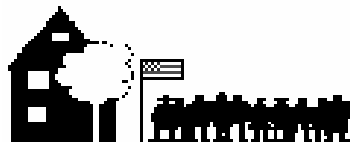


תש"ע



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(Monsey/Spring Valley Z'manim)

פרשת: תרומה

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Candles Mincha DafYomi Shiur

Shachris זק"ש

Friday	5:17	5:27	8:30		9:28
Shabbos		5:17	4:45		9:27
Sunday		5:30	5:50		8:00 9:26

## IMPORTANCE OF ....

The *Gemara (Bava Basra 25b)* states that one who wishes to become a *Chochom* should face south when *davening*, as the *Menorah*, which symbolizes *Torah* was on the south side of the *Kodesh*, and one who wishes to become wealthy should face north, like the *Shulchan*, which symbolizes sustenance, and was on the north side. Surely *Chazal* do not mean to imply that it is sufficient merely to *daven* facing the right direction, in order to become a *Talmid Chochom*. The *Gemara (Menachos 28a)* states that the *Menorah* could not be made from several pieces of gold, but rather from one piece, as derived from *מקשה תעשה*. *Rashi* explains that instead of making each branch separately, and then attaching them, Moshe was to beat the large piece of gold with a mallet, shaping and drawing the branches apart. However, *Rashi* also quotes the *Midrash Tanchuma* who says that Moshe found it too difficult to make the *Menorah*, and Hashem instructed him to throw the gold into the fire, thus causing the *Menorah* to be fashioned "by itself", as the word *תעשה* (it shall be made) indicates. Why did Moshe have to beat it with a mallet if it was going to be built in the fire? For the same reason that Moshe studied *Torah* on Har Sinai for 40 days and nights, forgetting it all, and then being given it as a "gift" – to put in effort. However, the *Gemara (ibid)* derives from *תעשה* that if one does not have gold, one may fashion the *Menorah* from other metals, as long as it is made *מקשה* – from one piece. If the word *תעשה* is used for other metals, then how can it be used as the *Tanchuma* suggests, to teach that the *Menorah* was made by itself? *Magid Mishna* suggests that this may be the meaning of the *Gemara's* statement: *הרוצה שיחכים יודים*. If one wishes to become a *Talmid Chochom*, he must model himself after the *Menorah*, acknowledging that Hashem will give it to him as a gift, but only if he puts in effort. Lest anyone imagine that only those with "golden" talent can become successful in *Torah*, the *Gemara* specifically authorizes other metals, provided the effort is expended to hammer it in.

## QUESTION OF THE WEEK:

If before one could make a *Brocho Acharona*, he went to the bathroom, which *brocho* takes precedence: *אשר יצר* or *על המחלי*?

## ANSWER TO LAST WEEK:

(Which *Shemona Esrei* will never be said twice as *Tashlumin*?)

The *Shaarei Teshuvah (א"ח 108:12)* quotes the *Rashba* who says that if one forgot *Yaaleh V'Yavo* during *Shacharis*, he must *daven Mincha* twice – not *Musaf*. Also, *Musaf* itself cannot be made up, if missed. *Pri Megadim (א"ח 108:5)* says the same about *Neilah*.

## DIN'S CORNER:

As a manifestation of *בשמחה אדר מרבנים* it is customary to hang signs displaying those words in homes and Shuls during the month of Adar. It is particularly recommended that the sign cover the *זכר לחרבן* spot left unfinished..(*Piskei Teshuvos 686:5*)

## DID YOU KNOW THAT ....

The *Gemara (Megilah 28a)* states that if a *Beis Knesses* is destroyed, one may not hold a *Hesped* there, as it is referred to as a *מקדש*. The *Rambam (תפילה 11:1)* states: Wherever there are ten Jews, a place must be arranged for them to come and daven ... and such a place is called a *Beis Knesses*, and the townspeople may force each other to build it. The *Meforshim* note that this is similar to what the *Rambam (בית הבחירה 1:1)* says regarding a *Chiyuv* to build a place for Hashem in which to offer *Korbanos*, (a *Beis HaMikdash*) based on the *Posuk: ונעשו לי מקדש*. However, the *Tur (א"ח 150)* states that the residents may force each other to join in and build a *Beis Knesses*, but says nothing about a need to provide a place for *Tefilah*. He does however state (א"ח 90) that one should only *daven* in a *Beis Knesses* with a *Tzibur*, on which the *BaCH* comments that the whole point of a *Beis Knesses* is to facilitate *בצבור תפילה*. The *Rambam (תפילה 8:1)* states that one should attend the *Beis Knesses* morning and evening, for one's *Tefilah* is only accepted in a *Beis Knesses*. The *Kesef Mishna* understands the *Rambam* to be saying that one should daven in the *Beis Knesses* even where there is no *Tzibur* present, whereas the *Tur* seems to be saying that without a *Tzibur*, there is no point in going to the *Beis Knesses* to *daven*. The *Chasam Sofer (א"ח 29)* rules that when one purchases a particular seat in a *Beis Knesses*, that spot belongs to him, even if the *Beis Knesses* should be *רחל"צ* destroyed. Although the *Gemara (Nedarim 48a)* states that a *Beis Knesses* is considered to be a communal place that all "own" in partnership, this means only (according to the *Ketzos 2:10*) that the public areas, hallways etc.. are deemed to be shared by all, but the ground upon which one's seat stood, will always belong to him personally.

## A Lesson Can Be Learned From:

When R' Meir Simcha (the Meshech Chochmah) was 17, he married and moved to Bialystok, where he was supported by his father-in-law. R' Meir Simcha was already renowned to be an *Iluy* (genius) and a full-fledged *Talmid Chochom*, and when one of the elderly *Rabonim* in Bialystok died, many assumed that the position would be offered to the young man. However, the "search committee" of the Kehilah went to a nearby city and selected a candidate there whose *Torah* and *Rabbinic* stature was far below R' Meir Simcha's. Some people expressed surprise that the committee could make such a decision, bypassing a superior candidate who was already a resident of the city. R' Meir Simcha found it amusing, commenting that when Moshe Rabbeinu did not return from Har Sinai when expected, the *Erev Rav* demanded a new leader, which led to the creation of the *Eigel HaZahav*. Why didn't they simply elect Aharon to replace Moshe? After all, Aharon was beloved, capable and had demonstrated leadership qualities in Egypt! The answer is that this seems to be a recurrent human failing, to choose a strange *Eigel* from afar over a familiar, well-known neighbor, even if he is as great as Aharon. The *Midrash (משלי 10)* states that at the time when a *Chochom* says a *Drasha*, Hashem forgives the sins of his audience. This is because if the *Chochom* is known locally, and the people still are willing to give him respect and authority, they are deserving of *Mechilah*.

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

This issue is dedicated by the Schulhof and Winter families:

לע"נ יענטע ב"ר נחום צבי

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 עפרל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים