



Adapted from the sefer חמין במוצאי שבת and חדוותא דזעיר אנפין collections of maamarim given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

Melave Malka Parshas Vayakhel - Pekudei 5770

As we approach the Yom Tov of *Pesach*, we must learn *Hilchos Pesach*.

The Torah describes the eating of the *Korban Pesach* as follows:

בְּבֵית אֶחָד יֹאכַל לֹא תוֹצִיא מִן הַבַּיִת מִן הַבֶּשֶׂר חוּצָה וְעֵצִים לֹא תִשְׁבְּרוּ בוֹ (שמות י"ב:מ"ו).
It should be eaten in one house. You must not take any of the meat out of the house, and you must not break any of its bones.

The *Mishna* elaborates further (פסחים פ"ו.):

Two *chaburos* who were eating (the *Korban Pesach*) in one house, these turn their heads to one side and eat, and the others turn their heads to the other side and eat, and the hot water urn stands in in the middle. When the *shamash* stands up to pour, he closes his mouth and turns his head away until he returns to his *chabura* and then eats. And the *kallah* turns her head and eats.

In other words, the members of the *chabura* have to be facing each other, and they mustn't look outside of their circle when they eat the *Korban Pesach*. If one of them turns to face the other *chabura*, he can no longer eat the *Korban Pesach*, for it will be as if he ate the *Pesach* is eaten in two different places (This is the opinion of the Rambam). This *halacha* applies to every Jew. However, the *din* for a *kallah* within thirty days of her *chupa* is different. She is allowed to turn her head and eat while she is not facing her *chabura*. The *gemara* explains that the reason for this exception is מפני שהיא בושה - because the *kallah* is bashful.

The Rambam states the *halacha* in the following way:



[1]

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“Two *chaburos* who were eating in one house, each one needs to define a circular boundary for themselves, for the *pasuk* says מן הבשר החוצה. *Mipi Ha'shmuah* they learned that it is necessary to delineate the location that is חוצה - outside of their place of eating. Each (*chabura*) turn their faces away and eat.

If the water with which they mix their wine is in the middle of the house, between the two *chaburos*, when the *shamash* gets up to pour and mix, he closes his mouth and faces away until he reaches his *chabura*. Then he eats what is in his mouth, for it is forbidden to eat in two *chaburos*. And a *kallah* is allowed to turn her face away from her *chabura* and eat because she is embarrassed to eat in front of them.”

This *halacha* is surprising because we all know what a great *mitzva* it was to eat the *Korban Pesach* during the time of the *beis hamikdash*. *Am Yisrael* ate the *korban* in a state of great *kedusha* and *tahara*, with enthusiasm and elevated spirit. As the *Gemara* tells us כזיתא דפסחא והלילא (פסחים פ"ו.) - The roof tops of Yerushalayim shook when *Am Yisrael* ate the *kzayis* of the *Korban Pesach* and sang *hallel*. Why were *Chazal* concerned about a *kallah* who somehow imagines that people are watching her eat the *korban* and therefore will be embarrassed to perform the *mitzva*?

Her imaginary concerns seem quite foolish and divorced from reality. When the time comes to eat the *Korban Pesach*, each person at the *seder* is totally focused on the *kavana* and significance of the *mitzva* while also taking care to perform the *mitzva* according to all the details of *halacha* and *minhag*. Which foolish person would waste such an opportunity by directing their attention to observing how this *kallah* eats? Can we imagine that a *bas yisrael* actually entertains such thoughts? Could *Chazal* have really based a *halacha* on the baseless, delusional concerns of a theoretical *kallah*?

Since this *melave malka* is also a *seudas sheva brachos*, I would like to suggest an answer that will also follow the *minhag* of utilizing humor to



[2]

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bring *simcha* to the *chasan* (even though it may be considered “bitter” humor).

Nowadays, in the final generation of *galus*, tables have been turned and often the righteous Jewish women who have learned in *Beis Yaakov* schools are more knowledgeable in *dinim and halachos* than many *yeshiva bochrim*. In *yeshiva*, they devote most of their time to learning the *sugyos* of the *Gemara* in great depth. However, they often neglect the stage of *דהילכתא אליבא דאסוקי שמענתתא* - defining the *halacha* that results from the *sugya*.

Therefore, it could very well be that when the *Beis Hamikdash* is rebuilt *b'mheira b'yameinu*, righteous *bnos yisrael* will study and master the *halachos* of *Korban Pesach*. Meanwhile, the men will spend their time in the *pilpulim* and *lomdus* of the *sugyos*. Then, when it becomes time to actually eat the *Korban Pesach*, they will have to look at the *kallah* in order to learn from her how to eat the *Korban Pesach* according to the *halacha*. What an embarrassment!

Don't we daven three times a day for the *Beis Hamikdash* to be rebuilt speedily in our days? If *Mashiach* does come this year, we won't know our right hand from the left when it comes to the complex *halachos* of *Korban Pesach*. Each and every one of us needs to learn the *halachos* that will apply to each of us. We must know how to separate the *Korban Pesach*, to be *makdish* it, to slaughter it, and to eat the *korban*. Won't it be embarrassing for grown men, heads of households, to sit down at the first *Pesach seder* after *geulah* with no idea of what to do? Our children and grandchildren will look to us for instruction and we won't know what to tell them! We will be so embarrassed that we will hope that the ground will open and swallow us.

Now is the time to devote time and effort to learning all the *halachos* of *Pesach*. Then, when we will *b'ezras Hashem* merit to experience the *geulah* and bring the *Korban Pesach*, there will be at least a few *minyanim* of Jews who know the basic *halachos*. Their knowledge will help others



[3]

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prepare and eat the *korban* while avoiding the many mistakes that could disqualify the *korban*.

ונזכה שיתקיים בנו באמת בשנה זו "ונאכל שם מן הזבחים ומן הפסחים" במהרה בימינו
אמן!



[4]

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