

Vol 10 # 33

# PLEASANT RIDGE NEWSLETTER

בס"ד

תש"ס



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Friday

"A Lichtigen Chanukah !"

Shabbos

Sunday

פרשת: וישב

Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
4:10	4:22	7:45			9:25
	4:10	3:20	3:50	9:00	9:26
	4:23	5:00	7:30	9:26	

## IMPORTANCE OF ....

The *Gemara* (*Shabbos* 23a) states that if one's residence has two doors (entrances) on different sides of the house, he must kindle Chanukah lights at each of them, for fear that if passersby don't see a נר on one side, they will suspect that he did not light on the other side either. The *Misna* (2:70) explains that we don't expect passersby to be *לכף זכות* (that he did light on the other side) because the obligation of *פרסומי ניסא* really required him to do more than the minimum mandated by the *Chachomim*, and to light on both sides. Therefore, the *Gemara* phrases the suspicion as "just as he didn't light on this side, he didn't light on the other side", characterizing the resident dweller as one who is not careful about *mitzvos* and one who probably didn't light at all. The question was asked, if one's Chanukah lights blew out, even though we hold: *כבתה אין זקוק לה* (one need not relight them), should one leave the oil and wicks on the spot for the duration of the *זמן הדלקה*? The *Shevus Yaakov* (3:48), citing the above *Gemara*, also raises the question of being *לכף זכות*. Why should a passerby suspect that he didn't light? He could very well have lit on both sides, and the candle on this side could have blown out! It must be that even after blowing out, the oil and wicks should be left there, to allay the suspicions of passersby, and the *Gemara's* case must have been where he did not do so. *Rashi* notes that *ורה הקודש* (*i.e. Torah*) adds words to Reuvain's plea: *השליכו אותנו אל הבור*, explaining that Reuvain's plan in suggesting the pit for Yosef was really to save him. Why was it necessary for *ורה הקודש* to tell us this, if the *Torah* shows later how Reuvain went back to save him? *קרבן אשה* suggests it may be to avert suspicion of his motives, even for a few *Pesukim*.

## QUESTION OF THE WEEK:

For which sinful act is one liable if committed against oneself, but not if committed against another?

## ANSWER TO LAST WEEK:

(Where is someone faced with 2 *mitzvos* and can do neither one?)

According to R' Yehudah, a son must spend (and certainly forfeit) money to honor a parent. If a son is faced with retrieving an *אבידה* of his father, his *Rebbi* and his own, his father's would take precedence over his own, his *Rebbi's* would precede his father's, but his own precedes the *Rebbi's*. (See *Tos' קדושין* 32a)

## DIN'S CORNER:

One must begin saying: *ותן טל ומטר* during *Maariv* on the eve of the 60<sup>th</sup> day following the Tishrei period. If one did not say it during *ברך עלינו*, he says it immediately after, before beginning *תקע*. If he missed that too, he may include it in *שמע קולנו*. After that, if he forgets, he must start over from *ברך עלינו*. (*MB* 117:16)

## DID YOU KNOW THAT ....

The *Gemara* (*Berachos* 55a) states that every dream must include some nonsense, and thus, even though a dream may be partially fulfilled, it cannot be totally fulfilled, as is derived from Yosef's dream, in which he included the moon (*i.e.* his mother) as bowing to him, when she was no longer alive. However, the dreams of the *Sar HaMashkim* and *Sar HaOfim* do not seem to include any obvious nonsense, being interpreted and fulfilled exactly as stated. Is the *Gemara's* rule then so absolute? The *Gemara* (*Nedarim* 8a) states that if one dreams that he was excommunicated, he must pay attention and seek out ten people to give him a *Heter*, for fear that *Shomayim* is sending him a sign. Thus, we are to be strict, in spite of the rule that dreams include nonsense. The *Meforshim* all ask from the *Gemara* (*Sanhedrin* 30a) where a man couldn't find his inheritance until he was told in a dream where to find the money, how much there was, but that it was *Maaser Sheni*. The man found the money as described, but was permitted to treat the *Maaser Sheni* aspect as *דברים בטלים* (nonsense) and keep it. Why are we not strict here as well? The *Shivas Tzion* (52) suggests that the rule about nonsense might only be effective where there are several distinct facets to the dream. Thus, the amount of money, the hiding place and its status as *Maaser Sheni* are all distinct. If the first two were found to be accurate, we may rely that the nonsense rule is fulfilled with the third facet. However, where the dream showed a *נידוי* (excommunication) facet only, a single facet will either be valid or nonsense, and thus requires a *Heter*. So too, the *Sar HaMashkim* and *Sar HaOfim* dreamt dreams that contained single facets. The 3 branches/baskets were interpreted as 3 days; pressing the grapes into Pharaoh's cup foretold that he would do so; the birds eating the bread predicted death. As each facet was individually interpreted, the *דברים בטלים* rule would not apply.

## A Lesson Can Be Learned From:

One *Shabbos* morning in Brisk, a woman interrupted *התורה* with an urgent plea to the *Kehillah* to help her save her son who had been drafted into the army. A wealthy but childless man berated her for the Chutzpah of interrupting, adding that the government was kind and just, and every citizen should do his duty. The Brisker Rav thanked the man for clarifying a difficulty in *מלכים* (2:4), where Elisha asks the Shunami woman: *היש לך לדבר אל המלך* (do you have a request for the king) to which she replied: *בתוך עמי אנכי יושבת* (I live among my nation), and to which Gchazi added: *אבל בן אין לה* (but she has no son). Now I see that Elisha asked if he could help get her son out of the army, and she replied: I am a citizen of my nation (*i.e.* and must do my duty), to which Gchazi noted, she says this because she has no son.

**P.S.** The Jarashow family upon the פטירה of their son Noach Rephael Z"L. *Sholosh Seudos* sponsored this week by the Soofian family.

This issue is dedicated by the Zelcer family:

לז"נ ביילע פערל ב"ר יהושע אלחנן

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (914) 354-7240

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לז"נ פערל ב"ר יצחק הלוי