



	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	4:15	4:27	7:30	8:00	
Shabbos		4:15	3:25	3:50	9:00
Sunday		4:28	5:10		7:30

IMPORTANCE OF

Rashi derives that Besuel must have died so as not to prevent the **שידוך**, from the fact that it was Lavan and his mother who argued to Eliezer that Rivka wait 12 months before marriage to Yitzchok. However, had not Besuel already agreed earlier that **מה' יצא הדבר** - the marriage was Divinely arranged? Why did he have to die now? The *Gemara* (*Beitzah* 20a) states that when a dying man said: "Give Ploni 400 Zuz and he shall marry my daughter", Rav Papa ruled that the beneficiary should receive the 400 Zuz, and may optionally decide to marry the daughter. This is because a gift conveyed in anticipation of death is immediately binding, and the additional condition of marriage is not. (If he had reversed the statement, *i.e.* marry my daughter and receive 400 Zuz, then the beneficiary would have received the money only upon the marriage.) The *Mishna* **עמות י"ט** cites the **שמות י"ט** who asks what the father's intention could have been, since his desire would not have been binding on either of them. Even his daughter is no longer under his control after death. He concludes that in this case where the daughter is a **קטנה** (minor), the father's accomplishment was to obviate the need for her mother and/or brother to agree to her marriage, since the father's intention had been so clearly stated while alive. Here too, since Besuel had evidently agreed to the marriage, his death accomplished two things: 1) he would no longer be able to change his mind; and 2) Rivka could proceed without the agreement of Lavan or her mother. Therefore, we find that although Lavan clearly wanted Rivka to stay home for 12 months, he was forced to defer to her will - **נקרא לנערה ונשאלה את מיה** - because of Besuel's consent.

QUESTION OF THE WEEK:

ישמע בערי יהודה ובחוצות ירושלים: **נוסח** of the *brocho*: seemingly restricted to the cities of Yehudah, and not to all cities of *Bnei Yisroel*?

ANSWER TO LAST WEEK:

(When would one move from a good spot during *Shemona Esrei*?)

The *Mishna Berurah* (104:2) quotes the *Chayei Adam* who says that if one becomes **מסופק** (in doubt) over something he did or must do in *Shemona Esrei*, he is permitted to walk over and retrieve a *Sefer* from which to resolve his doubt before resuming.

DIN'S CORNER:

If one arises in the middle of the night for any reason, if it is past **הצות**, he may say all the **ברכות השחר** at that time, even if he plans to go back to sleep, and he needn't repeat them again later when he gets up. The only exceptions to this are: **אלוקי נשמה**, which he should say but not conclude with the *brocho*, and **המעביר שנה**, which should be said without *Hashem's* name. In the morning, both of these should be repeated correctly. (*MB* 47:30)

DID YOU KNOW THAT

The *Teshuvos HaRosh*(17:12) questioned a *Get* in a situation where a man was ashamed of his father and introduced himself as Yosef ben Shmuel, instead of ben Shimon (his father's name). As he was now known to everyone this way, he wished to write this name in the *Get* as well. The *Rosh* invalidated the *Get*, arguing that although one can change one's own name, one cannot change one's father's name. The *Chasam Sofer* (א"ה"ע 2:17) notes the words of the *Ramban*, who explains that Lavan is referred to as: **לבן בן נחור** (son of Nachor) rather than son of Besuel, who was his real father, because Besuel was a man of low character, and Lavan wished to identify with his grandfather Nachor instead. However, the existence of such a **רמז** in the *Torah* does not lessen the *Rosh's* argument that one cannot simply change a father's name. The *Mishna* (*Bava Basra* 172a) suggests that if there are two men in a city with the same name (and father's name), they may avoid the problems that will result from this by always including a third generation (the grandfather) in legal documents. From the fact that there was no suggestion that they simply skip over the father's name and use only the grandfather's, the *Chasam Sofer* proves that doing so would constitute changing the father's name, which one may not do. However, one may change one's own name, by simply answering to a different name for thirty days, being called up for an *Aliyah* with the new name and signing documents with the new name. Therefore, in a *Get* situation such as above, since his father's real name is Shimon, he must become known as Yosef ben Shimon for 30 days before he will be allowed to give a *Get*.

A Lesson Can Be Learned From:

R' Menachem Mendel of Kotzk married the sister-in-law of the *Chidushei HaRim* of Ger. On the day of his *Chasunah*, the Kotzker asked his about-to-become brother-in-law the following: The *Gemara* (*Kidushin* 49b) states that if a man is **מקדש** a woman on condition that he is a *Tzadik*, even if he is a totally wicked man, the betrothal is still valid because we assume that he entertained thoughts of *Teshuvah*. Now, this may hold true for most people, where thoughts of *Teshuvah* are sufficient to correct their status. What if, however, a woman is under the impression that her husband-to-be is a *Rebbe*, and she discovers later that he is not, that he has no followers or influence on anyone. Here, *Teshuvah* will not help to correct such a miscalculation. What would be the result of such a *Kidushin*? The *Chidushei HaRim* answered with amusement. "I don't believe your question presents a problem", he replied. "We must consider why the woman believes this man to be a *Rebbe*. It must certainly be because the *Velt* (world) holds him to be a *Rebbe*. If there is one thing you can rely on, it is that "*Der Velt Macht Nisht Kain Ta'us*" - the world does not make a mistake. If this man is considered to be a *Rebbe* and *Moreh Derech*, you may be assured that his wife will always consider him as such, as well!"

P.S. Sholosh Seudos sponsored this week by the Petlin family.