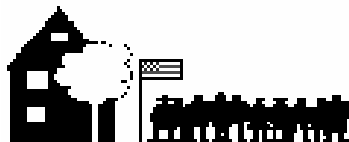


תש"ע



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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	פרשת: חיי שרה שוק"ש Shachris
Friday	4:21	4:31	7:30		9:11
Shabbos		4:21	4:00		9:00 9:12
Sunday		4:30	5:00		8:00 9:12

IMPORTANCE OF

The *Mishna* (*Kesubos* 59b) lists several things that a wife must do for her husband, such as cooking, baking, laundering and other household tasks. The *Gemara* (*ibid* 58b) discusses the right of a wife to state: **איני ניזונת ואיני עושה** - I relinquish all claim of support from my husband (which is a Rabbinic obligation) in return for which I will keep any income from my work. If a woman exercised such a right, would she also be relieved from performing the tasks listed in the *Mishna*? The *Rishonim* disagree over this - the *Rashba* and *RaN* obligating her; *Tosafos* and the *Rosh* relieving her. Apparently, the *Rashba* and *RaN* consider the enumerated tasks in the *Mishna* to be *Torah* obligations, which she cannot be relieved of by exercising her right to give up support. The *Mishna* (*Kidushin* 22b) states that a gentile slave can be acquired through a *Kinyan Chazakah*, which is performed when the slave does something for the master which demonstrates the master's ownership of him. *Kinyan Chazakah* is also effective when acquiring real property, where the buyer performs a proprietary act to demonstrate ownership. The *Gemara* (*Kidushin* 2a) establishes that betrothal of a woman may be performed with money, as derived from: **קייחה קייחה משדה עפרון** - a *Gezerah Shaveh* using the word **קח** to describe Avrohom's acquisition of Ephron's field, as well as to describe betrothal (**כי יקח איש אשה**). *Tosafos* asks: if we derive the use of money as a *Kinyan* for betrothal from its use in real property transactions, perhaps we should also derive the use of *Chazakah* as a valid *Kinyan* for betrothal, as it also works to acquire real property. By performing one of the above tasks for her husband, his "mastery" is demonstrated, which should effect betrothal. The *Divrei Yatziv* (57 אה"ע) suggests that with *Gezerah Shaveh* derivations, the subject matter is rarely if at all stated. Here too, **קייחה קייחה** alone would have been sufficient. Why are the words **משדה עפרון** always used? It is to teach that we are not simply deriving acquisition methods from real property for betrothal, but that we must derive from the actual transfer of Ephron to Avrohom. And when a non-Jew transfers to a Jew, *Chazakah* may not be employed.

QUESTION OF THE WEEK:

If a woman did not light *Shabbos* candles in time, and it is past the *Shkiyah*, can someone else light "for her"?

ANSWER TO LAST WEEK:

(If one missed *Shacharis*, may one eat before *Mincha*?)

B'Tzeil HaChochmah (3:4) rules that since one may not eat before *davening* (**לֹא תֹאכְלוּ עַל הַדָּם**), if one missed *Shacharis*, one must *daven* something, which would be *Mincha*, before eating.

DIN'S CORNER:

One who is hard of hearing and must use a hearing aid should **לכתחילה** not serve as a *Baal Kriah* for *Krias HaTorah* on occasions other than the regular *Shabbos*, Monday and Thursday *Kriah*. (*Teshuvos V'Hanhagos* 4:44)

DID YOU KNOW THAT

The *Gemara* (*Berachos* 61a) states that Manoach demonstrated his ignorance by walking behind his wife, thus revealing that he did not even know the *Posuk*: **ותלכנה אחרי האיש** ... from which we derive that one may not walk behind a woman. Others say that Manoach did not actually follow behind his wife, but rather followed her advice. In any case, the *Shulchan Aruch* (21:1 אה"ע) rules that if one encounters a woman in the street, he may not walk behind her. The *Be'er Heitev* elaborates, citing opinions that define the *Issur* as limited to within 4 *Amos* of her, while the *Radvaz* (2:780) says that even beyond 4 *Amos* is forbidden if her movements are well within his eyesight. However, the *Leket Yosher* (י"ד 386) quotes the *Terumas HaDeshen* who says that one may follow behind the wife of a *Talmid Chochom* or his (own) mother, because today we are not so required to avoid walking behind women. The *Tzitz Eliezer* (9:50) understands these exceptions as based on the *mitzvos* of *Kavod HaTorah* and *Kibud Eim*, which would preempt the *Issur*. But what is the meaning of "today we are not so required to avoid etc." ? He suggests (with the concurrence of *Minchas Shlomo* (1:91) - R' Shlomo Z Auerbach ZTL) that the *Terumas HaDeshen* felt there was room for leniency in the *Issur* when warranted, where the street is so congested that avoiding one woman would invariably place one behind another, which is the common situation "today", i.e. in the *Terumas HaDeshen*'s days, and even more so in the 21st century. In Talmudic times, women tended to avoid being seen on the street. Yet, despite the lenient rationale, one is obligated to comply with the *Gemara* and *Shulchan Aruch* to the best of one's ability. The *Torah LiShmah* (382) requires that one remain at least 4 *Amos* behind her to avoid the *Issur*, since a radius of 4 *Amos* is deemed within one's private space, just as one may *daven* when he is 4 *Amos* away from excrement and dirt. However, the *Radvaz* (1:431) states that there is significance to one's 4 *Amos* radius only when one is sitting or standing. When one is in motion, he loses his 4 *Amos*. As such, the *Radvaz* holds that line of vision, not distance, is the variable.

A Lesson Can Be Learned From:

The *Ostrovitzer Rebbe* was once sitting at a *Tish* where, because of a recent incident, the discussion concerned a *Get*, and the inability of a husband to effect a divorce because of the *Cherem* of *Rabbeinu Gershom*, which prohibits divorce without the wife's consent. Someone remarked that perhaps we should not always be *Machmir* so strongly on this part of his *Cherem*. The *Ostrovitzer Rebbe* objected to this suggestion. He asked if anyone knew why *Rabbeinu Gershom* was called "*Meor HaGolah*", a title no one else seemed to have. He explained that the relationship between *Klal Yisroel* and *Hashem* is likened to a marriage. Just as if a wife does not do her husband's bidding, the *Torah* permits him to divorce her, if *Klal Yisroel* sins against *Hashem*, He would easily divorce us. As such, we could be left in this dark and endless *Galus*, divorced, with no future. *Rabbeinu Gershom* lit it up for us, by eliminating that threat. He certainly didn't need it for himself, and did it only for us. How can we treat it with anything but the utmost respect?

P.S. *Sholosh Seudos* sponsored this week by the *Stauber* and *Petlin* families. .

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