



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש	בראשית
Friday	6:15	6:25					9:50
Shabbos		6:15	5:00	5:55	9:00		9:51
Sunday		6:20			7:30		9:51

## IMPORTANCE OF ....

The *Gemara* (*Sanhedrin* 38b) states that Adam HaRishon spoke Aramaic, as is evident from the *Posuk*: וְלִי מִה יִקְרוּ רֵעִיךְ in which Adam praised Hashem's thoughts (רֵעִיךְ in Aramaic). Resh Lakish explains זה ספר תולדות אדם, that Hashem showed Adam each subsequent generation, together with its teachers. When Adam saw R' Akiva, he rejoiced at his greatness but was saddened by his violent death, spurring him to praise Hashem's designs, which were clearly beyond his understanding. *Rashi* cites the *Midrash* in his commentary on: ויפה באפיו נשמת חיים which explains how careful Hashem was to create the world, partly from the mundane and earthly (ארץ, יבשה, שרצים, גוף האדם), and partly from above (שמים, רקיע, מאורות, נשמת אדם), so as to eliminate any "jealousy" between the forces of above and below. The *Gemara* (*Chagigah* 16a) states that men are similar to angels in 3 ways and to animals in 3 ways. They are similar to angels in their intelligence, in their ability to stand upright and to speak *Lashon HaKodesh*. The similarity to animals lies in the ability to eat and drink, to procreate, and to give off waste. *Tosafos* notes that giving off waste is really connected to and part of eating, leaving only 2 areas of similarity to animals, leading *Tosafos* to conclude that the *Gemara* knew this, and only mentioned waste to even out the 3 similarities to angels. However, if Hashem is careful to prevent jealousy, then He certainly would not allow man to remain similar to animals in only 2 ways, while being similar to angels in 3. The *RiF* suggests that the *Gemara* only has a problem with Adam before he sinned; after he sinned, man became similar to animals through dying. Therefore, the *Bechor Shor* concludes, it was necessary for Adam to speak Aramaic, which angels do not understand, before he sinned, so that the third area of similarity to angels - that he speak *Lashon HaKodesh*, would not be activated yet, leaving both sides with only 2 similarities, and no jealousy.

## QUESTION OF THE WEEK:

Which *mitzvah*, for the good of the community, would we allow even a child to perform, but not necessarily his father ?

## ANSWER TO LAST WEEK:

(Why don't we need to also hold the Lulav upside down before the *brocho* ?)

*Mikrai Kodesh* (*Succos* 3:29) states that even though one can fulfill the *Arba Minim* one at a time, the *mitzvah* is not completed until all 4 have been taken. As such, if any one is not held properly, the *brocho* remains עובר לעשייתן for them all.

## DIN'S CORNER:

One should accustom oneself to eat breakfast every morning after *Shacharis*, as the *Gemara* says that 83 illnesses are avoided by eating bread with salt and drinking water in the morning. It is a *mitzvah* to adopt a regimen which will help maintain one's health and strength to better serve Hashem. (*MB* 155:11)

## DID YOU KNOW THAT ....

The *Gemara* (*Sanhedrin* 38b) states that an *Apikores* challenged R' Yishmael b. R' Yosi, questioning the Oneness of Hashem from the *Posuk*: וְד' הַמַּטִּיר עַל סָדֵם וְעַל עֲמֻרָה גַּפְרִית וְאֵשׁ מֵאֵת ד'. Should not the *Posuk* have ended with the word מֵאֵתוֹ (from Him) rather than 'מֵאֵת ד', unless the *Posuk* means there were two deities ? A nearby laundry-man offered to answer, pointing out how Lemech said to his wives: עֲדָה וְצִלָּה שֶׁמֶן קוֹלִי נָשִׁי לִמְךָ הָאֲזֵנָה, referring to himself in third-person (נָשִׁי לִמְךָ) rather than saying נָשִׁי (my wives). As this is how the *Torah* "speaks", then it spoke of Hashem the same way. R' Yishmael asked the launderer how he knew this, and the man answered: from a lecture of R' Meir. The *Shulchan Aruch* (סדר הגט-154 אה"ע) describes the procedure of a *Get* and the custom, when sending the *Get* with a *Shliach*, to give the *Shliach* a שטר הרשאה (authorization letter) signed by witnesses attesting to the *Shliach's* appointment. Occasionally, the witnesses signing on the הרשאה may also have signed on the *Get* itself. In one such case, the language of the הרשאה made reference to the *Get's* witnesses as עֲדוֹי הַחֲתוּמָּי (its signed witnesses) rather than acknowledge their involvement by saying אֲנַחְנוּ עֲדוֹי הַחֲתוּמָּי (we, its signed witnesses). This ambiguous reference suggested that the two documents may not have been witnessed by the same two people. The *Rav Poalim* (2:19 אה"ע) did not agree. Citing the *Posuk* which contains Lemech's third-party-like נָשִׁי לִמְךָ reference, the *Rav Poalim* noted how perfectly acceptable it is to cite oneself in third party terms. In fact, the *Radvaz* (1:359) ruled where one of the *Get's* witnesses was also the *Shliach* to deliver the *Get*. Technically, instead of saying to *Beis Din*: בִּפְנֵי נֹכַח וּבִפְנֵי נֹחֵם (it was written and signed before me), should he not have said it was written before me, but I and another signed it ? The *Radvaz* said no - he may say וּבִפְנֵי נֹחֵם, even though he did it himself. So too, a *Get* was good where its witnesses' role on the הרשאה was crucial, yet unannounced.

## A Lesson Can Be Learned From:

A Jew rushed into the Chofetz Chaim's house in tears and with great agitation. He told the Tzadik that his wife was undergoing a very difficult labor at that very moment and begged the Chofetz Chaim to daven for her. The Chofetz Chaim told him that at such a stage, one needs "Zechuyos" (merits). Does he perhaps have some ? The husband began to promise that he would be more meticulous in his Shemiras Shabbos but the Tzadik told him that promises will not help at such a time - he needed "cash" in hand. Surely he had done something particularly meritorious in the past, regarding Shabbos the "Mekor HaBeracha", that would pull his wife through. The distracted husband could think of nothing at the moment but another Jew, standing nearby, said that he had once been successful in getting a barber to close his business for Shabbos. He was willing to give that Zechus to the laboring wife. Soon after, the woman gave birth safely to a healthy son.

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

This issue is dedicated by the Adler family of Efrat:

לד"ר צבי ב"ר יהושע אדלר

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

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