

Joy is required

A chassid visited his Rebbe before Pesach. The Rebbe noticed that the chassid was sad. "What's wrong?" the Rebbe asked. The chassid told the Rebbe that to bake matzos he had set aside wheat which had been watched from the time of the harvest, and it had completely disappeared. Now he would only be able to prepare matzos from wheat which had not been watched from the time of its harvest.

The Rebbe answered, "I understand that you want to fulfill the mitzva of matzah in the best way, but don't forget - the mitzvah of *simcha* during the *chag* is also a mitzva from the Torah!"

Kids Ask, Zeidy Answers



Zeidy - why is this night different from all other Shabbos & Yom Tov nights? On all other Shabbos & Yom Tov nights, Abba has **two** challos in front of him. On this night he has **three** matzos.



Good question, kids.

The top and the bottom matzos are for the mitzva of לחם משנה - just like on any other Yom Tov. The middle matzah is for יחץ - breaking it in half, where one half will be for the mitzva of אכילת מצה and the other half for Afikoman.

[M.B. 473 §18]

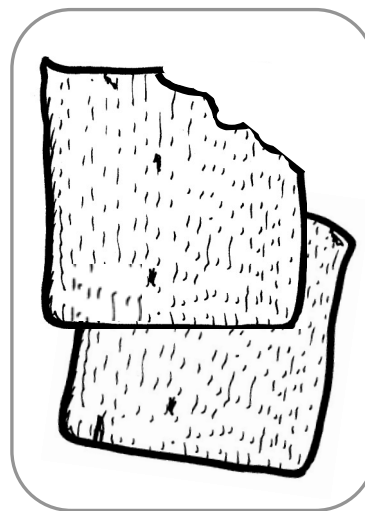
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challenges

Selecting the Un-broken Matzos

We're continuing to discuss questions that can come up during Pesach. This year in particular needs special attention, due to the fact that the first day of Pesach will fall out on Shabbos. In this issue we'll discuss a case related to the melacha of Borer.



During Pesach, on a Shabbos afternoon, Reuven is preparing the table for the *seuda*. There are plenty of broken matzos on the table. However, Reuven does not have any whole matzos for the mitzva of *Lechem Mishne*. Reuven looked in his pantry and found an open box of machine matzos. He knows that some matzos in that box are whole, while some are broken. "Since I am looking for the whole matzos for the mitzva of *Lechem Mishne*, then the broken matzos are considered as *pesoles* in relation to the whole matzos" thought Reuven. "I can't tell which ones are whole and which ones are broken. If I start selecting randomly, without knowing if I am taking the whole matzos, I will be doing the *melacha* of *Borer*!" **Q.** How can Reuven select from two whole matzos from that box?

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Dedicated by Moshe Myers and family,
in honor of the memory of his father Shlomo Hirsch ben Yaacov.

Dedicated by Joseph van der Plaats,
in honor of the memory of his mother Betye bat Shlomo.

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ANSWER (reviewed by Rav Chaim Malinowitz):

Step 1: Take all of the matzos out of the box and lay them stacked on a table. [If a person has a box of hand matzos, this step is not necessary, since in a box of hand matzos, the matzos are already laying stacked, one on top of another.]

Step 2: Look at the top matzah of the stack. If that top matzah is whole, take it for the mitzva of *lechem mishne*. If that matzah is broken, remove it from the stack.¹

Repeat step 2, until two whole matzos are found.²

[1] When food (or other items) of one category (e.g., apples) are positioned on top of items of another category (e.g., grapes), the *melacha of Borer* is not applicable in a case where a person is removing the items of the top category in order to merely get access to the items of the bottom category. If each piece in the mixture is discernable (due to their large size), there is not even a rabbinic restriction to make this ‘selection’. See *Beur Halacha (319:3)*. Regarding application of this law to the case of selecting matzos, see *Shemiras Shabbos Kehilchosa ch. 3, §30 (§28 in the old edition) and note 78*.

[2] HaRav Shlomo Zalman Auerbach zt”l explains that in a case where a person is looking for the whole matzos for the mitzva of *lechem mishne*, the broken matzos and the whole matzos are considered as two חנינים, one of which he does not want. The broken matzos are considered halachically as *pesoles* in relation to the whole matzos, because they are not suitable for the mitzva of *lechem mishne*. See *Shemiras Shabbos Kehilchosa ch. 3, §30; See also Orchos Shabbos ch. 3, §36*.

Riddle

What’s black and white and purple all over?



Last week’s riddle

“Reb Leib - can I eat matza now?” “No, Shmuli. We don’t eat matza on erev Pesach.” A few hours later... “Nu, Reb Leib - can I eat matza now?” “No, Shmuli. We don’t eat matza until we finish *Magid*.” A bit later, after *Magid*, Shmuli washed and finally ate the matza. Some time later, before he fulfilled the mitzva of eating the *afikoman*... “R’ Leib - I a bit hungry, can I eat more *matza* now?” “No, Shmuli. Since it is Pesach and you...” *What did Reb Leib say to Shmuli?*

ANSWER: “No, Shmuli. Since it is Pesach, and you along with everyone else at the *seder* fell asleep while eating the Afikoman, you can’t eat any more matzah. The reason for this

is because the meat of the Korban Pesach cannot be eaten in two places. If people of the *chabura* ate the Korban Pesach in two sessions—one before they fell asleep and one after they woke up, it is as if they ate it in two places. The same halacha applies to eating the matzah of the Afikoman, because Afikoman is eaten as a remembrance for eating the Korban Pesach.” [see Mishna Pesachim, 10:8 , Gemora Pesachim 120b, O.C. 479:2]

Sweet & Short



Tell to Your Soul Insights on the Haggada and the Seder

Leaving Mitzrayim Every Year

In his blessing, Bilaam praised Hashem saying א-ל מוֹצִיאָם מִמִּצְרַיִם - *G-d who is taking them out of Mitzrayim* (Bamidbar 23:22). The Orach Chaim HaKadosh asks why the verb is in present tense (i.e., it should have been in past tense, since Hashem took Bnei Yisroel out of Mitzrayim about 40 years prior to Bilaam’s blessing). He answers that this verse is a reflection of the teaching in the Mishna (Pesachim 10:5): “A person is obligated to see himself (during the night of the Seder) as if he himself left Mitzrayim.”

The Orach Chaim HaKadosh explains that *yetzias* Mitzrayim literally occurs in present - every single year at the Pesach seder. It happens on a spiritual level: The energy of *kedusha* is released from its shell and connects to Bnei Yisroel.



30 Days Before the Chag Laws of Pesach

Eating the Korban Pesach* (or Afikoman)

- ◆ The מצוה מִן הַמּוֹבָחַר (the best way to do the mitzva) is to eat the meat of the Korban Pesach על השׂוּבֵעַ (lit. “on satiation”) - i.e., to complete the satiation from the meal with eating the meat of the Korban Pesach. [Rambam, laws of Korban Pesach ch.8 §3]. By the same token, eating the Afikoman while being a little bit hungry, is a מצוה מִן הַמּוֹבָחַר. If a person ate the Afikoman while being very hungry, or if he ate the Afikoman while not being hungry at all, he has fulfilled the mitzva, but not in the best way. [Mishna Berura 476 §6]
- ◆ If a person is so full from the meal that he can’t stand eating any more, and then eats the meat of the Korban Pesach (or Afikoman), he has not fulfilled that mitzva at all. [Mishna Berura 476 §6]

* *Let’s hope that Moshiach will arrive shortly, and hence, this year, the laws of Afikoman will apply to the meat of the Korban Pesach. Certainly, if a person studies halachos that pertain to areas which are applicable at the time when the Beis Hamikdash is standing, he is showing his emunah in Moshiach’s imminent arrival.*