



	Candles	Mincha	Daf Yomi	Shachris	סדק"ש
Friday	4:13	4:23			9:37
Shabbos		1:45/4:13	3:30	9:00	9:37
Sunday		4:23	4:45	8:00	9:38

**IMPORTANCE OF ...**

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) A possible הרע עין; 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 צץ 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 possible 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 still name the brother and sister as requested. The תשרי הלל אומר (58 י"ד) claims that even the Avos gave the same name to two children, citing the אבן עזרא who suggests that רבני דן חושים might mean that דן had another son also named חושים, who had previously died. The צץ אליעזר doesn't agree with the proof from here, since it isn't clear from the אבן עזרא that the dead son must have also been called חושים – only that another son may have existed.

**QUESTION OF THE WEEK:**

What activity is prohibited on Shabbos if two people do it together, but is permitted if one person does it alone ?

**ANSWER TO LAST WEEK:**

(When would one say all 3 berachos every night of Chanukah ?)  
The MaHarshal used a new silver Menorah on the second night of Chanukah, and recited all 3 berachos, deeming it more appropriate to recite the שהחיינו together with the other 2 berachos than to do so at the time of purchase. (See Ba'er Haitaiv 673:13). As such, if one were to use a brand new Menorah on each subsequent night, the same would theoretically apply.

**DIN'S CORNER:**

It is forbidden to say an unnecessary brocho, such as pushing off food in the middle of a meal, in order to eat it after the meal and say additional berachos, or by reciting a brocho over food after having said HaMotzi over bread. The Shlah holds that one may push off fruits/dessert until after the meal on Shabbos, in order to complete the daily 100 berachos, but this is not widely accepted. One may however, split the Shabbos meal in two in order to fulfill Sholosh Seudos, as is commonly done when Shabbos falls on Erev Yom Tov. (Magen Avrohom אור"ח 215:6)

**DID YOU KNOW THAT ...**

The Mishna (Avos 5:20) quotes Yehudah b. Teima's maxim that the brazen (עו פנים) are bound for Gehinom while the shamefaced (בושת פנים) will go to Gan Eden. The Mishna concludes with a Tefilah (יה"ר ... שיבנה בית המקדש ב"ב ותן חלקנו בתורתך) and the Meforshim all seek to explain the connection. The Gemara (Eruvin 65b) quotes Rav Sheishes who states that he has an argument (based on a Posuk) which could absolve all Jews from being judged, from the time of the Churban until today – that the trials of being in Galus render all Jews as if they were drunk, and therefore not responsible for their actions. However, the Gemara points out that a drunk is held to the transactions that he enters into, and is punished for his misdeeds. The Gemara concludes that Rav Sheishes was referring to the sin of davening without Kavanah. Apparently, using Galus as an excuse helps only for Tefilah, which is בין אדם לחברו, but not for בין אדם למקום. The Toras Chaim suggests that if the trials of Galus can be a Kaparah for sins, it will only help those who retain the attribute of בושה, who will thereby go to Gan Eden. However, those who remove the "protection" of this Midah of בושה and remain עזי פנים will have no excuse and will end up in Gehinom. The Mishna's Tefilah (יה"ר ... שיבנה בית המקדש במהרה וכו') seeks to reawaken the Midah of בושה through the awe-inspiring grandeur of a rebuilt Beis HaMikdash, or failing that, the study of Torah. As the Mishna (Avos D'Rav Nasan 21:2) states, while R' Akiva was teaching his students, he recalled with בושה, his youthful sins. He thereupon said: Thank you Hashem for having placed me among those who sit in the Beis HaMidrah and not those who sit on street corners. The Gemara (Chagigah 4a) states that if Yosef's brothers were so embarrassed in front of Yosef, how much more difficult it will be to face Hashem's rebuke. (Tosafos explains that although in some areas there are excuses, for some things there are just no excuses.) Hashem's rebuke will ask why the Midah of בושה was abandoned. Chazal state (Nedarim 20b) that if one does not have this Midah, you may be sure that his forefathers did not stand at Har Sinai. They may have stood there physically, but they were obviously not part of ירחן שם ישראל נגד ההר.

**A Lesson Can Be Learned From:**

When R' Yoseif Karo published his commentary Beis Yoseif on the Tur, the MaHaribal, Rav in Salonika, issued a Cherem prohibiting anyone from bringing a Tur with the Beis Yoseif into Salonika. His reason ? It made studying the Tur too easy, as the Beis Yoseif cited the sources for all the Tur's rulings. Without the Beis Yoseif, it was necessary for anyone wishing to study the Tur to first become fluent in all areas of the Talmud, so as to know the Tur's sources. The MaHaribal gave a Shiur in Tur and if one of his students could not point to one of the Tur's sources, he was ejected from the class until he became an expert on what he had not known. One day, the MaHaribal asked a student several times to cite the source for one of the Tur's rulings, and when he was unable to do so, the MaHaribal asked if anyone knew it. When no one responded, the MaHaribal realized that he too could not recall the source. Rising to his feet he announced "Clearly Shomayim wants us to study the Beis Yoseif". He lifted the Cherem and immediately ordered a new set of Tur with the Beis Yoseif.

**P.S.** Sholosh Seudos sponsored this week by the Sternberg family.

This issue is dedicated:

לז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולז"נ אמי מרתני מלכה ב"ר יהודה לייבוש הלוי

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