



Friday	5:03	5:13	8:15			9:35
Shabbos		5:03	4:30	4:55	9:00	9:35
Sunday		5:05	6:30		8:00	9:34

## IMPORTANCE OF ....

The *Yerushalmi* (*Shabbos* 12:3) relates that the families of R' Hoshia and of Bar Pazi used to pay their respects to the *Nasi* everyday, and R' Hoshia's visit always took place first. When Bar Pazi was *Meshadach* with the *Nasi*, he requested that henceforth his family's visit be permitted to precede that of R' Hoshia. R' Ami ruled that the order should remain the same, based on the *Posuk*: והקמת את המשכן כמשפטו אשר הראת בהר – You should put up the *Mishkan*, according to its method, as you were shown at the mountain. What sort of "method" could the wood of the *Mishkan* have? That whichever beam merited to be placed on the north side should always be placed there; whichever on the south should remain on the south. The beams were marked for that purpose, which is the source for the *Issur* to write on *Shabbos*. Therefore, R' Hoshia's established *Zechus* should also not be disturbed. Accordingly, the *Be'er Heitev* (630:6) notes that the *MaHaril* used to mark the panels he used to build his *Succah*, to ensure that he placed the same ones in the same spot each year. Such attention to "*Chazakah*" extends to the *Magen Avrohom* (8:6) who cites the *SHaLoH* regarding the custom to attach a piece of silk at the top of a *Talis* on one side, so as to designate which is the front and which is the back of the *Talis*. The same concept applies to many practices and customs where someone has established a right, such as that of one whose *Sefer Torah* is read regularly in Shul or one who supplies candles etc.. to a Shul. Yet, insistence on proper beam placement in the *Mishkan* seems to be mandated by such *Pesukim* as: לפאת צפון עשרים קרש (20 beams to the north) and עשרים קרש לפאת נגבה (20 beams to the south). As such, a case can be made for beams acquiring the spot they were put at. Other use-designations may not reach that level.

## QUESTION OF THE WEEK:

Which gentile adult male do we accept for *Geirus*, knowing full well that he will not observe all the *mitzvos*?

## ANSWER TO LAST WEEK:

(May one teach *TaNach* to a man without a *Kipah*?)

The *Mishna Berurah* (2:12) rules that one may not learn with an uncovered head, nor say a *brocho* (with Hashem's name). The *במראה הבזק* (2 p.88) notes that as always, this must be measured against the gain to be made in *Kiruv* of those not-yet-observant being taught. At least, care should be taken that the bare-headed not say *Pesukim* with Hashem's name.

## DIN'S CORNER:

Although it is of course forbidden to actually do anything to "speed up" anyone's death, it is nevertheless permitted sometimes to *daven* for the death of someone who is near-death and suffering. Traditionally this should not be done until after the *Rabanan* have finished *davening* for a *Refuah*, but in our generation we don't know who the *Rabanan* are, so no wait is necessary. (*Igros Moshe Choshen Mishpat* 2:74:4)

## DID YOU KNOW THAT ....

The *Gemara* (*Yoma* 52a) states that there are 5 *Pesukim* in the *Torah* where a word in the middle of the *Posuk* can mark the end of the phrase before it, or serve to start the phrase which follows it. In all 5 instances, there is no indication leaning in either direction. One of those *Pesukim* describes the decoration of the *Menorah* in the *Mishkan*: ארבעה גביעים משוקדים כפתורי-ה ופרחי-ה – four cups, decorated, its knobs and its flowers. As *Rashi* explains, the lack of specificity leaves undetermined whether the word *משוקדים* (decorated) applies to the four cups (גביעים משוקדים), or the knobs and flowers (משוקדים כפתורי-ה ופרחי-ה). The *Ritva* states that the doubt only existed up until the time of Ezra. When Ezra designated the cantillation (tune or *Trup*) appropriate for each word, that designation defined the proper position of the word. The *Yad Malachi* (278) points out that this may be true for the other four listed *Pesukim*, where the meaning of each doubtful word is clarified by an *Esnachta* (half-*Posuk* pause) or the end of the *Posuk*. However, with regard to *משוקדים*, although *גביעים* is marked by an *Esnachta*, the fact that *משוקדים* is marked by a *Zakeif Katon* – a sort of standalone *Trup*, leaves the doubt in place. The *Torah Temimah* disagrees, relying absolutely on the location of the *Esnachta* to define *משוקדים* with the words following it, and questions why the *Yad Malachi* held the doubt to be unresolved. The *Minchas Yitzchok* (10:152) suggests that the *Yad Malachi* based his opinion on the *Gemara* (*Chagigah* 6b) which asks what animals were offered at *Har Sinai* by the young men of *Bnei Yisroel* upon the twelve altars that were built (at the end of *Mishpatim*). Did they offer sheep for the *Korban Olah* and cows for the *Shelamim*, or cows for both? The *Gemara* asks what difference does it make, and answers that it affects what sort of *Trup* should be assigned to the words. If two kinds of animal were offered, the word *עולות* should have an *Esnachta* or a *Zakeif Katon* [both of which are] a *Trup* that breaks off the word from what follows it (*Rashi*). As such, the *Zakeif Katon* on the word *משוקדים* leaves the position of the word still unresolved.

## A Lesson Can Be Learned From:

A Rabbi once visited the home of a recent newcomer to his community and noticed a knickknack in the form of a glass square with a voice-ear piece imbedded inside it. The Rabbi asked his host if he was in the communications business, and the young man replied that he wasn't, but that there was a story behind that piece. "I was raised observant, but I slowly convinced myself that many things were 'not necessary', I was also not content to keep my opinions to myself, but got into discussions with anyone I could find, arguing with much conviction. Very often, someone would say to me –What if you're wrong? I paid no attention, believing firmly that I was right. One day I got sick, and no doctor could diagnose my illness. As I weakened, one doctor proposed a radical and dangerous treatment, trying to convince me that I should agree to it. Almost by itself, the words: 'What if you're wrong?' spilled out of my mouth. When I realized what I had just said, my life was jolted, and I quickly came back to observance. I made this piece as a reminder that sometimes, one does well to listen to one's own true, inner voice".

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

This issue is dedicated by the Schulhof and Winter families:

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