



	Candles	Mincha	DafYomi	Shiur	פרשת: עקב זק"ש Shachris
Friday	7:20	6:50/7:30			9:37
Shabbos		7:15	6:15	7:05	9:00 9:38
Sunday		7:25	8:15		8:00 9:38

IMPORTANCE OF

The Gemara (Shabbos 87a) states that Moshe broke the *Luchos* as a result of a *Kal V'Chomer*, deriving that since a *Korban Pesach*, which is only one *mitzvah*, is denied to a non-Jew, the entire *Torah* should be denied to *Bnei Yisroel* who were *Mumarim* (apostates) from worshipping the *Eigel*. However, the Gemara (*Chulin* 4b) quotes R Anan who holds (a minority opinion) that a *Mumar* to *avodah zara* is not deemed a *Mumar* to the entire *Torah*. If so, there was no need for Moshe to deny *Bnei Yisroel* the whole *Torah*, simply because they transgressed one *aveirah*, but rather he should have denied them only the *mitzvah* forbidding *avodah zara*, which was the second listed in the *Aseres HaDibros* (לך להי' לך). As such, perhaps Moshe should have only broken the first of the two *Luchos*, which contained that *mitzvah*. The Gemara (*Shekalim* 25a) describes how the *Luchos* were written. Chaniah b. Gamliel says there were 5 *Dibros* on each, while Ravnin says there were (all) 10 *Dibros* on each. It would seem redundant for all 10 *Dibros* to be on each of the two *Luchos*, if not for the fact that *Rashi* comments on the *Posuk*: *ואתפש בשני הלוחות* that the word *הלוחות* is written without a second *Vav* (should be *הלוחות*) to teach us that both of the *Luchos* were *שוות* - equivalent. The *Binyan Ariel* notes that if each had only 5 *Dibros*, there would have been much more written on the first than on the second. If they are to be deemed equal, it is more likely that they would both have had all 10. As such, it became necessary for Moshe to break them both, since they both would have had the *mitzvah* of לך להי' לך.

QUESTION OF THE WEEK:

Where do we find in *Halacha* a result of reverse eminent domain, i.e. that property is taken away by *Beis Din* from the public and given to a private person ?

ANSWER TO LAST WEEK:

(Is it appropriate for a childless couple to change their names(s) ?)

The Gemara (*א"ר* 20) stated that although we only find *Shinui HaShem* in *Shulchan Aruch* with regard to the sick, it is appropriate to do so for the childless, as may be derived from the *Avos* and *Imahos*. It doesn't seem to have been practiced often, presumably because of the attendant embarrassment, but those whose *Kavanah* is *L'Shem Shomayim* should definitely do it.

DIN'S CORNER:

Astrology is a *Chochmah*, and it is one of the tools through which Hashem rules the world. Although one may not inquire of the future from astrologers, if one did become aware of a negative forecast, he should intensify his *Tefilah*, *Torah* and *mitzvos*, and not rely on a miracle to avoid it. For example, if astrology indicates that today is unfavorable, one should not simply ignore it but should take extra care in his behavior. (*Beis Yosef* י"ד 179)

DID YOU KNOW THAT

The Gemara (*Berachos* 16a) states that if someone loses track of where he is up to during the saying of *Shema* and although he knows that he is up to *וכתבתם על מוֹת בֵּיתך*, he doesn't know if he is in the first *Parsha* (*וואהבת*) or in the second (*והיה אם שמוע*), both of which contain the phrase. In such a case, he should assume he is still in the first *Parsha*, unless he had already begun to say the words *למען ירבו*, which implies that he had successfully concluded the second *Parsha*. The *Yerushalmi* adds, if someone is "lost" in the middle of *davening* he should return to the last thing he knows that he said, unless, e.g. during *Shemona Esrei*, he suddenly finds himself at *שומע תפלה*, where he may also assume that he had correctly said everything up to that point. The *Yabia Omer* (*או"ח* 2:9) derives from here that although the general rule for doubt is: *ספק ברכות להקל* (when in doubt if you said a *brocho*, assume you did), during *davening* we do not apply that rule. Thus, if one remembers saying the *brocho* of *אתה חונן* but nothing after that, he returns to *השיבנו*, even though he may have said it already. This is because if he returns only to what he is sure he did not say, he may end up skipping some *berachos*, in which case he would not have been *Yotzay*, which may result in rendering everything he did say a *Brocho LeVatalah*. Accordingly, in *Birchos Krias Shema* as well, if he remembers saying: *הקל הגדול הגבור והנורא* but is unsure if he was about to say *קדוש הוא* (in *יוצר אור*) or perhaps *בטחו* (in *אהבה רבה*) we do not say *ספק ברכות להקל* and he returns to the earlier one, so as to be sure and complete the *brocho* of *יוצר המאורות* and say everything the way that *Chazal* ordained.

A Lesson Can Be Learned From:

The Jewish community of Cracow had been the center of Polish Jewry for several centuries, having been led by such Gedolim as the Rema and the Megaleh Amukos. When R' Shimon Sofer arrived to assume the position of Rav of the city, at age 24, he sensed clearly that there were many who were not prepared to accept his authority. In his inaugural Drasha, R' Shimon related how in Pressburg, under his father the Chasam Sofer, everyone was scrupulous in their Torah observance. However, one day, a storekeeper decided to keep his shop open on Shabbos. The Chasam Sofer dispatched two bochorim to speak with the shopkeeper, who reviled them with *Chutzpah*. The Chasam Sofer sent them again and the shopkeeper threatened that if they came to him a third time he would be violent. When they told this to the Chasam Sofer, he told them that if this happened, they should approach the *mezuzah* and concentrate on one of Hashem's special names (which he now told them). They followed his instructions and when the shopkeeper raised his stick, one of the bochorim did as the Chasam Sofer had said, causing the shopkeeper to fall down, dead. R' Shimon concluded with a warning. "The bochor who did that, was - me. And you can be certain that I still remember the special name of Hashem that my father taught me!"

P.S. Sholosh Seudos is sponsored by the Sheli family. May Hashem comfort Mrs. Raizy Werberger & family upon the Petirah of her mother ע"ה.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240

As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use