



DVAR TORAH

PARSHAS TERUMA



By: Rabbi Noach Peled

Adar- True Simcha in Adar - Finding Happiness That Lasts

We have arrived! The month of Adar is here! Chazal teach (Taanis 29a) that when Adar begins we are בשמחה מרבים - we increase our simcha.

The question is, **what is simcha? What makes a person happy? Why are so many people so unhappy?**

We will be”H answer these questions. But first we will start out by explaining what happiness is not.

There is a **common misconception**; people mistakenly confuse happiness with **pleasure**. People spend most of their lives, if not all of their lives, seeking pleasure after pleasure, indulgence after indulgence. They do this **thinking** that the pleasures will make them happy. After disappointingly finding themselves not yet happy, they continue seeking **additional** pleasures and indulgence, once again so sure that when they find what they seek, they will **then** be happy. They blindly repeat this practice hundreds of thousands of times throughout their lives, only to find themselves, at the end of their painstakingly unfulfilled lives, sorrowfully not yet happy.

This describes the average folk. There is however another group. **The rich and famous**, you know, like the larger than life **actors**, or the big time **sports and rock stars**. They have it much harder. You see, the average commoner has very limited resources, and is therefore restricted in his pursuit of the many pleasures there are in this world. The rich and famous however, have much greater resources, and are therefore open to a much wider range of attainable pleasures, both in quality and in volume.

This of course gives them both an advantage and a disadvantage over the common folk. You see **although pleasures do not bring happiness, the average person rarely discovers this** because he is fooled by thoughts such as “if only I had X, or if only I could get my hands on Y, **then I would be happy**” and therefore ignorantly carries on with his hopeless pursuit of X or Y to reach happiness.

The rich and famous however, actually get endless amounts of “X” and “Y”, and much much more than that, far more than what that the commoners ever dreamed of. Problem is, being that pleasure – no matter how much or how large – does NOT bring happiness, they soon come to the **sad realization that nothing will ever make them happy, and they therefore enter phases of depression and despair.** They live in this state of hopeless misery, occasionally distracted by various worldly indulgences, just to return to their depression and despair. This discouraging reality is so painful to them, that some decide to prematurely end their lives rather than carry on with the pain.

What is the answer to all of this? Where can one find true happiness?

Happiness is the state of realization that one possesses something of absolute value. This explains the incredible stories told of heilige yidden singing and even dancing while being led to the gas chambers. They faced the fact that they were about to give their lives al Kiddush Hashem – something of the greatest absolute value – and knowing this gave them the greatest level of satisfaction.

Pleasures of this world are short lasting and quick to dissipate, and are therefore by definition unable to breed happiness. True happiness can therefore only come from spiritual matters, as their existence is absolute and eternal, never to end, get lost, or disappear.

Mori v'rabi **Hagaon Rav Shlomo Leib Brevda** Ztvk”l shared that he heard from the great Mirrer Mashgiach **Harav Chatzkel Levenstein** Zt”l that even the Hollywood (CA) stars know this concept deep deep down. That is why at their funerals and eulogies, no one ever mentions how beautiful or rich the person was or any other physical aspects of the deceased. Despite their contrary lifestyle, they only mention how much charity the deceased gave, or how nice he was to his elderly mother, things of true virtue which have lasting, eternal value.

When we live a Torah-true lifestyle, engaged in mitzvos and limud haTorah, with the realization that these are the **only** commodities with absolute eternal value, we will come to true happiness, and have the ability to serve Hashem b’simcha.



By: Rabbi Aryeh Gitlin

HALACHA CORNER

HEARING THE MEGILLAH PROPERLY



If one missed one word of the Megillah do they need to hear it again?

What happens if they spaced out for a few seconds but still know where the reader is holding?

Is a woman's obligation to hear the Megillah the same as a man's?

Can one hear the Megillah in a different havara?

The halacha¹ is that if the reader or listener misses even one word they have not fulfilled the mitzvah and must hear that word properly. Additionally, if someone spaces out to the point that they are mentally absent they have not fulfilled the mitzvah for that portion. Simply hearing the sound is not enough. The mind must be engaged in the reading².

At the same time brief lapses in concentration are normal. This can lead to unnecessary anxiety. Poskim offer practical guidance. Ideally one should follow along from a kosher Megillah. When that is not practical, one should follow along with their finger. If a person can track the reader's place that also demonstrates a basic level of awareness.

The Rema³ cites the Bahag who explains that a man's obligation is to read the Megillah. Therefore men recite the bracha על מקרא מגילה, emphasizing the act of reading. A woman's obligation, however, is defined as hearing the Megillah. For that reason Ashkenazic women recite לשמוע מקרא מגילה, highlighting that her mitzvah is to hear rather than to perform the reading.

The Marcheshes⁴ explains that Krias Megillah has two aspects: remembering Amalek and publicizing the miracle. Women are obligated because they were part of the miracle. Their primary connection is to publicizing the miracle, which requires awareness of the story even if every word was not fully registered.

Therefore although women should strive to hear every word, if after the reading there is doubt whether every word was heard properly, they would not need to hear the Megillah again⁵.

Concerning havara, Rabbi Moshe Feinstein⁶ rules that a different pronunciation is not considered a foreign language. It remains Lashon HaKodesh and is fully valid for fulfilling the mitzvah.

1. M.B. 670:48
2. S.A. O.C. 670:12
3. O.C. 689:2
4. 1:22[1]
5. Shiuri Halacha 1:461
6. Igros Moshe O.C. 3:5

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Night Seder (S-F)
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Daf Yomi with Rabbi Smith 9:15pm - 10:00pm
Kinyan Mesecha with Rabbi Eli May 8:20pm - 9:00pm
MIDY Daf Yomi 9:00pm (English) 2:00pm and 8:00pm (Hebrew)

WEEKLY SHIURIM

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Tuesday: SCP with Rabbi Freeman 8:30pm - 10:00pm

Wednesday: Rabbi Hassan on Chupa & Kiddushim 8:30pm - 10:00pm
Rabbi Peled on Sefer Yona 9:15pm - 10:00pm

Thursday: Shovavim shiur from Rabbi Peled 9:00pm - 9:40pm
Guest speaker 9:45pm - 10:00pm

Kids Programs: Avos u'Banim and Sparks Mazon Shabbos 8:00pm - 8:45pm
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