



	Candles	Mincha	DafYomi	Shiur	פרשת: תרומה זק"ש Shachris	9:18
Friday	5:31	5:41	8:30			
Shabbos		5:31	4:45	4:20	9:00	9:18
Sunday		5:45	8:30		7:45	9:16

IMPORTANCE OF

The *Shulchan Aruch* (א"ח 142:1) rules: if the *Baal Korei* made a mistake during *Krias HaTorah*, even in one letter, he must be told to repeat and correct it. The *Rema* adds, that one repeats only if the mistake changes the meaning [of the word(s)]. But if the mistake was [merely] in the tune (*Trup*) or in the vowelization, then he need not go back (to say it correctly). The *Mishna Berurah* (4) states that certainly, sometimes, the meaning can change through a mistake in vowelization as well, and even through a mistake in the *Trup*. If so, he would need to repeat in such instances also. The *Gemara* (*Yuma* 52a) states that there are 5 *Pesukim* in the *Torah* where it is unclear whether a certain word is linked to the word before it, or the word after it. One of these is the word **משקדים**, (decorated like an almond) where it either refers to the **גביעים** (cups) on the *Menorah* which comes before it, or to the **כפתרים** (knobs) and **פרחים** (flowers), which follow it. As a result of this ambiguity, the *Rambam* rules that both should be engraved like almonds. The *Ritva* holds that the ambiguity in the *Pesukim* only lasted until Ezra established the *Trup*, from which we can derive the meaning of words. However, the *Yad Malachi* (278) points out that in the case of **משקדים**, the *Trup* did not resolve the issue, because its *Trup* is a *Zakeif Gadol*, which is an independent, free-standing *Trup*, following **גביעים** which has an *Asnachta*, and preceding **כפתוריה ופרחיה**, leaving it appropriate for either one. If the *Trup* was then changed by the *Baal Korei*, the change could potentially link **משקדים** to one or the other of the two phrase possibilities, which would then be a potential change in the meaning of the *Posuk*, as defined in the *Gemara*.

QUESTION OF THE WEEK:

Which *Sefer* (regardless of the subject matter) would one be permitted to study in, only if he is a *Talmid Chochom*?

ANSWER TO LAST WEEK:

(Where is a *Katan* obligated in a *mitzvah* until he is a *Gadol*?)

The *mitzvah* of *Hakhel* obligates children to be brought by their parent to Yerushalayim, even if the child is handicapped (e.g. blind). However, as a *Gadol*, the handicapped young adult would be *Potur* from an individual *Chiyuv* to attend.

DIN'S CORNER:

The *Chayei Adam* (68:11) states that three people fulfill the minimum for **ברוב עם הדרת מלך**, which requires that all 3 do a *mitzvah* together. The *Teshuvos V'Hanhagos* (1:23) quotes R' Mordechai Benet's *Chidush* in the *Gemara* (*Berachos* 18a), which states that if 2 men are **שומרי מת** (guarding a dead body), each one must watch the deceased while the other says **שמע**. However Ben Azzai states that for **שמונה עשרה**, they may secure the body in safety so as to *daven* together, proving that even 2 must do so together, if possible.

DID YOU KNOW THAT

The *Chasam Sofer* (י"ד 236) questions why the first *Beis HaMikdash* was different in form from the *Mishkan* and why the second *Beis HaMikdash* differed in form and in **כלים** (vessels) from the *Mishkan* and the first *Beis HaMikdash*. Is there not one *mitzvah* of **ועשו לי מקדש**? Just as we wouldn't listen to a *Navi* seeking to introduce a change in the form of *Tefillin*, which form was given to us as a *Halacha L'Moshe MiSinai* and detailed in the *Gemara*, so too, we should not have listened to Shmuel who described changes to be applied in the building of the first *Beis HaMikdash*, nor should we pay attention to the prophecy of Yechezkel regarding the third *Beis Hamikdash* **מהרה יבנה**. The *Chasam Sofer* concludes that the *mitzvah* of **ועשו לי מקדש** only requires that a *Mikdash* be built. The form and contents of the *Mikdash* depend on the *Posuk*: **ככל אשר אני מראה אותך** - all, as I will show you. Therefore, Moshe was shown how the *Mishkan* was to be; Shmuel and Yechezkel were shown how each *Beis HaMikdash* was to look. The *Masaas HaMelech* derives from this that just as *Torah SheBiksav* was to be handed down via the written word, and *Torah SheB'Al Peh* was to be transmitted via the spoken word, certain things were to be conveyed through display - **מראה**. The *Rambam* (*Hilchos Tefillin* 3:13) states that every *Talmid Chochom* must learn how the knot of the *Tefillin Shel Rosh* is made. Since it cannot be adequately described in writing, it must be taught visually. Thus, learning can take the form of visual **מראה** as well.

A Lesson Can Be Learned From:

There was once a young boy whose excess energy often landed him in trouble with his *Rebbi* and parents. As neither of them seemed able to control him, they resorted to discipline, which just drove him away. When his father slapped him in front of his friends one day, the boy ran off and joined a cult, throwing away *Yiddishkeit* entirely. After a while, the parents managed to get him back home but he proceeded to embarrass them consistently with one scandal after another. As a prank, he removed the *Parsha* from the *Shul*'s *mezuzah* one night, and chuckled to himself as he watched everyone continue to kiss it. In particular, there was a simple tailor whose integrity, piety and fine character had led some people to believe he was a **צדיק נסתר** - a hidden *Tzadik*. The boy watched him as he left his home, kissing his own *mezuzah*, but upon entering the *Shul* he did not. The prankster asked him why he didn't kiss the *Shul*'s *mezuzah*. The tailor told him that he didn't know why himself, but as he came near to the *Shul*, his arm became extremely heavy and he was unable to lift it. The young boy was very disturbed by this and slowly, he began once more to believe that the world ran according to *Hashem's* **חשבון** (plan). This led him eventually to complete his **תשובה**, which at long last brought some happiness back into his family.

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