



Friday	7:53	6:50/8:05				9:14
Shabbos		7:45	6:30	7:20	9:00	9:14
Sunday		8:00	7:30		7:30	9:13

IMPORTANCE OF

The *Midrash Rabba* (*Bereshis* 11:5) says that Turnus Rufus asked R' Akiva how it was permitted for *Hashem* to make it rain on *Shabbos* since it necessitated transferring precipitation from one domain (Heaven) to another (earth). R' Akiva replied with a parable which basically stated that since the entire world belonged to *Hashem* it was all one domain, thereby permitting such a transfer. Others dealt with this question by pointing out the *Gemara* (*Shabbos* 18a) which states that if one began funneling water into a garden before *Shabbos*, he may allow it to continue flowing on *Shabbos*. *Hashem* does the same, by starting the rain right before *Shabbos*, after which it may continue. However, according to R' Akiva, *Hashem* may begin the rain at any time, even on *Shabbos*. The *Gemara* (*Berachos* 35a) resolves a seeming contradiction between: **לד' הארץ ומלואה** (the entire world belongs to *Hashem*) and: **והארץ נתן לבני אדם** (He gave the land to man), by stating that the land is given to men when they do *Hashem's* will; otherwise it remains *Hashem's* domain. The *Posuk* states: **ונתתי גשמיכם בעתם**. *Rashi* cites the *Midrash* which describes **בעתם** (in their [proper] time) as referring to Friday night, specifically designating rain for *Shabbos*. Why only Friday night, and not *Shabbos* day? The *Bracha Meshuleshes* explains that this rain is listed as the reward for **אם בחקותי תלכו**, meaning it will come when we do *Hashem's* will. However, in that case, *Hashem* would have given the land to man, making the earth a different and separate domain. As such, R' Akiva's reasoning to permit rain on *Shabbos* would not fit, leaving only the other derivation from irrigating a garden, which permits rain to fall only if it began to flow in the evening, before *Shabbos*.

QUESTION OF THE WEEK:

Two women come to Beis Din claiming that their husbands had died. One has acceptable witnesses to her claim - she may not remarry. The other has no witnesses - she may remarry. Why?

ANSWER TO LAST WEEK:

(What to do after saying **העץ** on a new fruit during a non-**שהחינו** time [3 wks]?)
The *Birkei Yosef* (*אורח* 551:12) states that if one finds himself in this situation, he should say the **שהחינו** and eat it. He should not eat it without a **שהחינו**, nor should he just walk away from it.

DIN'S CORNER:

Upon concluding travel between cities in Germany or France, one does not recite *Birchas HaGomel* since danger is not commonly expected there. In Spain, the roads are deemed somewhat dangerous so one would say the *brocho*, provided he traveled at least a *Parsah*. If an area is known to be very dangerous, even less than a *Parsah* obligates. (*אורח* 219:7) If one is put in danger anywhere (such as by armed robbers), even in a safe area, all would agree that he is obligated in the *brocho*. (*MB* 219:31)

DID YOU KNOW THAT

The *Gemara* (*Bava Basra* 21a) states that if one owns a house on a jointly-held property, he may not conduct business there as a doctor, a weaver, a bloodletter or a teacher, nor may he rent the house to another for such a purpose as this will increase traffic in the area, which will disturb the co-owner neighbors. The *Shulchan Aruch* (*ח"מ* 156:1) rules accordingly but the *Rema* adds that he may sell his house to such a person, who will then have to deal with the neighbors' objections. However, the *Rema* concludes, he may only sell to a Jew. The Lubavitcher Rebbe, writing in *HaPardes* (453:7, 1969) argued that if renting to one of these professions was prohibited because it could negatively affect the neighborhood's standards, how much more so should the sale of any real property within a Jewish community to non-Jews be prohibited, where their very presence will jeopardize the Jewish standards of the area. In fact, the *Sifra* (*בהר* 3) derives from: **וכי תמכרו ממכר לעמיתך** that when one has something to sell, whether real or personal property, he may only sell to a Jew. The Rebbe argues further, citing the *Rema* (*ibid* 155:22) who states a ruling of the *Mordechai* concerning a certain duke who wished to increase his tax base by "encouraging" Jews living in other areas and under the dominion of other nobles to move and place themselves under his rule. He threatened those Jews already under his power with expulsion if they were unsuccessful in arranging this mass move. The *Mordechai* ruled that to protect the interests of the threatened *Kehilah*, the targeted Jews were obligated to alleviate the danger to the threatened Jews by moving to the duke's area. The Rebbe's position was that to prevent the deterioration of a Jewish communal area (*e.g.* Crown Heights), it might very well be required for those who had sold to non-Jews and moved away, to move back, in order to return stability.

A Lesson Can Be Learned From:

After the Petirah of the Boyaner Rebbe, R' Yisroel Friedman, a sum of money was found among his effects, with instructions that this money be given to a certain man in Tel Aviv. Although this man was not a Chosid of the Rebbe, he had apparently visited the Rebbe from time to time. To establish the importance of delivering this money, the Rebbe had included an explanatory note. "The first time this man came to me and I read his *Kvitel* (written request) and saw his *Pidyon* (donation), I knew immediately that I could not help him. However, to say so would have devastated him, so I accepted his *Pidyon* and blessed him that if *Hashem* agrees, his needs will be fulfilled. The man visited me several times a year and each time, after he left, I would take the money that he gave me and put it away in a special place. As I knew that I would be unable to help him, it was always my intention to return the money and so, I ask my relatives to please fulfill this, my last wish."

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

This issue is dedicated:

לע"ר שמואל ב"ר גדלי יוסף סטרנברג

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