

⚠ PESACH BREAK The Kollel will be on recess from Tuesday, April 4 to Thursday morning, April 20

A LESSON FROM THE PARASHA

Graciously Accepted

RABBI ZALMY EPSTEIN



If someone's offering is an *Olah* of a bird [a burnt or "elevation" sacrifice often brought by a pauper]... The kohen shall tear it apart, with its feathers... and burn it [feathers and all] on the Altar. (Vayikra 1:14-17)

Is there any ordinary person who smells the harsh smell of burning feathers without becoming nauseated? Why does the Torah say [to burn them]?

[Hashem loves the poor man, and therefore He wants] the Altar to be full and beautified with the poor man's sacrifice. (Rashi's commentary)

Rabbi Yerucham Levovitz, ז"ל, learns a lesson from this scene.

He explains that the nature of a person is to enjoy it when the people around him are well-dressed and put-together. On the other hand, when someone meets a poor person, whose clothing is dirty, tattered, and

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A TIMELY HALACHA

RABBI CHAIM HEINEMANN

Both men and women are commanded by the Torah to eat matza on the first night of Pesach, at the Seder. (M.B. 472:44) On the second night, the obligation is only Rabbinic. (M.B. 475:44) A child of an age when he can be taught should also be given matza to eat at the Seder. (M.B. 343:2-3)

Some only use hand-made matza for the mitzvah, while others use machine-made, but everyone agrees that they should be *Sh'mura* matzos, which have been watched, since the harvesting of the wheat, to ensure that nothing has possibly caused them to become *chametz* (leavened). (O.C. 553:4)

A person must eat one *k'zayis* of matza (an amount equivalent to a large olive) at the Seder. (Rambam, *Chametz uMatza* 6:1) Rabbi Moshe Heinemann, upon experimentation, found that half of a machine matza, or a third of a round matza, has that volume.

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A RIDDLE FOR YOU

THIS WEEK IN JEWISH HISTORY

SEE PAGE TWO →

SHALOM ALEICHEM!

To to the newest members of the Kollel family, Rabbi Dovid Tzvi & Leah Meisner, who arrived in Cincinnati this week.



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A TIMELY HALACHA

(CONTINUED)


Even though *Shulchan Aruch* quotes an opinion that one should eat two *k'zeisim*—including parts of the top matza and the broken, middle matza—someone who eats half of a machine matza has arguably eaten two *k'zeisim*, when measured with the more lenient/smaller definitions of a *k'zayis*, and has therefore sufficiently complied with both opinions.

A person who has difficulty chewing may crush the matza before eating it. (*Bach* 461:4) If necessary, he also may soften the matza with water. (M.B. 461:17–18)

The *k'zayis* should preferably be eaten within the span of four minutes (*bich'dei achilas p'ras*). (M.B. 475:9; *Halichos Sh-lomo*, chap. 9 and *Emes l'Yaakov* 475) In the case of illness or extenuating circumstances, one can be lenient and take up to nine minutes. (Rabbi S. Kamenetzky, *Koveitz Halachos*, p. 409)

It's ideal to chew the matza, but not swallow it, until he has a *k'zayis* of matza in his mouth, and then swallow it all at one time. (M.B. 475:9). Nowadays, it is difficult and highly unusual to eat like that, and it is enough if one eats it quickly, without interruption. (Rabbi Kamenetzky, p.406)

A man should eat the matza while leaning on his left side (O.C. 475:1) If he did not do so, he should eat another *k'zayis*, without another blessing, while leaning.

Before eating, one should have in mind that he is about to perform the mitzvah of eating matza on Pesach night. (O.C. 475:4) When reciting or hearing the blessing of "*Al Achilas Matza*," he should have in mind that it also covers the eating of the afikoman. (*Sha'ar haTziyun*, O.C. 477:4) 


Graciously Accepted CONTINUED

ripped, he has a hard time even standing next to him, and he may be disgusted by the stench. There are times when a person feels like closing his nose while walking by an indigent person, because it smells so bad.

But Hashem says: Don't act like this. You should act just like Me. When a poor man brings his little bird as a sacrifice, I want

THIS WEEK IN JEWISH HISTORY

RABBI MOSHE TZVI CRYSTAL

On 5 Nissan, 5656 (1896), *The New York Times* reported that "a party of Hebrews has passed north [of Fort Worth, Texas], en route to the Cripple Creek [Colorado] region, to engage in farming. There were eighty families, about 260 persons, all Polish Jews from New York, Brooklyn, and other Eastern cities. They have bought a lot of farming land, and propose to get their gold out of the soil by farming." In fact, this news piece referred to the development of small Jewish communities that dotted Western Colorado following the Pikes Peak Gold Rush in the 1890's. Thriving mining towns, such as Cripple Creek, Leadville, Trinidad, Central City, and Pueblo, were home to active Jewish communities of merchants. The first Orthodox Jewish wedding in Cripple Creek took place in 1909, between Sam and Bertha Flax. By the early twentieth century, the gold rush had dwindled, and most Jews moved to Denver, including the Flaxes. 

GREAT ACTS OF SIMPLE PEOPLE

A SCHOOL FOR CHILDREN WITH SPECIAL NEEDS was having its annual dinner, and the father of one special student stood at the podium. He told of watching a yeshiva baseball game at the park, when his son Sammy turned to him with wide eyes: "Daddy, can you get me into the game?"

Sammy was not athletic, and he was an unlikely pick, but his father approached one of the boys and asked him if Sammy could join.

The boy looked around. The game was in the eighth inning, and his team was already losing by six runs. "Sure," he responded, "He can be on our team, and we'll put him up to bat in the ninth."


Sammy was ecstatic as he slipped on a glove and joined the losing team.

But by the bottom of the ninth inning, Sammy's team had scored a few runs and, with the bases loaded, the one at bat would potentially be the winning run. It was Sammy's turn to hit—although putting Sammy on the plate would mean losing the game.

Wondering what the team would do, Sammy's father watched, as one boy offered Sammy a bat and walked him to the plate. The pitcher moved forward a few steps and threw the ball softly, so that Sammy could

make contact. When the first swing missed, a teammate supported Sammy's hands and together they hit a ground ball.

As the outfielders conspicuously fumbled with the ball and both teams chanted "Sammy, run home!" Sammy proceeded to win the game.

Sammy's father had tears rolling down his cheeks as he finished his story. 

A RIDDLE FOR YOU

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Ohr Somayach Institutions (Jerusalem)

There are four people, throughout Tanach, whose prayers were answered immediately. Who are they?


The answer will appear next week..

LAST WEEK'S RIDDLE:

Q What three characteristics do the Hebrew letters *mem* and *noon* share? One is also shared by three other Hebrew letters; one is also shared by one other Hebrew letter; and one is unique to these two.

A 1) They have two forms, regular and final. This characteristic is shared by the letters *tsadi*, *peh* and *kaf*.

2) Their names begin and end with the same letter. This characteristic is shared by the letter *vav*. (The letter *hey* is normally spelled *hey-alef*.)

3) They both require use of the nostrils to be pronounced. If you have a stuffed nose, every "man" is "bad." 

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See Rabbi Crystal or Rabbi Heinemann, or e-mail parasha@cincynkollel.org.