite all of the advertisements of the various matzah companies singing the praises of a special taste of their unleavened bread product, the very fact that matzah must be coated with eggs or wrapped in chocolate in order to make it more palatable tells the true story. What then is the real message of the matzah? It seems to me that only when we understand that can we begin to understand the significance of the Festival of Passover. Fascinatingly enough there seems to be a difference of opinion as to the precise significance of the matzah. The Mishnah in tractate Pesachim (chapter 10) reads, "Rabban Gamliel says, '....the reason for

the matzah is because our fathers were redeemed in Egypt' "(and this text is in accordance with the overwhelming majority of manuscripts). The author of the Haggadah however seems to have a different spin. "For what reason is the matzah? Because the dough of our fathers did not sufficiently rise (leaven). Before the King of all Kings the Holy One Blessed He appeared to them and redeemed them immediately, as it is said, 'and they baked the dough which they brought out of Egypt, cakes of matzah, which had not risen....'.

Apparently, for the Mishnah the matzah was the food that the Hebrews ate in Egypt. They would complete a rigorous and backbreaking day of work, and would come home exhausted and hungry without having the requisite energy to begin to prepare food. They therefore baked this unleavened, semi-baked bread which they managed to put in their mouths before dropping into the stupor which would scarcely refresh them for another day of rigorous labor. The author of the Haggadah on the other hand sees the matzah as the bread baked in haste which the Hebrews took with them as they hastened to depart from their Egyptian servitude. From this perspective, matzah is the bread of freedom. I would suggest that there is not really a difference of opinion; the fact is that there are two places in the Passover Seder at which time we are commanded to eat at least an olive size of matzah: the first is when we begin the meal with matzah after having concluded the maggid portion of the haggadah and the second is at the conclusion of the meal when every celebrant must eat an additional olive sized portion of matzah called the afikoman. The first piece of matzah which we put in our mouths we must eat when we are hungry; the second piece of matzah which we put in our mouths we must eat when we are satiated. But even the afikoman, the matzah which we eat on a full stomach, does not yet truly express or symbolize complete freedom. There is another interesting difference of opinion concerning the matzah - this time between two great early rabbinic authorities and concerning the number of matzot which we place on the seder plate. According to Rashi, the great French authority of the 11th century, we take three matzot affectionately called Avraham, Yitzchak and Yaakov or Cohen, Levi and Yisrael. Yitzchak or Levi, the middle matzah, is to be broken before we make the blessing and begin to eat the matzah. Although this is the major custom, Maimonides, the great Spanish scholar, insists that we take only two matzot and break the second (Laws of Chametz and Matzah 8,6). He is exactly in line with an unequivocal statement in the Talmud which likewise calls for two matzot, the second of which is to be broken (B.T. Berakhot 39b). The reason why Rashi asks for three matzot is because we generally ordain our Sabbath and Festival tables with two whole loaves of bread or challah, as a symbol of G-d's grace in giving us the desert Manna. Since we are breaking one matzah in half during the seder, Rashi insists that we must still have two whole matzot for lechem mishneh. Maimonides however reminds us that Matzah is called by the Torah "bread of affliction"; hence the bread of affliction impinges upon the two whole breads of G-d's graciousness, in effect expressing the lack of completion of our redemption. Indeed, Rav Nachman of Braslav had a most unique way of explaining why we break the matzah in half: in an unredeemed and incomplete world, the only whole individual is the one with a broken heart. Passover is therefore the Festival of half redemption, not - yet redemption; the Festival of the broken matzah. Now while it is certainly true that we call Passover our Festival of Freedom, we do not call it our Festival of Redemption. As we have seen, there are two clear stages of eating matzah within the seder. The first when we begin the meal, we are eating when hungry the unfinished bread that the Hebrews ate as slaves in Egypt. We even open the Haggadah with the words, "this is the bread of affliction which our fathers ate in Egypt". The second, when we eat the Afikoman matzah at the end of the meal, we are celebrating our Exodus from Egypt and our bread of freedom. However the Exodus did not lead us into the Promised Land, our ultimate inheritance and resting place. We went from Egypt into a desert, fraught with torrid heat by day and freezing winds by night, an alien topography without any indigenous means of sustenance. The desert may have been preferable to Egyptian enslavement but it was fraught with complaints at the lack of water, small-minded rivalries and rebellions against Moses'

leadership. Even after we left Egypt, we still had a long way to go for complete redemption. Hence we understand why matzah is truly half-baked bread, redemption anticipated and affirmed but not yet achieved. I always imagine the first olive size of matzah, the bread of affliction the Hebrews ate in Egypt, to be what the Jews ate in Auschwitz with the Ani Maamin on their lips; and the second olive size of afikoman matzah to be similar to what we eat in Efrat after returning in the evening from the Tunnel Road. Yes, we eat dinner in Efrat with a very real degree of satisfaction and gratitude for the fact that we have indeed left the bleak black of exile and servitude, but we are soberly reminded by every news report that we still have a way to go in order to achieve complete redemption. Is the wine goblet half full or half empty? The Haggadah Dayenu prayer teaches us to be grateful for what we have even if it is not yet everything that we desire. And it is crucial to remember that Passover is after all only the first of the three great festivals of the Hebrew calendar year. We still have the full redemption of Sukkot and Shmini Atzeret to look forward to! Shabbat Shalom and Chag Sameach.

From: Rabbi Ben Kelsen [SMTP:benish@att.net] Sent: Friday, March 15, 2002 11:58 AM To: parshas_hashavuah@yahoo.com Subject: [parshas_hashavuah] HaGaon HaRav Shlomo Elimelech Drillman, zt"l on Sippur Yitzias Mitzrayim HaGaon HARAV SHLOMO ELIMELCH DRILLMAN, zt"l Rosh Yeshiva, Yeshivas Rabbeinu Yitzchok Elchonon Editor's Note: The following is based on a shiur that HaRav Drillman, zt"l, gave in 1994 based upon a shiur that he heard from The Rav, zt"l, in March of 1962. In Hilchos Chametz u'Matzoh (7:1) the Rambam writes that we are required by the Torah, as one of its positive commandments, to tell the story of the Exodus and of the miracles that HKB"H did for our forefathers. The Rambam tells us that the source for this mitzvah is "Zachor es hayom hazeh asher yitzasem m'Mitzrayim". A second source for the chiyuv of Sippur Yitzias Mitzrayim is found in the Mechilta d'Rabbi Yishmael and is quoted by Rashi. Here our obligation is derived from the verse "I'Maan tizkor es yom tzeischa m'Eretz Mitzrayim kol yimei chayecha". Furthermore, the verse of "Zachor es hayom hazeh" is cited as the source for the obligation to mention Yetzias Mitzrayim twice daily as part of Krias Shema. In contrast, however, we find that the Rambam derives the obligation to mention Yetzias Mitzrayim during Krias Shema from the passuk "I'ma'an Tizkor...". The passuk of "zachor Es Hayom Hazeh", the Rambam utilizes solely for the mitzvah of Sippur Yetzias Mitzrayim on Lail HaSeder. The obvious question is "Why do the Mechilta and Rashi use a different makor for themitzvah than does the Rambam?" It would seem logical to suggest that the Mishna in Maseches Berachos (12b) which discusses the discussion between Rabbi Eliezer ben Azariah and the Chachomim regarding the interpretation of the verse of Lmaan Tizkor agrees with the Rambam. It appears, however, that Rashi and the Mechilta felt that the verse of "I'ma'an tizkor..." is a peirush, that is, explanatory in nature, telling how often we are obligated to fulfill the mitzvah of remembering Yitzias Mitzrayim, rather than being an obligation on us to perform some sort of an action. The Rambam, on the other hand, used the same source as the Mechilta Drabbi Shimon Bar Yochai to derive the obligation of Sippur Yetzias Mitzrayim on the night of the Seder. Both this Mechilta and the Rambam refer to two separate and distinct obligations: the first being that of Vhigadta Lbincha, and you will relate the stories of the exodus to your son, regardless of whether or not he asks you to do so. This is the obligation to teach all children according to their capabilities. The second obligation is that of "Zachor Es Hayom Hazeh..." which teaches us that even person sitting at the Seder by himself must learn and discuss the story of Yitzias Mitzrayim, even though it will only be "Bayno Lbayn Atzmo". Though there is a difference in which the Rambam and Mechilta cite the pasukim, both concur that the main obligation, that of the telling of the story of the Exodus on the night of

the Seder, stems from "Zachor Es Hayom Hazeh..." and the verse of "v'higadta Lbincha..." serves as a "toladah", a derivative or supplemental obligation, of Sippur Yitzias Mitzrayim.

The Rav, zt"l, however, was bothered by the premise of this position. Where, asked The Rav, do we see that the word "Zachor" means "Sippur"? In other words, what is the source to teach us that the obligation of "remembrance" or "commemoration" is fulfilled through "telling" or "relating"? The Rav, zt"l, pointed out that it would appear that the Rambam, too, was bothered by this issue. This can be inferred from the words "like it says by Shabbos Zachor Es Yom Hashabbos Lkadsho" which do not appear in the Mechilta. The Rambam added these words when he was quoting the Mechilta because he wanted to illustrate the differences between the concepts of Sippur and Zachor.

Rashi on the Chumash teaches that the word "Zachor" should be understood as constant involvement in the act of remembering. With this understanding it would seem that one is obligated to constantly think about the Shabbos and to anticipate it with great yearning. In support of this position Rashi brings down the opinion of Beis Shamai that holds that one should always put aside the best food, clothing etc. for Shabbos.

The Ramban agrees with Rashi, and adds that it is based on this obligation to always think of Shabbos that we refer to the days of the week as numbers relative to Shabbos as is taught in the Mechilta. However, the Ramban points out that the verse that talks about Shabbos does not merely state "Zachor es yom HaShabbos" but adds the word "l'kadsho". The Ramban explains that l'kadsho means that on Shabbos itself something additional to the remembrances of the week must be added. It is for this reason that we say "Kiddush" on Shabbos. And yet, we must still examine, as does the Ramban, what is the connection between Kiddush on Shabbos and the passuk of "Zachor Es Yom Hashabbos l'kadsho" which is its source?

The Ramban explains that the Mitzvah of Kiddush on Shabbos is the Peulah HaMitzvah, i.e. the Maaseh HaMitzvah, the tangible action relative to the Mitzvah. The Kiyum HaMitzvah, the fulfillment of the Mitzvah, is only accomplished when one has spent the previous week in anticipation of Shabbos which culminates with Kiddush. The Rav pointed out that another instance of the difference between the Kiyum Hamitzvah and the Maaseh Hamitzvah can be found within the idea of prayer. As we know, there is a constant obligation to pray to HKB"H. This is what is called the "Kiyum b'Lev", yet the Maaseh Hamitzvah is not carried out until one prays the three daily prayers of Shacharis, Mincha, and Ma'ariv. A third example is found in the obligation to place ourselves under the Ol Mlchus Shomyaim, the yoke of Heaven. Again, the "Kiyum b'Lev" is a required constant mind set and the Ma'aseh HaMitzvah happens twice daily with the recitation of Krias Shema. HaRav Drillman stated that The Rav explained that "Shamor es Yom HaShabbos l'kadsho..." is construed to mean that there is an obligation on Shabbos to constantly keep in one's thoughts the idea of refraining from work and other forbidden acts. This is the Kiyum b'Lev. The Ma'aseh HaMitzvah is the actual refraining from performing any prohibited acts on Shabbos thus fulfilling the mitzvah of "Shevisah". According to the Rambam "Zachor es Yom HaShabbos" teaches that the Mitzvah of Sippur Yitzias Mitzrayim requires us not only to merely tell over the story of the Exodus but to relive the events as well. The passuk of "Bichol dor v'dor" teaches us that we must all relive the experience to such an extent so as to feel as though we ourselves are leaving Mitzrayim with Moshe Rabbeinu. On the night of the Seder the Ma'aseh HaMitzvah is to tell over the story of the Exodus and the Kiyum HaMitzvah b'Lev is to view ourselves as leaving Eretz Mitzrayim at the very moment of the Seder. HaRav Drillman, zt"l pointed out that there is a tremendous difference between the relating of events by a person who lived through an event and a person who is telling over a story he heard from someone else who lived through the event. Similarly to the Kiyum b'Lev of keeping Shabbos in our thoughts throughout the week and having that experience become tangible on Shabbos itself through the recitation of Kiddush, on the night of the Seder the reliving of the Exodus becomes tangible through the recitation and discussing of Yitzias Mitzrayim.

With this understanding we can now understand the puzzling statement of the Haggadah: "Yachol m'Rosh Chodesh..." . This statement is difficult because there we are being told to begin our reliving of the Exodus starting on Rosh Chodesh. For what reason would we say such a thing? After all, the Torah itself tells us "v'higadta l'bincha BAYOM HAHU", "and you shall relate to your son on that day" which clearly is referring to the 15th of Nissan. As such from where would we get a requirement to begin the reliving of the experience before so.

However, utilizing the approach set forth above on the comparing the reliving of Yitzias Mitzrayim to that of Shabbos we can now understand this statement. Just as there is a Kiyum HaMitzvah to think about Shabbos during the entire week, perhaps we can suggest that the same type of obligation exists to begin the reliving of Yitzias Mitzrayim from Rosh Chodesh Nissan.

May we all be able to fulfill our obligations of these and all the Mitzvos in their entirety and to spend this coming Pesach and all Yomim Tovim that follow in Yerushalayim Ir HaKadosh.

Good Shabbos and Chag Kasher v'Sameach to all.

From: Kollel Iyun Hadaf[SMTP:kornfeld@netvision.net.il] Sent: Thursday, March 21, 2002 3:20 AM To: daf-insights Subject: Insights to the Daf: Bava Metzia 119 (End)

INSIGHTS INTO THE DAILY DAF

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BAVA METZIA 119 - The last Daf in Maseches Bava Metzia has been sponsored by Alex and Helen Gross of Rechavya, Jerusalem, builders of a home molded by dedication to Torah and love of their fellow Jews. May the Torah always protect them and their family!

Bava Metzia 119

HADRAN: TEACHING TORAH TO KING SHEVOR QUESTION: Rashi and Tosfos explain that "King Shevor" -- who praised the ruling of Rabbi Shimon in our Mishnah -- was the ruling monarch of the Persian Empire at the time.

How was it permitted for an Amora to teach him the Halachah of our Mishnah? We are taught (Chagigah 13a) that it is prohibited to teach Torah to a Nochril! (RAV YONASAN EIBESHITZ in Ya'aros Devash, Drush #16; MAHARITZ CHAYUS) ANSWER: RAV YONASAN EIBESHITZ and the MAHARITZ CHAYUS answer that it was permitted to teach him this Halachah, since it involved monetary law, and it therefore applied to Nochrin as well as Jews, because Nochrin are also commanded to adjudicate monetary law ("Dinim").

However, we may ask a question on their answer. RASHI (118b DH voha'She'ar) explains that the reason Rabbi Shimon gives the plants growing on the lower part of the vertical embankment to the owner of the lower garden is because the owner of the upper garden is embarrassed to ask permission and enter the lower garden to claim those plants (as discussed above in previous Insights). This logic would not seem to apply to Nochrin, who are not blessed with the same sense of modesty as Jews. As the Gemara teaches in Yevamos (79a), "Baishanus" (natural modesty) is an identifying trait of Jews; others are not easily embarrassed, especially when collecting what is theirs by monetary right. Since a Nochril sill simply enter the lower garden and pick his plants, the Halachah of Nochrin should be different than that of the Mishnah; all of the plants should belong to the upper owner. Why, then, was it permitted to teach King Shevor the Halachah of Rabbi Shimon?

The answer may be learned from the Gemara in Berachos (8b) which teaches that the nation of Persia-Mede was different from other non-Jewish nations. The people of that nation are outstanding in their modesty with regard to preserving the privacy of themselves and of others ("Tzenu'im"... "Yo'atzim ba'Sadeh"). That is why this Halachah indeed applied to the nation of King Shevor, and why it was permitted to teach it to him.

This also explains why the King praised this Halachah more than any other. Since it is a Halachah that is based on people's natural modesty, he, as a Persian, found it particularly appealing.

This, then, is why the Mishnah continues with Maseches Bava Basra, which starts with the Halachos of building a dividing wall between two neighboring yards in order to protect the privacy of both parties. The Gemara debates whether it is "obligatory" to build such a wall, or whether it is only optional. According to both opinions, though, the parties discussed in the Mishnah are building such a wall between their yards in order to protect their privacy.

This also relates to the beginning of Bava Metzia. The Mishnah teaches that when two people who are both holding a Talis contest the ownership of the Talis, we split it. We do not simply put the Talis in the custody of Beis Din until its ownership can be proven, as we do in the case of "Manah Shelishi" (3a, in which case two people contest who it was that gave a third person a two hundred Zuz cache of money). We also do not rule that "the stronger one shall prevail" ("Kol d'Alim Gevar"), as we do in the case where two people debate the ownership of a boat. Rashi there (2a, DH b'Mekach u'Memkar) explains that we split the Talis because it is possible that they both actually think the Talis is theirs, and we cannot be certain that one of the parties

is lying. That is, perhaps both noticed the Talis in the street and they picked it up together. Each claimant thinks that he picked it up a split second before the other, but in truth they both picked it up at the same time and they both own it. If each of them had claimed to have woven the Talis himself, then we would not have split it (Rashi, ibid.).

The Mishnah (on 2a) is teaching, then, that a Jew should not be suspected of outright lying and grabbing an item that is not his from another Jew. The Jew's natural trait of modesty and being embarrassed to do something that does not look correct, does not allow him to act in such a manner. That is why we give each of them part of the Talis and assume that we are not dealing with outright liars.

Accordingly, both in the beginning of the Maseches and in the end of the Maseches, and in the beginning of Bava Basra, the Mishnah is teaching a law that is based on the praiseworthy trait of modesty that is a defining character trait of the Jewish nation! This is a most appropriate point to emphasize for Seder Nezikin, since an ingrained modesty will prevent a person from causing any damage to another person's property. (M. Kornfeld)

In the Zechus of the modesty of the Jewish nation, may we merit to see the Shechinah once again rest upon the nation of Hashem in Tziyon, in our days!

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