



	Candles	Mincha	DafYomi	Shiur	פרשת: נח ש"ש Shachris
Friday	6:03	6:13			9:53
Shabbos		6:03	5:15	5:55	9:00 9:53
Sunday		6:15	7:00		8:00 9:54

IMPORTANCE OF

The *Gemara* (*Eruvin* 53a) records a *Machlokes* between Rav and Shmuel over whether Nimrod's real name was Nimrod or Amrafel. Both held that he was known by the name that he was not originally given, because of his deeds – Amrafel because he threw Avraham into a furnace; Nimrod because he led the campaign to build the Tower of Bavel in rebellion against Hashem. *Chazal* have thus expounded upon the names of gentiles according to their *Lashon HaKodesh* meanings, because the names appear in the *Torah*. However, the names of months, such as MarCheshvan, are not mentioned in the *Torah* (although several are mentioned in *Nach*). The origins of the names are from Bavel, as *Tosafos* (*Rosh HaShanah* 7a) explains. As such, is there a basis for any restriction on weddings during MarCheshvan, based on the "prefix" *Mar*, which means bitter in *Lashon HaKodesh*? The *Sdei Chemed* (*Chasan V'Kallah* 23) cites several other reasons for such a *minhag*, such as the lack of a *Yom Tov* in MarCheshvan, and the death of Sarah during this month. However, there are also *Yomim Tovim* in Tamuz, Av and Elul, two of which already bear limited *Simchah* restrictions. The death of Sarah, according to the *Midrash*, took place at the same time as the *Akeidah*, which may have been on *Rosh HaShanah*, or perhaps *Yom Kippur*, but certainly in Tishrei, not in MarCheshvan. And why would that make MarCheshvan more bitter than Nisan or Tishrei, when the *Avos* were *Niftar*? The *Bnei Yisaschar* (MarCheshvan 1:2) states that the next *Beis HaMikdash* ("שבב") will be consecrated during MarCheshvan, citing the *Rimanover*, who says all evil decrees and burdensome taxes that have ever been imposed upon *Bnei Yisroel* originated in MarCheshvan, including the *Mabul* and Yeravam's split of the *Malchus* from Rechavam. It is therefore fitting that the ultimate *Tikun* should also take place in MarCheshvan. As such, *B'Tzeil HaChochmah* (2:60) holds that unless one already has a *minhag* restricting a *Simchah* in MarCheshvan, one need not adopt one.

QUESTION OF THE WEEK:

When would a *minyan* be necessary for something, but instead of 10 adult males, 11 are required?

ANSWER TO LAST WEEK:

(How could one "lose" a completed *mitzvah* of Lulav & Esrog?)

The *Mishna Berurah* (658:21) illustrates how after performing the *mitzvah* with someone else's Lulav & Esrog, given to him as a conditional gift, if he does/can not complete the condition, he, and all who used them, lose their *mitzvah*, and they must repeat it.

DIN'S CORNER:

There is a *minhag* among some to say *Shir HaShirim* on *Erev Shabbos*, either before or after *Minchah*. Some combine it with the study of *Shabbos Mishnayos*. Those who wish to fulfill this *minhag* but lack sufficient time, may say 4 *Pesukim* beginning with: *ישקני*, *עורי צפון*, *קול דודי*, and *באתי לגני* (2:17 *לקוטי מהרי"ח*).

DID YOU KNOW THAT

The *Gemara* (*Yevamos* 121b) states that when R' Nachman heard a gentile report that Chasa had drowned, R' Nachman swore an oath that the fish had eaten Chasa. *Gilyon HaShas* explains that R' Nachman was permitted to rely on *רוב* in making an oath, since the majority of men who fall into unlimited water do not survive. The *Chizkuni* (*Noach* 6) quotes the *Posuk*: *נח כי קלו המים וידע* – Noach knew that the waters had receded, and asks, how did Noach know this? From the leaf? The leaf could have come from *Eretz Yisroel*, which the *Mabul* had not overrun (according to some). However, if one may even swear to something based only on *רוב*, it stands to reason that one may "know" something based on *רוב* as well. As such, since *רוב* clearly points to a land other than *Eretz Yisroel* for the leaf's origin, Noach could "know" that water had generally receded. However, *Tosafos* (*Bechoros* 20b) suggests that surviving a fall into unlimited water is such an unusually small possibility that R' Nachman was justified in swearing based on the overwhelming *רוב*. Other, lesser instances of *רוב* on the other hand, could not be relied upon to the same extent. During WWII, a man was notified that his son, a soldier in the U.S. Army, was MIA (Missing in Action). He swore he would not eat meat or sleep in a bed until he knew "בידיעה ברורה" if his son was alive or not. After further inquiry, he received a letter stating that his son had been wounded and was in Japanese hands. Did he now know "בידיעה ברורה" whether his son was alive? The *ShuT Emek Halacha* (2:32) said no. It is true that *רוב* of the sick and wounded recover. One may even say that *רוב* prisoners survive. However, do *רוב* wounded prisoners in Japanese hands survive? If they don't, is the minority so small that R' Nachman could swear an oath that they died? For this and other reasons, no "ידיעה ברורה" can be said to exist, and he must do a *נדא*.

A Lesson Can Be Learned From:

R' Shmuel Kaidnover of Vilna was a young Talmid of [the Rebbe] R' Heshel of Cracow, where they became very close. In later years, due to pogroms and political upheaval in Poland, R' Shmuel was forced to flee. After losing his family, his writings and all his possessions, and after barely escaping with his life, he wandered from town to town as a hopeless refugee. One Succos, he happened to be in Cracow, and on the first night after davening, he stood in line as the Gabbai assigned each homeless person to one of the Baalei Batim as a guest. He asked the Gabbai to give him to someone whose Succah was sure to be Kosher. That evening, after the Seudah, a son-in-law of R' Shmuel's host came by with Seforim, and sat down to prepare for his Rebbi's Pilpul Shiur the next day. R' Shmuel listened to him studying, and suggested to him several times that if the Rebbi asks a certain question, he should answer a certain way. The next day, during the Shiur, R' Heshel asked the questions that R' Shmuel had suggested. When the son-in-law jumped up with an answer each time, R' Heshel shrewdly asked him if he had a guest for Yom Tov. When the answer was yes, R' Heshel said: "In your answers, I hear the voice of my dear Shmuel", and after an emotional reunion, R' Shmuel was able to put his life back together.

P.S. A Hartzlich Mazel Tov to the Petlin family upon the Bar Mitzvah of their son Sammy. Sholosh Seudos sponsored by the Weinstock family.