



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	5:56	6:06			7:00	8:57
Shabbos		5:56	5:00		9:00	8:56
Sunday		6:05	7:00		7:45	8:55

משוכנס אדר מרבים בשמחה

IMPORTANCE OF

The Gemara (*Menachos* 51a) discusses the *Kohen Gadol's* twice-daily offering of a *Korban Mincha* (known as *Chavitei Kohen Gadol*). The Gemara says that if the *Posuk* had not said clearly that the *Chavitei* were to be prepared *בשמן* – on a griddle with oil, I would have said that they should be made without oil, like a *Minchas Chotay* (sinner's *Mincha*). Why would I think such a thing - the *Chinuch* (136) states that the reason behind the *Chavitei* was simply to awaken the *Kohen Gadol* to his responsibilities on behalf of *Klal Yisroel*. Why would it be similar to a *Minchas Chotay*? The Gemara (*Bava Basra* 164b) states that there are three *Aveiros* that a person cannot avoid committing every day – *Hirhur Aveirah* (sinful thoughts), *Iyun Tefilah* (lack of proper *Kavanah* during prayer) and *Lashon Hora*. The Gemara questions inclusion of the last one (everyone? every day?) and replies that it really means *Avak Lashon Hora* (some aspect of *Lashon Hora*). The *Gilyonei HaShas* suggests that the daily *Korbanos Tamid* that were offered on behalf of *Klal Yisroel* would atone for these *Aveiros*. However, since the *Kohen Gadol* was held to a higher standard and was required to maintain a higher level of sanctity, it was necessary for him to secure additional *Kaparah*. The Gemara (*Kerisus* 25a) states that Bava b. Buta would offer an additional, personal *Korban Asham* every day, which was referred to as "*Asham Chasidim*". For similar reasons, the additional *Kaparah* of the *Kohen Gadol* was supplied by the requirement of *Chavitei*. As such, since the purpose of the *Chavitei* was to provide necessary and additional *Kaparah* for the *Kohen Gadol's Aveiros*, it was compared to *Minchas Chotay*.

QUESTION OF THE WEEK:

If on Purim, one is asked a *Sheilah* about Purim, and another one about Pesach (30 days away), which should he answer first?

ANSWER TO LAST WEEK:

(Where is *Torah* study restricted, to ensure other *Torah* is studied?)

The Gemara (*Shabbos* 116b) states that on *Shabbos* morning, when people had time and opportunity to attend *Shiurim* in *Halacha*, measures were enacted to ensure that they did so. One of those measures was a prohibition against reading *Kesuvim*, which were considered to be so interesting that people might become too engrossed in them, and miss the *Shiur*.

DIN'S CORNER:

Upon hearing the *Birchos HaMegilah*, one should be careful to answer only *Amein*, not *Baruch Hu U'Varuch Shmo*. If one is reading for women exclusively, the women should say all the *berachos*, replacing the words *על מקרא מגילה* with *לשמוע מגילה*. Upon hearing the daytime *SheHechianu*, one should also have in mind the *mitzvos* of *Mishloach Manos*, *Matanos L'Evyonim* and the *Purim Seudah*. (MB 690-692)

DID YOU KNOW THAT

The Gemara (*Berachos* 31a) states that it is *Assur* for one to fill his mouth with laughter in this world, as is derived from the words: *אז ימלא שחוק פינו*. The *Eliyahu Rabba* (א"ר"ה 560) wonders if this prohibition applies to *Simcha Shel Mitzvah* and *Purim*, implying that *Purim* is **not** a *Simcha Shel Mitzvah*. What is it then? The Gemara (*Berachos* 7b) forbids one to challenge a *Rasha* - *שהשעה משחוקת לו* - who appears to be enjoying momentary success. The Gemara states that only a *Tzadik Gamur* may do so. *Pachad Yitzchok* (*Purim* 9) explains that there is a form of frivolity (*שחוק*) which is used to appease (*חניפה*) and one used to ridicule (*לעג*). If the *Rasha* is enjoying success, it can be assumed that *Shomayim* is smiling down on him at that moment, in the form of *Chanifah*. As such, one may not disturb that by challenging him here. However, a *Tzadik Gamur* sees that underneath the façade of outward *Chanifah*, there is also an inner kernel of ridicule. As such, he is free to challenge the *Rasha* even during an apparently auspicious time. This is the meaning of the *Midrash* which describes the argument between Haman and Mordechai. Haman claimed that Yaakov bowed to Eisav; why shouldn't Mordechai bow to him? Mordechai replied that he descends from Binyomin, who didn't bow to Eisav. As such, there is absolutely no element of *Chanifah* in the relationship between Binyomin and Eisav and all *שחוק* is of the ridicule type. For this reason, the more honor demanded by Haman, the more Mordechai was permitted to challenge him, despite his exalted position. Both the *Issur* against laughter and that of challenging a fortunate *Rasha* are restrictions limited to "*עולם הזה*". Since all *Klal Yisroel* are deemed to be Mordechai on *Purim* and the *Issur* against challenges was lifted for Mordechai, the *Issur* against *שחוק* is also lifted, carving out an exception for *Purim*, specifically, and creating the *שחוק* atmosphere of *Purim*.

A Lesson Can Be Learned From:

A resident of an old-age home in Yerushalayim was known by his neighbors to be a *שונה מתנות*, never accepting a gift from anyone. The only exception to this rule was his habit of "mooching" cigarettes. On Hoshana Rabba, Rav Tikochinsky visited the home and wished the old man a "*Git Kvittel*". The man replied: "Thank you, but I have just been assured imminent entry into Gan Eden". When the Rav asked him to explain, he said: "Years ago in Russia, I owned a factory. One day, a worker rushed in late, and when I asked him why he was late, he said his wife was ill and he had to get a doctor. I told him that his wife could get sick on his Cheshbon (account) - not mine. Later, when the Bolsheviks took everything away from me, I had time to reflect on how cold I had been. As a penance, I decided to become a cigarette Schnorer, forcing myself to feel shame every time I stuck out my hand. Today, when I asked for a cigarette, I was told 'Smoke on your own Cheshbon - not mine'. I feel that my insensitivity has been forgiven, and I am ready to be admitted to Gan Eden."

P.S. Sholosh Seudos sponsored this week by the Polin family. Anyone wishing assistance in giving *Matanos L'Evyonim* on Purim may bring checks made out to *Gomlei Chesed*.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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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