

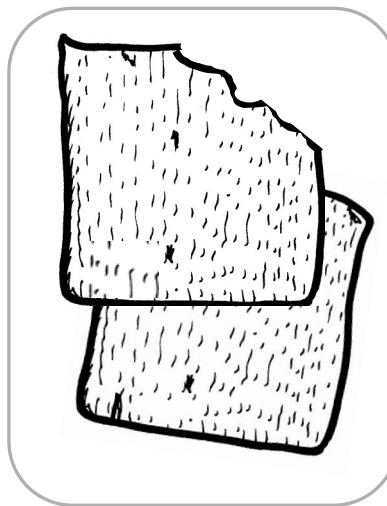


A chassid visited his Rebbe before Pesach. The Rebbe noticed that the chassid was sad. "What's wrong?" the Rebbe asked. The chassid told the Rebbe that to bake matzos he had set aside wheat which had been watched from the time of the harvest, and it had completely disappeared. Now he would only be able 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!"

**Hints & Answers\*** **SHMIRAS SHABBOS:** According to some *poskim*, Reuven's logic is correct. Namely, that in this case (where he needs whole matzas for a mitzva), the broken matzos are considered as פסולת in relation to the whole matzos (see Orchos Shabbos, 3:36). But even so, according to Shemiras Shabbos Kehilchosa (3:30) since Reuven will be randomly selecting matzos from the box of matzos, it will not be the *Melacha* of *Borer*. **RHYMES:** "prepare". **RIDDLES:** "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] | \*Note: Menucha's answer are not to be taken as final decisions in halacha.

## Shmiras Shabbos Selecting Whole Matzas



During Pesach, on a Shabbos afternoon, Reuven was preparing the table for the *seuda*. There were plenty of broken matzos on the table. However, Reuven did not have any whole matzos for the mitzva of *Lechem Mishne*.

Reuven looked in the pantry and found an open box of machine matzos. He knew that some matzos in that box were whole and some were broken.

He thought for a moment and said to himself:

"Maybe, the broken matzos are considered as פסולת in relation to the whole matzos. And I can't tell which ones are whole and which ones are broken in this box. So if I start selecting randomly, and a broken matzah will come up in my hand, maybe that will be the *melacha* of *Borer*!"

**Question.** What should Reuven do?

(The "Hints & Answers" section is on page 4)



## A Life Lesson from the Parsha

Both the *Korban Olah* and *Chatas* need *shechita* on the northern side of the alter. Regarding the *Olah*, the Torah says so explicitly. Regarding the *Chatas*, the Torah in this week's parsha (6:18) tells us that *Chatas* needs *shechita* in the same place as the *Olah*: **בַּמִּקְוֶה אֲשֶׁר תִּשְׁחַט הַעֹלָה תִּשְׁחַט הַחֹטֵאת**.

Why did Hashem chose to teach this *halacha* in such particular way (instead of saying simply that *Chatas* should be slaughtered on the north side of the alter)?

Rabbeinu Bachaye answers in the following way: *Korban Olah* is an atonement for bad thoughts. Bad thoughts are not embarrassing because we haven't carried out our plans. Everyone is guilty of having bad thoughts and our job is to not follow them. *Korban Chatas* on the other hand, is brought for bad deeds. In order to spare the person who sinned from embarrassment, the Torah makes him do his *shechita* in the same place as the person who brings an *Olah*, so that no one will know if he is really guilty of sin or not.

The Torah is thus teaching us through this to be sensitive toward others and not to shame them in front of other people. This lesson is important for our conduct in public and also in our homes.



## Rhymes for Kids



Pesach is in the air

I help my parents to \_\_\_\_\_



## Riddles & Trivia



"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. You are not allowed to. Since it is Pesach and you..."

What did Reb Leib say to Shmuli?

(The "Hints & Answers" section is on page 4)