



לז"נ הרב שמעון יהודה בן הרה"ג ר' אברהם יעקב (זיידיל) עפשטיין זצ"ל PREVIOUS WEEK'S RIDDLE

Someone is offered some food to eat and refuses to take the offer because he says he is in the middle of a חלום. תענית חלום. But when asked what the חלום was all about he replies that he has no idea, because he hadn't dreamt a bad dream. How is this שייך?

ANSWER

The גמ' ברכות נ"ה: says that if someone has a dream which causes him distress he should be מטיב it; that is, he should remedy it, by saying to three people that he had this dream and they should say ליהוי טוב, it is good and may it be good. This is brought in ס"א ר"ב סי' ר"ב where the מ"ב adds that this חלום can even be done on שבת.

In addition, the מחבר סעיף ב' (גמ' שבת י"א, א) says (from the גמ' שבת י"א, א) that in order to nullify the dream, it is good to fast a day – מ"ב שם – תורה ותפלה while doing תשובה (מ"ב סי' ר"כ סק"ו – תשובה).

This תענית חלום must be fasted on the following day. It is so important to fast immediately after the dream that it is even permitted to fast a חלום תענית חלום when the dream occurs on Friday night. או"ח סי' רפ"ח ס"ד. But, in that case, he must fast again on Sunday to compensate for being עונג שבת (If he is unable to fast two days in a row, he may fast the compensatory fast on another day.)

The ספרים tell us that this fast is only for someone who is fearful concerning the outcome of the dream. It is told that the איש חזון used to say (הובא בקובץ אגרות ח"ב אות קמ"ט) that he had had many bad dreams and that they didn't disturb him, and he sufficed by saying the רבש"ע said during the Duchening. In אורחות רבנו ח"ג עמוד רמ"ג, the Steipler is quoted saying that the חזון didn't even say the רבש"ע because our חלומות today doesn't mean anything as they could be influenced by our thoughts of the day, but he did advise others, who were disturbed by their dreams, to say the נשיאות בפנים at רבש"ע.

However, the Brisker Rov זצ"ל used to be מטיב his dreams often, some say nearly daily. The Steipler זצ"ל said that the Brisker Rov would do so, not because he was afraid of his dreams but because he was afraid of the גמרא that says that one should fast after having a bad dream! It is also brought that the חפץ חיים זצ"ל and לאפיאן זצ"ל used to actually fast חלום תעניות חלום when they had a bad dream.

Because of this, Rav Eliashiv זצ"ל ruled that if someone wishes to fast as the גמרא says, he may do so but if someone wishes to rely on the חזון, he may do so as well. (מ"ב דרשו סי' ר"כ.)

In answer to our riddle, the משנה ברורה says that even if someone hadn't had a bad dream himself but was told by someone else that he had dreamt a bad dream about him, he should fast a חלום תענית חלום. There is, however, a difference between the two. When being told about a bad dream from someone else, the משנה ברורה says that, he should only fast if this happened on a weekday but not if the dream occurs on שבת (since fasting for a bad dream heard from someone else is not mentioned in חז"ל.)

Should someone who dreams about someone else tell that person his dream? In ר"כ סי' ר"ב סק"ד, the משנה ברורה brings from the ספר חסידים that the one who had the dream should fast. In the ספר חסידים that he quotes, it says that the dreamer should tell the dream to the person about whom he had dreamt only if the dreamer himself doesn't fast. However, in ר"כ סי' ר"ב סק"ו, the משנה ברורה seems to say that he should tell the other person his dream but if he doesn't want to be מצער his friend by telling him the dream, then he should fast himself.

דבר תורה

וַיַּגְדֵּל הַיֵּלֶד וַיַּגְמֵל וַיַּעַשׂ אֲבָרָהָם מִשְׁתֶּה גָדוֹל בַּיּוֹם הַהוּא אֶת יִצְחָק... בראשית י"ז י'

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת אֲבָרָהָם וַיֹּאמֶר אֵלָיו אֲבָרָהָם וַיֹּאמֶר הֲנִי... בראשית כ"ב א'

The א"ר יוחנן משום רבי יוסי, answers, what? ויהי אחר, ויהי אחר. The גמ' סנהדרין פ"ט: asks, when it says ... בראשית כ"ב א' בן זימרא אחר דבריו של שטן דכתיב ויגדל הילד ויגמל וגו' אמר שטן לפני הקב"ה רבונו של עולם זקן זה חננתו למאה

שנה פרי בטן מכל סעודה שעשה לא היה לו תור אחד או גזול אחד להקריב לפניך אמר לו כלום עשה אלא בשביל בנו אם אני אומר לו זבח את בנך לפני מיד זובחו. מיד, והאלהים נסה את אברהם ויאמר קח נא את בנך

I have three questions on this גמרא 1. The word מיד means, right away! Yet the party for finishing to nurse was when יצחק was 2 years old, while the עקידה took place when יצחק was 37! 2. Why did הקב"ה wait 35 years before setting the נסיון of the עקידה in motion? 3. Why indeed didn't אברהם bring a קרבן to thank ד' for giving him יצחק at 100 years old?

The יחידע explains that there are two types of people having children. One type has children for their enjoyment and it's all about הזה. The other type only has children for the fulfillment of הקב"ה's wishes and it's all about הבא. אברהם was from the latter group! It was like when חנה gave שמואל as a קרבן. If אברהם would've brought a קרבן to thank הקב"ה, that would have shown that the baby was for himself & not for הקב"ה. That is what ד' was telling the שטן!

ערב שבת פ' וירא, שו"ת בנין ציון ended writing his ערוך לנר ר' יעקב עטלינגר זצ"ל a beautiful פשט, מעניני הפרשה, קשיא, why did ד' wait 35 years before testing him. He answers as follows: הקב"ה knew how great and hard, this נסיון was to be! We see this from the פסוק שאקה נא, I'm begging you, be עומד בנסיון in this 10th! The ד' is לטהר מסייעין אותו דרך ד'. Therefore, ד' pushed off the time of the נסיון until a time where He knew that אברהם would for sure pass this test!

He, therefore, wrote ערב שבת פ' וירא, שו"ת בנין ציון ended writing his ערוך לנר ר' יעקב עטלינגר זצ"ל a beautiful פשט, מעניני הפרשה, קשיא, why did ד' wait 35 years before testing him. He answers as follows: הקב"ה knew how great and hard, this נסיון was to be! We see this from the פסוק שאקה נא, I'm begging you, be עומד בנסיון in this 10th! The ד' is לטהר מסייעין אותו דרך ד'. Therefore, ד' pushed off the time of the נסיון until a time where He knew that אברהם would for sure pass this test!

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RIDDLE OF THE WEEK

What תפלה can only be said in the summer but not in the winter?

PARSHA MYSTERY

ר' בא לטעמיה דאמר ר'בא מצטער פטור מן הסוכה...סוכה כ"ו.
איפה מרומז דין זה בפרשתינו?

ANSWER

The פסוק says, והוא יישב פתח האהל קדם היום. The הג"ר ראש השנה י"א: says that the timeline of this story was during the summer. If so, why was אברהם sitting by the doorway & not inside the סוכה & being יוצא the מצוה? Says הג"ר, אברהם was sitting by the doorway because he was מצטער, and he was פטור from the מצוה! Maybe, by the פתח האהל, it wasn't sooooo hot, so he sat there!

If you have any comments or answers to the riddles or the תורה, please fax them to 732-363-4947

or email me at ichudbchidugmail.com. If you would like the English or Hebrew

emailed to you at no charge, please send us a request at ichudbchidud@gmail.com !!

Riddles of the week & the answers are written by R' Michael Levi of Bais Yaakov D'Rav Meir