



| | Candles | Mincha | DafYomi | Shiur | פרשת: אומר סזק"ש Shachris |
|---------|---------|-----------|---------|-------|------------------------------|
| Friday | 7:30 | 6:45/7:40 | | | 9:27 |
| Shabbos | | 1:45/7:25 | 6:30 | 7:20 | 9:00 9:27 |
| Sunday | | 7:40 | 7:55 | | 8:00 9:26 |

IMPORTANCE OF

The *Mishna* (*Gittin* 90a) records a three-way *Machlokes* over the grounds for divorce. Beis Shammai says that a man may divorce his wife only if she was unfaithful, as the *Posuk* מצא בה ערות דבר indicates; Beis Hillel allows divorce even if she burned or spoiled what she was cooking (ערות or דבר); and R' Akiva allows it even if the man just found another woman more appealing. *Tosafos* quotes the *Yerushalmi* who asks: according to Beis Shammai, why did the *Torah* have to explicitly forbid a man to remarry his divorced wife, if he could have only divorced her in the first place for being unfaithful, which already forbids her to him forever? The *Yerushalmi* concedes that she would be forbidden anyway, but answers that the *Torah* wished to burden the husband with two prohibitions. The *Chida* and other *Meforshim* point out how the *Gemara* (*Yevamos* 68a) states that if a *Kohenes* sinned (ערות דבר) she may no longer eat *Terumah*. If so, how could the *Torah* permit a divorced, childless *Kohenes* to return to her father's house and resume eating *Terumah* (מלחם אביה תאכל), if divorce, according to Beis Shammai, could have only been based on ערות דבר? The *Meforshim* conclude that there are many situations where Beis Shammai would also approve a divorce for non-ערות דבר reasons. The *Chida* suggests that any "excuse" is sufficient for a man to divorce his wife if he is frail or sick, if he is going out to war, if they have not yet had *Chupah*, or if they are both willing. Other possibilities include where a man divorces his wife to free her from *Yibum* or *Chalitzah* upon his death, or where he has vowed to deprive her of benefits for two שבתות, and *Beis Din* forces him to divorce her. Some wonder at an apparent lack of sensitivity in R' Akiva's opinion, which seems to almost approve behavior that is at least, inappropriate. What may be R' Akiva's intent is to improve the ability of a divorcee to remarry by crediting every divorced woman with the possibility of a "reason" for her divorce, that did not involve ערות or דבר, i.e., it was nothing she did, but rather the fact that her ex-husband's roving eye settled onto someone else that brought about the collapse of her marriage.

QUESTION OF THE WEEK:

Is there a *mitzvah* under עזוב תעזוב or הקם תקים to relieve a person of his burden, as there is for his animal?

ANSWER TO LAST WEEK:

(What should be paid if *Tefillin* from a famous *Sofer* are stolen?)

Minchas Elazar (4:9) says that although one can be made whole with kosher *Tefillin mitzvah*-wise, he may demand more value-wise. Some *Poskim* allow him to insist on a collector's price.

DIN'S CORNER:

As there is a *Machlokes HaPoskim* on the issue of saying *Birchas HaGomel* after an airplane trip, and according to those who say one should not, it may be a ברכה לבטלה, one should say instead: ... בריך רחמנא מלכא דעלמא הגומל לחייבים טובות. with which one can be יוצא without a חשש. (*Teshuvos V'Hanhagos* 3:81)

DID YOU KNOW THAT

The *Gemara* (*Berachos* 27b) relates how a student (later identified as R' Shimon b. Yochai) asked R' Yehoshua if *Maariv* is a חובה (obligatory) or רשות (voluntary). When R' Yehoshua said it was a רשות the student went and asked R' Gamliel the same question, who replied that it was a חובה. The student said that R' Yehoshua disagreed, so R' Gamliel told him to wait for the *Tanaim* to arrive in the *Beis Hamidrash*, and ask the question again. He did so, R' Gamliel answered: חובה, and asked if R' Yehoshua disagreed. R' Yehoshua said No, but R' Gamliel repeated what the student had told him. *Meforshim* question much of the behavior described in this story. The *Klausenberger Rebbe* connects the *Machlokes* between R' Gamliel and R' Yehoshua to a later one (*ibid* 28b) where R' Gamliel rules that one must say the full *Shemona Esrei* each day, and R' Yehoshua says that an abridged version is sufficient. The *Rebbe* suggests that R' Yehoshua derives *Tefilah* from: ולעבדו בכל לבבכם (*Taanis* 2a) which requires *Kavanah* of the heart. *Kavanah* for the whole *Shemona Esrei* is difficult, so the abridged version should be said. R' Gamliel derives *Tefilah* from: ועבדתם את ד' (*Bava Metzria* 107b) which has no *Kavanah* implication, so the full *Shemona Esrei* should be said. As such, when the student asked R' Yehoshua about *Maariv*, he was surprised to hear: רשות, since with the abridged *Havineinu* would seem to apply to all *Tefilos*. He then ran to R' Gamliel whom he expected to also hold that *Maariv* was a רשות because the context of the *Gemara* (*ibid*) which expounds on the *Posuk*: ועבדתם את ד' deals with שחרית פת, suggesting that anything but *Shacharis* would remain רשות. The student wished to make peace between R' Gamliel and R' Yehoshua, who had a history of disagreement. However, when to his surprise, R' Gamliel said: חובה, the student blurted out how unexpectedly, R' Yehoshua had said רשות and he had hoped R' Gamliel would agree. The *Rebbe* further suggests that R' Yehoshua said רשות because the student had come to his home, which implied his question was on behalf of עמי הארץ. R' Gamliel was asked in the *Beis HaMidrash*, and for *Talmidei Chachomim*, even R' Yehoshua would agree it's a חובה.

A Lesson Can Be Learned From:

When the Viennese Rav – R' Ezriel Yehudah Leibowitz ZTL became a Chasan, he purchased among his other necessities, a new hat for the Chasanah. However, when he appeared under the Chupah, he was wearing his old hat. He explained that up until his Chasanah, he had been studying in the Yeshiva of the Levush Mordechai, and had been very close to the Rosh HaYeshiva. For the wedding and afterwards he would be moving to a different location, so before the Chasanah he came to the Levush Mordechai for a parting brocho. The Rosh HaYeshiva placed his hands upon the Chasan's head and proceeded to give him a 15-minute brocho as tears dripped from his eyes onto the Chasan's hat. The tears were evident on the hat after the brocho was finished, and the Chasan elected to go to his Chupah with a hat decorated with those tears, rather than the new one.

P.S. Sholosh Seudos sponsored by the Sternberg family.

This issue is dedicated:

ולז"נ אברהם ב"ר יעקב חיים ולז"נ פערל ב"ר יצחק הלוי

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