



	Candles	Mincha	Daf Yomi	Shachris	ש"ס
Friday	8:08	6:45/8:18		7:00/8:00	9:21
Shabbos		1:45/7:00	6:00	9:00	9:21
Sunday		8:18	7:30	8:00	9:21

IMPORTANCE OF

The *Gemara* (*Nedarim* 8a) states that if one says "I will rise early and study a (specific) *Perek* or a (certain) *Masechta*" he has vowed an important vow, and if he does not honor his words, he will have transgressed **לא יחל דבורו**. The *ShaCh* (י"ד 203:5) notes that this statement is treated as a vow even if he does not use any vow or oath language. The *Shulchan Aruch* (י"ד 214:1) goes even further, and rules that when one accepts upon himself to treat a clearly permitted item or activity as *Assur* to him personally, that undertaking also has the status of a vow, and he must seek a *Heter* from a *Beis Din* to remove the vow. The *Mechaber* provides as examples, those who customarily fast during the days of *Selichos* and *Aseres Yemay Teshuvah*, or those who abstain from wine and meat during the entire 3 weeks between the 17th of Tamuz and *Tisha B'Av*. If one wishes to divest himself of those voluntary restrictions, he must convene a 3-man *Beis Din* to do so. The *Yechave Daas* (6:52) was presented with the following question: A young man had been attending a *Daf HaYomi Shiur* diligently for some time, and an opportunity now arose for him to attend a different daily *Shiur* focused on *Halacha*, during the same time. May he simply switch, based on the *Gemara* (*Avodah Zara* 19a) which states that one should study **מה שלבו חפץ** – what his heart desires, or did his *Daf HaYomi* commitment rise to the level of a *Neder* by virtue of his steady attendance, requiring him to seek a *Heter* from *Beis Din* to do so. Pointing out the undisputed importance of studying *Halacha* over *Gemara* (even with *Rashi* and *Tosafos*), the *Yechave Daas* cited the *ShaCh* (י"ד 246:5) and the *Mishna Berurah* (155:3) who require everyone to study *Halacha* everyday, even at the expense of *Gemara*. As such, the *Daf HaYomi* attendee should definitely attempt to attend both *Shiurim*, but if not possible, he should switch to the *Halacha Shiur*, and would not need a *Heter* from *Beis Din* to do so.

QUESTION OF THE WEEK:

Is a *Meshulach* permitted to tell another *Meshulach* about a donor from whom he received a donation, and tell him how much?

ANSWER TO LAST WEEK:

(Must one rebuke a group he is in, if they begin speaking *Lashon HoRa*?)

One must rebuke them, even if unsure whether they will listen to him. If one is sure that they will not listen, but believes they will not add more negativity to their *Lashon HoRa*, he should also rebuke them. However, if the rebuke will lead them to additional negativity, one should not rebuke, but should attempt instead to distract them and change the subject.

DIN'S CORNER:

The custom in many Shuls is for the *Gabbai* to add in the words **בלי נדר** after announcing the donations of those who have received an *Aliyah*, in case they don't pay. However, although these words remove the pledge from the strictures of a *Neder*, they do not cancel the pledge or remove the obligation, which still exists under **מוצא שפתיך תשמור ועשית**. (*Teshuvos V'Hanhagos* 2:476).

DID YOU KNOW THAT

The *Gemara* (*Sanhedrin* 76b) quotes R' Akiva as having said that a poor man who finds reasons to prevent his older daughter from marrying is to be labeled a wicked schemer. *Rashi* explains that such a man wishes to keep his daughter at home to serve him, rather than pay a maid for the same service. Does the father have a right to do so? The *Torah Lishmah* (י"ד 266) notes that a daughter is obligated by the *Torah* to honor/obey her father, and since she has no personal *mitzvah* to marry and procreate, the *Kibud Av* remains dominant. It would also seem from the story of Yiftach's daughter who paid the price of unmarried isolation for Yiftach's careless vow, that he had control over her in that regard. However, the *Gemara* (*Kesubos* 52a) states that a father has an obligation to marry off his daughter, which may be Scriptural, but is certainly at least Rabbinic. Moreover, even if a woman does not have a personal obligation to marry, everyone agrees that she gets credit for a *mitzvah* if she does marry. Does *Kibud Av* still preempt that *mitzvah*? Some *Meforshim* point out that *Kibud Av* is limited to those duties that are necessary for a parent's welfare. It does not require a child to suffer loneliness because the parent wants him/her to. Does *Kibud Av* require a daughter to marry only the man that her father chooses? *Tosafos* (*Kidushin* 41a) explains that a father should not marry off his daughter while she is still a minor because had she been older she may not have been willing. If a daughter must abide by her father's choice, why are we concerned with what she wants? The *Posuk* says regarding the daughters of Tzelafchad: **ל טוב בעיניהם תהייה לנשים** – they should marry whomever is good in their eyes, from which we see that their choices and wishes are to be paramount.

A Lesson Can Be Learned From:

In the spring of 1943, the Ponovezher Rav – R' Yosef Sholom Kahaneman, had set up a home in Bnei Brak to house the orphaned and surviving children rescued from the Holocaust. A few days before the first group was scheduled to arrive, The Rav was faced with the impossible task of providing pillows and covers for them to sleep on, items that were simply not available anywhere. On Shabbos, the Rav's *Drasha* dealt with the *Halacha* that one who acquires a Jewish servant must give up his own pillow to ensure that the servant has one, as the *Posuk* **כי טוב לו עמך** demands. The Rav asked why this was so, since another *Posuk*: **והי אחיך עמך** establishes that although *עמך* is important, still **חייך קודמים** – one's own welfare takes precedence. Shouldn't it be the same regarding the servant? The Rav answered that the *Posuk* makes sense when one considers how badly the master would probably sleep at night knowing that his servant has no pillow. Therefore, to fulfill **חייך קודמים**, to ensure that the master gets a good night's sleep, the *Torah* told him to give away his one pillow to the servant. We too will be faced with a similar situation as these "Yiddishe Keplech" will soon arrive. For our own sakes we must give away even our only pillows to the arriving children if we hope to get any sleep ourselves.

P.S. Anyone interested in a Shabbos Netz minyan, see Jay Greenfield.

This issue is dedicated:

ול"ג אבי מורתי מלכה ב"ר יהודה לייבוש הלוי ול"ג אבי מורי הרב אהרן זאב ב"ר שמואל

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