



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	4:17	4:29	7:30			9:14
Shabbos		4:17	3:30	3:55	9:00	9:15
Sunday		4:30	5:10		7:30	9:15

### IMPORTANCE OF ....

The *Mishna* (*Bava Basra* 133b) states the view of the *Rabanan* that if one disinherits a son, the *Chachomim* are not pleased with him. R' Shimon b. Gamliel notes that if the son does not behave properly, the father does well to disinherit him. The *Gemara* tries to prove that the *Rabanan* agree with R' Shimon, from the story of R' Yosef b. Yoezer, who gave a purse of gold to the *Beis HaMikdash* rather than to his son, who didn't behave. The son later found a valuable jewel that was needed by the *Urim VTumim* which was assessed at 13 purses of gold. The *Beis HaMikdash* treasury only had 7 purses so the son agreed to take them and leave the other 6 as a donation. The transaction was recorded as: Yosef b. Yoezer donated 1 purse and his son donated 6. Another version has it as: Yosef b. Yoezer brought 1 purse into the *Beis HaMikdash* while his son took 7 out. The *Gemara* assumes that, according to the first version, since both father and son were praised for donating, it follows that what R' Yosef did was proper, even though it disinherited his son. However, the *Gemara* determines that the opposite conclusion is implied by the second version, which criticizes them, and so, no proof may be drawn from here. The *Shulchan Aruch* (282:1 ח"מ) rules that one should not disinherit, even a wayward son. The *SMA* explains that even if the son does not behave, perhaps his children will be more deserving. R' Eliezer Hildesheimer asks why *Rashi* comments on: שמע בקולה that Sarah was greater than Avraham in נבואה. Was she not justified in saying: לא יירש בן האמה ... עם בני based on observing Yishmael's behavior, even without נבואה? However, as Sarah saw with נבואה that all Yishmael's descendants would also be as undeserving as he, Avraham was permitted to disinherit him.

### DID YOU KNOW THAT ....

The *Gemara* (*Sanhedrin* 63b) states that the Jews who had engaged in idolatry knew there was no substance to it and only did it in order to feel free to engage in immorality. The *Anshei Knesses HaGedolah* fasted for three days and nights, begging *Hashem* to remove the *Yetzer HoRa* of idolatry. When *Hashem* granted their request, they saw an opportunity to do the same with the *Yetzer HoRa* of immorality and received control over it. However, when it was apparent that a freshly laid egg could not be found while this *Yetzer HoRa* was in their hands, they realized it could not be eliminated, and so they weakened it with regard to relatives. As a result, the *Gemara* (*Kidushin* 81b) states that a man may seclude himself with his sister and he may live alone with his mother or daughter without fear of sin. *Igros Moshe* (4:64 אה"ע) rules that if a gentile family converts, even though they are not deemed to be related afterwards, as they are each considered כקטן שנולד (as a new-born child), still the males are permitted to seclude themselves with their mother or daughter, as the *Halacha* (in this case) does not change nature. It is clear from the episode of Lot and his daughters that although they committed an act of incest, it was done without תאוה and would not have occurred naturally without wine. *Rashi* explains that one may remain alone with one's sister occasionally, but may not reside with her alone on a permanent basis, which is defined in the *Gemara* as a period of 30 days. However, as there is no איסור *per se* of being secluded with one's sister, only a fear that one's natural resistance may be weakened over time, even this restriction will not be applicable when siblings are older or unwell, and in such a case, they may live together.

### QUESTION OF THE WEEK:

If one sees a man chasing another with obvious intent to kill him, and sees another man running after a נערה המאורסה with intent to violate her, if he can only save one, which one should he choose?

### ANSWER TO LAST WEEK:

(What מותר בתנאה item is permitted only if owned by a non-Jew?)

The *SHACh* (112:7 י"ד) states that Jewish bread, baked by a non-Jew, is not permitted to be eaten, as it remains the product of *Bishul Akum*. However, where the same bread is owned by a non-Jew and baked by a non-Jew, the איסור was permitted by a *Gezerah* since the community could not live without bread.

### DIN'S CORNER:

If an act is not a *Torah* איסור but rather forbidden on *Shabbos* as a "Shevus" (Rabbinically), it is permitted to ask a non-Jew to do it on behalf of a Jew if one of four conditions exist: 1) to assist one who feels even mildly ill (physically/emotionally); 2) to prevent a great financial loss; 3) to assist in the performance of a *mitzvah*; and 4) for an urgent need. A *Torah* איסור is forbidden even if several of the conditions are present. For example, a non-Jew may not light a candle to enable a Jew to learn *Torah*. (MB 307:19)

### A Lesson Can Be Learned From:

During the Sheva Berachos of R' Meir Soloveitchik, son of the Brisker Rav (Gri"z), it was told how the Chofetz Chaim was asked why he wasn't pleased by the issuance of the Balfour Declaration which confirmed the connection between Jews and Eretz Yisroel. The Chofetz Chaim replied characteristically with a משל describing the reaction of a poor man to receiving a few rubles (joy) versus a formerly wealthy man receiving a few rubles (depression). He explained how to those whose lives are bare of Torah & mitzvos, Eretz Yisroel is everything; but not to Shomrei Torah, whose priorities are, and should be, fulfilling Hashem's mitzvos. The Brisker Rav overheard this conversation and added that one might ask, why, of all the מאמין's, does the one concerning Moshiach raise a question (of his tarrying) and answer (that we will still wait for him every day)? The Brisker Rav explained that the Rambam rules that one must believe and wait with anticipation for Moshiach. If one does not, the Rambam continues, he is a כופר in all the Neviim, including Moshe Rabbeinu and against the Torah. For one who fulfills this requirement properly, the possible existence of a Jewish state is a "Kinderspiel".

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

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