

# **Pesach Divrei Torah for the Middle School Talmid**

By Rabbi Moishe Oelbaum

**Grade Level:** Middle School

**Description:**

Divrei Torah on the Haggadah and the Yom Tov of Pesach geared toward the middle school boy. The divrei Torah are written in English.

**Instructions:**

1. Read and discuss the divrei Torah with your students.
2. Encourage students to share these divrei Torah with their families over Yom Tov.

# הגדה של פסח

כתה ח' • ר' אהלבוים • תשע"ח

יא' ניסן תשע"ט

Dear Chashuver Bachurim,

It was a real pleasure to see how all of you worked very hard writing your **דברי תורה** on the **הגש"פ**. Not only was it a pleasure for me to teach it, I am sure that now all of you feel the pleasure of seeing the fruits of your labor. I am sure your parents will receive much nachas from hearing you being able to say over the **דברי תורה** with great clarity.

I can't believe that we are already approaching the Yom-Tov of Pesach. It feels like yesterday when you entered my classroom for the first time. Now is the time to reflect on all that we accomplished this year. We learned close to two perakim of gemora Makos. We completed approximately 200 worksheets and took about 20 gemora tests. In addition, close to 150 pages of chidushei torah were written.

We can't lose these accomplishments. Therefore, we have to review what we have learned up until this point. The importance of chazara cannot be overstated. Chazara, chazara and more chazara. We will be off from yeshiva for about twelve days. If every bachur will review one blatt of gemora each day, he will have learned a total of twelve blatt, and will feel most accomplished. It might be hard in the beginning, but it will pay off at the end.

I want to wish all of you a chag koshe v'sameach, a **רוחניותדיגע** Yom-Tov, and yes, you can have a good time as well. I can't wait to see you back in yeshiva, healthy and eager to learn with geshmak after Yom-Tov.

Your Rebbi,  
Rabbi Moshe Oelbaum

## ליל סדר – The Seder Night

Imagine visiting a crowded airport. Many people are rushing in all directions yet some people seem relaxed and are just strolling around. The busy people are passengers. They each have a boarding pass and in just a few hours they plan to be in another city, or even another country. It is very important for them to reach their gate on time. The other people do not have a boarding pass; they are not planning to travel. They are just watching the planes depart. At the end of the day, these people will still be exactly where they started – at the airport.

The Seder night is probably the most spiritual night of the whole year. A person who comes with plans of getting somewhere can gain so much from this special time. בעזרת ה', this Pesach night, we will be passengers, and not bystanders.

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The word סדר means 'order'. Why do we call this night "The Seder"?

If we look around and see things properly, we realize that everything that happens is part of a plan. Nothing happens randomly; there are no coincidences. When we do a דבר שבקדושה, we need to do it with a certain סדר. Even when כלל ישראל traveled in the מדבר, they had to follow a certain order, and the same שבטים always travelled first, second, etc. The more significant something is, the more important it is to do it the proper way.

## קדש

The סדר begins with קדש, making קידוש, and then ורחץ, washing our hands.

**Question:** קדש means to sanctify, to do מצות and bring קדושה into the world. ורחץ means to cleanse, to wash away and separate yourself from עבירות. Doesn't one first clean himself, and *then* sanctify himself? Doing things of קדושה before cleaning off the עבירות, is like putting on beautiful clothing while one is still covered in dirt and mud. For example, we first go through the עשרת ימי תשובה and cleanse our נשמות and only then we can become holy on יום הכפורים. Why, then, don't we first say ורחץ and then קדש?

**Answer:** Usually, we have to begin doing תשובה ourselves. If we show Hashem that we are willing to do what we have to, then He helps us to finish the job. However, the Yidden in מצרים had sunk into the 49<sup>th</sup> level of טומאה, almost hitting the lowest level. If they had gone any lower, they would never have recovered. Even though they did not start doing תשובה themselves, Hashem had compassion and showed them His tremendous love. He raised them out of this טומאה, trusting that they would then continue to do תשובה themselves.

Therefore, we remember this great kindness. During יציאת מצרים, there was first קדש – Hashem showered us with קדושה, much more than we deserved. Then, ורחץ - we began to do תשובה, and serve Hashem ourselves.

This could be another reason that the name of the יום-טוב is פסח – Passover. Hashem passed over the usual way of doing תשובה.

## בענין ד' כוסות

We drink four cups of wine, corresponding to the four expressions of גאולה:  
וְהוֹצֵאתִי, וְהַצַּלְתִּי, וְגִאֲלֹתִי, וְלִקְחֹתִי.

Rav Shlomo Zalman Auerbach זצ"ל asks: Why do we drink 4 cups of wine, as opposed to any other drink?

He answers that even if someone enjoys a certain drink very much, the more he drinks of it, the less enjoyment he has. By the time he drinks four cups, he often is not interested in drinking at all. The one exception to this is wine. When someone drinks wine, he enjoys each cup more than the previous cup. Therefore, it is befitting for this important מצוה to use a drink where he will enjoy not only the first two cups, but the last two cups, as well. Additionally, each expression of גאולה refers to another level that is higher than the previous one, just like one's appreciation for the wine grows with each cup.

## **כרפס**

Q. Why do many people have a מנהג to wear a קיטל by the סדר?

Q. Why do we eat כרפס, vegetable dipped in saltwater, on פסח?

Q. ל חז"ל taught us that when the Yidden took home their פסח קרבן from the ביהמ"ק, they carried it like Arab merchants. Why is it important for us to know how the Yidden held the פסח קרבן?

The רבינו מנוח explains that the כרפס is supposed to remind us of the כתנת פסים of יוסף הצדיק. Just like the brothers dipped the כתנת פסים in blood, so too, we dip כרפס in salt water. What is the connection between the story with יוסף and his brothers, and Pesach night?

פרשת וישב in רש"י explains the connection. כר means wool, and פס means a fine woolen garment, and so the word 'כרפס' refers to the כתנת פסים.

On the night of פסח, Yidden all over the world celebrate our redemption from the slavery in מצרים. However, we must ask ourselves, how did we get to מצרים? What led to the bondage in the first place? This all began with the disagreement between the שבטים. The brothers were jealous of יוסף and that led to the selling of יוסף. This eventually led to the entire כלל ישראל going down to מצרים.

This is why כרפס is one of the first rituals on פסח. Before we can celebrate how we were redeemed, we must first understand how we ended up as slaves. We dip the כרפס, to remind us of another dipping, the story with the כתנת פסים, which led to our slavery in מצרים.

This is also the reason why the Yidden carried the פסח קרבן in that particular way. They copied the Arab merchants, to remind us how the brothers sold יוסף to Arabs.

Our slavery in מצרים was caused by the brother's jealousy for the פסים. Therefore, on Pesach we wear a קיטל, a simple white garment, to remind us how important it is not to arouse jealousy.

## מגיד

Q. Most ראשונים hold that סיפור יציאת מצרים is a מצוה מדאורייתא. So why don't we make a ברכה on this מצוה?

1. רב עמרם גאון: The ברכה of 'גאל ישראל' that we make after finishing מגיד is actually a ברכה on this מצוה.

However, the חתם סופר asks, we have a rule that ברכות are said 'עובר לעשייתן', before doing the מצוה. Why would we make this ברכה *after* מגיד?

The חתם סופר answers by quoting a הלכה about גירות. A גר makes the ברכה on his טבילה after he is טובל in the מקוה. The reason for this is simple. Before he was טובל, he wasn't a Yid yet, and so he couldn't make a ברכה. After the טבילה, when his conversion is complete, he can make a ברכה on this מצוה. Similarly, on the night of פסח we see ourselves as if we just came out of מצרים. Before we tell the story, we are still גוים, and we become Yidden after finishing מגיד, which is our 'יציאת מצרים'. We are then ready to make a ברכה!

2. **רשב"א**: We only make a ברכה on a מצוה that has a clearly defined שיעור. If there is no specific amount that needs to be done to be מקיים the מצוה, we do not make a ברכה.

For example, we do not make a ברכה on the מצוה of ואם כיבוד אב ואם or the מצוה of צדקה, because there is no set amount that needs to be done.

Since there is no set amount for one to be מקיים the מצוה of סיפור יציאת מצרים, as we say, כל המרבה לספר ביציאת מצרים הרי זה משובח - the more we tell of the story, the better the מצוה is – therefore, we do not make a ברכה.

3. **שפת אמת**: We don't make a ברכה on מצוות that we would do even if the תורה would not command it.

This is another reason why we don't make a ברכה on the מצוה of ואם כיבוד אב ואם. It is common sense that we are obligated to honor our parents.

The מצוה of סיפור יציאת מצרים is our way of showing הכרת הטוב to Hashem for the amazing miracles He did for us. Even if it were not a מצוה, we would realize that, as basic הכרת הטוב, we are obligated thank Him, and so we do not make a ברכה.

### **הא לחמא עניא**

Q. We say 'כל דכפין ייתי ויכול', inviting anyone who is hungry to join us at our meal. This sounds like a joke. At this point, we can assume that everyone has found a place for the Seder. It would make more sense to say this before פסח, when people still need invitations?

Furthermore, to whom are we talking? Our door is closed, and even if there still are needy people, they can't hear us. What is the point of inviting the poor if they can't even accept?

1. **חוק יעקב**: For this reason, many people have the **מנהג** to open the door when they say this paragraph, to show that they are sincere.

2. **רמב"ם**: On the night of **פסח** we have to visualize ourselves as if we personally left **מצרים**. Therefore, we do things that show our freedom, like setting the table with beautiful dishes and silverware.

Perhaps this is why we say this invitation. We don't actually intend to invite anyone to join us, but we are showing that we could. A slave does not have the freedom to invite people to the house. By declaring that we are ready to have guests, we are showing that we are truly free men.

We say two slightly different invitations in **הא לחמא עניא**:

1. **כל דכפין ייתי ויכול** – Whoever is **hungry**, let him come and eat;

2. **כל דצריך ייתי ויפסח** – Whoever is **in need**, should come and celebrate the **קרובן פסח**.

Q. Why do we only invite the hungry to the meal, and we only invite those in need to join us for the **קרובן פסח**?

A. **Brisker Rav**: We are referring to two different aspects of the Seder. It is **אסור** to eat too much on **פסח**, so at the beginning of the Seder the people

around the table are probably hungry. Therefore, we invite them to participate in our meal. Later that night, we eat the אפיקומן, as a זכר for the קרבן פסח that was brought in the times of the בית המקדש. This קרבן could only be eaten when the person was satisfied, as a dessert. Therefore, we invite those in need to eat the קרבן, but *not* if they are hungry.

Q. Why is the מצה called לחם עוני?

1. לחם עוני means **poor**. A poor man doesn't finish his bread. He doesn't know where his next meal will come from and so he puts away some food for later. On Pesach night, we break a מצה in half and put some away for the אפיקומן, just as poor people do.

2. לחם עוני means to **answer**. We talk a lot this night as we tell the story of יציאת מצרים. The הלכה is that we are supposed to say the הגדה while the מצה is uncovered. לחם עוני is the bread that is the center of our discussion.

### מה נשתנה

– All nights we eat חמץ and מצה, but this night we eat only מצה.

Q. We are comparing the eating during the year to the eating of מצה on Pesach night. Since there is a חיוב to eat מצה, it sounds like we are saying that during the year we have a חיוב to eat both חמץ and מצה, while on this night there is a מצוה to eat only מצה. However, there is never a time during the year when there is a חיוב to eat both חמץ and מצה! It would be more accurate to

say, “All nights we *may* eat חמץ or מצה, while tonight we are not allowed to eat חמץ.” [After all, this is how we ask the fourth question: “All nights, we eat *either* sitting or leaning,” – whichever we want.]

A. **חתם סופר**: These questions were written in the times of the בית המקדש, and there actually was a קרבן that had both חמץ and מצה – a קרבן תודה. This קרבן was accompanied by forty loaves of bread – thirty of them were מצה, but ten of them were חמץ.

Therefore, the child asks מה נשתנה – there are קרבנות where we must eat חמץ and מצה. Why is *this* קרבן eaten with מצה, and not חמץ?

– שבכל הלילות אין אנו מטבילין אפילו פעם אחת, הלילה זה שתי פעמים  
All year, we do not even dip our food once, yet this night we dip twice.

Q. All year long, there is a חיוב to dip our bread into salt. How can we say that we never a מצוה to dip our food?

A. **HaRav Chaim Kanievski שליט"א**: Throughout the גמרא and מדרש, the word טיבול is always used to refer to dipping into something wet, but it never refers to dipping into something dry, like salt. On this night, we dip into something wet twice - into salt water and חרוסת, while throughout the year, there never a מצוה to dip even once into something wet.

## עבדים היינו

Q. In our time, we are once more in גלות. Why should we continue to talk about יציאת מצרים? We are no longer free – why should we celebrate that we were once taken out of slavery?

A. We can explain with a משל: There was once a poor man who won the lottery and became rich overnight. Now that he had enough money he wanted to become a תלמיד חכם and so he hired tutors to teach him תורה. He was very grateful for his newfound wealth and therefore had a custom to make a special party on the anniversary of the date when his fortune changed.

After some time, he lost all his money and became poor again. However, he still kept his מנהג of making a party on the day he won the lottery. His friend asked him, “Why do you still celebrate? All your money is gone and you don’t have any benefit from the lottery.” Wisely, he answered, “It is true that my money is gone, and I can no longer enjoy it. However, because of that money, I learned a lot of Torah and no one can take that away from me. I am celebrating how I became a Torah Jew, and that hasn’t changed, even though I lost my riches.”

The same is true by כלל ישראל. Even though we are back in גלות, and we no longer have ארץ ישראל and the ביהמ"ק, we still have the Torah that we gained,

and this was the real purpose of יציאת מצרים. Therefore, we still praise Hashem for taking us out of מצרים.

### בענין מעשה בר אלעזר בן עזריה

We mention this story as a proof to what we just said, "Even if we are all old, even if we know the תורה, there is still a מצוה to tell the story of יציאת מצרים." We see that the greatest תנאים stayed up all night to discuss the story.

Q. Why does the הגדה only mention these particular חכמים? Surely all the other תנאים also stayed up all night! What is unique about this story?

A. Each of these תנאים had a reason to think he was excused from participating in the מצוה of יציאת מצרים. For example, ר' עקיבא was a descendant of גרים meaning his ancestors were never in מצרים. ר' טרפון was a שבת and ר' יהושע was a לוי meaning that they were both from שבט לוי, who wasn't enslaved in מצרים. Since they weren't involved in the slavery of מצרים, they might have felt that they weren't חייב to tell the story of יציאת מצרים. Therefore, we are told that even these חכמים were חייב in the מצוה of יציאת מצרים.

### מעשה ברבי אליעזר

Q. The הגדה points out that these תנאים gathered in בני ברק, where ר' עקיבא lived. Why is this important? Was there a special reason they gathered specifically in this city?

Even more interesting to note is that some of the other חכמים at this Seder were ר' עקיבא's Rebbeim - ר' אליעזר, who lived in לוד, and ר' יהושע, who lived in פקיעין. If so, why didn't ר' עקיבא go to one of them for the Seder night? Why did the Rebbeim go to their תלמיד instead?

A. The גמרא in מסכת מכות brings the story of how ר' עקיבא, ר' גמליאל, and ר' ר' went up to אלעזר בן עזריה sometime after the destruction of the second בית המקדש. When they arrived at the הר הבית, they saw a fox coming out of the קדש הקדשים, a place where regular Yidden could never enter! They were shocked and dismayed at this terrible חילול ה' and they all started crying. To their surprise, they saw that ר' עקיבא was laughing! When they questioned his response, he explained that a נבואה had predicted this very event. If this נבואה about the חורבן came true, then surely the נבואה predicting the third בית המקדש will also come true! After hearing this explanation, the other תנאים answered, עקיבא נחמתנו – Akiva, you have consoled us.

I believe this is the reason that of all these great תנאים came to ר' עקיבא for this Seder. This might not have been just another Seder; it may have been the first Seder after the חורבן of the בית המקדש. Previously, when Pesach came around, the entire Jewish people came to ירושלים to bring their קרבן פסח. After nightfall, they all celebrated their Seder in ירושלים, and they reached indescribable levels of שמחה and spiritual joy. This year was different; there was no קרבן, no Seder in ירושלים, and this caused them great sadness. Therefore, the תנאים traveled to the one person who was able to console them. They would celebrate the Seder with ר' עקיבא, who would inspire them to look forward to the גאולה, when all of ישראל will go back to ירושלים and bring their קרבן פסח.

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The שם משמואל explains that when these חכמים discussed the story of יציאת מצרים, they were fulfilling this מצוה on such a high level that they reached tremendous levels of אמונה.

We can achieve אמונה on two levels. Firstly, אמונה exists in our hearts; it is what we *believe* to be true. However, a higher level of אמונה exists in our minds - what we *know* to be true. This is the difference between language we use in the ברכות of קריאת שמע of the morning and the night. At night, we say

אמת ואמונה, because in the darkness we must simply believe that Hashem is with us. His presence is hidden, and we cling to Him through the belief in our hearts. In the morning, we say אמת ויציב - true and certain – because in the light of day, Hashem's presence becomes clear to us. We look around and see the amazing world that surrounds us. When we feel His ברכה all around us, we have no doubts in our mind. We can realize His presence through the sun in the sky, a leaf on a tree - in every aspect of His miraculous creations. When these five חכמים sat around the table to relate the story of יציאת מצרים, they reached the highest level of אמונה. They achieved absolute clarity, where they could plainly see that Hashem runs the world. Therefore, when the תלמידים saw their Rebbeim, and realized that they had reached these lofty levels of אמונה, they commented, 'הגיע זמן קריאת שמע של שחרית'. It is now time for the reading of שמע של שחרית, because they reached the clarity of אמונה that we speak about in שחרית של קרי"ש.

### חכם ורשע

Q. What is the difference between the חכם and the רשע? The רשע says לכם, excluding himself from the rest of the group, but the חכם uses a similar expression, אתכם? Why do we answer the חכם, while we knock out the teeth of the רשע?

A. רבינו יונה (in פרקי אבות, regarding זכות לכף זכות) says that when a צדיק does something which seems negative you have an obligation to assume that there is a favorable explanation (even if that explanation is unlikely). On the

other hand, if you see a רשע doing something that seems negative, you don't have to judge him favorably, and you can assume that all of his actions are negative.

I believe that this is why we answer the חכם properly. We judge him favorably even though his words seem negative. However, in regard to the רשע, even though he asked the same question as the חכם, we don't have to be דן לכף זכות. We assume that he meant to exclude himself from כלל ישראל and so we tell him, "If you would have been in מצרים, you would not have been redeemed."

### בענין תנאי דאבני נזר

In the time of the ביהמ"ק, we had the opportunity to fulfill the מצוה of eating from the קרבן פסח. This was last thing served at the Seder and one was not allowed to eat anything afterwards. In this way, the taste of the קרבן פסח remained in one's mouth. However, this איסור extended only for the time that one was allowed to continue eating the קרבן פסח. According to רב אלעזר, the קרבן פסח could only be eaten until חצות. Therefore, after חצות one could eat other foods. However, according to ר"ע, one can eat the קרבן פסח until עלות השחר, so one would not be able to eat anything else until that time.

Today, we don't have a ביהמ"ק, but we eat the אפיקומן as a זכר for the קרבן פסח. Therefore, we may not eat other foods after the אפיקומן. According to ראב"ע, the אפיקומן must be eaten by חצות and after חצות, one can eat other foods.

According to ר"ע, it can be eaten until עלות השחר and so it is forbidden to eat other foods the entire night.

It's not clear whether the הלכה follows ר"ע or ראב"ע. Therefore, it is proper to eat the אפיקומן by חצות, to be יוצא מצוה according to ראב"ע. On the other hand, we do not eat anything else until the morning, in case the הלכה follows ר"ע.

The Vilna Gaon once became very involved in conducting his סדר when he suddenly realized that it was almost חצות and he did not yet eat his meal, let alone the אפיקומן. Therefore, he told his family to eat the אפיקומן right away. He then told them that they could no longer eat the meal, because one cannot eat anything after the אפיקומן.

What is the הלכה if someone finds himself in this situation - it is almost חצות and he did not yet eat the meal or the אפיקומן?

1. Some say that one can rely on ר"ע that one can eat the קרבן פסח the entire night and so he can eat the אפיקומן anytime until עלות השחר.

2. The אבני נזר suggested that one should eat the אפיקומן twice, but he should make a condition. A few minutes before חצות, he should take a כזית of מצה and say, "If the הלכה is like ראב"ע, then this כזית מצה is for the אפיקומן. However, if the הלכה is like ר"ע, then the מצה I am eating is a regular piece of

מצה." The person then waits until חצות, and can then resume eating his meal according to all opinions. According to ראב"ע, the מצה is over, and so he can eat anything. According to ר"ע, he did not yet eat the אפיקומן, so for sure he can continue eating! Later, sometime after חצות, he eats another מצה in case the הלכה is like ר"ע, and he was not yet יוצא the מצה of אפיקומן. After the second כזית, he should not eat anything until morning.

### A lomdushe thought from Rav Pam זצ"ל regarding Pesach

The Rambam says that if someone violates the Issur of Baal Yei'ra'eh U'baal Yai'matz'ai, the Issur of owning Chometz on Pesach, he normally does not get Malkus because it is a Lav Sh'ain Bo Maaseh, it is an Aveira that a person does without an action - Pesach comes and he owns Chometz. However, if he *buys* Chometz on Pesach then he gets Malkus because he violated the Issur of Baal Yei'ra'eh U'baal Yai'matz'ai, the Issur of owning Chometz, by doing an action. This is why, according to the Rambam, one who simply keeps Chometz in his possession over Pesach does not get Malkus but one who buys Chometz on Pesach does get Malkus.

Says the Ohr Sameach, Hikshu L'michabrim, many have asked, how could that be? We have a basic idea in Halacha that something that is Assur B'hana'a, something that one may not derive pleasure from, is considered worthless - after all, you can derive no pleasure from it. Something that has no value cannot take or change ownership. A person can't be Koneh

something of no value. If this is the case, how can the Rambam say that if you buy Chometz on Pesach you are Over Baal Yei'ra'eh U'baal Yai'matz'ai? The Chometz that you buy should not be able to become yours, since it has no value. This is the Kasha that Hikshu Hamichabrim.

To answer this question, the Ohr Sameach brings a Ran in Avodah Zorah in which he asks the identical question using a different example of Issurei Hana'a. The discussion there is about an Avodah Zorah made of gold or silver. The Halacha is that Avodah Zora is Assur B'hana'a, it has no value. However, if it is owned by a non-Jew, he can be Mevateil it (by saying, "I no longer believe in this Avodah Zora," and by doing something to the Avodah Zora to show that he no longer considers it a god). Once the non-Jew does this, the Avodah Zora becomes permissible B'hana'a and it acquires the value of the materials it is made from. However, if a Yid acquires an Avodah Zorah, a Jew's Avodah Zora has no Bittul. Therefore, it remains worthless forever. The Ran asks the identical question there: When a person acquires an Avodah Zora, it has no value. If it has no value, then you can't acquire it, you can't own it. The Ohr Sameach says the same question that we are asking on the Rambam and the same Teretz will answer both.

He explains the Ran's Teretz as follows. Let's think about it. Let's take the example of Chometz. When the non-Jew owns the Chometz it has value. The

Torah doesn't forbid the non-Jew from having benefit, or even income. When the Yid acquires it, it becomes valueless. So the minute the Jew acquires it, it becomes valueless. If it becomes valueless, this means that he could not acquire it. If he could not acquire it then it remains the Chometz of the non-Jew. If it remained the Chometz of a non-Jew then it does have value. If it has a value then the Jew can be Koneh it but if he is Koneh it, it doesn't have value. What is happening here is that we are creating an impossible cycle.

Here is another example of this type of cycle from the Minchas Chinuch, Mitzvah Daled which is easier to understand. Let us say that two witnesses walk into Beis Din on the 30<sup>th</sup> day of the month of Adar and say that they saw the new moon the previous night. Bais Din says, "If the new moon was visible, then it is not the 30<sup>th</sup> day of Adar. Mekudash, Mekudash. Today is the first day of Nissan. This month of Adar must have only had only 29 days because the new moon has been seen."

After that, in walks a young man (a boy) together with a second witness and the two of them say that the previous witnesses are liars as they were with the first witnesses in a different place at the time that they claimed to have seen the new moon.

Well, Bais Din says to the young boy who is a witness, how old are you? He says, "Today is my Bar Mitzvah. I was born on Rosh Chodesh Nissan, 13

years ago. Bais Din then says, "If the first Aidim are telling the truth, today is Rosh Chodesh Nissan and you are a 13-year-old and we accept your testimony together with the other witness, and we invalidate the first witnesses."

But wait one second, Bais Din says! As soon as we invalidate the first witnesses, today reverts to being the 30<sup>th</sup> day of Adar. If that's true, then this young boy is no longer Bar Mitzvah, as he is a day shy of his Bar Mitzvah. If that is the case he can't say testimony, and if he can't say testimony then the first witnesses are reinstated. Of course, if the first witnesses are reinstated, it once again becomes Rosh Chodesh Nissan, and then this boy becomes once again a Bar Mitzvah. If he becomes Bar Mitzvah, then we have to accept his testimony, and then the first witnesses' testimony is thrown out. If the testimony is thrown out, then the day reverts to being the 29<sup>th</sup> of Adar. DO you see what is happening here? This is a cycle that just keeps on going. What do we do?

Another example: A person has a Sukkah that is exactly 7 Tefachim by 7 Tefachim in size, which is perfectly Kosher. He then puts a picture on the wall; it is a big picture with a frame. Once Yom Tov begins, he realizes that with the picture hanging, the Sukkah is now less than 7 by 7, so it is not a Kosher Sukkah. Well, why can't he just take the picture off the wall? Noy Sukkah, something which beautifies the Sukkah, is Muktzah and cannot be moved. Therefore, if you have a Sukkah that is a 7 x 7 and you put up a

picture as a decoration, it invalidates the Sukkah because now the useable area of the Sukkah is no longer the required size.

But if it is no longer the required size, then the Sukkah is not a Sukkah. If that is the case, then the picture is not Muktzeh, and it can be removed. If you are allowed to remove it, the room reverts to being a 7 x 7 and useable space, which is a Kosher Sukkah. But if it's a Kosher Sukkah, then the picture IS Muktzah - in which case the Sukkah is less than 7 by 7, and becomes Posul. This is the same endless cycle. If you tell me it is a Kosher Sukkah, then the picture becomes Muktzeh. Then the size of the Sukkah becomes too small, and the result is that the Sukkah is Posul. And if you say that the Sukkah is Posul, the picture becomes non-Muktzeh and the size reverts back to 7 by 7. What do we do?

The same thing is happening here with the Jew who buys Chometz on Pesach. Before he buys it, it has value to non-Jews. The moment he buys it, it becomes valueless. If it is valueless, he can't own it. If he doesn't own it, then it once again has value. If it has value, then he COULD acquire it. The cycle continues.

To answer this, Rav Pam would quote the Ohr Sameach, who says that all of these cases show us this rule: *Ain Hamisoveiv Yachol Levateil Es Hasibah*. A result cannot invalidate its cause. You go with a logical sequence of events.

Even if you get to a result that invalidates its cause, you have to stop, and everything that took place until then stands.

How does this apply to our case about Pesach? We start with Chometz that has value. The Jew acquires it, and because of his acquisition, it becomes valueless. Once it becomes valueless, it sounds reasonable to say that now he can't acquire it. However, if we would say that, the result would destroy the cause, and the Halachah does not allow that.

Therefore, we just stop. The Jew could acquire it, and so the Rambam says that he gets Malkus.

We would follow the same rule by all the contradictions we mentioned earlier. We follow the steps until we reach a contradiction, and at that point, we stop.

### בענין ר יהודה בן בתירא

There are many questions on this גמרא:

Q. How was ריב"ב able to trick the non-Jew into going up to Yerushalayim and asking for the Korban Pesach? Why didn't the non-Jew suspect that ריב"ב was trying to catch him?

A. The מהרש"א explains that ריב"ב understood that the גוי made a mistake in the איסור of eating the ק"פ. Notice how the גוי said, "I ate from the best part of the animal." He thought the איסור is only for a גוי to eat the best part. Therefore, he told him, "Next year, when you go up to Yerushalayim and ask them for the tail they won't give it to you because they know that you are a גוי." But the גוי was sure that they didn't realize that he was a גוי. Therefore, he didn't think that ריב"ב was fooling him.

Q. Why did the גוי deserve מיתה? A גוי is only חייב מיתה for transgressing the מצות בני נח?

A. Since a גוי is not allowed to eat from the ק"פ, it is considered גזל, and that is one of the מצות בני נח.

Q. Why didn't ריב"ב go up to ירושלים to be מקריב the ק"פ?

A. You are only obligated to go up to א"י and bring the ק"פ if you own land in א"י. ריב"ב didn't own land, therefore he didn't go up to bring the ק"פ.