



| | Candles | Mincha | Daf Yomi | Shachris | סוק"ש |
|---------|---------|-----------|----------|----------|-------|
| Friday | 4:10 | 4:20 | | | 9:24 |
| Shabbos | | 1:45/4:10 | 3:45 | 9:00 | 9:25 |
| Sunday | | 4:20 | 4:45 | 8:00 | 9:25 |

IMPORTANCE OF

The Gemara (Kidushin 49b) states that if a man says to a woman: התקדשי לי על מנת שאני צדיק – become betrothed to me on condition that I am a Tzadik, even if he is an unequivocal Rasha, the betrothal is valid, as he may have had thoughts of Teshuvah in his mind. The Shulchan Aruch (אהע"ו 38:31) adds the word מטפק, which means that the betrothal is uncertain, and a Get would be required, because we do not know for sure if he did Teshuvah. Rashi notes that Eisav's wife Bosmas was also known as Machalas, and the Midrash states that 3 people are forgiven for all their sins: a convert, one who achieves greatness and one who marries. Since the root of Machalas is מחל, we learn from here that when a man marries, his sins are forgiven. If so, why isn't the man who betrothed a woman על מנת שאני צדיק betrothed without a ספק, since all of his sins will be forgiven anyway, even if he doesn't have thoughts of Teshuvah? The Pri Megadim (אור"ח 573:1) states that one is forgiven for his sins upon marriage, not betrothal. As such, to create even a ספק קדושין at betrothal time, his Teshuvah would be necessary. However, how does being forgiven for his sins turn him into a Tzadik?! It must be that his Teshuvah is Teshuvah מאהבה which the Gemara (Yoma 86b) says, changes sins to mitzvos. Only such a Teshuvah would satisfy the condition. The Imrei Emes raised a number of questions regarding מחילת עונות when one gets married. 1) Does it forgive even heinous sins (murder, adultery etc..) ? 2) Is Teshuvah necessary ? 3) Is the Kallah also forgiven her sins? He concluded that since this is derived from Eisav's marriage to Machalas, and Eisav was guilty of heinous sins, the forgiveness must wipe away those sins as well. There is no indication that Eisav did Teshuvah so it would seem to work even without Teshuvah. And since it all stems from the Kallah's name Machalas, it must apply to forgive her sins as well, as Rashi notes - שנמחלו עונותיה.

DID YOU KNOW THAT

The Gemara (Avodah Zarah 43a) states that R' Yehoshua was once following R' Elazar HaKapar and saw how he found a ring with an (idolatrous) image of a serpent on it. A gentile child passed by and R' Elazar said nothing. When a gentile adult passed by, R' Elazar asked him to be מבטל (nullify) the avodah zarah aspect of the ring, but he refused. R' Elazar applied pressure and the gentile performed the ביטול, thus permitting R' Elazar to take the ring. R' Yehoshua learned 3 things from this: 1) an idolater may be מבטל the avodah zarah of another idolater; 2) only an idolater familiar with idolatry may perform the ביטול; 3) an idolater may be coerced to do the ביטול. Yaakov Avinu told his family to deposit their items of avodah zarah under a tree rather than destroy them or throw them into the sea, as is normally required for avodah zarah. The Ramban explains that this was because the avodah zarah had come from Shechem and had become בטל before falling into the hands of Yaakov's sons. According to the קול מבשר (1:23), the Ramban meant that the Shechem women were forced to perform the ביטול since their men had all been killed. Obviously, as the Ramban states clearly, the conversion of Shechem was a sham, leaving them as idolaters and empowered to do ביטול. However, the Panim Yafos maintains that the avodah zarah was not בטל, as the Shechem men had been killed, the women had been converted to maids and the children converted as well. Yaakov had intended to bury the avodah zarah under the tree until an idolater would be מבטל it for them later. As such, if the conversion of Shechem was not a total sham, how could Shimon & Levi have killed them? The Tzafnas Paneach notes that Agag, king of Amalek, had agreed to convert and had already undergone מילה. Shmuel, knowing that מל ולא טבל is not valid, arose early in the morning before Agag had a chance to do מילה and killed him. Shimon and Levi took the same initiative.

QUESTION OF THE WEEK:

Why are we not concerned with the issue of זוגות (pairs) when reciting HaMotzi on Shabbos over Lechem Mishneh?

ANSWER TO LAST WEEK:

(When would one be חייב for doing an aveirah, but be פטור if he repeats it?) The Kesef Mishna (Avodas Kochavim 6:4) states that if one sacrificed his child for the avodah zarah of Molech, his sentence of execution is not immediately carried out. If he has more children and he sacrifices them as well, he is released from his Chiyuv, as Chazal darshen: מזורע ולא כל זרעך. If he does not sacrifice all his other children, the execution will be carried out.

DIN'S CORNER:

It is the minhag to knead dough in one's home in an amount sufficient to require that a portion of the dough be separated to fulfill the mitzvah of Challah, in order to bake Challos for Shabbos and Yom Tov. As this is an act of Kavod for Shabbos and Yom Tov, one should not change the custom. (Rema אור"ח 242:1) Those women who instead, purchase Challos from the baker, are lessening the Kavod of Shabbos. (Biur Halacha)

A Lesson Can Be Learned From:

R' Yosef Teumim, author of the Pri Megadim, did his best to avoid any public position, preferring to sit and study quietly in the Beis HaMidrash supported by R' Daniel Yaffeh. However, his benefactor had a son-in-law who had been secretly influenced by the growing Haskalah movement, and he constantly badgered R' Yosef with inane and humiliating questions. One day, when he found R' Yosef studying Parshas VaYishlach, he brazenly asked R' Yosef why the Torah had to tell us that Simna was a concubine of Elifaz. R' Yosef saw Apikorsus in the son-in-law's face and manner, and decided not to answer, saying instead "I am unable to answer your question". The son-in-law ran to his father-in-law and complained that he was wasting the 5 Selaim that he paid R' Yosef every week, as he could not even answer a simple question. R' Daniel called in R' Yosef and asked him if he in fact did not know the answer. R' Yosef assured him that they were getting 5 Selaim of Torah out of him each week, and that the Torah wished to show how Simna, a princess in her own land, chose to be a concubine in order to be part of Avrohom's family. However, the Gemara (Sanhedrin 99b) includes this question in the nonsensical Derashos of Menashe, son of Chizkiyahu, which forbids him to engage in such discussions with R' Daniel's son-in-law. Even with such lofty intentions, Simna gave birth to Amalek, the symbol of Anti-Semitism, because her children had no commitment to Mesorah. R' Yosef's veiled comments gave R' Daniel food for thought.

P.S. Sholosh Seudos sponsored this week by the Cohnen/Tyberg families.

This issue is dedicated In memory of Chaya Bas R' Menachem Mendel, Safirin A"H - Yahrzeit: 3 Kislev Tehei Zichra Baruch!

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240

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