נא להתפלל בעבור הרה"ג אברהם יעקב בן רחל לאה ובעבור בן ציון חזקיהו בן חוה שיינדעל לרפואה שלמה בתוך שאר חולי ישראל

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PLEASANT RIDGE NEWSLETTER

בס"ד

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(Monsey/Spring Valley Z'manim)

פרשת: ראה

	Candles	Mincha	DafYomi	Shiur	Shachris	סזק"ש
Friday	7:34	6:45/7:35				9:34
Shabbos		7:30	6:20	7:15	9:00	9:34
Sunday		7:40	8:00		8:00	9:35

IMPORTANCE OF ....

The *Mishna* (*Makos* 23a) states in the name of R' Chanania b. Gamliel that when one transgresses an *Aveirah* punishable by כרת, if he receives *Malkus* (lashes) then he is exempt from the כרת. How could *Malkus* atone for כרת ? R' Chananiah then states a *Kal V'Chomer*, that just as one *Aveirah* can cause forfeiture of the soul, certainly one *mitzvah* can save the soul. The *Meforshim* ask: even if one *Aveirah* might be sufficient to destroy a soul, but perhaps one must do all the *mitzvos* in order to truly save the soul. The *Oneg Yom Tov* (הקדמה 12) cites the *Midrash* on the *Posuk*: כי ירחיב .... ואמרת אוכלה בשר which asks: if one slaughters an animal on *Yom Tov*, may he cover the blood of the *Shechitah* ? The *Midrash* goes on to describe how this is a *Machlokes* between Beis Shammai and Beis Hillel, possibly dependent on עשה דוחה לא תעשה, unless there is a מצוות עשה to observe *Yom Tov*, making *Yom Tov* an עשה ולא תעשה. The *Midrash* then derives from כי ירחיב that *Hashem* may make something אסור (meat in the *Midbar*) and then choose to make it מותר (in *Eretz Yisroel*). An איסור is effective only when *Hashem* wants it to be. Thus, R' Chanania states that after *Malkus*, a חייב כריתות is reinstated because it is not the severity of the כרת *Aveirah* that decides the consequences but rather רצון ד'. Therefore, the *Kal V'Chomer* also states that one *Aveirah* can destroy the soul because it is *Hashem*'s will that it do so. If so, certainly a *mitzvah* as well, where *Hashem*'s will favors מדה טובה much more than מדת פרעניות, can produce an equally significant consequence.

QUESTION OF THE WEEK:

How would it be that many people are sitting and eating in a room, yet their *bentching* would have to be without זימון, but if they rose and went to another room to eat, there would be זימון ?

ANSWER TO LAST WEEK:

(May one buy something on approval and then return it for a full refund ?)

If the buyer returns the item for a refund after using it and the seller had cashed the check or used the money paid, it will turn out that the money was actually a loan to the seller, and now, the buyer is getting back more than he paid (in the form of the use he had from the item), which is *Ribis*. (See חו"מ 174:1) The seller must hold the check until a decision for this transaction to work.

DIN'S CORNER:

When eating *Sholosh Seudos* that stretches into *Motzai Shabbos*, one says רצה during *bentching*, or if *Shabbos* was also *Chanukah* or *Rosh Chodesh*, one adds על הניסים or יעלה ויבוא because we go according to the beginning of the meal. Thus, if Sunday will be *Chanukah*, *Purim* or *Rosh Chodesh*, one should not add על הניסים or יעלה ויבוא. However, some hold that where Sunday is *Rosh Chodesh* or *Yom Tov*, יעלה ויבוא should be added. (*MB* 188:33-4)

DID YOU KNOW THAT ....

The *Gemara* (*Sanhedrin* 47a) states that if someone living in an עיר הנדחת owned animals that were consecrated in preparation for being offered as a *Korban*, they must be allowed to die naturally. They cannot be destroyed with everything else in the city, because they are not שללה (the city's spoils) and they can't be offered as a *Korban* because their owner is a complete רשע. The *Gemara* notes that when the residents are all executed, a partial כפרה is effected thereby for them, which should then permit the animals to be offered. Abaye disagrees, arguing that if a רשע dies while wicked, his death offers no כפרה. He proves it from a *Kohen*'s inability to make himself טמא for a dead parent who went off from *Torah* observance, since the *Posuk* requires "בעמיו" (one who behaves in the ways of *Bnei Yisroel*). Thus, we see that the רשע parent remains a רשע even after death. However, the *Gemara* concludes in the name of Rav Ashi that after a small amount of צערא דקברא (pain of the grave, *i.e.* decomposition) כפרה does begin. *Igros Moshe* (יו"ד 1:235) was asked regarding a woman who had ר"ל joined the Xian Scientists, whose policy was to treat illness with prayer only. When she became ill and died, the question of burial in a Jewish cemetery was raised. Those in favor argued that 1) she should be labeled a שוטה for subscribing to such a foolish policy; and 2) since she had eventually asked to be taken to a hospital, this indicated repudiation of the Scientist faith and should constitute the beginnings of *Teshuvah*. R' Moshe rejected both arguments, pointing out that 1) every *Avodah Zarah* is foolish; and 2) her request to be hospitalized was motivated by pain, not rejection of the faith. However, as she had already been buried elsewhere, even though לכתחילה she could not have been buried in a Jewish cemetery, it would be permitted to remove her from her grave and re-inter her later in a Jewish cemetery, since she had already achieved some כפרה from צערא דקברא.

A Lesson Can Be Learned From:

A man once came to Rav Yitzchok Zilberstein SHLITA and complained that he was suffering constantly from his neighbor who was רודף him and making his life miserable. To his knowledge, he had not done anything to the neighbor and wanted advice on how to deal with this. The Rav told him that he should rejoice at having such a neighbor and explained as follows: The Posuk says: ונסתם ואין רודף אתכם (and you will flee and no one will pursue you) as part of the Tochacha. Being forced to flee is certainly a significant curse but how is having no pursuers a קללה ? The GRA answers that the Posuk says in Koheles: והאלקים יבקש את נרדף – Hashem seeks out and is close to he who is pursued. What a wonderful side effect to being a נרדף ! So much so, that not having someone to be רודף you is deemed a קללה. View your situation as a ברכה and you will have no problem dealing with it.

P.S. Sholosh Seudos sponsored this week by the Kagan family.

This issue is dedicated L'ILui Nishmas:

All the Korbanos who were נפטר Al Kiddush Hashem הי"ד and those whose פטירה will IY"H produce פירות of התעוררות לתשובה

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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לז"נ פערל ב"ר יצחק הלוי