



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	7:55	6:50/7:45				9:27
Shabbos		7:50	6:45	7:40	9:00	9:27
Sunday		8:00	7:40		8:00	9:28

IMPORTANCE OF

The *Gemara* (*Kesubos* 49b) states that a decree was established by the *Sanhedrin* in Usha, obligating a man to support his minor children [from age 6] until they reached adulthood. In practice, however, this decree was not enforced. When recalcitrant fathers would be dragged into *Beis Din*, Rav Yehuda would compare them to serpents (who are cruel to their children); Rav Chisda would distinguish them from ravens (who are otherwise cruel, but at least supported their children); and Rava would provoke them with the suggestion that their children would require support from communal *Tzedaka*. The *Gemara* explains that this would be done to fathers who were not wealthy; wealthy fathers would be forced to contribute. *Tosafos* asks: Is not *Tzedaka* a *mitzvah* whose *S'char* is stated in the *Torah* (למען יברכך) ? Do we not have a rule that *Beis Din* may not force one to fulfill such *mitzvos* ? *Tosafos* answers that *Beis Din* would "force" him with words. The *MaHarsha* asks: is that not what the *Gemara* had previously said, when advising unfavorable comparisons to a serpent or a raven ? The *MaHarsha* answers that the *Gemara's* attempts to embarrass him is not what *Tosafos* would consider force. "Forcing him with words" means saying to him that he will be transgressing the *Torah's* *mitzvah* of giving *Tzedaka*. (Note the *MaHarsha's* perspective on what really has an effect on a Jew) The *Sifri* comments on the word: במדבר among the references to places the *Bnei Yisroel* sinned in at the start of *Parshas Devorim*, saying that Moshe rebuked the *Bnei Yisroel* for having "thrown" their children at him, demanding that he support them. Clearly, such rebuke is warranted as a father's support obligation cannot be ignored or pushed onto another.

QUESTION OF THE WEEK:

Is *Havdalah* over bread (instead of wine, beer etc..) valid ?

ANSWER TO LAST WEEK:

(Should one drink *דיוקא* from the cup over which the *brocho* was made ?)

The *Sifsei Chachomim* (ורא 18:9) suggests that Avrohom wanted Sarah to drink from the כוס של ברכה itself, rather than to have some wine poured into another cup for her. R' Yosef Chaim Sonnenfeld would, after saying בורא פרי הגפן, swallow the drops that had spilled onto his hand while holding the cup. However, in *Hadras Kodesh* (*Nisuin* 5), it is deemed a *mitzvah* - not מעכב.

DIN'S CORNER:

One may eat meat and drink wine during the (first eight of the) nine days at a *Seudas Mitzvah*, such as a *Siyum*. One may make a *Siyum* over a *Masechta* (including the small ones, such as *Kallah*, *Sofrim* or *Avos*), over one of the 24 *Sifrei Tanach*, over a full *Seder of Mishnayos*, over one *Sefer* of the *Zohar*, or over one entire quarter of the *Shulchan Aruch*. These should all be studied with (at least one of its) *Meforshim* and it should be studied with care, not quickly or with the sole intention of making the *Siyum* in order to permit meat and wine. (*Piskei Teshuvos* 551:37)

DID YOU KNOW THAT

The *Gemara* (*Nazir* 61a) states that a gentile's right to inherit is derived in the *Torah* from: כי ירושה לעשו נתתי את הר שעיר, where the *Rishonim* explain that ירושה לעשו means Eisav's ability to bequeath to his descendants, not to receive from Yitzchok. The *Gemara* (*Kidushin* 17b) states that a Jew sold as a slave to a gentile does not work for the gentile's son or daughter upon the gentile's death, excluded by the *Posuk*: וחשב עם קונהו, [he only deals with] קונהו - the one who acquired him. From here, the *Pri Yitzchok* (2:60) derives that the *Torah* also allows a daughter to inherit from a gentile father. The *Rambam* (נחלות 6:9) rules that a gentile son inherits from his father *Mid'Oraisa* and all other forms of gentile ירושה are administered according to gentile custom. In *Kovetz Shiurim*, (*Bava Basra* 358), R' Elchonon notes Avrohom's statement: והנה בן ביתי יורש אותי, which implies that Eliezer - a servant, would inherit from Avrohom, even though Lot was a relative. Thus, as the *Rambam* said, gentile inheritance in the absence of a son, was subject to custom. The *Chasam Sofer* (יר"ד 127) states that when the *Gemara* says there is no Jew that doesn't have a relative, however distant, the rule includes gentiles as well. The only ones that have no relatives are *Gerim*. The *Ateres Paz* (ח"מ 13) was presented with a case where a *Gemach* had purchased an extremely large set of dishes and cutlery to be lent out. To avoid the required *Tevilah* of so much, they had sold the entire set to a gentile for a term of 50 years, and then borrowed it back from him. As he was an old man already, the *Gemach* was concerned that he may die, without heirs, defaulting ownership of the dishes (perhaps) to the *Gemach*, without their knowledge. However, as every gentile must have an inheriting relative somewhere, the *Gemach's* concern was unfounded.

A Lesson Can Be Learned From:

R' Avrohom Horowitz merited to study together with the Steipler Gaon for many years. One day while learning, one of the Tzitzis on the Steipler's Talis ripped and the Steipler did not have new Tzitzis strings to replace them. Surprisingly, R' Horowitz happened to have such "emergency" strings with him, and he gave them immediately to the Steipler, who then removed the torn ones, and then wound and tied the new ones onto the garment. Soon after, the Steipler got sick and eventually was Niftar. Although the Steipler had not had the chance to pay for or replace the strings he had "borrowed", R' Horowitz had certainly been מורחל on that debt. After the Shloshim had passed, R' Chaim Kanievsky (the Steipler's son) began dividing up his father's assets. One relative received his Kittel, another his Shabbos Cup. R' Chaim took his Spodik. And what was R' Horowitz given ? The Steipler's Talis.

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

This issue is dedicated by the H. Schulhof family:

לז"נ אסתר ב"ר ניסן

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