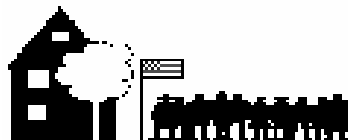


תשס"ה



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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	פרשת: תרומה שוק"ש Shachris
Friday	5:08	5:18	8:30		9:33
Shabbos		5:08	4:30		9:00 9:33
Sunday		5:20	6:00		7:45 9:32

## IMPORTANCE OF ....

The *Gemara* (*Avodah Zarah* 52b) asks if the *Keilim* used by Chonio (son of Shimon HaTzadik, who ran off to Egypt, built his own illegal *Mizbeyach* and offered *Korbanos*) could be used in the *Beis HaMikdash*. Rav Sheshes says no, offering proof from the fact that the Chashmonaim put away (were *Gonez*) the stones from the *Mizbeyach* after the Greeks had defiled them, even though an idolater can normally not appropriate a Jew's property and make it *Assur* as *Avodah Zarah*, simply by worshiping with it. Still, in matters of *Shomayim* (such as those things owned by *Hekdesh*), the *Rabanan* apparently decreed that improper handling did disqualify it. Rav Papa rebuts this proof, citing a *Posuk*: **וּבְאוּרֵי הַכֹּהֵן וְהַלְלוּהוּ** - the enemy will enter and profane it, which results in the conversion of all desecrated *Beis HaMikdash Keilim* into *Chulin* (non-sacred). The Greeks could then acquire them, turning them into *Avodah Zarah* with worship. However, where *Keilim* were not actually profaned, there was no basis for not permitting their use. *Igros Moshe* (ד"ר 4:63) cites a *Midrash* which states that *Hashem* swore never to allow the destruction of the *Kosel HaMaaravi* because the *Shechinah* is always there. As such, the *Kosel* never lost its sanctity, despite the *Churban*, and it is therefore forbidden for anyone to take a "piece" from the *Kosel*, even as a souvenir. The *Rambam* (ת"ת 6:7) rules that one may not remove even one stone from the *Beis HaMikdash* unless in the process of making an improvement. The *Rema* (או"ח 152) adds that the same rule applies to a *Beis HaKnesses*, where the *TAZ* goes so far as to forbid attaching a *Shtender* to the wall where a hole or groove is made in the wall to anchor it. (*MB* says that most *Acharonim* are lenient and allow it)

## QUESTION OF THE WEEK:

May one buy something on approval from another Jew, use it briefly and then return it for a full refund ?

## ANSWER TO LAST WEEK:

(When would *Tachanun* in *Shacharis* be skipped because of the time ?)

There are days when *Tachanun* is not said during *Mincha*, such as every Friday, because the next day is a non-*Tachanun* day. If one davened *Shacharis* after *Chatzos* on such a day, that same *Mincha* rule would apply to skip *Tachanun* in *Shacharis* as well.

## DIN'S CORNER:

One who says a *brocho* without including both *Hashem's* name and the words **מִלֵּךְ הַעוֹלָם** has not been *Yotzay* the *brocho* and must repeat it. If he only said *Hashem's* name but left out **הַעוֹלָם מִלֵּךְ**, in addition to not being *Yotzay*, he has also transgressed **תִּשְׂא לֹא**, but that would not be the case if he left out *Hashem's* name and only said **מִלֵּךְ הַעוֹלָם**. If he said *Hashem's* name but left out the word **הַעוֹלָם**, if he said **הַמֶּלֶךְ** instead of **מִלֵּךְ**, he would not be required to repeat the *brocho*. (*Biur Halacha* 214).

## DID YOU KNOW THAT ....

The *Gemara* (*Chagigah* 15b) states that if one's Rav resembles an angel, one should seek to learn *Torah* from him; otherwise, one should not. Resh Lakish quotes R' Meir who questions this from a *Posuk* in *Mishlei* (22:17): **הֵט אֲזַנְךָ וְשִׁמְעֵ דְבַרֵי חֲכָמִים** from which it is derived that there are those whose *Hashkafah* should be rejected while their *Torah* should still be studied. The *Gemara* answers that one may take such a chance (with a wicked teacher) only if one is a mature person, such as R' Meir was, who studied under Acher. However, does not the *Mishneh* (*Avos* 3:17) state: **אִם אֵין יִרְאָה אֵין חֲכָמָה** ? If so, if one does not have *Yiras Shomayim*, he cannot acquire wisdom (*i.e. Torah*). This is further established by the *Gemara* (*Yuma* 72b) which derives from the *Posuk*: **תִּזְכְּרוּ כִּבְרוּ** - consistent between heart, mind and behavior, can be labeled a *Talmid Chochom*. The *Gemara* (*Nidah* 70b) lists questions asked by the men of Alexandria to R' Yehoshua b. Chanania. One was what one should do in order to become wise, and R' Yehoshua answered that one should increase one's study time and lessen one's business involvement. The men of Alexandria pointed out that many had tried this, but it did not work for them. R' Yehoshua replied that they must also pray that their study be productive, as the *Posuk* says: **כִּי ד' יִתֵּן חֲכָמָה מִפִּי**. The *Divrei Yatziv* (ד"ר 141) asks: if *Chochmah* is bound together with *Tefilah* (and we also find that *Tzedokim* are referred to as fools - see *Berachos* 10a), how can the *Posuk* (above) suggest that *Torah* can be learned from evil teachers with unacceptable *Hashkafos* ? How can their teaching be called **דְּבַרֵי חֲכָמִים** ? He concludes that according to R' Meir, the *Chochmah* referred to is that of the gentile nations, who are deemed to possess *Chochmah*, but not *Torah*. However, *Tzedokim* and others with improper *Hashkafos* are deemed not to possess even the *Chochmah* of the gentile nations, and one may certainly not learn anything from them.

## A Lesson Can Be Learned From:

A wealthy man hired a Melamed to teach his children. The Melamed was a very righteous man, a capable and devoted teacher, and the children grew in all areas. When their father suddenly became seriously ill, he was advised to gather a number of poor people, give them each money, and have them fast for his speedy recovery. The father did so, and included the Melamed in his group of paupers. The Melamed, instead of fasting, took the money and bought food for his family, arranging a Seudah which they all enjoyed. Soon after, the wealthy benefactor recovered, and when he found out that the Melamed had not fasted as arranged, he called him in and asked sternly, why. The Melamed replied that he didn't believe that his fasting would be very productive, since, for various reasons, he tended to fast on a regular daily basis anyway. Instead, the Zechus of providing a family with a decent meal where they all praised the Chesed of their benefactor was sure to work, as it did.

**P.S.** Sholosh Seudos sponsored this week by the Sheli family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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