



A Kehilas Prozdor Publication

(c) 1990-1999 Leibie Sternberg

<http://www.vutrak.com/prozdor>

פרשת: תרומה

	Candles	Mincha	DafYomi	Shiur	Shacharis	ש"ק
Friday	5:17	5:29	8:30			9:28
Shabbos		5:17	4:30	5:00	9:00	9:27
Sunday		5:33	6:05		7:30	9:27

## IMPORTANCE OF ....

The Gemara (Bava Basra 99a) quotes conflicting Pesukim to describe how the כרובים stood. The opinion that is based on the Posuk: ופניהם איש אל אחיו states that the כרובים faced each other when the Jews did Hashem's will, and the Posuk: ופניהם אל הבית, describing how they faced the Heichal, refers to a time when they did not. However, the opinion that claims they initially faced the Heichal (based on ופניהם אל הבית) uses the other Posuk to teach us that their faces were partially angled to each other. The Chavos Yair (172) asks, according to the opinion that distinguishes based on עושין רצונו של מקום, what position were the כרובים in during those periods when the Jews were made up of both Tzadikim and Reshaim, which was most of the time? Furthermore, since the Posuk of ופניהם אל הבית refers to the כרובים of Shlomo in the Beis HaMikdash, are we to believe that immediately after the Chanukas HaBayis, the כרובים suddenly turned to face the Heichal as a sign of disfavor? He concludes that the distinction is more accurately based on the difference between the Mishkan and Beis HaMikdash. As Bnei Yisroel were more worthy and beloved during the time of the Mishkan, the כרובים always faced each other. During the time of the Beis HaMikdash, however, the intensity had lessened, leaving them to face the Heichal. The Ri MiGash asks, does not the Gemara (Yuma 54b) state that when the Babylonians entered the Beis HaMikdash, they found the כרובים embracing? As the Churban was obviously a period of מקום של רצונו של מקום, how could this be? The Otzar Chaim quotes a theory that the link between מקום של רצונו של מקום and ופניהם איש אל אחיו suggests that Hashem's will is fulfilled when Jews act cordially ופניהם איש אל אחיו. Since the first Churban was not due to שנאת חנם but rather to the 3 major sins עושין רצונו של מקום, בין אדם למקום, they were still considered מקום של רצונו של מקום.

## QUESTION OF THE WEEK:

Which is preferable for someone who cannot read Hebrew: to daven from an English translation, or from an English transliteration of the Hebrew?

## ANSWER TO LAST WEEK:

(On what document may a non-Jew sign as a witness?)

The Shulchan Aruch (י"ד 267:47) states that if a non-Jew is a witness on any document it is פסול, except for a woman's Get and/or a שטר שחרור (release document) for a slave.

## DIN'S CORNER:

If a parent requires financial support, the children are obligated to provide it. If they cannot, they may use their מעשר money to do so, provided they do not tell the parent that they are assisting him from צדקה. If the מעשר money is being used, one may use all of it for the parent, and need not give any צדקה to anyone else. (Teshuvos V'Hanagos 3:286)

## DID YOU KNOW THAT ....

The Midrash (35:2) explains why the Kerashim (beams) in the Mishkan were made of Shitim wood (accacia). It was to teach us that just as Hashem, to Whom the whole world belonged, selected Shitim wood for construction of the Mishkan because Shitim trees were not fruit-bearing, so too, when one wishes to construct a building, he should select wood from a non-fruit-bearing tree, as Hashem had done. One might wonder, since Shitim wood was used throughout the Mishkan and was already mentioned in the Parsha before the Kerashim, why did the Midrash wait until the Kerashim were described to mention the lesson to be learned from the wood? It would have been equally valid if mentioned with regard to the Aron or the Shulchan, which were also made from Shitim wood! The Chadrei Torah notes the Midrash Tanchuma's (9) explanation of what we derive from the "ה" in הקרשים. Yaakov Avinu had planted Shitim trees in Egypt intended for use in the construction of the Mishkan, and the Bnei Yisroel took them along with them. That being the case, why did the Torah have to say עצי שטים; it should have been sufficient to say simply: take the wood planted by Yaakov Avinu, which you brought with you out of Egypt, regardless of what tree it came from? Therefore, the Midrash determined that there must have been another reason for the appearance of the words עצי שטים in the Posuk, and concluded that the reason must be to teach us how to select the right wood for construction.

## A Lesson Can Be Learned From:

A bochur came to R' Chaim of Volozhin to discuss a Shidduch that had been suggested to him. The girl's father had recently become wealthy after a life of poverty and wanted nothing more than to shower a son-in-law with comfort, taking care of all his financial needs so he could learn without worry. The bochur, who was already a budding Talmid Chochom was concerned because the wealthy man was unlearned. R' Chaim replied with a parable about a delicacy of the day - a radish fried in honey. Before the honey would consent to the union, the radish had to minimize the glaring differences between them so it peeled off its dark skin and grated itself to a softer consistency. The honey then agreed to be fried together with the revised radish. The question was then raised - which brocho is to be said over this delicacy? Should SheHakol be said since the honey's dominance seemed to be established by its demands being met, or was the radish still dominant, requiring HoAdamah? The decision was made that the radish was still dominant, despite its changes, and that HoAdamah should be said. "Here too" R' Chaim concluded, "the prospective father-in-law will still remain dominant, despite all that he wishes to do for you, so I would recommend against it."

**P.S.** A Hartzlichta Mazel Tov to the Attali family upon the engagement of their son Ami to Irene Shayowitz. Sholosh Seudos sponsored this week by the Alexander family.