



	Candles	Mincha	DafYomi	Shiur	Shachris	סוכות	סוק"ש
Friday	6:12	6:22					9:51
Shabbos	7:40	6:22	5:30		9:00		9:51
Sunday		6:22	5:45		9:00		9:52

IMPORTANCE OF

The Gemara (Bava Metzia 17a) states that if one finds a *Shtar Chov* (IOU document) in the street, dated that very day, he should return it to the lender, because it is unlikely that the borrower paid back the loan on the very day he borrowed it. The *Teshuvos HaRosh* (86:3) adds that if the borrower claims that he did pay it back that day, we should not give it back to the lender. Therefore, the *Rosh* rules, if a lender produces a *Shtar Chov* dated a certain day, and the borrower produces a receipt dated the same day, which states that the lender has forgiven all debts **עד היום הזה** (until this day), we include the *Shtar* in that forgiveness of debt, and the borrower is not liable. However, the *Rosh* in his very next *Teshuvah* (86:4) rules that where the borrower's receipt forgives all debts **"עד אותו היום"** (until that day), it does not include debts dated the same day, because when people use the phrase "until [a certain day]", they usually do not mean to include that day. This is implicit in the *Mishna* (*Nedarim* 60a) which states that when one vows not to drink wine **עד הפסח**, the vow expires as Pesach begins. The *MaHarashdam* (ח"מ 111) attempts to reconcile these apparently contradictory rulings of the *Rosh*, suggesting that the first was a misprint. However, the *ShaCH* (ח"מ 43:45) points out that in the second *Teshuvah*, the *Rosh* characterizes reference to "until a specific day" as ending at the beginning of that day. But where one says **עד עכשיו** (until now), the *Rosh* is unsure if it means the beginning or end of the day. The *ShaCH* therefore notes that the *Posuk*: **ולא ידע איש את קבורתו עד היום הזה** means to say that at any and every point in current time, no one knows the whereabouts of Moshe's burial site. This in turn equates the phrase **עד עכשיו עד היום הזה**, making it continually applicable at all times of the day. As such, the *Rosh* ruled to include that day's *Shtar Chov* in the forgiveness which used **עד היום הזה**.

QUESTION OF THE WEEK:

When may one of 10 people prevent formation of a *minyan* ?

ANSWER TO LAST WEEK:

(Where would one's name be used for **דבר שבקדושה** only for doing wrong ?)

The *Sefer Chasidim* (1103) states that if a *Tzadik* has a wicked son, the son should be called for an *Aliyah* using a *Rasha's* name, e.g. instead of Eisav b. Yitzchok, he should use Eisav b. Nimrod. If he had a wicked grandfather, the grandfather's name should be used. However, if the *Tzadik*-father is even slightly to blame for the son's wickedness (i.e. no rebuke), his name may be used.

DIN'S CORNER:

One should not purchase the four *Minim* on credit (to pay after *Succos*) because they must belong to the one using them. If necessary, one should make arrangements to explicitly effect a *Kinyan* immediately, and treat the payment as a *Chov*. Otherwise, if the check bounces, one might not have been **יוצא**. (*Teshuvos V'Hanhagos* 3:191-2)

DID YOU KNOW THAT

The Gemara (*Avodah Zarah* 47a) asks: if a palm tree was worshiped as *avodah zara*, may one use a branch from it as a *Lulav* on *Succos* ? The Gemara considers various aspects of the question but does not reach a conclusion. The *Chelkas Yaakov* (י"ד 53) considered the possible *Chanukah* use of candles that had been manufactured for a gentile religious holiday. He cites the *Mishna Berurah* (או"ח 154:54) who says that if the candles had never been used before, they may be used for any purpose, including a *mitzvah* or for a Shul. This is because we do not recognize **הזמנה** (designation), especially where they were subsequently sold, which may constitute *Bitul*. However, the *Magen Avraham* (או"ח 154:17) states that no *mitzvah* may be performed with something **שענישה לע"א** – that was made for *avodah zara*. This would seem to indicate that **הזמנה** does have consequences. The *Chelkas Yaakov* concludes that the *Magen Avraham* would not forbid something made for *avodah zara* unless some use of it was made for the *avodah zara* as well. Therefore, there would be no reason to forbid the use of these candles, since they hadn't been used. However, in practice, these candles should not be used for *Chanukah*, because there is a lack of *Hidur*. In light of this, the *Ateres Paz* (י"ד 1:2:7) considers the use of certain Xmas ornaments to decorate a *Succah*. For example, one may not use ornaments that have definitive images on them, such as an evergreen tree etc... What also distinguishes this from the *Chanukah* candles is the fact that we aren't convinced in every case that the ornaments are intended for *avodah zara* – they may in fact be used to represent or symbolize the new year, coming up. Furthermore, decorations are produced en masse, by machinery, without any human intent, regardless of what the container/box will later say. As such, one should be allowed to tastefully use such decorations in the *Succah*.

A Lesson Can Be Learned From:

Two yeshiva bochurim were once laboring over a difficult topic in *Masechta Kiddushin*. Try as they might, they could not resolve their difficulties. They made the rounds in the *Beis Hamidrash*, discussing it with other bochurim, but none were able to offer a solution. That night, as they parted, the distress upon one of their faces was evident to the other. But when they met the next morning, his distress was gone. He said: "Last night, when I went to sleep, my mind was totally occupied with trying to resolve the difficulty. During the night, my revered Rebbe, R' Shlomo Heiman ZT"L appeared to me in a dream. He referred me to a certain comment of the *Ritva* on a different *Daf* of the Gemara, which, he said, would resolve our question. When I awoke, I immediately opened the *Ritva* and sure enough, there was our question, along with a beautiful explanation which shed light on the entire Gemara!" He then added, "The dream gave me pleasure for two reasons. First, it revealed that our question had already been asked by one of the great *Rishonim*, and his answer was truly enlightening. Second, I was gratified to know that my Rebbe continues to be concerned with me, even where he is."

P.S. All are invited to a *Simchas Beis HaShoeva* on Motzai Shabbos at the Sternbergs. *Chag Kasher V'Sameach*.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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