



	Candles	Mincha	DafYomi	Shiur	Shachris	שוק"ש
Friday	5:41	5:51				9:10
Shabbos		5:41	4:45		9:00	9:09
Sunday		5:50	6:30		7:45	9:09

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 symbolism for the *Am HaAretz*? 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 in the *Yeshiva Shel Maalah*. As *Chazal* regularly refer to *Amei HaAretz* as מלאים מצוות כרמון - 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:

Which *brocho*, said occasionally, must be said only by someone as a consequence of when they were born?

ANSWER TO LAST WEEK:

(Which takes precedence: זריזין מקדימין or חיי שנה?)

In *Yehoshua* 11:18), the *Posuk* says that *Yehoshua* waged war with the kings in Canaan for many days. *Rashi* adds that this is intended as a rebuke to *Yehoshua* for "stretching it out", since he knew that he would live to complete the כיבוש. Still, *Pikuach Nefesh* takes precedence over everything, even זריזין מקדימין.

DIN'S CORNER:

When *Rosh Chodesh Adar* falls on *Shabbos*, 3 *Sifrei Torah* are removed from the *Aron* for *Krias HaTorah*. 6 men are called up for an *Aliyah* while the weekly *Parsha* is read, then the *Rosh Chodesh* piece is read, starting from וביים השבת, and then *Kaddish* is said over the 2nd and 3rd *Seforim*. The last *Aliyah* - *Maftir* - is for *Parshas Shekalim*, followed by the *Haftorah* that applies - ויכרות יהודע for *Parshas Shekalim*. (MB 685:3-5)

DID YOU KNOW THAT

The *Mishna* (*Nedarim* 63a) records a *Machlokes* regarding how one writes the date in a *Shtar* during a leap year. R' Meir holds that *Adar Rishon* is referred to as "Adar HaRishon" and *Adar Sheni* is referred to as "Adar", alone. R' Yehudah says just the opposite - that *Adar Rishon* is the unqualified *Adar*, and *Adar Sheni* must be referred to as "Adar Tinyain - the second *Adar*. *Tosafos* and *Rambam* hold like R' Meir, that the "extra" *Adar* in a leap year is *Adar Rishon*, since we see that Purim and *Megilah* apply only to *Adar Sheni*. However, the *Ran* and *Rosh* hold that wherever there is a *Machlokes* between R' Meir and R' Yehudah, the *Halacha* always sides with R' Yehudah. Therefore, if one wrote a *Shtar* during *Adar Sheni*, and wrote the date as plain "Adar", it would be deemed an invalid *Shtar Mukdam* (dated to obligate illegally from a prior month). The *Nimukei Yosef* adds that if one swears he will pay his friend before *Adar*, he is held to mean *Adar Rishon*. Why then do we celebrate Purim in *Adar Sheni*? The *Baal HaTerumos* explains that in truth, everyone holds that the main *Adar* for "Adar matters" is *Adar Sheni*. However, things such as oaths or dates written in a *Shtar* do not depend upon which is the main *Adar* but rather on the language and intent of people. Which month do people mean when they say *Adar*? This is the *Machlokes* of R' Meir and R' Yehudah, and in that *Machlokes*, the *Rishonim* also take up sides. As such, when the *Gemara* states משכנס אדר מרבם בשמחה it must mean *Adar Sheni*, since the increase in *Simcha* is an "Adar matter", and does not depend or vary based on usage. As the *Ritva* states, even though the general rule is that אין מול לישראל, in the month of *Adar* it was decreed from *Shomayim* that there is a favorable *Mazel* for *Bnei Yisroel*, and this applies to *Adar Sheni*.

A Lesson Can Be Learned From:

R' Yehoshua Leib Diskin, among his many accomplishments, established the Diskin Orphanage in Yerushalayim. It was R' Yehoshua Leib's plan to provide care for orphaned and homeless children who otherwise were preyed upon and lured in to other orphanages where they were influenced with non-Torah ideals. R' Yehoshua Leib was so careful about maintaining the purity of his institution, that he refused to accept donations from those who also sent donations to secular schools. It therefore came as a surprise when people noticed how R' Yehoshua had given some of the hard-earned orphanage money to some people, intending that they use it in having their *Mezuzos* checked. When they asked him how he was permitted to do such a thing, R' Yehoshua Leib replied: "The *Torah* states immediately after the command to put up a *Mezuzah*, the following words: למען ירבו ימיכם. Thus, the reward for having proper *Mezuzos* is long life. It is in the interest of the Orphanage that people live long lives and not die young, leaving behind orphans. This is why checking *Mezuzos* is an Orphanage".

P.S. Sholosh Seudos sponsored this week by the Schmerhold family. A Hartzlich Mazel Tov to Rivkie Sternberg and Akiva Steinman upon their engagement. May they build a house of אהד במקום אחד.

This issue is dedicated by the Steinman and Sternberg families to celebrate the engagement בישט"ו of their children:

Akiva (HaKohen) י"י to Rivkie י"י

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240

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לז"נ פערל ב"ר יצחק הלוי