



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס כי תצא
Friday	7:05	7:15				9:41
Shabbos		7:00	6:15	6:50	9:00	9:41
Sunday		7:20	7:00		8:00	9:41

## IMPORTANCE OF ....

The *Gemara* (*Nedarim* 30a) asks: if a man gave a woman two *Perutos* and said to her: Become betrothed to me today with one of these, and with the other, be betrothed to me automatically after I divorce you, would the second betrothal be valid? The *Gemara* answers that this sort of arrangement might be valid when dealing with inanimate objects, *Hekdesh* and redemption, where one person makes something *Hekdesh*, and he also redeems it and makes it *Hekdesh* again. However, where the redemption is effected by someone else, the objects are no longer under the *Makdish's* control to redo the *Hekdesh*. A woman is deemed the same as a third-party redemption, since upon divorce, she regains her autonomy and is no longer within the husband's control to redo *Kidushin* automatically. The *Ran* notes that had the *Torah* stated: **כִּי יִקַּח אִישׁ אִשָּׁה לֵאמֹר** instead of **כִּי תִלְקַח אִשָּׁה לְאִישׁ**, the opportunity for a woman to automatically be re-betrothed to a man would have existed. However, as the *Gemara* (*Kidushin* 5b) states, if a woman says: **הֲרִינִי מֵאִשְׁרֹתֶיךָ לְךָ** (I am betrothed to you) there is no betrothal – only a man may betroth. The *Midrash* (*Bereshis* 18:5) states that non-Jews are able to divorce each other. In fact, according to R' Yochanan, the man cannot effect a divorce since he is obligated constantly with **וְדַבַּק בְּאִשְׁתּוֹ** – only the woman can issue the divorce, and she must pay him the "*Kesubah*". However, *Igros Moshe* (ע"א 3:18) ruled regarding the exchange of mutual rings under the *Chupah* that, although whatever the *Kallah* does after the *Chasan* has completed a valid *Kidushin* is meaningless, nevertheless, to do so violates an *Issur D'Oraisa* since it promotes behavior antithetical to the *Halacha*. It would also, in all likelihood, cause the true form of *Kidushin* to eventually be forgotten.

## QUESTION OF THE WEEK:

Where is it better to build a stand-alone *Shul* building and where is it better to arrange a *Shitbel* in a house?

## ANSWER TO LAST WEEK:

(What should take precedence – *Tzedaka* or paying wages?)

The *Rav Poalim* (ח"מ 4:7) rules that since paying wages is an obligation that comes upon an employer automatically, or when the employee demands his wage, it takes precedence, especially since it is possible the *Tzedaka* ended up not benefiting the poor.

## DIN'S CORNER:

It is permitted to be lenient and give one's car to a gentile repair shop on Friday with the expectation that its repairs will be completed by Sunday, provided that all the repair shop employees are non-Jews, the cost is fixed and pre-arranged, and enough time exists for the repairs to be made theoretically on Friday or *Motzai Shabbos*. (*Yechave Daas* 3:17)

## DID YOU KNOW THAT ....

The *Yerushalmi* (*Terumos* 8:46) states that where gentiles demand from a group of Jews that one Jew be handed over to them for execution – otherwise they will all be killed, they may not hand over the one Jew. If the gentiles singled out a specific Jew, R' Yochanan holds that he may be handed over and Resh Lakish holds he may only be handed over if he is already under a previous sentence of death, like Sheva b. Bichri, who led an unsuccessful rebellion against Dovid HaMelech and was killed. The *Midrash* (*Vayigash* 94) says that when Nevuchadnetzar came with his army to *Eretz Yisroel*, the members of *Sanhedrin* went to see him, asking if he had come to destroy the *Beis HaMikdash*. He said no, he was only interested in Yehoyakim who had rebelled against him. "Give him to me and I will leave". The *Sanhedrin* went to Yehoyakim and said that Nevuchadnetzar wanted him. He replied: Is this correct, to save one by sacrificing another? What about the *Posuk*: **לֹא תִסְגֹּר עֶבֶד אֶל אֲדֹנָיו**? The *Sanhedrin* replied that Sheva b. Bichri had also been executed at the order of Dovid HaMelech (Yehoyakim's ancestor) for the same crime. The *Bach* (ש"ת 43) explains why Yehoyakim mentioned **לֹא תִסְגֹּר עֶבֶד**, which did not seem relevant. Yehoyakim argued that Nevuchadnetzar might want to kill him, and since one may not be sacrificed to save another, they had no right to turn him over. If Nevuchadnetzar only wanted to enslave him, then **לֹא תִסְגֹּר עֶבֶד** would be violated. The *Sanhedrin* replied that even if Yehoyakim would be killed, it is because Yehoyakim brought it upon himself by rebelling. As such, the *Bach* also *paskened* that where a Jew was sought by the authorities for a crime, if the community would be endangered if they didn't turn him over, they definitely should, provided they know he did it, the authorities ask for him and he had brought it upon himself in the first place.

## A Lesson Can Be Learned From:

When a miser lay sick and dying on his bed, the Sanzer Rov visited him, urging him to give a sizable sum to *Tzedaka* before he died. The miser agreed, but held back because he still hoped that he would recover. Instead, he said he would instruct his sons to donate after his death. The Rov advised him that the *Gemara* (*Sanhedrin* 46b), in considering the purpose of burial, mentions that if one states he doesn't wish to be buried after his death, then even if we bury him, he will not achieve a *Kaparah* from it, since he gave it up with his request. This is because a person's *Neshama* is always fighting with his body to do good. Even where the body is forced to do good, it still "counts" since the *Neshama* is the beneficiary. However, after death, the *Neshama* has separated from the body and no longer benefits from mitzvos done by/to the body reluctantly. As such, burial against his will does not achieve *Kaparah*. "So too, your posthumous donation, given reluctantly, will also be worthless. Give now, and get the Schar!"

**P.S.** Sholosh Seudos sponsored by the Chaimowitz family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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