

Mar. 22 / 15 Adar II, 2008

שבת

A Publication of Congregation Knesses Yisrael / www.CKYNH.org

HALACHA V'HALICHA... By Rav Chaim Schabes

Rashi explains the word צו as a situation that requires one to apply himself; our Chachamim tell us that doing something one was commanded to do is greater than performing an act he was not commanded. The reason for this is because once there is a commandment, there is also a fight against the *yetzer hara*, who tries to bring obstacles and prevent him from carrying out his obligations. Overcoming the *yetzer hara* generates extra merit. That is what our Sages are telling us: that as soon as there is a “צו”, a commandment, it will have to be accompanied with a measure of effort, in order to overcome the difficulties with which the *yetzer hara* will be confronting him.

Yes, it is after Purim, and this year Erev Pesach falls on Shabbos, so we will begin to review the Halachos of Pesach, and we will also discuss the specific Halachos and options that pertain to this year’s special circumstance. First, however, we will review the process of cleaning the house and the preparations necessary to get our houses clean from *chametz*, to be ready for *b’dikas chametz* and Pesach. We should note that there is a good portion of typical cleaning that belongs to the general category of “spring cleaning”, and leaves us exhausted, and ultimately unable to properly relate to the Seder and its *mitzvos*. We therefore must maintain a balance between the amount of cleaning that is truly necessary and the “spring cleaning”, and maybe not be *machmir* more than needed, so that we can come to Yom Tov with happiness, and fulfill the *mitzvah* of *vesamachta b’chagecha*, rather than dreading the Yom Tov. There are places in the house that do not require cleaning, because *chametz* is never brought there; so too, if one will be selling and locking a part of the house, it doesn’t need to be cleaned. One can put into these places anything that he wants to avoid cleaning, like *bentchers*, toys that will not be used, kitchen appliances and utensils, etc. (Note: it is preferable to sell these places with their *chametz* on the 13th of Nissan, and this year, since everything is done a day earlier, we should sell before the sunset of Thursday night, the 12th of Nissan, before the time of the *b’dikah*; most Rabbanim will accommodate the desire to expedite the sale on these terms). If one will not be home for Pesach, he may be able to rent his entire house to a *goy* for the duration of Pesach, and avoid unnecessary work in cleaning it. Another important consideration to be aware of is that crumbs of *chametz* that come in contact with a detergent solution are rendered unfit for consumption, and therefore not considered *chametz*; thus, clothing that is either washed or dry cleaned, does not need to be checked (in its pockets) for *chametz*. Alternatively, clothing that will not be used during Pesach can be locked up in a closet and be sold with the *chametz*, again avoiding having to clean their pockets. Clothing that was used but not washed before Pesach, and will not be sold, the pockets must be checked for, and brushed clean of, any *chametz* crumbs; it is actually more practical to wet the seams of the pockets with a soapy solution. Floors do not need to be scrubbed; it is enough to sweep or vacuum them, and then to wash them with a soapy solution. It is also not an obligation to shampoo the carpets, but rather vacuum them, and if one wants to be *machmir*, then he should not eat food that falls on the carpet on Pesach.

WEAKLY HALACHA: One of everyone’s favorite *mitzvos* is the *mitzvah gedolah* of eating Hamantaschen on Purim. I would like to explore a very interesting *chakirah* the Beinonim have raised regarding this *mitzvah*. The question at hand is, what is the nature of this *mitzvah*? The first *tzad*, advocated by Paul HaBeinoni, holds that eating *oznei haman* is a *kiyyum* of *mechiyas zecher* Amalek, since what could be more of a destruction than actually eating part of an Amalekite? On the other hand, Hoveh HaBeinoni suggests that eating Hamantaschen is a *kiyyum* of the *mitzvah* of *seudas Purim*. Two questions arise: what is the *nafka mina* between these two positions; and, more perplexing, why is there no *b’racha* on so *chashuv* a *mitzvah*?

Careful analysis shows that these two questions are, in fact, related. According to Paul, the reason for not making a *b’racha* is that, by its nature, the *mitzvah* is done *derech kilkul* (i.e., by eating) and we don’t make a *b’racha* on such a *mitzvah*, much as we don’t say full Hallel on Pesach because the Egyptians were destroyed. The Chelmer Rebbe asks on this resolution from the *mitzvos* of *matzah* and *maror*: *matzah* and *maror* are both performed by eating, yet both are accompanied by a *birchas hamitzvah*! Perhaps we can answer by drawing a distinction: *matzah* and *maror*, even though they are performed by eating, are not to be considered *derech kilkul* because the actual *kiyyum hamitzvah* is the *taste* of the food, not its consumption. In the case of Hamantaschen, however, it is the actual consumption thereof that would constitute the *mitzvah* of destroying Amalek, and therefore can legitimately be considered *derech kilkul*. A question arises, then, based on the dispute between R’ Yehuda and Chachamim regarding *bi’ur chametz*. Chachamim hold that the *mitzvah* of destroying *chametz* may be done in any fashion, so they would certainly agree that eating is a valid form of destruction. R’ Yehuda, however, holds that *bi’ur chametz* can be done only by burning and not by eating (Mishna Pesachim 2:1), which seems to imply that *mechiyas zecher* Amalek could not be accomplished by eating either! I’d like to suggest that even R’ Yehuda would agree here that *mechiyas zecher* Amalek could be fulfilled by eating since the whole story of Purim came about because of eating.

Alas, according to Hoveh, who holds that eating Hamantaschen is a *kiyyum* of *seudas Purim*, and not a *kiyyum* of *mechiyas zecher* Amalek, this *terutz* of *derech kilkul* would not work, since Hamantaschen would be similar to *matzah* and *maror* as explained above, in which the taste is the *ikar*! To satisfy this *tzad* of the *chakirah*, we can explain the apparent lack of a *birchas hamitzvah* by making a *hekeish* to *mikrah megilla*. Just like the *birchas shehecheyanu* recited over the Megillah is applied to the *mitzvah* of *seudah* (as per the Gabbai’s announcement), so, too, the *birchas hamitzvah* of *mikrah megilla* applies to the *mitzvah* of Hamantaschen as well.

Based on this analysis, several *nafka minas* are apparent. To cite just two important ones, if someone were to simply swallow the Hamantaschen without chewing, he would fulfill the *mitzvah* according to Paul because Amalek has indeed been destroyed. According to Hoveh, though, he has not tasted the Hamantasch so he would not be *yotzei* the *mitzvah* of *seudah*. The second *nafka mina* relates to the *shiur* of the *mitzvah*. According to Paul, one would need to eat just enough to eliminate the *tzurah* of the Hamantasch to be *mekayem* the *mitzvah*. According to Hoveh, though, that the *mitzvah* is based on *seudah*, one would have to eat a *kezayis*, like every other *shiur* of *achila*. Therefore, to be *yotzei* according to *kol hadeyos*, one should be *makpid* to eat a *kezayis* of Hamantaschen and have *kavana* for both *mitzvos*.

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מזריב	מנחה	סוק"ש	שחרית	שקיעה	מנחה	הדלק"ן
8:01	6:41	9:59	7:00/8:50	7:10	1:32/3:00/6:55	6:52

SHACHARIS Sun 7:45, Mon-Fri 7:00; **MAARIV** Mon-Th 9:30; **MINCHA/MAARIV** Sun-Wed 6:59, next Fri 7:02 (candles 6:59)

KNESSES NEWS

MISHLOACH MANOS THANK YOU to: Sarah Rosenfield, Miriam Lewis (chairwomen); Tzivi Auslander, Hadassah Eisenberger, Shira Schabes (packers); Chaya Sarah Schiffman, Leah Rath, Esti Coats (telephoners)

KOMMUNITY KORNER

MAZEL TOV! to Rabbi and Mrs. Nachman Bronstein on the birth of a grandson, to Shneur Zalman and Faigie Rabin. **SHALOM ZACHAR** at the Bronsteins, 10 Tracey Ct.

PIRCHEI for boys Pre1A-6th Grade 2:30-3:30

MIKVAH OF NEW HEMPSTEAD, 109 Brick Church, is open on Shabbos/Yom Tov, please call 669-0861

SHABBOS MINCHA at Tefilla L'Moshe, 1:30PM (also Sunday), **MAARIV** Mon-Th 8:15PM; **SUN SHACHARIS** 7:30 & 8:30

DAILY SHACHARIS at Kehillat New Hempstead 6:00; at Zichron Yehuda (2 Kakiat Ln) 6:40AM

SUNDAY MINCHA 1:45PM at Zichron Yehuda **MAARIV** daily at 9:15PM; **MINCHA** Mon-Thu, 4PM, at Tefilla L'Moshe

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FOR ANNOUNCEMENTS and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or morlian@verizon.net

KONTINUING KLASSES (aka ONGOING SHIURIM)

Daf Yomi: 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael; 6:00AM at Zichron Yehuda (*chabura*)

Maseches Sanhedrin (by R' Apter) daily 1 hour before Shacharis; **Ahavas Chesed** (by Rabbi Schabes) Tues. 9:10PM, at Knesses Yisrael

Hilchos Shabbos chabura, Shabbos, after the early minyan

Navi Melachim for men, by Rabbi Shmuel Moeller, Sundays 8:30-9:15, at Tefilla L'Moshe

Minchas Chinuch Sun. 8:30PM; *shiur klali* on **Maseches Kesubos** Mon-Thurs. 8:15-9:15PM; by R' Bronspiegel at Zichron Yehuda;

Maseches Bava Metzia, Shabbos afternoon 1 hour before Mincha, by R' Yehoshua Kohl at Kehillat New Hempstead

Ladies Shiur: Mondays 8:40 PM, **Megillas Rus**, by Mrs. Aviva Orlian, at Levy, 29 Fessler (suspended until after Pesach)

MECHOCHMAS HAS'FORNO... By Rabbi Shmuel Burstein

As part of the heritage of Am Yisrael we find that Parashas Tzav falls (in leap years) before Pesach. An often-cited explanation refers to this *parasha's* discussing the kashering of *kaylim*. S'forno's treatment of *korban mincha*, however, opens up the possibility of additional meaning. In the *parasha* we are taught that only a small portion of the *korban mincha* is burnt on the altar, much of the rest going to the *kohanim*. But there is an interesting halacha the Torah teaches us: in 6:7, B'nai Aharon are commanded **הַקָּרֵב אֹתָהּ לִפְנֵי ה'**, all of the *korban mincha* is "brought close" to the *mizbei'ach*, not just the part that is burnt before Hashem. S'forno sees here a call to the eradication of 'ego' on the part of *kohanim*: they eat their share only because the entire *mincha* was brought close, in the first place, to Hashem's altar. The *kohens's* portion is not "coming" to him; **מִשְׁלַחַן גּוֹבֵה קָא זָכו** (Beitzta 21a), it is Hashem who allows them their portion. Further, the Jew who brings the *mincha* receives atonement by the very act of the *kohen's* eating from the *mincha*. How? *Because he is eating something that Hashem gifted him*. This has the effect of making an otherwise 'human' act (eating) part of something greater, a Divine process that is anything but human. S'forno now proceeds to say that verse 10 of the same chapter follows logically. Just as *any* offering that is burnt before Hashem may not contain *chametz*, so, too, the portion of *korban mincha* that the *kohen* eats may also not contain *chametz*. I would like to suggest that what follows from this discussion is an application of a famous Chazal: we remove *chametz* for Pesach not simply from our homes, but from our very human hearts and minds which we mold all year round with thoughts and desire that are, frequently, far from being worthy of the *mizbei'ach*. If the *kohanim* need a frequent reminder that there is no tolerance of 'chametz' in their portion of the *mincha*, then it seems that there is a lesson here for us all. That which we attempt to accomplish as B'nai Levi in our time (borrowing from the Rambam's famous words) must be clean from our own *chametz*, from the inevitable harping of the *yetzer harah*. *Chametz* invites us to view our successes as coming from ourselves, but we must see our blessings coming from **שְׁלַחַן גּוֹבֵה**, the Divine table. That which we 'eat' is only an expression of Hashem's loving-kindness. May the B'nai Aharon return to their precious *avodah* speedily, in our days.

ON LANGUAGE... By R' Moshe Orlian

As befitting the name of this week's *parasha*, there is an interesting juxtaposition of the word **צוֹיָתִי** at the end of the *parasha*. In one *pasuk* (VaYikra 8:31) we find **כִּי כֹהֵן צִוִּיתִי לְאָמֵר** while 4 *pesukim* later we find **כִּי כֹהֵן צִוִּיתִי**. In the first instance, the word is **צִוִּיתִי** ("tzi-VAY-see") while the latter appears as **צִוִּי**. The root **צוה**, to command, does not appear in *binyan kal* at all. Most often it is used in *binyan pi'el*, as in the first case above. Typically, however, the vowel under the ו is a *chirik* and the word is usually written as "tzi-VEE-see". The form "tzi-VAY-see" in *pasuk* 31 is an uncommon but acceptable variation. In the phrase **כִּי כֹהֵן צִוִּיתִי** in the second citation, **צִוִּיתִי** is in *binyan pu'al*. This form is passive, meaning "I was commanded".

LESSONS FROM OUR GEDOLIM: When the son of R' Yissochro Dov, the Belzer Rebbe, received a draft notice, he wrote his father a *kvittel* asking him to pray that an exemption be granted. When the Rebbe opened the note, he sighed; disturbed, the Rebbetzin asked: "You've saved many boys from military service through your prayers. Why is it more difficult for you to pray for your own son's sake, that you sigh so?" "That is not why I sighed," he replied. "When I saw our son's note, I feared that his plight affected me more than that of others in his position; it is because I took greater interest in his welfare than in theirs that I sighed!"
