

Vol 10 # 7

# PLEASANT RIDGE NEWSLETTER

בס"ד

תשנ"ט



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פרשת: נשא

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	8:01	6:50/7:35				9:11
Shabbos		7:56	6:55	7:35	9:00	9:11
Sunday		8:17	7:50		7:30	9:11

## IMPORTANCE OF ....

The *Mishna* (*Nazir* 66a) states the opinion of R' Nehorai that the *Navi* Shmuel was a *Nazir*, as we see from the vow of his mother Chana, that no "מורה" would come on his head. R' Nehorai translates מורה as a razor, since a similar *Posuk* exists with reference to Shimshon, where the word מורה unequivocally means razor. However, R' Yosi argues that מורה could mean "fear" (like מורא), and represent Chana's wish that her son Shmuel never fear anyone. R' Nehorai then pointed out a *Posuk* that describes how Shmuel feared Shaul, in order to disprove R' Yosi's interpretation of Chana's prayer. The *Gemara* (*Pesachim* 8b) concludes that those engaged in a *mitzvah* are protected from harm, noting Shmuel as an exception, because although Shmuel was clearly engaged in a mission for *Hashem* (to anoint Dovid), he still had extra reason to fear Shaul, as Shaul's angry reaction would constitute שכחי היזקה (frequent damage). The *נפן תורה* asks, if this fear was so extraordinary, it could very well be that R' Yosi is correct; that Chana wished for normal fear to never come upon her son. However, the *Gemara* (*ibid*) relates how Rav permitted students to travel before dawn and during the night in order to arrive at the *Beis HaMidrash*, even though such travel is very dangerous, as not being "בכי טוב" (when it is light outside), and therefore שכחי היזקה. Rav did not know however, if they should return home after learning, at such times. Therefore, according to Rav, Shmuel was not fearful on his way to anoint Dovid - no one knew what he was planning. It was afterwards, when he would no longer be engaged in the *mitzvah*, that concerned him. To have such fear, whether it is שכחי היזקה or not, was certainly normal.

## DID YOU KNOW THAT ....

The *Gemara* (*Yevamos* 64a) states that if a man was not זוכה to have a child with his wife after 10 years of marriage, he may not "give up" but must rather marry another with the hope of fulfilling the *mitzvah*. The *Nimukei Yosef* cites several opinions regarding the phrase "ולא ילדה" (and she did not give birth), concluding that everyone would agree that if she bore several sons or several daughters (but not both), the requirement to (divorce her and) remarry would not apply. The *Ritva* explains that even if he has only sons, or daughters, who can guarantee that marrying another woman will provide him with the other? The *Avnei Nezer* (אה"ע 1:1) asks, why did the *Nimukei Yosef* state that the requirement falls away if she bore him sons (plural) or daughters? Since the *mitzvah* of פרו ורבו requires both a son and daughter, there is no advantage to having 2 sons over only one son. Furthermore, the *Rema* (אה"ע 154:10) states that where the man has a child, even from a previous wife, he may remain with his present wife. If so, having one son should be sufficient to exempt him from remarrying! He answers that with only one child, no חזקה is created and it is possible that whatever gender the child was, a second wife might have the other kind. However, after 2 or more same-gender children, a חזקה exists that this is all he can have. Therefore, a second wife would not improve his chances sufficiently to warrant divorcing his first wife. The *MaHarit* had only boys and did not remarry, even though the *Cherem* of Rabbeinu Gershom did not apply to him. The source is the *Zohar* (3:148) who writes on the *Posuk*: ויהי ביום כלות משה ויהי *Hashem* told Moshe to separate from his wife at the burning bush, although he had only sired 2 sons; but this was sufficient.

## QUESTION OF THE WEEK:

Why is there no בה"ב (Mon-Thurs-Mon fast day) observed following *Shevuos* as there are, following *Succos* and *Pesach*?

## ANSWER TO LAST WEEK:

(Where may one choose from among different *berachos*?)

The *Shulchan Aruch* (או"ח 227:1) states that when one hears thunder, sees lightning or shooting stars etc..., he may recite the *brocho*: עשה מעשה בראשית ז עולם מלא עולם, but not both. (MB 227:6).

## DIN'S CORNER:

A utensil, such as the knife of a *Mohel*, is *muktza* on *Shabbos* and may not be handled since it is an expensive item, normally withheld from use. This restriction depends on the item being in such a category during *Bein HaShemashos* (twilight). If the item is used on *Shabbos* for a permissible purpose (such as a *Bris*), it must be put away immediately after use, in the room in which it was used, preferably without putting it down first. (MB 310:15)

## A Lesson Can Be Learned From:

The *Bnei Yisaschar* once witnessed how one Friday, there were no fish to be had in Riminov. The *Rebbe*, R' Mendel instructed the household to put a pot on the flame, cut onions and vegetables into it and to say at each step, the words: "לכבוד שבת קודש". Soon, a man arrived with a gift for the *Rebbe* - some fresh fish, which were warmly welcomed and prepared. The next day, on *Shabbos*, the Rimanover *Rebbe* explained how אחד זכור ושומר בדבור אחד means that whatever special spiritual *Shabbos* gift one wants, one needs to verbalize it, say it in words בכונה to make it happen. Therefore, one shouldn't wonder how it was that the fish suddenly arrived. The *Bnei Yisaschar* then remarked that this was undoubtedly the meaning of the seemingly extra words: אמור להם that are part of the command for *Kohanim* to bless *Bnei Yisroel* where *Rashi* comments: אמור כמו זכור ושומר. Just as *Shabbos* is a gift bestowed upon us by *Hashem*, but we must make a verbal request for it, so it is with regard to ואני אברכם, where *Hashem* has said He will bless us, but we must make sure the *Kohanim* actually verbalize the blessings.

**P.S.** Sholosh Seudos is sponsored this week by the Sheli family in honor of the *Bas-Mitzvah* of their daughter Anna.

This issue is dedicated by the Katzman family of Monsey:

In honor of the Bar Mitzvah of their son Mordechai Yitzchok נ"י

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

As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use

ל"ז פערל ב"ר יצחק הלוי