



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: נח	סזק"ש
Friday	4:31	4:43	7:45				9:05
Shabbos		4:31	3:45		4:10	9:00	9:05
Sunday		4:40	5:15			7:30	9:06

IMPORTANCE OF

The Gemara (Sanhedrin 91b) says that Antoninus asked Rebbi, from when on does the Yetzer HoRa control a person - from the moment of creation or birth? When Rebbi answered creation, Antoninus argued: then why doesn't the baby kick its way out immediately? It must rather be from the moment of birth, and Rebbi agreed. The MaHarSha asks: The Gemara (Yuma 82b) says that a pregnant woman once smelled food on Yom Kippur and wanted to eat. Rebbi instructed someone to whisper to her that it was Yom Kippur, and the craving subsided. Rebbi praised the fetus who displayed such holy behavior, and who eventually turned out to be R' Yochanan. The same thing happened to another woman, but she ate. Her child turned out to be a miserly market manipulator. Thus, do we not see the Yetzer HoRa already in control prior to birth? Do we not also derive from the Posuk: ויתרוצצו הבנים בקרבה that Esau was struggling to get out and worship Avodah Zara? The MaHarSha answers that the Yetzer HoRa might control the mother's womb prior to birth, but cannot control the child itself until its birth. Rashi notes that this derives from the words: כי יצר לב האדם רע מנעו, where מנעו is missing a Vov, making it "MiNaarov" – from his youth. Thus, a fetus which causes its mother to eat on Yom Kippur represents the Yetzer HoRa's control over the womb, which does exist prior to birth. Esau, despite an evil intent to worship idolatry, did not do so and made no attempt on Rivka to pressure her to do so, thus revealing that the Yetzer HoRa was not yet in control of him either.

QUESTION OF THE WEEK:

Where would one be חייב by answering אמן to someone else's brocho but could not be יוצא by saying the brocho himself?

ANSWER TO LAST WEEK:

(If the 10th walks out on the minyan, must the others stay?)

The Biur Halacha (75) leaves this question with a צריך עיון. However, the Chayei Adam (68:11) notes an advantage to having a רבים (many) even if it is not a ציבור (minyan) for Tefilah. In Teshuvos V'Hanhagos (2:57), we find that even if there are only 2 people, they should daven together, rather than separately, as the Gemara (Berachos 18a) says that 2 people guarding a coffin on a ship, should secure it and daven שמונה עשרה together.

DIN'S CORNER:

If one begins to say קדוש קדוש קדוש during Kedusha before the Shliach Tzibur completed the words: וקרא זה אל זה ואמר he must say it again because Kedusha must be said together with the Tzibur, as one. He must also finish each responsive piece of Kedusha with the Tzibur. (MB 125:3) Although Chazal did not intend the Shliach Tzibur's recitation of Kedusha to be מוציא others (since everyone must say it himself), he may still say each part of Kedusha himself, without the Tzibur, since his recitation will be מוציא those who are still in the middle of Shemona Esrei. (BH ibid) He must therefore say the whole Kedusha, out loud.

DID YOU KNOW THAT

The Gemara (Bechoros 7a) quotes R' Yehoshua b. Levi that different species cannot procreate from each other, such as a טמא creature from a טהור one, a domesticated animal (בהמה) from a wild one (חיה), a large one (גסה) from a small one (דקה), or vice-versa. The exception to this is a Koy (כוי), which is the offspring of a goat with a deer. Tosafos asks: does not the Gemara (ibid 8a) state that a דולפן (half man - half fish) can procreate from humans? This should also be listed as an exception. Tosafos answers that R' Yehoshua b. Levi's statement did not refer to humans or sea creatures. In י"ד י"ד (1:92) R' Assad considers whether R' Yehoshua b. Levi's rule would apply to birds. The Gemara (Sanhedrin 108b) quotes Resh Lakish that the raven offered a winning argument against Noach to support his unwillingness to leave the ark. He claimed that Hashem and Noach both hated him, forcing him to risk his life against the elements, and that if he should die, the world would have one species less. Why is that such a strong argument? Could not the female raven procreate from another bird? It must be, that birds also only procreate from their own species. However, R' Assad argues that since the ark only welcomed those creatures who had not engaged in immoral behavior, the male raven knew quite well that his female would be unwilling to procreate with another bird. This would not however, prove that all birds behave this way. R' Assad was dealing with the question of an unusual chicken from India, whose physical dimensions were greater than those of a standard chicken. Although the Indian chicken mated with the standard one, this would not prove that it was the same species. However, for various other reasons, R' Assad concluded that it was similar enough, and permitted it to be eaten.

A Lesson Can Be Learned From:

R' Yaakov Orenstein, author of Yeshuos Yaakov, would honor all requests to be Sandek at a Bris, regardless of the distance to travel. On one such occasion, he determined that he would be traveling past Premishlan. Although on friendly terms with its Rebbe, R' Meir of Premishlan, R' Yaakov could not afford the time for a visit. He therefore asked his driver specifically not to stop in Premishlan. After agreeing, the driver drove into Premishlan and announced he was stopping for a drink. Soon, word spread that R' Yaakov Orenstein was sitting in a carriage, waiting for his driver. He had no choice now, but to go visit R' Meir. As he entered R' Meir's house, R' Yaakov saw the Rebbe pacing back and forth, without a Sefer opened before him. When R' Yaakov turned to leave, R' Meir called to him saying: "The Gemara (Berachos 19a) states that if one sees a Talmid Chochom sinning at night, he may rest assured that by morning עשה תשובה - he has definitely done Teshuvah. What sin would a Talmid Chochom do? Bitul Torah, such as walking around without a Sefer opened. Know however, the Gemara means that when he does that, he is in the middle of doing Teshuvah!"

P.S. Sholosh Seudos sponsored this week by the Weinstock family.