



	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	4:21	4:33	7:30	8:00	
Shabbos		4:21	3:10	4:00	9:00
Sunday		4:37	5:00		7:30

IMPORTANCE OF

The *Gemara* (*Kesubos* 69a) relates that Rav Huna instructed Rav Sheshes to repeat a message to Rav Anan in specific words, and stated that if Rav Sheshes failed to do so, he would be placed in *Cherem*. Although Rav Sheshes complied, *Tosafos* asks, do we not see from Yehudah (who satisfied his vow to Yaakov) that one still requires nullification, even after fulfillment, to be absolved of נדוי? *Tosafos* answers that התרה / הפרה is only necessary when the מנוחה (subject of the נדוי) is unsure of his ability to fulfill the condition, such as in Yehudah's case, where Binyomin's fate would be in Yosef's hands. Rav Sheshes however, was confident he could repeat the message accurately. It is interesting to note that *Rashi* adds the word: "לעוה"ב" to Yehudah's stipulation of וחטאתי לך, with which he convinced Yaakov to let Binyomin go with him. Yet, when he tells Yosef why he is more responsible than the other brothers, *Rashi* says that Yehudah was facing נדוי in both worlds. The *Binyan Ariel* explains that the *Shulchan Aruch* (י"ד 228:45) rules that if one accepts a conditional נדוי in עולם הבא upon himself, it cannot be nullified because, as R' Akiva Eiger points out, one cannot be מתיר the vow before it takes effect, which will be in עוה"ב. As such, Yehudah's plan could only have been based on his confidence in Hashem's promise that all the שבטים would survive Yaakov, since Yehudah knew that Yosef was still alive. According to *Tosafos*, Yehudah would therefore not require התרה. However, in prior conversations with Yosef, the brothers all referred to their missing brother as "האחד איננו", until Yehudah approached Yosef in ויגש and said "ואחיו מת" – lying out of fear (*Rashi*), but undoing with his words, the confidence of his vow that no שבט would die before Yaakov. Therefore, it was now necessary to include עוה"ז in Yehudah's threatened נדוי, as *Rashi* explains, since a נדוי in עוה"ז is susceptible to התרה, and, as the *Shulchan Aruch* (י"ד 229:1) states: נדר שהותר מקצתו הותר כולו – if a vow is partially nullified, its entirety is void.

QUESTION OF THE WEEK:

When must one say the same *brocho* several times in a row?

ANSWER TO LAST WEEK:

(What is permitted to do on *Yom Tov* but forbidden on Chanukah?)

Rambam (נדרים 3:9) rules that if one vows to fast on *Shabbos* or *Yom Tov* or every Tuesday etc..., he must fast on those days, except on Chanukah or Purim, when he is forbidden to do so.

DIN'S CORNER:

One may not extend an invitation to another where he knows that the invitee will not accept. This means that he may not badger him to accept an invitation that is not sincere. He may, and should however, invite him once or twice, to show proper כבוד and avoid an unfortunate impression. (*SMA* חר"מ 228:8)

DID YOU KNOW THAT

The *Gemara* (*Bava Basra* 7b) states that Rav Chisda had two sons, both named Mar, and one was referred to as Mar Yenuka while the other was called Mar Keshisha. Although *Rashi* and *Tosafos* disagree over which was older, it appears that Rav Chisda himself named and called them both Mar, and the second names may have been used only by others. However, in a situation where one had a daughter named שמחה and wished to give his newborn son the same name, the דברי מלכיאל (3:75) stated four reasons to discourage it: 1) Since the names we give today are not based on events, but on ancestors, it would look like we have two ancestors by that name; 2) A spiritual bond is formed between the ancestor and child, which could not include another child; 3) עין הרע; and 4) A מכשול (blunder) of mistaken identities could result. The דברי מלכיאל held that even where a name was based on an event, any one of these reasons is sufficient to prevent its double use. Based on this, the צפני אליעזר (11:56) questions whether one should also discourage the use of a girl's name (Eliezra) and a boy's name (Eliezer) for a brother and sister, where both are named for one grandfather. Putting aside for the moment, the inadvisability of naming a female for a male ancestor, Rav Waldenburg concludes that although some of the דברי מלכיאל's theories are relevant, one could name the brother and sister as requested. The תשו"ר הלל אומר (58 י"ד) claims that even the אבות gave one name to two children, citing the אבן עזרא who suggests that בני דן חושים might mean that דן had another son חושים, who had previously died. The צפני אליעזר doesn't agree with the proof from here, since the אבן עזרא never said that the dead son must have also been called חושים – only that he may have existed.

A Lesson Can Be Learned From:

A poor *Chosid* of R' Yisroel, the Koznitzer *Magid*, had been asking for an effective *brocho* for פניסה for a long time. One day, the *Magid* told the *Chosid* that there was only one profession that he would be מצליח in – thievery. The *Chosid* wouldn't hear of it, but when his children cried for food one night, he decided to test the *Magid*'s words and as if by a miracle, he opened the locked door to a shop and, ignoring all that lay before him, he took only one gold coin, with which to buy bread. When that ran out, he did the same to another store. Soon, everyone was talking about the mysterious thief who only takes one coin. Attempts to catch him failed. Finally, one man was able to catch the *Chosid* in the act and he refused to set him free, unless the *Chosid* agreed to steal the local nobleman's treasure chest, which they would split. The *Chosid* refused at first, but having no choice, he broke into the noble's house. There, he found two guards in front of the treasure room, plotting to poison the nobleman and take the treasure themselves. He left and told his captor of the plot, suggesting that he tell the nobleman and collect a reward. The captor listened and when the plot was uncovered, he received a reward, which he split with the *Chosid*, who now repaid the stolen gold coins and retired from גניבה.

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

This issue is dedicated:
ל"ז"נ פערל ב"ר יצחק הלוי

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