



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	Shachris זק"ש	פרשת: ויחי
Friday	4:27	4:39	7:45			9:42
Shabbos		4:27	3:45	4:15	9:00	9:42
Sunday		4:40	5:15		7:45	9:43

IMPORTANCE OF

The Gemara (Yuma 87a) states that when one asks one's friend for forgiveness he should not ask him more than three times, as derived from the word נא found three times when Yosef's brothers asked him to forgive them. The MaHarsha points out that Yosef undoubtedly forgave them on the first נא, and that the Posuk states 3 of them for our benefit, to teach us that we must try 3 times, but perhaps no more than 3. The Daas Zekainim asks why they waited until after Yaakov's Petirah to ask Yosef for Mechilah, and answers that they realized only then that Yosef still (ostensibly) harbored resentment against them. The Mishna (Bava Kamma 92a) states that one who injures another is not forgiven until he asks for it from his victim. The Divrei Yatziv (א"ח 258) wonders whether it is sufficient if the victim unilaterally forgives, or is it necessary for the offender to ask for Mechilah. Apparently, if the brothers assumed that Yosef had forgiven them prior to Yaakov's Petirah, this should indicate that actually requesting Mechilah is not necessary if the victim will forgive on his own. However, the Gemara (Yuma ibid) relates that when R' Zeira had a complaint against someone, he would pass in front of him continually, making himself available to be asked for forgiveness. Does this not indicate that it is necessary for the offender to ask for Mechilah? The Gemara also says that once R' Chanania took offense at something Rav said and Rav came to ask his forgiveness on Erev Yom Kippur for thirteen years in a row, but R' Chanania did not forgive him. Does not the Gemara say one should not ask more than 3 times? The Gemara explains that Mechilah from a Rav (or Talmid Chochom) is different. The same can be said regarding R' Zeira, making it necessary for the offender to actually ask for Mechilah.

QUESTION OF THE WEEK:

When do we measure Halachic time limits from the time a person rises in the morning from bed?

ANSWER TO LAST WEEK:

(Should Tehilim be said before or after davening?)

The Levush held that one should say Tehilim before davening as it nicely fulfills the preparation required prior to Tefilah. The Beis Yaakov held that only a Tzibur may say it before davening; an individual should say it afterwards. Our custom is to follow the Levush only if we say Tehilim as praises. If we intend it as Tefilah, it should be said after davening.

DIN'S CORNER:

Although an Asmachta ("if a certain thing happens, I will pay") is generally not effective to obligate one to pay in a commercial setting, it does obligate where the promise to pay is for the benefit of Tzedaka. However, if one's promise involves both (i.e. if a certain thing happens I will pay X to my friend and Y to Tzedaka), neither promise is valid. (TaZ י"ד 258:6)

DID YOU KNOW THAT

The Rema (ט"י 232:17) states that if a woman vows to her ailing husband that she will not remarry after his death (or vice-versa) or if one makes a vow to someone ill to avoid disturbing him, if the sick person had applied pressure to secure the vow, they are considered forced vows and are not binding. The Shevus Yaakov (1:168) asks what Yaakov hoped to accomplish by getting Yosef to swear that he would not bury him in Egypt but would take him back to Canaan. Was not Yosef agreeing to this under pressure and as such, would not be bound by his oath? The Shevus Yaakov answers that pressure invalidates an oath where the one making the vow was otherwise under no obligation or duty to the sick person. However, where the one making a vow is obliged to obey, even without an oath, such as where it is one's parent who pressures their child to swear, then the pressure does not invalidate the oath. As such, Yosef could not have avoided the oath made to his father, using the pressure excuse, as he was bound by Kibud Av. If so, why did Yaakov extract an oath from him at all? The Sefer HaDudayim suggests as follows: The Gemara (Berachos 18a) describes how R' Chiya told R' Yonasan to lift up his Tzitzis (they were dragging) when walking near graves, so as not to offend the dead, who are unable to perform even such an easy mitzvah. The Midrash explains that Yaakov was fearful when threatened by Eisav's army, because Eisav had utilized the opportunity to honor Yitzchok for all the years that Yaakov was away, whereas Yaakov had missed that chance. Since Yaakov was so sensitive to his "weakness" in Kibud Av, he did not wish to raise Kibud Av as an inducement for Yosef to comply with his request. Instead, Yaakov wished to entice Yosef into doing him a Chesed, as he would do for anyone, on the basis of: ואם נא מצאתי חן בעיניך, and thus to swear and obligate himself.

A Lesson Can Be Learned From:

A Chasan was distributing invitations for his own wedding among his friends and acquaintances in the Ponovezh Yeshiva. When he handed one to a certain bochur, the bochur turned to ask him why he had given him one. "After all", the bochur explained, "one only gives Chasunah invitations to one's relatives, close friends, and those whose participation he will enjoy. I do not know you, nor you me, and as such, I can only wonder why you gave me this invitation?" The Chasan replied: "I will tell you why. A few years ago, when I arrived in the Yeshiva, I was very lonely. I had trouble making friends and sat around most of the time in a depression. One Friday afternoon I decided that since I was not finding happiness and fulfillment in the Yeshiva, I would leave on Sunday and enter the Israeli army. Friday night, as we were standing in line to say Good Shabbos, you were standing right behind me and I felt you adjusting the back of my collar, which had turned up. That small gesture changed my mind and plan, allowing me to stay in the Yeshiva, and thereby earn the reward of having made a "good" Shidduch. If I owe it all to you, shouldn't I invite you?"

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי