



	Candles	Mincha	DafYomi	Shiur	Shachris	נש"א	סוק"ש
Friday	8:10	6:50/7:45					9:10
Shabbos		8:05	7:00	7:50	9:00		9:10
Sunday		8:20	8:30		7:45		9:10

## IMPORTANCE OF ....

The *Mishna* (*Kesubos* 82a) states that a woman who transgresses certain marital *Torah* laws or Jewish customs should be divorced by her husband and she forfeits her *Kesubah*. One of these is the requirement, derived from **וּפְרַע אֶת רֵאשׁ הָאִשָּׁה**, for a married woman to keep her hair covered in public. The *Rambam* (*אישות* 24:16) rules that a husband cannot be coerced into divorcing such a wife, and is permitted to keep her. However, it remains a *mitzvah* for him to divorce her and remarry a woman who is a **צנועה**. May a man marry a woman who states that she will not cover her hair upon marriage? Do we say that her misdeeds are not his concern, or perhaps, since he is making her an **אשת איש**, her transgressions will only come about because of his action, and he should therefore not marry her. The *Shevet HaLevi* (9:284) determines that the husband would not violate **לפני עור** by marrying her since there are other Jews who would be willing to do so. Furthermore, there is absolutely nothing wrong with the act of marrying her, and what she does later is not attributable to the act of marriage. He is likewise not a **מסייע לדבר עבירה** as the *Mishna* (*Sheviis* 5:9) permits a woman to lend her kitchen tools during *Shemittah* to a woman who clearly intends to use them in violation of *Shemittah* rules. It is also possible, although not stated, that where the man has not yet fulfilled **פרו ורבו**, that he would be permitted to marry her, as there are many situations of *Heter*, in order to facilitate **פרו ורבו**. From these and other arguments, it would seem that if one wished to marry such a woman, no one could Halachically object. However, the *Shevet HaLevi* was reluctant to *pasken* a general *Heter* to marry such a woman without consensus from other *Poskim*.

## DID YOU KNOW THAT ....

The *Mishna* (*Taanis* 26a) states that on *Yom Kippur* and other fast days, the *Kohanim* would *duchan* during *Mincha* and *Neilah*. The *Gemara* concludes that there was usually a good chance all year that the *Kohen* was somewhat inebriated after lunch. As such, the *Rabanan* decreed that they should never *duchan* for *Mincha*, even on a *Taanis*. However, there was no such reason associated with *Neilah*, so the *Rabanan* allowed it on *Yom Kippur*. The *Gemara* asks: why then do we find *Kohanim duchaning* during *Mincha* on fast days? It is because *Mincha* is said so late in the day that it becomes similar to *Neilah*. As such, would *Kohanim duchan* on a fast day during *Mincha Gedolah* (early in the afternoon)? The *Chazon Ish* (20 א"ח) suggests that an early *Mincha* is certainly not similar to *Neilah*. Yet, since when the *Talmud* was sealed, *Chazal* had permitted *duchaning* on a fast day *Mincha*, we would have no right to change that, even if *Chazal* had assumed that *Mincha* would be *davened* late in the day. The *Moadim U'Zmanim* (7:248) seeks to prove this from the *Gemara* (*ibid* 12b) which describes the activities undertaken on a fast day decreed because of calamities or in times of distress. The schedule specifically places *Mincha* at the very end, before nightfall. However, during the rest of the year, including the four established fast days, *Mincha* was *davened* early. As such, the *Tanna* should have qualified the general statement concerning *duchaning* on a fast day to those days whose fast was established for calamities, where *Mincha* was *davened* before nightfall. Since the *Tanna* did not distinguish between fast days, apparently, *duchaning* is appropriate during *Mincha* on all fast days, even where *davened* early.

## QUESTION OF THE WEEK:

Which *brocho* may be said after the *brocho* of *HaMotzie* but before eating the bread, all year round?

## ANSWER TO LAST WEEK:

(When may an *Aveil* say *Kadish* only if he is the only one?)

The *Mishna Berurah* (71:7) cites the *Pri Megadim* who states that if a son is an *Onen* after his father's death (before burial) and there are others to help make funeral arrangements etc., the son may go to Shul to say *Kadish* to honor his father, only if there are no other *Aveilim* there.

## DIN'S CORNER:

Although it is of course forbidden to actually do anything to "speed up" anyone's death, it is nevertheless permitted sometimes to *daven* for the death of someone who is near-death and suffering. Traditionally this should not be done until after the *Rabanan* have finished *davening* for a *Refuah*, but in our generation we don't know who the *Rabanan* are, so no wait is necessary. (*Igros Moshe* חו"מ (2:74:4))

## A Lesson Can Be Learned From:

A Chasan approached his Rosh HaYeshiva several weeks before his Chasunah, and asked him to be Mesader Kidushin at the Chasunah. The Rosh HaYeshiva checked his calendar and determined that on the very evening in question, the Siyum HaShas of the Daf Yomi would be taking place. Since the Rosh HaYeshiva had been requested to participate in the Siyum, he would not be able to attend this Chasan's Chupah. When the Rosh HaYeshiva advised the Chasan to ask his own father to be Mesader Kidushin, since his father was also a Talmid Chochom, the Chasan said that he wanted a Gadol who was Marbitz Torah. Unfortunately, as the Chasan visited various Rabbonim to bestow the Kibud, he discovered that they all had something to do with regard to the Siyum. Finally, he decided to push off the Chasunah to another day. When he mentioned this intention to one Rav, the Rav told him that when ten Jews convene, it becomes an **עת רצון** – a propitious time, such that a Sefer Torah may be read from, Tefilah may be said etc.. Imagine the **עת רצון** to be created when over 20,000 Jews come together for a Torah purpose. At such a time, how much sense it would make for a young couple to begin their life together.

**P.S.** Sholosh Seudos sponsored this week by the Burke family. There will IYH be a Siyum on Maseches Shekalim at that time.

This issue is dedicated:  
לע"נ פערל ב"ר יצחק הלוי