



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

פרשת: כי תבא

	Candles	Mincha	Daf Yomi	Shachris	שק"ש
Friday	7:13	7:00			9:39
Shabbos		1:45/7:08	6:30	9:00	9:39
Sunday		7:18	6:45	8:00	9:40

תלבינה וחתומה טובה
מוצ"ש ק"פ 12:55AM
Selichos

IMPORTANCE OF

The *Mishna* (*Nedarim* 27a) discusses a vow that Reuven made, forbidding Shimon from enjoying anything of Reuven's unless Shimon ate dinner at Reuven's house. If Shimon or his son became ill (requiring Shimon's care), preventing Shimon from eating the meal, the vow would not take effect. The *Mishna* calls this a **נדר אונס**, since the vow was not intended to apply to such a circumstance. Similarly, the *Shulchan Aruch* (י"ד 232:16) rules that if a man betrothed his daughter, promising a substantial dowry, and then became impoverished or (*Rema* אה"ע 50:6) died, no **קנס** would be assessed for breaking the *Shidduch* because these would also constitute **נדרי אונסין**, for which the *Torah* does not obligate. The *Gemara* (*Berachos* 56a) interprets the **קללה** in the *Tochachah*: **בניך ובתיך נתנים לעם אחר** (your children will be given to another people) as a reference to a stepmother, who was traditionally viewed as a foreign oppressor, from the stepchild's perspective. *Tosafos* (*Kesubos* 4a) cites the story of Yosef HaKohen who, at his wife's funeral, arranged to marry her sister, in order to spare his children the "curse" of a stranger as a stepmother. (The *Rema* י"ד 392:3) allows such a *Shidduch*, even during *Shiva*.) In just such a case, a mother died leaving behind two young daughters, and the widower wished to marry his wife's younger sister, who happened to be engaged to someone else. R' Yitzchak Elchanan Spektor (עין יצחק 1:37) ruled to permit the sister's *Shidduch* to be broken, even without her *Chasan's* permission and without assessing a **קנס** on her father, explaining that any vow-like betrothal commitment the father may have made would now be deemed a **נדר אונס** in light of his obligation to care for and protect his grandchildren from a **קללה**.

QUESTION OF THE WEEK:

Where would one be required to *Lechatchila* split his *davening* between two places, where the full *davening* is taking place validly in both, and no circumstances change in the interim ?

ANSWER TO LAST WEEK:

(Which dishes may be eaten from but only if they are dirty ?)
The *Shulchan Aruch* (י"ד 122:10) states that if a Jew gave a non-Jew a plate of food and then came back later for the plate, if there are still remnants of the food on the plate, the plate may be used. Otherwise, if the plate has been cleaned, we suspect that the non-Jew washed the plate together with his own plates in hot water, rendering it *Assur* to use.

DIN'S CORNER:

If the *Shliach Tzibur* or *Aveil* says *Kadish* quickly without pausing after (e.g.) **יתגדל ויתקדש שמי' רבא** one should still answer *Amein* at that point, even though **בעלמא** etc... has already been said. The same is true regarding **בא"י ברוך הוא וברוך שמו** after *brocho*. However, if the remainder of the *brocho* is so short that saying **ברוך הוא וברוך שמו** will take up too much time and *Amein* will be said after **ברוך הוא וברוך שמו** *תוך כדי דיבור* of the *brocho's* end, **ברוך הוא וברוך שמו** should not be said. (5:6 בצל החכמה)

DID YOU KNOW THAT

The *Gemara* (*Sotah* 38a) states that when the *Kohanim* would bless the *Bnei Yisroel*, they would pronounce *Hashem's* name as it is written (*Yud, Kay, Vov, Kay*). The *Gemara* asks for a source, suggesting that perhaps a **כינוי** (alternate name) was used. *Tosafos* quotes the opinion of Rabbeinu Hillel from the *Sifri* who proposes that *Elo-kim* might have been used. *Tosafos* however disagrees, insisting that as we usually read the "Y-K-V-K" name as *Ado-noy*, that could be the only sensible suggestion of the *Gemara*. *Igros Moshe* (אר"ח 1:32) explains their *Machlokes* in terms of the following question: If a word in the *Torah* is read (קרי) differently from how it is written (כתיב), must the word be actually "read", or may one simply utter the correct word without reading or even looking at what is written ? For example, where the word **ישגלנה** is to be read **ישכבנה**, if a drop of wax were to fall on the word, rendering it unreadable, a different *Sefer Torah* would have to be used for the *Shabbos* reading, since the *Halacha* is that **ישגלנה** is to be "read" **ישכבנה**, requiring the reader to look at the word when pronouncing it. However, if the wax were to fall on the "YKVK" name of *Hashem*, Rabbeinu Hillel would hold that no other *Sefer* is required - our utterance of *Ado-noy* not being the result of "reading", but rather replacing Y-K-V-K, by heart. The *Shulchan Aruch* (אר"ח 141:8) rules that the concept of **קרי וכתיב** is one of the *Halachos* given to Moshe on Har Sinai, and that once, when a *Baal Koray* refused to adhere to the rule, he was excommunicated. The *Magen Avraham* (9) comments that even though one who reads the **קרי** essentially says the word by heart, it is still permitted. Permitted ? It is forbidden to do otherwise ! Although one could explain the *Magen Avraham* to say that all **קרי וכתיב** instances may be read without glancing at the *Sefer*, *Igros Moshe* (אר"ח 3:41) maintains that the *Magen Avraham* would definitely have said such a **חידוש** clearly, if that had been his intention.

A Lesson Can Be Learned From:

A man made plans to travel to Miron for Rosh HaShanah, intending to leave his wife and five children in Bnei Brak for the Yom Tov. He explained to his wife that he wished to do so to enhance his *Ruchnius*, since he was the *Gabbai* in the *Shul* where they lived, and his duties as *Gabbai* would disturb his *davening* too much. The wife was concerned over how she would cope alone for the Yom Tov, as only one of the children was old enough to *daven*, and who would take him to *Shul* ? She asked R' Chaim Kanievsky SHLITA if she could object to her husband's plan, or should she allow it. R' Chaim replied that the husband's plan was not proper, not from the standpoint of his duties as a *Gabbai*, and not for his obligations to his family. If he is the *Gabbai*, then he must serve as *Gabbai* on Rosh HaShanah as well, or else give up the position. As to his family, he should pay heed to the *Gemara* (*Succah* 27b) which states: **משבה אני את העצלנין** - this refers to those who do not travel away from their homes for Yom Tov. Plus, the mitzvah of **בא"י ברוך הוא וברוך שמו** applies equally to Rosh HaShanah [regarding which, the *Gemara* (*Kidushin* 34b) states: **אשה בעלה משמחה**].

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

This issue is dedicated:

ולד"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולד"נ אמי מורתי מלכה ב"ר יהודה לייבוש הלוי

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