



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	4:19	4:29	7:30			9:13
Shabbos		4:19	3:45	4:10	9:00	9:14
Sunday		4:25	5:30		8:00	9:14

## IMPORTANCE OF ....

The *Gemara* (*Taanis* 2a) states that there are three keys in Hashem's hand that He does not give out (permanently – *Tosfos*) to a *Shliach*: the key of rain, the key of childbirth and the key of *Techias HaMeisim*. The key of childbirth is derived from the *Posuk*: ויזכור אלוקים את רחל וישמע אליה אלוקים ויפתח את רחמה which clearly shows how Hashem Himself remembered Rochel and opened her womb. The *MaHarsha* asks why the *Gemara* did not choose rather to derive this from an earlier, similar *Posuk*: וירא ד' כי שנואה לאה ויפתח את רחמה. The *MaHarsha* answers that apparently, the *Gemara* wished to use a *Posuk* which attaches Hashem's name immediately before ויפתח את רחמה (as with Rochel), rather than one where Hashem's name is a few words away. However, would it not be more appropriate to use Leah's births as a source, as they were more "natural" ? To use Rochel might imply that Hashem gets "involved" only when a woman has (ל'ע) been an *Akarah* (childless) for a long time, necessitating Hashem's intervention, whereas a *Shliach* might suffice for everyone else. R' Yehudah Assad (*Yehudah Yaaleh* (2:238)) suggests that regardless, Leah's *Posuk* would not work because the words: וירא ד' do not necessarily imply Hashem only, as we see the *Posuk* says: לה – ויאמר ד' – telling Rivka that she had twins – and *Rashi* explains that it was done by a *Shliach*. However, the *Gemara* (*ibid*) is careful to quote the entire *Posuk* concerning Rochel, using the word אלוקים twice, to stress the fact that it was Hashem Himself who both remembered Rochel and opened her womb. The *Gemara* (*Nidah* 16b) states that the angel appointed over conception is called Leilah. *Tosafos* notes that there is no angel to oversee childbirth, because Hashem does that Himself. However *Tosafos HaRosh* says that the angel Leilah's function is to oversee the period of pregnancy, once Hashem has blessed the woman with a successful conception. This is implied in Rochel's *Posuk* where the words ויפתח את רחמה are followed by ותהר ותלד, indicating that conception also follows and is part of פתיחת הרחם.

## QUESTION OF THE WEEK:

When given a choice between renting an apartment to a non-Jew or a non-observant Jew, which should one choose ?

## ANSWER TO LAST WEEK:

(What part of *davening* does the *Tzibur* say, but the *Shliach Tzibur* delays ?)

The *Rema* (*א"ח* 53:3) rules that if a *Tzibur* is waiting for a *minyán*, and they have reached ושתבח, the *Tzibur* should say ושתבח and then wait, while the *Shliach Tzibur* waits before ושתבח.

## DIN'S CORNER:

At the end of *Shemona Esrei*, one bows, steps back silently three paces in that bowed position, and then, turning one's head to the left, still bowed, says עושה שלום במרומי, then, turning one's head to the right, still bowed, says הוא יעשה שלום עלינו, then, turning one's head to the front, bows again and says ועל כל ישראל וכו' before straightening up. (*Shulchan Aruch* *א"ח* 123:1)

## DID YOU KNOW THAT ....

The *Gemara* (*Nedarim* 8a) states that if one saw himself in a dream being put into *Niduy* (excommunication), he must gather ten people in order to have the *Niduy* lifted. If in his dream he saw a *Cherem* placed upon him, and also lifted, he must still have the *Cherem* annulled. The *Ran* explains that although generally we pay no attention to dreams, we still consider the *Cherem* vision to be a *Nevuah*-like message from Heaven that he is deserving of *Niduy* and for that reason he must have it lifted. Since every dream must also include some nonsense, we must consider the possibility that the lifting of the *Cherem* was nonsense. As such, he must still deal with the *Cherem*. Accordingly, the *Shulchan Aruch* (*ח"מ* 255:9) rules that if one's deceased father came to him in a dream and told him where to find a certain amount of money, but the money belonged to another (or was *Maaser Sheni*), even if he finds the exact amount in the designated place, he may keep it, ignoring the last part of the dream as nonsense. The *Radvaz* (2:652) considered the question of an established *Navi*, who claims to have received prophecy which creates a *mitzvah* to steal or kill, for a valid reason. At first, the *Radvaz* thought to distinguish between matters בין אדם לחברו (where his prophetic dream can be ignored) and בין אדם למקום which must be obeyed. However, the *Gemara* (*Sanhedrin* 7a) states clearly that all authentic *Nevuah* must be obeyed, except for *Avodah Zara*, including בין אדם לחברו matters. Would a *Navi* be obeyed if his *Nevuah* affected himself, where he claims to have been told to kill someone or appropriate someone's assets for himself ? *Rabbeinu Bachya* explains that Yaakov peeled the sticks, which resulted in the sheep giving birth to spotted and speckled offspring, at the instruction of an angel in a dream, as he explained it to Rochel and Leah. Thus, Yaakov took this to mean that Hashem was preparing to miraculously save him from Lavan's deception, and acted for his own benefit, based on a dream. Was Yaakov permitted to rely on a dream in order to engage in a questionable scheme to convert Lavan's flock to his own ? Apparently so, but see *Divrei Yatziv* (*י"ד* 122) who suggests that if not, the issue may have been one of גזל עכ"ם.

## A Lesson Can Be Learned From:

R' Yaakov Yitzchak of P'shischa, known as the Yid HaKadosh, was an ardent chosid of the Chozeh of Lublin. Once, the Chozeh gave the Yid a shirt (he needed one). As the Yid used to give everything away to Tzedaka, he soon gave the shirt away to a poor drunkard, who immediately pawned it in order to buy liquor. When the Chozeh heard that his shirt was hanging in a pawnshop window, he asked the Yid to explain how this happened. When the Yid told him, the Chozeh replied: "In *Tehilim* (22:7) Dovid HaMelech wrote: ואני תולעת ולא איש חרפת אדם. Since Dovid received his entire 70 years of life from Adam, if he sinned, he would shame Adam, and thus be a חרפת אדם. If you wish to give clothing to Tzedaka and have them end up in a pawnshop, give yours; mine hanging there will be a חרפה to me".

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

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