



A Kehilas Prozdor Publication

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פרשת: תרומה

	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	5:27	5:39	8:30		
Shabbos		5:27	4:30	5:00	9:00
Sunday		5:43	6:15		7:30

IMPORTANCE OF

The *Mishna* (*Avos D'Rabbi Nasan* 2:9) says with regard to the statement: והעמידו תלמידים הרבה (educate many students) that Beis Shammai restricts teaching to disciples who are wise, humble, of prominent ancestry and wealthy. Beis Hillel advocates teaching everyone, since *Tzadikim* and scholars have often resulted from sinners who were drawn to the *Torah*. The *Gemara* (*Yuma* 72b) derives from the description of the *Aron HaKodesh* as: מבית ומחוץ תצפנו (it was coated with gold inside and out), that any scholar who is not תוכו כבדו (sincere) is not a תלמיד חכם. The *Gemara* (*Berachos* 28a) relates how Rabon Gamliel would bar such scholars from the *Beis HaMidrash*, but his successor, R' Eliezer ben Azariah allowed them in, apparently siding with Beis Hillel. Although the *Gemara* (*Chulin* 133a) states that one who teaches a תלמיד שאינו הגון (unworthy student) is deemed to have worshipped *Avodah Zara* and deserves Gehinom, this refers to a student who demonstrates his lack of worthiness, or, as the *Birkai Yosef* (א"ח 156:3) notes, one who is known not to be תוכו כבדו, in which case even R' Eliezer would have barred him from the *Beis HaMidrash* as well. *Igros Moshe* (י"ד 2:108) ruled that we may not allow one who serves in a Conservative synagogue or seminary to lecture before שומרי תורה in an Orthodox *Shul*, for fear that he will say inappropriate things and mislead his audience with regard to *Halacha*. In *Yabia Omer* (י"ד 7:19), a second סברא is suggested which characterizes the majority of students in Conservative seminaries as not believing in the divinity of *Torah* השמים. As such, one who teaches such students, is in the category of those who teach students that are not הגון, and is therefore unworthy himself.

QUESTION OF THE WEEK:

Under what circumstances and for which specific עבירה might the parent of an adult child be automatically penalized for the child's sin ?

ANSWER TO LAST WEEK:

(When might one be forbidden to feed the condemned before הילכה ?)

Rav Kook (דעת כהן 68) derives from the *Rambam* that the application of *לא תחיה לא מכשפה* as *לאור* for everyone means that one should not feed or save *מכשפה* from danger after *Beis Din* declares her to be one. Even without a גמר דין, if one believes her to be a *מכשפה*, one may not feed her.

DIN'S CORNER:

If one has a choice between two *Shuls* in which to *daven*, he should choose the one with רוב עם - the greater number, unless that number results in noise which prevents him from hearing תפילה and קריאת התורה. (*MB* 90:28) Other criteria for preference are: where the *davening* is slower, enhancing כונה; where there is less talking; where a great *Talmid Chochom* is present; where one feels a greater קשר to תורה. (*Teshuvos V'Hanhagos* 1:160)

DID YOU KNOW THAT

The *Gemara* (*Shabbos* 96b) identifies the *Posuk* that forbids carrying on *Shabbos* from רשות היחיד to רשות הרבים. *Tosafos* explains that although we don't normally need a *Posuk* to establish a *Melachah* - (a labor in the *Mishkan* is the criterion), still, the forbidden act of carrying is מלאכה גרועה - an inferior and inconsistent labor, which, without a *Posuk*, might not have been forbidden. The *Panim Masbiros* quotes a source that asks why the *Torah* states a reason for keeping *Shabbos* - i.e. that *Hashem* made שמים וארץ for six days and rested on the seventh. Might this not imply that "it just so happened" that *Hashem* was finished ? However, the *Yalkut* (מלכים 1:7) expounds on the *Posuk*: ותשלם כל המלאכה - the labor was completed, that when Shlomo finished building the *Beis HaMikdash*, *Hashem* stated: Now, the מלאכת שמים וארץ is complete. As such, when *Hashem* rested on *Shabbos*, it was not because there was nothing left to do, but rather because *Shabbos* prevented *Hashem* from completing the בריאה by building the *Beis HaMikdash*. This is why מלאכה on *Shabbos* is defined by those labors required for the משכן since it was precisely those things that *Hashem* abstained from. However, in characterizing those activities, the labor of הוצאה seems inapplicable, since the entire world is all one large רשות belonging to *Hashem*. As such, without a *Posuk*, I might not be able to derive הוצאה as a מלאכה, as it was not something that *Hashem* presumably abstained from. Therefore, the *Gemara* singles out הוצאה, asking היכא כתיבא.

A Lesson Can Be Learned From:

R' Yosef Teomim, author of the commentary "*Pri Megadim*" and Rav in Frankfurt-on-Oder, was a *Melamed* (teacher) of small children in his early years, struggling to support a growing family. His wife came from a well-to-do home and had a hard time adjusting to such a life. When she once remarked that her father had certainly never intended for her to marry a "*Melamed*", R' Yosef's face suddenly brightened. "You have now demonstrated the wisdom of an unusual choice of words in the *Rambam*!", he said to her. "The *Rambam* (אישות 8:3) rules that if a man marries a woman stating as a condition that his name is Yosef, and it turns out his name is Yosef Shimon, the marriage is still valid. However, if he marries on condition that his name is **only** Yosef, and it turns out his name is Yosef Shimon, the marriage is invalid. Why would a wife be so concerned over a second name, as to invalidate the marriage? It now seems clear that Yosef, who was a viceroy in Egypt, had a name associated with aristocracy and the ability to provide sustenance, while Yaakov's *brocho* to Shimon's descendants determined their future as itinerant *Melamdin*. Many women would normally not mind a husband who is a "Shimon" as long as he is also a "Yosef". However, you have shown me that there are women who want a husband who is only a Yosef, with no Shimon attributes at all. Stating such a condition up front could very well invalidate a marriage!"

P.S. Sholosh Seudos sponsored this week by the Goldfisher family. May the *Ribono Shel Olam* comfort the Schoenfeld family for their loss.

This issue is dedicated:

לז"נ יהודה לייב ב"ר אברהם יום טוב הלוי ולז"נ פערל ב"ר יצחק הלוי

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