

PARSHA INSIGHT***Va'etein (And I gave) to Yitzchok, Esav... (Hagodo shel Pesach)***

The word "etein" is similar to the word matana, which means gift. Rav Eliyohu Lopian asks, how could Esav be referred to as a gift to Klal Yisroel?

Yakov and Esav divided the world. Esav took the physical part of this world and Yakov took the spiritual part. (Tana Dvei Eliyohu Zuta 19)

Rav Leib Chasman zt"l explained the words of the Tana Dvei Eliyohu as follows. The 'human' Esav is not being discussed. The reference therein is to the ideology of Esav - the purpose of the world is its physicality.

Man lives in a physical world. Hashem commands him to lead a spiritual life in that world. The challenge to man is to maintain the supremacy of the spirit, while keeping harmony. If Bnai Yisroel had not accepted the Torah, Hashem would have destroyed the world because it would have been a physical world without a spirit.

This is the meaning of Esav being a gift. If there would not be any physical existence, which is represented by Esav, then true ruchniyos – one's spirit overcoming the physical - would not be able to develop.

With this thought in mind, we can understand the following halocho in a homiletic manner.

One must lean on his left side, in order that the wind pipe should not extend beyond the food pipe, which would allow food to enter the wind pipe and cause a person to choke. (Pesochim 108a)

A person is comprised of two components - the physical (food pipe) and spiritual (wind pipe). One must be very careful not to act in a way that his physical world (food) will enter his spiritual world (wind). Due to his emphasis on food and physicality, he would disable his spiritual growth.

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DILEMMA

One does not recite a brocho (al achilas matza) when eating matzo on any of the other seven days of Pesach because there is no obligation to eat matzo on the other days of Pesach. If one wants to make Hamotzi, he must eat matzo, but there is no direct mitzva to eat matzo. (Magen Avrohom 639)

When a person wants to eat bread, he washes his hands and recites the brocho of 'al netilas yodayim'. There is no direct mitzva to wash one's hands. However, if one wants to eat bread, he must wash his hands.

Why is this different than eating matzo during the rest of Pesach? Shouldn't we say that since he wants to eat matzo, he must recite a brocho?

A GLIMPSE OF GREATNESS***Pesach, Matzo, U'Morrer... (Hagodo)***

The Divrei Chaim passed away a few weeks after Pesach. Although during Pesach he had been very weak, he had garnered all his strength to eat the required amount of matzo. He told his family the following, "I know that according to halocho I am exempt from performing the mitzva of eating matzo. However, I want to teach you that one must exert himself to fulfill a Torah mandated mitzva."

When the time arrived to fulfill the mitzva of eating morror, the Divrei Chaim again pulled himself together and ate the proper amount of morror. He declared as follows, "I want to teach you that even for a Rabbinic mandated mitzva, one must exert extra effort to fulfill it."

When the mitzva of Korach arrived, he again gathered all his energy to perform the mitzva. He ate it and told his family as follows, "I want to teach you that even for a Jewish custom a person must put forth all his effort to fulfill."

When lighting the Yom Tov candles, a woman should recite “Shehecheyonu”. (Eliyahu Rabba 600)

The brocho of Shehecheyonu is on the Yom Tov and on the mitzvos associated with the Yom Tov. When the candles are lit, it is before Yom Tov. If so, how can the brocho be recited? (Sheilas Yaavetz 107)

On Yom Tov, women usually light candles after Yom Tov has begun. Therefore, there is no problem with reciting Shehecheyonu because it is Yom Tov already when they light. (Oruch HaShulchan 263:12)

However, this year, women must light candles before sunset because the first night of Yom Tov is Shabbos. Since Yom Tov has not arrived yet, the question of the Sheilas Yaavetz returns -how can Shehecheyonu be recited?

The Harirei Kodesh (28:2) answers that since they accept Yom Tov when they light the candles, it is considered to be Yom Tov, and therefore, they can recite Shehecheyonu.

If a woman recited Shehecheyonu by hadlokas neiros, she should not recite Shehecheyonu by Kiddush.” (Luach of Rav Tukichinsky)

There is an opposing view on this issue - women should recite Shehecheyonu by Kiddush for the following reason. The Shehecheyonu during Kiddush at the Seder is for the mitzvos that will be performed during the Seder. These mitzvos cannot be performed before tzeis, and accepting Yom Tov earlier does not enable women to fulfill those mitzvos. Therefore, women should be required to recite Shehecheyonu during Kiddush at the Seder.

With the above logic, the Shevet Halevi (69) rules that women should answer amein to their husband’s Shehecheyonu on Kiddush during the Seder. This will cover their obligation to recite Shehecheyonu on the mitzvos of the Seder.

However, the Har Tzvi (Orach Chaim 1:154) disagrees and maintains that they should not answer amein on their husband’s Shehecheyonu, however, from a different angle. Answering amein on Shehecheyonu would be a hefsek between Kiddush and drinking the wine, and therefore should not be recited. (Consult your Rov for final halachic ruling)

BAIN HAZMANIM

Shacharis 8:30
Followed by Learning
All Boys and Bochorim
Are invited to participate

TORAH RIDDLE

We abstain from a certain food item on Rosh Hashono. At the Seder, Chazal tell us to eat them. Which food is it?

Last week’s riddle:
 Which posuk in this parsha teaches that a person should be very careful not to cause embarrassment to other people?

Answer: A chatas was sacrificed in the same spot in the Bais HaMikdosh as an olah. The reason is so it would not be obvious who sinned and was now bringing a chatas, and who was bringing a voluntary olah.

WHO AM I?

1. I am for Purim
2. I am for Pesach
3. I am not to kvetch
4. I make you happy

Last week’s clues: I can be from a korban Pesach, I am also for the owner, I can be for thanksgiving, Peace.

Answer: Korban Shelomim

Congratulations to: Lisa Adler Family

KOLLEL BULLETIN

MAZEL TOV

- ◆ Dr. and Mrs. Alan Schlesinger / Mr. and Mrs. Alan Schabes upon the engagement of Yonah to Ariella
 Mr. and Mrs. David Geduld / Mr. and Mrs. Jack Klein /
 Mr. and Mrs. Herbert Schabes / Mrs. Barbara Schlesinger
- ◆ Mr. and Mrs. Avrohom Weiner on the birth of a boy
 Mr. and Mrs. Yisroel Mendenhal
- ◆ Rabbi and Mrs. Chaim Zimmerman on the birth of a boy

1. I make the new, old
2. I make you count
3. I am a korban
4. I am not “saying”

Last week’s clues: I have corners, I have pyres for fires, The General used me for asylum, The Angel will try to save himself with me.

Answer: Mizbeyach

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