



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	5:38	5:50	8:30			9:12
Shabbos		5:38	4:45	5:15	9:00	9:11
Ladies Megilah: 3:00 PM Sunday		5:50	6:30		7:45	9:10

### IMPORTANCE OF ....

The Gemara (Zevachim 88b) states that hanging from the hem of the Me'il (robe) of the Kohen Gadol were 72 bells (פעמונים) while R' Dosa says there were only 36. The Gemara explains that this same Machlokes exists regarding the number of possible shades of Negaim (growths) that would be considered Tzaraas; R' Dosa says there were 36 while Akavya b. Mahalalel says there were 72. The connection is the fact that the Me'il atoned for Leshon HoRa - the noise of its bells neutralizing the sound of one's prohibited speech, just as one afflicted by Tzaraas (a punishment for Leshon HoRa) brought a Korban of birds, whose noisy chirping served as a similar symbol. The Gemara (Arachin 15b) states that a Talmid Chochom may atone for Leshon HoRa by learning Torah, the sound of which serves the same purpose; the Am HaAretz must humble himself. Where is the Am Haretz's symbolism? The Gemara (Pesachim 53b) states that one who provides Talmidei Chachomim with the opportunity to earn their own Parnasah in a respectful way will merit to sit among them בשיבה של מעלה. As Chazal regularly refer to Amei HaAretz as מלאים מצרות כרמוך - as full of mitzvos as a [seeded] pomegranate (see Rivash 394), an Am HaAretz could fulfill the mitzvah in this Gemara and be present and included during the Talmid Chochom's learning, thus taking part in the Leshon HoRa's atonement. The Duda'ai Reuven suggests that for this reason, the hem of the Me'il was populated by a rotation of bells and pomegranates, where the pomegranates, although silent, were equal participants in the noise and atonement of the bells.

### QUESTION OF THE WEEK:

If one is asked two She'elos on Purim, one about Purim and the other about Pesach (30 days hence), to which should he respond first?

### ANSWER TO LAST WEEK:

(Must one re-read Parshas Zachor if the Sefer Torah turns out to be Posul?) The Pri Megadim (143:1) states that one must read Parshas Zachor again from a kosher Sefer, even בדיעבד, unlike every other Kriah, which is only D'Rabanan. The Yabia Omer (8:54) does not agree that this is Halacha L'Maaseh.

### DIN'S CORNER:

If the (first and) last opportunity to say Kiddush Levanah for the month of Adar falls on the night of Purim during the reading of the Megilah because suddenly the clouds parted and the moon is available, since most of the congregation has not said it, the reading of the Megilah is halted (or delayed), Kiddush Levanah is said, and the Megilah is resumed. If only individuals have not yet said it, they may not forgo the Megilah reading, even if they miss Kiddush Levanah as a result. (Noda B'Yehudah אור"ח 1:41)

### DID YOU KNOW THAT ....

The Gemara (Eruvin 65a) quotes R' Elazar b. Azaryeh's argument that all Jews should be relieved of any responsibility for their sins, citing a Posuk which characterizes them as שכור - drunk, from all the difficulties of Galus. This is challenged by a Beraisa which states that a drunkard's commercial transactions are binding and he is liable to capital punishment for capital crimes. R' Chanina answers that a drunkard is held responsible only until he reaches the level of שכרותו של לוט - the intoxication of Lot. Once there, he is Potur from all mitzvos. The Rema (אור"ח 695:4) indicates that the successful transfer of Mishloach Manos requires the consent of the recipient. Could one be יוצא by bringing Mishloach Manos to someone who is fulfilling the mitzvah of "עד דלא ידע" by getting "Lot-like" drunk? The MaHaril (196) discusses the ramifications of having a child born deaf or mentally disabled, concluding that the birth of such a child, despite his/her ultimate Petur from mitzvos, still fulfills the mitzvah of פרו ורבו. One also has obligations towards such a person, despite the fact that they are deemed not to have דעת. If so, perhaps one may fulfill one's obligation to provide Mishloach Manos with even such a person, which would include a drunkard. The Mishna Halachos (4:90) holds that a שכור is not an eligible recipient, unless there remains enough time in Purim day for the inebriation to wear off. If the drunk fell asleep, we may assume that his inebriation is wearing off during his slumber and as such, a household member may accept the Manos on his behalf under זכין לאדם שלא בפניו.

### A Lesson Can Be Learned From:

Every year, the bochurim of a Yeshiva would sneak into the Rosh HaYeshiva's office on Taanis Esther and change the קשר on his Tefillin Shel Yad from Ashkenaz to Sefard. At first, the Rosh HaYeshiva was amused, but as years went by, he attempted to hide them and lock them away better, but to no avail. One year, a new bochur participated in the prank and tied the knot so tight that the next morning, the Rosh HaYeshiva could not open it to switch it back. As a result, he missed Tefilah B'Tzibur for the first time in his life. For the next 6 months, whenever he spoke, he encouraged the one who had done this to come forward and ask for Mechilah. No one did. A year later, the Rosh HaYeshiva passed away. In subsequent years, always just before Purim, a certain bochur always found that someone asked for his help in adjusting their Tefilin's קשר. When he finally made the connection, he asked a friend to take a Minyan to the Rosh HaYeshiva's grave and ask for Mechilah. No one asked him for קשר help again. He had been afraid to ask for Mechilah himself because the Rosh HaYeshiva had seemed so angry. But the truth is, he had only switched the קשר as always - another had tightened it. Still, one may be held answerable, even for the consequences of Purim pranks.

**P.S.** Mazel Tov to the Gelb family upon the birth of a son. May they be זוכה to a Bris B'Zmano and much Nachas. Sholosh Seudos sponsored this week by the Chaimowitz family. A Freilichen Purim!