

לעילוי נשמת

הר"ר חשה הגר ז"ל
ב"ר יוסף דוד ז"ל
ת.נ.צ.ב.ה.

Dedicated by our friends
DAVID & JUDY HAGER

מאורות הדף היומי

Meorot HaDaf Ha Yomi

A Weekly Letter for Learners of the Daf Ha Yomi

לעילוי נשמת

הר"ר יוסף וולף ז"ל
ב"ר ברוך מנדל הי"ד
ת.נ.צ.ב.ה.

י"ל ע"י ביהמ"ד למגיד שיעור "דף היומי" בראשות הגר"ד קובלסקי שליט"א וע"י קרן ברכה וחסי זיסר

Vol.349

מסכת פסחים י"ב-י"ח

בס"ד, כ"ט טבת תשס"ו

השבוע בגליון

- Sixty-Minute Hours
- Bedikas Chametz Before the Night of the 14th
- The Mitzva of Burning Chametz

- Five Categories of *Mitzvos Aseh*
- *Lechem Mishneh* on Erev Pesach
- Is Matza Muktzah?

דף ח/א אכסדרה לאורה נבדקת

Bedikas chametz Before the Appropriate Time

Our Sages decreed that bedikas chametz must be performed on the night preceding Pesach. Nighttime is preferable for bedikas chametz for two reasons. Firstly, it is a time that most people are home and able to check. Secondly, candlelight is more effective for checking in small holes and crevices, and nighttime is preferable for a candlelight search.

Today, many people begin checking for chametz even before the night of the 14th, either because their house is too large to check in one night, or because they wish to begin bringing Pesach food into a room. It is important to note that "cleaning for Pesach" and checking for chametz are not synonymous. Bedikas chametz must be performed according to the directions laid down by the Sages, by candlelight or across from direct sunlight, etc.

Even if bedikas chametz is performed according to all the Rabbinic requirements, it is still questionable whether it can be performed before its appropriate time. One might argue that bedikas chametz is a mitzva just like Chanuka candles. One would not think to light Chanuka candles before Chanuka, just because it is more convenient for him to do so. How then can one fulfill the mitzva of bedikas chametz before its appointed time?

We address this question by first examining the Gemara (8a) in which Rava says that an enclosed porch may be checked by sunlight. Rashi (s.v. *l'ora*, according to the Bach's interpretation) explains that one may *le'chatchilah* check by daylight. Clearly, one may not *le'chatchilah* pass the night of the 14th without checking for chametz. Rather, Rashi must refer to checking on the day of the 13th. If so, we see that one may check before the night of the 14th. Rashi understood that the night of the 14th was not a set time in which one must check, but rather a deadline. Anywhere that was not yet checked, must be checked on the night of the 14th. However, if one wishes to check earlier he may do so, by checking open porches by daylight, and closed areas by candlelight at night.

Rabbeinu Yerucham (5:1, pp. 38c, 39c), on the other hand, interprets the Gemara to mean that if one did not check the open porch on the night of the 14th, he may check the following morning by daylight, and need not use a candle. The Bach (433, s.v. *V'divrei*) explains that according to this opinion, one may not check before the 14th, by daylight or by candlelight. Only a person who did not check on the night of the 14th, and is forced to check the following day, may check a porch by sunlight.

The Bach explains this opinion based on the Yerushalmi (cited by Mordechai: 535) which rules that our Sages wished to set a fixed time in which everyone checks together. They set the night of the 14th as the time for bedikas chametz, and one must fulfill this mitzva in its appropriate time, neither earlier nor later. The Bach accepts this opinion in halacha, and therefore rules that if one did check earlier, he did not fulfill his obligation and must check again on the night of the 14th (see Mishna Berura 433 s.k. 1, Shaar HaTzion s.k. 5).

However, the Mishna Berura (ibid) cites many Acharonim who argue against the Bach, and rule that one does fulfill his obligation by checking before the night of the 14th (in an open porch by daylight, or in a closed area at night by candlelight). Therefore, if one checked earlier, he need not check again on the night of the 14th. If one wishes to fulfill the Bach's opinion and check again, he should at least not make another beracha, *al bedikas chametz*, since according to most opinions he has already fulfilled his obligation.

Several suggestions have been offered as to why we reject the Bach's proof from the Yerushalmi. Some Acharonim claim that there is a machlokes between the Bavli and the Yerushalmi. We find in many places in the Bavli that there is no need to check specifically on the night of the 14th, and our custom is to follow the Bavli against the Yerushalmi (Chok

Fixed Times for Torah

One of the first questions a person is asked after his neshama passes on to the next world is, "Did you set fixed times for Torah study?" (Shabbos 31a). Based on this, the Shulchan Aruch (155:1) rules that each person is required to set fixed times for Torah study each day. Even if a person has the opportunity to make a large amount of money, he should not compromise the times he has designated for learning Torah. The times set for Torah are *kodesh kadoshim*.

In the sefer Niflaosav L'Bnei Adam (Shraga Publications), the following story is told of a person who made a special effort not to compromise his set times for Torah:

Once there was a Jew from Ashdod who was invited to join his relatives for a *yahrtzeit seuda* in Bnei Brak, in honor of their grandfather z"l. In order to arrive on time, he needed to board a public bus that left at 8:00 PM. However, his nightly learning *seder* also finished at 8:00. At first, he thought to conclude his seder a few minutes early in order to catch the bus. He realized that if he were to miss it, the next bus would not be available until 9:30. Afterwards, he reconsidered. Even a few precious minutes of Torah study should not so readily be sacrificed. He decided to learn until 8:00, as usual, and then take a taxi to the last bus stop before the bus leaves Ashdod. That would give him sufficient time to catch up with the bus. The cost of the taxi would be money well spent. "Money comes and money goes," he reasoned, "but Torah is forever."

After concluding his seder in learning, he stepped out onto the street to look

IN MEMORY OF

מרת חיה פרנס ע"ה ב"ר אברהם אבא ז"ל

נלב"ע ג' שבט תשס"ב ת.נ.צ.ב.ה.

הונצחה ע"י בניה הר"ר אלימלך וישראל פרנס ומשפ' שיחי

נר ה'

נשמת אדם



for a cab. Usually this busy city street was filled with taxis, but for some reason on that night there was not a taxi to be seen. Frustrated, he looked at his watch and saw the minutes ticking by, with still no sign of a taxi. When 8:30 had come he gave up hope. The bus had most probably left Ashdod already, and there was no point in hurrying anymore. Just as he started to walk home, he saw the bus to Bnei Brak pull up to the stop in front of him. Amazed, he boarded the bus and asked the driver what happened. Why was the bus half an hour late? "Unexpected delays," said the driver with a shrug, "these things happen." A few months later, the family gathered again in Bnei Brak for a *yahrtzeit seuda*, in honor of their grandmother. He had already learned his lesson. Hashem pulls strings for people who learn Torah. Again he completed his seder of learning at 8:00 and stepped out into the street. This time a taxi stopped for him right away, and he set off for the last bus stop to catch up with the bus to Bnei Brak. To his great distress, he saw that the streets were blocked with traffic and the cab was delayed. He reached the last stop only to see the bus drive off in front of him. Just as he was chiding himself for his "irresponsible" decision, he saw a car pull over beside him. "I'm going to Bnei Brak," said the driver, "Can I give you a ride?"



Dear Readers,

Meoros Daf HaYomi is interested in hearing your comments, criticisms and suggestions, in order to improve the quality of our newsletter. Please contact us at:

daniel@meorot.co.il

Sincerely,

The Meoros Staff



פנינים

ב/א אור ל"ד בודקין את החמץ לאור הנר

The Candle of Hashem is the Soul of Man

On the night of the fourteenth we check our homes for chametz by the light of a candle. The Apter Rav zt"l compares this to the fourteenth year of our lives. Our Sages tell us that although the *yetzer hora* enters a person from the moment of his birth, the *yetzer tov* does not enter until his bar mitzva, at the beginning of his fourteenth year. So too, on the fourteenth night of Nissan, Hashem awakens our *yetzer tov*, enabling us to search the inner recesses of our being for bad character traits. As we search our homes for chametz, Hashem opens our eyes to see our own faults and correct them. We search ourselves with the light of our soul, as the *posuk* says, "The candle of Hashem is the soul of man, which searches the chambers of the stomach" (Mishlei 20:27).

Yaakov 433:1). Others explain that even if the mitzva is to check specifically on the night of the 14th, once one has checked earlier, rightly or wrongly, the area is clean of chametz, and it is pointless to check again.

Forfeiting the beracha: According to the Acharonim favored by the Mishna Berura, it would seem that one may even check *le'chatchilah* before the night of the 14th (as many people are accustomed to do). However, the Mishna Berura (Shaar HaTzion, *ibid*) cites the Chok Yosef who holds that if one checks his entire house for chametz before the night of the 14th, he forfeits the beracha of bedikas chametz, since the beracha may only be recited on the night of the 14th. We find elsewhere in the Gemara that mitzvos should not be performed in a manner that would preclude a beracha. In order to recite a beracha, one should leave over at least one area of his house to check on the night of the 14th.

Interestingly, the Chok Yaakov (*ibid*) suggests that if one did check his entire house before the night of the 14th, he still has an opportunity to make a beracha. He should bring chametz back into one of the rooms, and then recite a beracha of *al bedikas chametz* before taking it out again.

דף י"ב אדם טועה

Sixty-Minute Hours

As we know, the prohibition against owning, possessing or deriving any benefit from chametz begins on erev Pesach. According to Torah law, these prohibitions begin at midday. However, the Sages feared that people may come to lose track of time and continue to eat or possess chametz after midday, not realizing that the prohibition had already begun. Therefore, they forbade eating chametz from two hours before midday, and possessing or benefiting from chametz from one hour before midday. That way, even if a person mistakenly passes the Rabbinic deadline, he has still not committed any Torah prohibition.

This is as we find in the Mishna (11b): "[Chametz] is eaten for the entire fourth hour, suspended for the entire fifth [hour], and burned at the beginning of the sixth [hour]." In reference to this halacha, the Rema (O.C. 443:1) states: "The fourth hour is calculated relative to the length of the day. It is therefore permitted to eat chametz until one third of the day has passed." That is to say, the hours discussed in most places in the Talmud are not the standard, sixty minute hours we now use. Rather, they are flexible units of time that depend upon the length of day or night, and change throughout the year. The day is divided into twelve equal hours, as is the night. Thus, in the summer an hour of the day is much longer than an hour of the night, and in the winter vice versa. These hours are known as *sha'os zemaniyos*, literally "temporary hours."

The Rambam (Commentary on the Mishna, Berachos 1:2), along with the great majority of Rishonim, holds that all the hours mentioned in the Gemara are calculated by *sha'os zemaniyos*. Some Acharonim attempt to prove otherwise (see Pnei Yehoshua II Berachos 3b; Mishkanos Yaakov O.C. 79), but the accepted ruling in Shulchan Aruch is to follow *sha'os zemaniyos* (see O.C. 58:1. See also Teshuvos Chasam Sofer O.C. 199; Igros Moshe O.C. II: 2).

Two fixed hours before midday: The Rema (*ibid*) then cites a second opinion: "Some hold that chametz may be eaten until two hours before midday." This is the opinion of the Terumas HaDeshen (121), who holds that the two hours before midday are standard sixty-minute hours. The practical difference between these opinions is most pronounced on a leap year, in which Pesach comes later in the spring, when the daylight hours are longer. If for example, there would be 14 hours of daylight, one *sha'ah zemanis* would equal 70 minutes. Thus, according to the first opinion it is forbidden to eat chametz from 140 minutes before midday, and forbidden to own chametz from 70 minutes. According to the Terumas HaDeshen, it is forbidden to eat chametz from 120 minutes before midday, and forbidden to own chametz from 60 minutes before.

It seems from here that the Terumas HaDeshen argues against the Rambam and denies the principle of *sha'os zemaniyos*. Yet, in the very first ruling in his sefer, the Terumas HaDeshen clearly rules that the times for saying Shema and for other halachos are indeed calculated using *sha'os zemaniyos*. How then can we reconcile these two contradictory rulings of the Terumas HaDeshen?

The answer to this question lies in the reason for the Rabbinic extension of the prohibition against chametz. As we cited above, according to Torah law one may keep and eat chametz until midday. The Sages gave a margin of error of one or two hours, in order to distance people from disastrous mistakes. It is illogical to think that in the winter months when the days are shorter, people need a lesser margin of error, and in the summer when the days are longer, people need a greater margin of error. If our Sages felt that a two hour safety gap is sufficient, it should be sufficient winter and summer alike.

The Mishna Berura (443 s.k. 9) rules according to the first opinion of the Rema, that the deadline for keeping and eating chametz are based on *sha'os zemaniyos*. *Bedieved*, if a great monetary loss is at stake, one may rely on the Terumas HaDeshen.

For example, once the prohibition against owning chametz begins, it is too late to sell chametz to a gentile; one must destroy his chametz. *Le'chatchilah*, one must sell his chametz before the earlier, *sha'os zemaniyos* deadline. *Bedieved*, if he did not do so, and the Terumas HaDeshen's later deadline has not yet arrived, he may still sell his chametz, if a great monetary loss is at stake (see Zemanim B'Halacha, ch. 12).

דף יב/ב שלא בשעת ביעורו

Burning Chametz on Erev Pesach

It is customary to burn leftover chametz on the morning preceding Pesach. The question is raised whether one must specifically burn his chametz, or may he dispose of it by other means? Furthermore, need one leave over chametz to burn, or may he eat or sell it all beforehand? As we shall see, these two questions depend upon one another to some extent.

Destroying chametz: To begin, we cite the Mishna (21a): "R' Yehuda says that the destruction of chametz may only be performed through burning. The Chachomim say that [chametz] may also be crumbled and scattered to the wind, or thrown into the sea."

The Shulchan Aruch (445:1) follows the Chachomim, and rules that chametz may be destroyed in any manner one desires. The Rema adds that it is customary to burn chametz, and it is best to burn it during the day, just as *nosar* (left-over meat from korbanos) was burned during the day. Although the Rema agrees that strictly speaking the halacha follows the Chachomim, it is still customary to follow R' Yehuda, since some Rishonim accept his opinion.

The Mishna Berura (s.k. 6, Shaar HaTzion 17) explains that we must distinguish between destroying chametz before the prohibition begins, and destroying chametz afterward. In our sugya (12b), we find a machlokes whether R' Yehuda requires chametz to be burned only before the sixth hour ends, but after the six hour chametz can be destroyed in any manner (Rashi s.v. *Shelo*); or just the opposite, R' Yehuda requires chametz to be burned only after the sixth hour ends, but beforehand chametz may be destroyed in any manner (Tosefos s.v. *Eimasai*). Among those Rishonim who accept R' Yehuda's ruling, the great majority follow Tosefos' understanding.

The Mishna Berura stresses that the Rema's custom to specifically burn chametz before the prohibition begins, is only according to Rashi's interpretation. However, if for whatever reason one still possesses chametz after the prohibition has begun, there is much more reason to specifically burn it, in order to fill the majority opinion in interpreting R' Yehuda.

Five categories of mitzvos: The second question posed above is whether a person should leave over chametz, in order to fulfill the mitzva of "*tashbisu*" – destroying chametz. In order to answer this, we first must distinguish between five different categories of mitzvos:

1. Mitzvos such as tefillin are absolute obligations. If one does not own a pair of tefillin, he must make every effort to acquire them in order to fulfill the mitzva.
2. Mitzvos such as tzitzis depend upon one's situation. If one wears a four-cornered garment, he must attach to it tzitzis. If he does not wear a four-cornered garment, he is not strictly required to wear one in order to fulfill the mitzva. However, we find in the Gemara that Hashem desires us to wear four-cornered garments, in order to fulfill the mitzva (Menachos 41a; Shulchan Aruch O.C. 24:1).
3. Mitzvos such as *shechita* represent the Torah's guideline for how to conduct our voluntary desires. One need not eat meat, but if he wishes to do so, he must slaughter the animal as the Torah requires. (Some Rishonim hold that *shechita* is not even included among the 613 mitzvos, since there is no obligation to slaughter animals. See Rambam positive commandment # 146, and Raavad there).
4. The Rambam (Hilchos Shabbos 1:1) rules that it is a positive commandment to rest on Shabbos. By simply refraining from forbidden melachos, one fulfills a *mitzvas aseh*. Perhaps the same may be said of *tashbisu*. By ensuring that one's property is empty of chametz on Pesach, he fulfills a *mitzvas aseh* of *tashbisu*, even if he never had any chametz in his possession throughout the year.
5. The last category is *lav haba b'klal aseh* – a prohibitive commandment, which the Torah expresses as a positive instruction. We are commanded to rid our possessions of chametz, only in order to avoid transgressing the prohibitions of owning chametz – *bal yir'eh* and *bal y'matzei*. That is to say, one does not actually fulfill a mitzva by destroying chametz. He simply avoids a prohibition.

If one has no chametz to burn: The Minchas Chinuch (mitzva #9) discusses the mitzva of *tashbisu* at great length, attempting to determine the category in which it belongs. Perhaps one fulfills the mitzva simply by not having chametz in his property. Or perhaps we should compare *tashbisu* to *shechita*? If one wishes to

The beracha over bedikas chametz:

1. Before beginning bedikas chametz, one must recite the beracha, "Blessed are You, Hashem.... Who has sanctified us with His mitzvos, and commanded us concerning the destruction of chametz." Even though he is not currently engaged in the destruction of chametz, but simply searching for it, nevertheless the search is a necessary preparation for the destruction, and therefore the above beracha was formulated. One should not conclude the beracha with, "...concerning the search for chametz," since the search is not the ultimate purpose of the mitzva. If one searched for chametz, but did not destroy the chametz he found, his search was meaningless.

2. Like all other berachos over mitzvos, the beracha over bedikas chametz is recited before beginning the mitzva. If one began to search without reciting the beracha, he must still recite the beracha as long as he has not yet concluded the search. This is still considered "before the mitzva," since there are still some areas he has yet to search. However, if he has already completed his search, he may no longer recite the beracha, since there is no longer any mitzva to perform. (According to the Kaf HaChaim, one may eat chametz in a certain room after the bedika. This would require a new bedika of that room, which would then enable him to recite a beracha).

3. Some authorities hold that if one did not recite a beracha on the night of the bedika, he must recite it before burning the chametz on the morning of the 14th. Since the wording of the beracha mentions the destruction of chametz, it is appropriate to the burning as well. Others hold that our Sages formulated the beracha specifically for the search, and not for the burning. Accordingly, one may only recite the beracha without mentioning Hashem's Name or His Kingship. If a person wishes to rely on the opinions that permit reciting the full beracha, he may do so.

4. Some hold that it is proper to wash hands before bedikas chametz, without reciting *al netilas yadayim*. The Poskim (Pri Megadim, Shulchan Aruch HaRav) explain the reason for this practice is that since bedikas chametz comes to purify the home from chametz before Pesach, it is an important mitzva and should be performed with the utmost purity and cleanliness.



Interrupting the bedika by speaking:

1. One must be very careful not to speak between the beracha and the beginning of the bedika, even for matters that are relevant to the bedika. If one is unable to begin the bedika without first saying something, he may do so.
2. If one spoke between the beracha and the bedika of matters that are irrelevant to the bedika, he must recite a new beracha, since the interruption rendered the first beracha invalid. If one spoke of matters that are relevant to the bedika, even if they were not absolutely necessary, the beracha is still valid.
3. Even after the bedika has begun, it is best not to speak about matters that are irrelevant to the bedika, until it has been completed. Even words of Torah should not be discussed, in order that one not become distracted from properly checking the house for chametz. According to some Poskim (Pri Megadim, Kaf HaChaim) one should not speak until after performing bitul, at the conclusion of the bedika. *Bedieved*, if one did speak in the middle of the bedika, he need not recite another beracha, since he began checking directly after reciting the beracha.
4. After the bedika has begun, it is permitted even *le'chatchilah* to discuss matters relevant to the bedika. This is not considered an interruption.

eat meat he fulfills a mitzva by *shechting*, but he need not go out of his way to eat meat in order to perform *shechita*. So too, if a person has chametz he fulfills a mitzva by burning it, but he need not go out of his way to procure chametz to burn. Perhaps we should compare *tashbisu* to *tzitzis*. If one has no four-cornered garment he is not obligated to wear *tzitzis*, but he should wear a four-cornered garment in order to create the opportunity for this mitzva. So too, if one has no chametz, he has no obligation of *tashbisu*, but he should still procure chametz in order to fulfill this mitzva. (The poskim assume as a given that *tashbisu* is not in the same category as *tefillin*. That is to say, there is no absolute obligation to find chametz to burn. We simply ask here if it is commendable to do so). After investigating the different opinions of the Rishonim, the Minchas Chinuch concludes that this question depends upon a far-reaching machlokes Rishonim. In practical halacha, we also find a machlokes haposkim. The Maharik (cited in Avnei Nezer, O.C. 318) holds that *tashbisu* is simply intended to prevent us from owning chametz on Pesach. If one never had chametz to begin with, he has performed the best *tashbisu* possible, so to speak. Therefore, there is no need to leave over chametz to burn, and certainly no need to buy chametz to burn. The Mekor Chaim (431), on the other hand, rules that one should not sell or disown all of his chametz before Pesach. He should leave over some chametz to burn, in order to fulfill the mitzva of *tashbisu*. The Divrei Chaim of Tzanz *zt"l* (I, 9) cites the Mekor Chaim, and vehemently argues against him. "Is *tashbisu* then like *tzitzis*, that one must search for opportunities to perform it?" he asks, as if the very notion is unconceivable. R' Chaim Soloveitchik *zt"l* of Brisk (Hilchos Chametz U'Matza ch. 1) writes that this question depends upon the machlokes between R' Yehuda and the Chachomim. According to R' Yehuda, one must specifically burn his chametz. He holds that there is a mitzva to burn it, just as there is a mitzva to burn left-over korbanos. Since one fulfills a mitzva by burning chametz, it is best to leave over chametz to burn on erev Pesach. According to the Chachomim there is no specific way in which chametz must be destroyed. As long as one ensures that there is no chametz in his possession when midday of erev Pesach arrives, he fulfills the mitzva of *tashbisu*. Therefore, there is no reason to leave over chametz to burn on erev Pesach. When applying R' Chaim's reasoning to practical halacha, we come to the conclusion that since strictly speaking we follow the Chachomim, there is no obligation to leave over chametz to burn. However, since the custom is to also abide by R' Yehuda's opinion, it is best to leave over chametz to burn. Indeed, the Mishna Berura (445 s.k. 10) rules that although it is not strictly necessary to do so, one should best leave over some chametz to burn, in order to fulfill the mitzva of *tashbisu*.

דף יג/א ארבעה עשר שחל בשבת... ומשיירין מן הטהרות מזון שתי סעודות

Lechem Mishneh on Shabbos / Erev Pesach

It is customary to refrain from eating matza before Pesach, starting from Rosh Chodesh Nissan. However, strictly speaking matza is only forbidden on the day of erev Pesach itself. This is a Rabbinic enactment, designed to make it obvious that the matza on Seder night is eaten for the sake of the mitzva (Rema O.C. 471:2, Mishna Berura s.k. 11, 12). The question may then be asked regarding erev Pesach that falls out on Shabbos. Although one may not eat matza, may he use it together with a chametz challa for *lechem mishneh*?

R' Betzalel Shtern (Betzail HaChochma III 110) rules that one may not, since only edible bread may be used for *lechem mishneh*. Since matza is forbidden to be eaten on erev Pesach, it is considered inedible.

Other Poskim (see Igros Chazon Ish I 188; Teshuvos V'Hanhagos II 211; Daas Torah 444) question this ruling. The prohibition against eating matza on erev Pesach applies only to those who are capable of retelling the story of *Yetzias Mitzraim* on Seder night. Small children who anyways will not be fulfilling the mitzvos of Seder night may eat matza on erev Pesach. Therefore, the matza is considered edible on their account, and may be used for *lechem mishneh*.

Is matza muktza? The Pri Megadim (O.C. 444 E.A. s.k. 1) adds another consideration that may forbid the use of matza on Shabbos/ erev Pesach. We find in the halachos of muktza a category known as *muktza machmas chesaron kis* – muktza due to monetary loss. That is to say, a valuable object that one would not use for anything other than its intended purpose, such as a mila-knife, is muktza. So too, expensive matza that one would not waste by eating before Pesach is muktza.

The Or Samei'ach (Hilchos Shabbos 25:9) argues against this reasoning. The very word muktza means "separated." One mentally separates himself from things that he does not intend to use on Shabbos, and these things become muktza. However, since one's life may depend upon food, he does not rule out the possibility of eating it if need be, no matter how expensive it is. Therefore food never falls under the category of *muktza machmas chesaron kis*.

הופיע!
תקליטור מאורות הש"ס
על מסכת פסחים דף לב'-סא'
לצפייה במחשב + MP3

Franglais עברית

בישראל: 1-700-500-151

ירושלים: רח' שרי ישראל 14
02-5003882

In U.S.A.: 1888 5MEOROT
(1888 563 6768)

In France:
01.42.41.14.01

מדעי