

In the little Lithuanian town of Vabolninkas there lived a saintly woman by the name of Batsheva Shach. Her charitable deeds were legendary. Despite her own limited means she would deliver baskets of food at the doors of poor families in town and quickly depart before anyone became aware of her good deed.

Her charitable activities reached their peak when the need arose to provide funds for the wedding of an orphaned girl. As she racked her brain for some way to help the poor kallah, her eyes fell upon the closed cabinet containing silver vessels that her husband had given her as an outright gift. These were precious vessels that were used only on Pesach and she was sentimentally attached to them. Without even informing her husband she opened the cabinet and delivered the vessels into the hands of the trustees collecting for the wedding.

When Pesach came and her husband opened the cabinet in order to decorate the Seder table, he asked his wife where the vessels were. Her reply was that those vessels helped establish a Jewish home.

This was the woman whose son, Rabbi Eliezer Shach, was destined to become a leader of world Jewry.

[Credit: Ohr Somayach Institutions www.ohr.edu. Printed with permission]

Hints & Answers* **HALACHA CHALLENGE:** The Shulchan Aruch restricts saying “this meat is Pesach” for animal meat—i.e., beef, lamb, and goat meat. Based on the Maharil, the Mishna Berura (469:2) writes that its proper to be stringent for fowl meat and even fish. Furthermore, the Mishna Berura writes that one is likewise not allowed to say: “Take this money and buy with them for me meat for Pesach.” (Mishna Berura 469:3, based on the Poskim who learn this din from Gemorah Yerushalmi). So how should one refer to the meat, chicken or fish that he wants for Pesach? He should say “this meat is for Yom Tov” (Shulchan Aruch, *ibid.*). Alternatively, he may say, “this meat is for use on Pesach” (Halachos of Pesach, by R. Shimon D. Eider, p. 197). Fortunately, the Mishna Berura (469:1) rules that even if a person did say by mistake, “this meat is for Pesach”, that meat may, nevertheless, be eaten. | *Note: Menucha’s answer are not to be taken as final decisions in *halacha*, but rather as a springboard for discussions and further study.



Halacha Challenge

“Go Buy Meat for Pesach”



“Mommy, can I do anything to help you with Pesach preparations?” asked Shoshana.

“Sure! So nice of you to offer,” said Mrs. Hirsch. “Hmm...let me think how you can help now. Oh, I know!” Mrs. Hirsch reached into her purse, took out her wallet and handed some money to

Shoshana. “Here, take this money, go to the supermarket and buy 4 kilo of brisket meat for Pesach,” said Mrs. Hirsch.

Shoshana ran to the store, bought the meat and brought it to her mother. “Excellent! Thanks so much, Shoshana” said Mrs. Hirsch. As she looked at the package of meat, she said, “Before you went, I completely forgot to tell you which *hechsher* we need. But fortunately, you happened to buy meat with the best Kosher l’Pesach *hechsher* in town!”

Before Yom Tov, Mrs. Hirsh made a delicious brisket from the meat that Shoshana bought and served it the next day, at the Yom Tov day’s *seuda*.

Question: Who in this story did something *halachically* wrong?

DEDICATIONS

◆ Mazal Tov to Yona Nissim on his 11th b-day!





Parsha Pearls

...ויקרא אל משה... [Vayikra 1:1]

א - "the Aleph in the word ויקרא is small..." [Baal HaTurim]

Interestingly, the actual name of this letter (אלף) has the same root as the word "teaching" (אלוף) and "a great one" (אלוף). Perhaps the message of this small Aleph is that every teaching that Moshe received - no matter how small it was - was great in his eyes. The Torah is teaching us that we should try to follow in Moshe's footsteps and cherish everything that we learn in Torah.



Pesach Pearls

One of the unique aspects of the Seder is that we interrupt the saying of the Hallel with a meal. Why is that? The Netziv explains as follows: The purpose of going out of Egypt was to receive the Torah. With the Torah we gain the ability to serve Hashem not only through "spiritual" means, such as Torah study and prayer, but through "physical" *mitzvos* as well, such as marriage, enjoying Shabbos, eating matza, marror, and the Pesach offering. We eat in the middle of Hallel in order to praise Hashem for sanctifying and elevating our physical existence. Even "mundane" things like eating are elevated when we do them in the service of Hashem.

[from Rabbi Mordechai Perlman, Special thanks to Ohr Somayach Institutions www.ohr.edu for the article]



Tell to Your Child

Insights on the Haggada and the Seder

From a Parent to a Child - The Best Segula for Emunah

והגדת לבנך - "And you should tell to your son" (Shemos 13:8) Is this verse telling us that the story of *yetzias Mitzrayim* should be told by a parent to his child, simply because a parent knows more? Based on the Rambam, we learn that it is not so. Even when a child knows more than a parent, it is still better for the story of *yetzias Mitzrayim* to be told specifically by a parent. The reason for this is because on the first night of Pesach, there is a special *segulah* for *emunah* when the story of *yetzias Mitzrayim* is related specifically by a parent to his child.

[Nesivos Shalom, Pesach, §7]



30 Days Before the Chag

Laws of Pesach

Buying a Lamb to Be Used For the Korban Pesach*

- ◆ One should not buy a lamb that's "too old". A lamb that is more than 1-year old cannot be used for Korban Pesach. [Rambam, Hilchos Korban Pesach 1:1]
- ◆ One should not buy a lamb that's "too young." If the lamb is small and fragile to a point where his bones are soft and can be easily broken when a person eats his flesh, then it should not be used for Korban Pesach. [ibid. 10:9]

Hence, one should buy his lamb from a shepherd who can be trusted.

* Let's hope that Moshiach will arrive shortly, and hence, this year, the above mentioned halachos will be relevant to us. Certainly, if a person studies halachos that pertain to areas which are only applicable at the time when the Beis Hamikdash is standing, he is showing to Hashem his emunah in Moshiach's imminent arrival.