



	Candles	Mincha	DafYomi	Shiur	Shachris	שוק"ש
Friday	8:13	6:45/8:23				9:10
Shabbos		1:45/8:08	7:15	7:55	9:00	9:10
Sunday		8:23	8:45		8:00	9:10

IMPORTANCE OF

The *Gemara* (*Shabbos* 96b) quotes R' Akiva's identification of the מקושש עצים as Tzelafchad, and R' Yehuda b. Beseira criticized R' Akiva for revealing (if it were true) that which the *Torah* had not. Apparently, there are times when the identities of even the wicked, and their sins are not to be revealed. The *Magid Mishneh* cites an opinion that wished to publicize the fact that during Desert Storm, of 42 Scud missiles fired into Israel, the only death in Israel caused directly by a Scud missile was of a *Mechalel Shabbos*. It would be worthwhile to stress how he did not protect *Shabbos* (שומר שבת) so *Shabbos* did not protect him. The *Shulchan Aruch* (אור"ח 267:3) states that on *Shabbos* we do not conclude the *brocho* of השכיבנו with לעד since *Shabbos* provides שמירה and there is no need to ask for it. The *TaZ* notes that צאתנו ובואנו וכו' should also not be said, and wonders why it is commonly said. He suggests that perhaps since no one does a perfect job of *Shemiras Shabbos*, there is a small need for שמירה, so it can't hurt to say it. However, the *Gemara* (*Pesachim* 50a) states that those killed by the government are on such an exalted level that no one else may join them in their area. This is a reference to those who are killed by a corrupt national government, just because they are Jews. The *Gemara* compares them to R' Akiva and his colleagues, and the *Beis Yosef* (י"ד 338:2) states that they enter *Olam HaBa* without even having said *Viduy*, an essential part of *Teshuvah*. As such, even a totally wicked person who was killed because he was a Jew is to be treated as a קדוש for having died על קידוש השם and one should certainly not dishonor him, even to positively influence others. Since the Scud victim was killed solely because he was a Jew, this status would seem to apply to him, and his lack of *Shemiras Shabbos* should not be discussed.

QUESTION OF THE WEEK:

Where do we find a reference in *davening* to the self-control of Palti b. Layish ?

ANSWER TO LAST WEEK:

(If 9 want to daven Maariv and 9 want to learn – who wins ?)

The *Rema* (אור"ח 55:22) states that if there is no constant *minyan* in the Shul, the community may force residents to convene for *Tefilah B'Tzibur*, and the *Mishna Berurah* (73) adds that even those who are learning elsewhere may be forced to stop learning to come help complete the *minyan* for *Tefilah*. However, this is only true if *Maariv* is being said at the proper time – not early.

DIN'S CORNER:

One should not *daven* in one's heart alone (*i.e.* with his eyes), as he might not be ניצא תפלה that way. Instead he must enunciate the words with his lips loud enough that he hears himself, but not so loud that anyone nearby will hear him. If one cannot *daven* with כונה so quietly, he may do what is necessary provided he does not disturb other *Mispallelim*. (MB 101:5-6; *Biur Halacha*)

DID YOU KNOW THAT

The *Gemara* (*Zevachim* 54b) states that the site of the *Beis HaMikdash* is the highest spot in *Eretz Yisroel*, and *Eretz Yisroel* is higher than all other lands. The *Sifri* notes that this may be derived from: עלה נעלה וירשנו אותה כי יכול נוכל לה – Caleiv's words of encouragement, which acknowledged that one must go "up" to reach *Eretz Yisroel*. What manner of measurement would place *Eretz Yisroel* highest on the planet ? The *Maharal* notes that since the world is a sphere, no one spot could be physically higher than another, so the *Gemara* must mean it is spiritually higher. The *MaHarsha* points out that it is precisely for that reason that *Eretz Yisroel* is deemed highest, since it is the center of the world, always on top. The *Gemara* (*Succah* 53a) relates that the Malach HaMaves tricked Shlomo HaMelech into sending 2 of his attendants to the very spot where they were destined to die. The *Ari Z"L* comments that people die in many different places, and traces it to the fact that Adam HaRishon originally stretched physically from one end of the earth to the other, and when he was reduced after sinning, both spiritual and physical pieces of him were left throughout the world. When a person dies, he is buried in that spot which represents his connection to the dust and spark left there by Adam HaRishon – כי עפר אתה ואל עפר תשוב. For this reason, reinterment (exhuming a body for re-burial elsewhere) may only be done under rare conditions and under strict Halachic guidelines. The *Yad Shaul* (י"ד 364:3) notes that a מצוה acquires the spot where he is found, just as a murder victim leading to an *Eglah Arufah* does – their fate drew them to that spot. The *Ateres Paz* (י"ד 8) understands the *Ari Z"L*'s rendering as relevant to the relative loftiness of *Eretz Yisroel*. If Adam had been stretched across and wrapped around the whole planet, his central point (*e.g.* navel) would be placed over *Eretz Yisroel*, which, as the center spot of the world, would be on top and highest, as the *MaHarsha* had said.

A Lesson Can Be Learned From:

The youngest bocher in the Bach's yeshiva was Dovid Segal, a very bright boy that had been accepted even before his Bar Mitzvah. The Bach liked Dovid very much and often included him with the older boys that were invited to the Bach's Shabbos meals. At one meal, they were discussing the Rambam's statement dealing with writing a *Sefer Torah* and placement of a word that was 10 or more letters. Dovid remarked that the longest word in the *Torah* only contained 9 letters. The Bach replied that they would ask his 12 year-old daughter Rivkah, who was fluent in *TaNach*, if she knew of a 10-letter word. Rivkah said that there was no 10-letter word in the *Torah*, but in *Yehoshua* (18:21) the word למשפחותיהם was written with a *Vov*, making it a 10-letter word. However, she continued, this would not be relevant to the Rambam's Halacha dealing with writing a *Sefer Torah*. What would be relevant is that in *Megilas Esther* there is an 11-letter word – והאחשדרפנים, to which the Halachos of a *Sefer Torah* could apply. The Bach rose and kissed her on the head, saying: "My daughter, you are wise, and Shein (beautiful) as the *Levanah* (moon)". Dovid remarked that it might be time for *Kiddush Levanah*. On *Motzai Shabbos*, Dovid was engaged to Rivkah, and later authored the *Sefer Turei Zahav*, known as the *TaZ*.

P.S. Sholosh Seudos sponsored by the Sternberg family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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