



	Candles	Mincha	DafYomi	Shiur	Shachris	זק"ש
Friday	5:50	6:02	8:30			9:02
Shabbos		5:50	5:15	5:40	9:00	9:01
Sunday	6:00				7:45	9:00

**IMPORTANCE OF ....**

The Gemara (Yoma 21b) states that five things were missing in the (time of the) second Beis HaMikdash: the Aron, the Kapores, the Keruvim, the Shechinah and Ruach HaKodesh. However, the Midrash (Shemos 2:2) quotes R' Elazar b. Pedas who says that the Shechinah never left the Heichal, despite both Churbanos, and quotes Rav Acha, who says that the Shechinah never left the Kosel HaMaaravi. If so, what is the meaning of the brocho said three times daily "המחזיר שכנתו לציון" if the Shechinah never left ? The Gemara (Sanhedrin 39a) relates that an Apikores asked Rabon Gamliel how the Shechinah could rest on every group of ten Jews gathered to study or pray. Would that not require countless Shechinahs ? Rabon Gamliel replied that if one sun can shine its light on the entire world, so much more so can the Shechinah. The Gemara (Succah 27b) establishes with the phrase: הגיע חמה לסוכה that, although the sun is millions of miles away, we refer to it as "reaching the Succah" when its light reaches into the Succah. The Binyan Tzion (3) notes that a similar use of the word exists regarding the Shechinah, in a spiritual sense. Thus, the Shechinah is in Shomayim, but its spiritual light reaches into all those places to be graced by its presence, as the Posuk: מלא את המשכן וכבוד ד' מלא את המשכן indicates. And just as sunlight can enter a house only if a door or window is opened to let it in, so too, the Shechinah enters only if allowed in. "Shechinah" therefore can mean the manifestation of Hashem's "spirit", which was present in the Mishkan and the first Beis HaMikdash. It can also refer to the Kedusha that enters every place visited by that spirit, which always existed and was also present within the second Beis HaMikdash. The reference to המחזיר שכנתו לציון expresses the desire to restore the original Shechinah.

**DID YOU KNOW THAT ....**

The Gemara (Berachos 63a) states that Chanina, the nephew of R' Yehoshua, left Eretz Yisrael and continued to calculate leap years and months in Chutz L'Aretz, which was prohibited. R' Yosi b. Kiper and the grandson of R' Zecharya b. Kevtval visited him, pretending to be interested in studying with him. Chanina praised them for that, establishing a good reputation for them. Later, they criticized and confronted Chanina over his Chutz L'Aretz calculations, to which he argued: Didn't R' Akiva also do so ? They replied that R' Akiva had no equivalent in Eretz Yisrael, but Chanina had. Since Chanina had established them as wise, he was unable to discredit them. Why did Chanina begin to calculate leap years upon leaving Eretz Yisrael ? The Or Chodosh suggests that the Gemara implied an answer when it mentioned Chanina being the nephew of R' Yehoshua, since it was R' Yehoshua who so bravely stood up to Rabon Gamliel in a calendar dispute. Although we derive from כי מציון תצא תורה (or לשכנו תדרשו) that all calendar calculations must be done only in Eretz Yisrael, sometimes, if it cannot be done in Eretz Yisrael, it may be done elsewhere. Similarly, if it cannot be done by the most eligible, then anyone with authority from בני ישראל כל עדת בני ישראל may make the calculation. The Gemara (Sanhedrin 110a) states that of all the people that Korach gathered to back him up, those designated קריאי מועד are defined as being capable of calculating leap years and establishing months. Why did they have this particular attribute ? Since the Parsha of Kiddush HaChodesh was said specifically to Moshe and Aharon, theoretically, no one else had the right to engage in it. As such, the Gemara stresses that the קריאי מועד were capable of calculating and determining leap years and months. They were capable, but still not permitted.

**QUESTION OF THE WEEK:**

What restriction might there be on the Nusach/Nigun used by the Chazan to sing כולם אהובים that would not apply to קל אדון ?

**ANSWER TO LAST WEEK:**

(When would a vow "When I become wealthy" become effective ?)  
In Vayikra - Teshuvah 122), Rav Zilbershtein settles on the definition of the Gemara (Kidushin 49b) where, if one betroths a wife on condition that he is wealthy, it is valid if people show him honor because of his wealth. If his vow was to give a large donation to Tzedaka when he became wealthy, it would become effective when he became able to afford it.

**DIN'S CORNER:**

Although it is recommended that one stand during Chazoras HaShatz in order to concentrate better (and avoid talking), a person may sit after the Shliach Tzibur completes the brocho of הקל הקדוש. However, he must later rise and remain standing during Modim D'Rabanan since one may not bow while sitting. An official Gabbai may determine if the minhag of the Tzibur is to stand for Chazoras HaShatz. (Yechaveh Daas 5:11)

**A Lesson Can Be Learned From:**

R' Yehosua 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 concern".

**P.S.** Sholosh Seudos sponsored by the Schulman family.

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