

Vol 10 # 16

PLEASANT RIDGE NEWSLETTER

בס"ד

תשנ"ט

A Kehilas Prozdor Publication

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Friday

Candles Mincha DafYomi

7:57 6:50/7:45

פרשת: עקב

שק"ש Shiur Shachris

9:26



Shabbos

7:52

6:45

7:30

9:00

9:26

IMPORTANCE OF ...

The Gemara (*Kidushin* 41a) states that one may not marry off a minor daughter - she should be allowed at maturity to say whom she wishes to marry. *Tosafos* notes that in his time, it was permitted to marry off minor daughters, because the *Galus* was growing more and more difficult, and if someone had sufficient money for a dowry prepared, he would be advised to use it quickly, rather than take the chance of losing it, resulting in his daughter remaining an "old maid". Based on this observation, that acting quickly did not represent a diminution in one's *ביטחון*, the *א"ת* (2:44) approved the purchase of life insurance, since one is encouraged to act on his own behalf, as long as he does not subscribe to the position of: *כחי ועצם ידי עשה לי את החיל הזה*. Interestingly, the *Posuk* phrases this warning (*עקב* 8:17) as if it was understood that one would be inclined to say *כחי ועצם ידי*, and that it was somewhat acceptable to do so. However, later (9:4), the *Torah* says clearly: *אל תאמר בלבבך ... בצדקתי הביאני ד'* - one is not permitted to even think that *Hashem* has brought him to *Eretz Yisroel* because of his righteousness. What is the difference between the two notions? In a homiletic sense, the *Torah's* recognition that a person is bound to say *כחי ועצם ידי* follows the *Torah's* description of *Bnei Yisroel* amassing wealth. People naturally believe that they become wealthy and successful through their own skill. The *Torah* therefore warns: when you will say *כחי ועצם ידי*, remember that it was *Hashem* who provided you with that *כח* to do so. However, when you will be tempted to say *בצדקתי הביאני ד'* - that *Hashem* has brought me to my level of righteousness, and if He had wanted more from me, He would have undoubtedly positioned me elsewhere (in another *Yeshiva*, another family or opportunity etc.), the *Torah* clearly warns: *אל תאמר בלבבך* - this, you may not even think.

DID YOU KNOW THAT ...

The Gemara (*Chagigah* 3b) asks: *איזהו שוטה* - Who is a fool? One who walks alone at night; one who sleeps overnight in a cemetery; one who tears his clothing. Another *Beraisai* adds: one who destroys everything he is given. The *Rambam* (*עדות* 5:8) rules that if one clearly exhibits signs of dementia, even if he speaks lucidly, he is considered a *שוטה*. The *Beis Yosef* (ע"א 121) understands the *Rambam* to use the four characteristics of the *Gemara* as just examples, but other *Acharonim* conclude that even if they are only examples, the signs of dementia must manifest themselves in actions similar to those examples. The *Noda B'Yehuda* in the *Sefer Aishel Avraham* (30) understands the *Rambam* to require a physical act of *שטות* - not simply foolish talk, in order to be characterized a *שוטה*. A man who had *ל"ע* lost his fortune, also lost his mind as a result, and was hospitalized because of his delusions, in which he believed himself still to be wealthy. He had lucid moments, was capable of conversing and recognized most people. After 13 years, he finally agreed to grant his wife a *Get*. The *Dברי יוסף* (15) held that his dementia was only verbal and did not manifest itself in ways similar to the *Gemara's* examples, nor did he commit any physical acts of *שטות*. As a result, he was prepared to allow the unfortunate man to give his wife a *Get*, provided three other *גדולי הדור* concurred. However, he received correspondence from the *נור הקודש* who cited the *Yerushalmi* (*Shabbos* ch. 12): *זה הרעיון ... כל חולי ...* the illness which *Hashem* will remove is that of [delusionary] ideas and perception. If one were to contradict this man's idea of himself, would he not commit a physical act, based on his *שטות*? Is that not why he is hospitalized, to restrain him? As such, the *Noda BiYehuda's* criteria would seem to be present, and as a *שוטה*, he should not give her a *Get* as long as he is hospitalized.

QUESTION OF THE WEEK:

Why do we use the words: *אשר בחר בנו מכל עם* in the *Yom Tov Kiddush*, but not on *Shabbos*?

ANSWER TO LAST WEEK:

(Why may one interrupt learning for another מצוה but not if on the way?) The *Gra* explains that every word of *Torah* learning is a separate *mitzvah*. As such, to interrupt "between" such *mitzvos* to do another one is permitted. However, when on the way to learn, he is engaged in that one *mitzvah* and is therefore *פטור* from others.

DIN'S CORNER:

When one removes a *Mezuzah* from his doorpost in order to have it checked by a *Sofer*, even if it is found to be kosher, he must re-affix it with the *brocho* of *וצונו לקבוע מזוזה*, and certainly where the *Mezuzah* is found to be *Posul* and he puts up a new one, he

A Lesson Can Be Learned From:

During a period of persecution in Russia, a *Gerer Chosid* fled to Dzikov and was there over Rosh HaShanah. In Dzikov, there was a custom to eat a certain food called *reddicz* on Rosh HaShanah. R' Eliezer, the Rebbe of Dzikov, gave a *Drasha*, during which he developed *רמזים* and *גמטריאות* based on the Polish word *reddicz*. When the decrees were lessened, the *Chosid* returned to Ger, where he repeated the *Drasha* he had heard in Dzikov to his Rebbe, the *Chidushei HaRim*. When the Rebbe saw amusement in his *Chosid's* eyes, he quickly said: "Don't laugh at *רמזים* developed on a Polish word. The *Gemara* (*Menachos* 34b) derives that *Tefilin* are to contain 4 *Parshios* from the word *טפת* - since *טט* means 2 in the land of Kaspi and *פת* means 2 in Afriki. What about everyone else who doesn't use those words? Are they not also obligated to have 4 *Parshios*? You must understand that the *Torah* contains *רמזים* to all languages, past, present and future!"

DS

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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