

	Candles	Mincha	Daf Yomi	Shachris	סדק"ש
Friday	5:33	5:43			10:04
Shabbos		1:45/5:33	5:00	9:00	10:05
Sunday		4:43	5:10	8:00	9:05



**IMPORTANCE OF ....**

The *Mishna* (*Kesubos* 57a) states that an “engaged” bride is to be given 12 months to prepare for her wedding. The *Gemara* derives this from the *Posuk*: תשב הנערה אתנו ימים או עשור, where ימים must mean a year (rather than days) as the *Posuk* גאולתו ימים תהי' indicates, and *Rashi* notes that since או עשור means 10 months, ימים cannot mean two days, for it would not make sense for someone to request something small (2 days), and if they can't get it, to ask for something more (10 months). Is this 12 month period an absolute limit ? The *Gemara* (*Shabbos* 126b) states that one may clear a space in a storage area on *Shabbos* by moving 4 or 5 boxes. The *Gemara* asks: if one may move 5 boxes why was it necessary to mention 4 ? And the *Gemara's* answer is that the number is not absolute - the statement is just a commonly used expression, and one may move even more boxes if necessary. In the same way, deriving the preparation period for an engaged bride from the mention of two different numbers - ימים או עשור, also indicates that the 12 months is not an absolute limit, and may extend longer. The *Shulchan Aruch* (אהע"ז 37:8) rules that one should not marry off one's minor daughter until she reaches the age of maturity, when she can say what she wants. As such, if Rivka was 3 years old when Eliezer found her, the family was correct in asking that she be given time until the marriage, which time would of necessity stretch far beyond the 12 months. However, Eliezer rejected any delay, and they agreed to ask Rivka what she wanted. The *Rema* (*ibid* 57:4) rules that if the minor girl and her intended husband both are willing to get married immediately, where the girl's father had died (as did Besuel) in the interim, then no other relatives may object. As such, Rivka's willingness to go with Eliezer permitted her marriage.

**QUESTION OF THE WEEK:**

Which *Ger* who was converted by others as a child, does not have the right to be מוחה (object) when he attains maturity ?

**ANSWER TO LAST WEEK:**

(When may one answer אמן twice to a *brocho* ?)

The *Rema* (אר"ח 61:12) and many *Acharonim* hold that one should never answer אמן twice to a *brocho*, similar to one who says *Shema* or *Modim* twice, where the *Din* is משתקין אותו. The *Magen Avraham* disagrees. The *Pri Megadim* (אטל 10) says that when there are 2 ענינים in the *brocho*, then אמן can be said twice, but it's still better to say אמן ואמן .

**DIN'S CORNER:**

A half hour before the time of קריאת שמע של ערבית one may not begin a meal or task that may potentially cause him to forget or otherwise miss saying *Shema*. If he began a meal after the time has arrived, he must stop. However, if he arranges for someone to be sure and remind him later, he may begin a meal, even if the time for *Maariv* has already arrived. (*MB* 235:18)

**DID YOU KNOW THAT ....**

The *Gemara* (*Nedarim* 59a) states that if onions were produced in the year before *Shemita*, and then during *Shemita* they continued to grow from rain that fell, their status is determined by the color of their leaves. If the leaves are dark green, that indicates that their growth drew from nutrients in the ground, rendering them *Shemita* crops, and forbidden. If the leaves are pale, that indicates that they did not draw from the ground, and are therefore permitted as sixth-year onions. But even with dark green leaves, why should the onion itself, as sixth-year produce, be forbidden together with the new seventh-year growth ? The *Ra'N* explains that when produce continues to grow, a change takes place even in the original root, and once the additional growth exceeds that of the original, the original is בטל to the additional. However, with non-growing items, even where a permitted item is בטל when mixed in with a majority of איסור, the רוב does not turn the permitted item into איסור the way a majority of היתר turns איסור into היתר. The permitted item retains its היתר identity even within the רוב of איסור. This distinction may answer the following: The *Kedushas Levi* says that Lavan and Besuel tried to poison Eliezer so that Yitzchok would be unable to marry. Since the *Gemara* (*Gittin* 64a) states that there is a *Chazakah* that a *Shliach* completes his mission, Yitzchok would have to believe that Eliezer betrothed him to some woman, but if Eliezer was dead, Yitzchok would not know to whom he was betrothed, and every woman in the world could potentially be a relative of his betrothed. *Tosafos* asks, what about everyone else ? How could any man betroth any woman – perhaps she was betrothed by a dead *Shliach*. *Tosafos* answers that we may rely on רוב (most women are not his betrothed) which is stronger than the *Chazakah*. Based on the *Ra'N's* distinction we may also suggest that the woman betrothed by Eliezer is permitted (היתר) to Yitzchok, and her היתר identity remains intact even within a רוב, making all her relatives אסורה to Yitzchok. However, regarding all other men, the betrothed woman is איסור which becomes בטל within the רוב, and therefore all men need not fear they are marrying his betrothed.

**A Lesson Can Be Learned From:**

The town of Karmiel in northern Israel was hit by many missiles during the war in Lebanon, causing many to evacuate. One of the women who remained accepted upon herself that if she survived, she would improve her commitment to *Tznius* by replacing her clothing, and her commitment to *Kashrus* by replacing the utensils and appliances of her kitchen. After the hostilities ended, she approached the Rav and said that she only had enough money at this time to fulfill one of the two commitments. Which should be first ? The Rav replied that from a Halachic standpoint, there is no question that *Tznius* comes first, as the lack of *Tznius* causes transgression of the Torah איסור of ולא תתורו. Her pots on the other hand, are presumably not בני יומם which renders them unusable only MiDeRabanan. However, although such a theory may be correct, it is incumbent upon all Bnei Torah to arrange for the kashering of her kitchen to prevent even Issurim DiRaBanan.

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

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