



IMPORTANCE OF ...

The *Gemara* (*Shabbos* 155b) states that one may not feed a pig on *Shabbos*, because it does not rely on him for its food. *Rashi* notes that this is because *Chazal* applied a curse to anyone who raised pigs (*Sotah* 49b). As such, no Jew could ever be held responsible for its sustenance. However, if the curse applies even on a weekday, why was a special *Issur* for *Shabbos* necessary? The *MaHarshal* (89) explains that an *Issur* is stricter than a curse, as it is punishable by *Makas Mardus* (Rabbinic lashes). As such, the *MaHarshal* asks why some *Meforshim* (e.g. the *Rokeach*) state that one who damages the livelihood of another is included in the group of those whom *ארור מסיג גבול רעהו* applies to. Instead of the curse, the *Issur* of *ארור מסיג גבול רעהו* should apply! The *MaHarshal* concludes that the *Issur* of *ארור מסיג גבול רעהו* must apply only to stealing land, whereas *ארור מסיג גבול רעהו* would apply to other forms of infringement, such as those concerning livelihood and business. The *Chavas Yair* (42) brings a proof to this from the *Gemara* (*Makos* 24a) which lists 11 ethical principles established by Dovid HaMelech as standards of conduct that would merit Divine assistance. One of them is expounded from: *לא עשה לרעהו רעה* – referring to one who did not infringe upon another's livelihood. If this is an ethical standard to aspire to, the implication is that there is no clear *Issur* against it. As such, it belongs to the *ארור מסיג גבול רעהו* group rather than the *ארור מסיג גבול רעהו* one. However, *Rashi* explains the *Posuk*: *ארור מסיג גבול רעהו* as referring specifically to moving boundary markers on property. Why did *Rashi* have to say anything at all, especially since *Rashi* already said as much on the *Posuk* of *לא תסיג גבול*? Possibly, *Rashi* held that the *Torah* added a special *ארור* for *ארור מסיג גבול* in order to limit the obvious urge to expand the Halachic application of *Hasogas Gevul* to many other areas where one oversteps (see the *Sifri* 188).

QUESTION OF THE WEEK:

When would a thief not be required to return what he stole or make restitution because he used it for a *mitzvah*?

ANSWER TO LAST WEEK:

(Must one amend the *Kesubah* if a name is added to a married woman?)

In *עלינו לשבח* (*Bereishis* – *Teshuva* 44) Rav Zilberstein rules that it is not necessary, since the *Kesubah* must be written using the names in use at the time, and then the name was correct.

DIN'S CORNER:

One should not say that *Teshuvah* is only necessary when one committed overtly wicked deeds such as *Gezeilah* or *Arayos*. Rather, one must also repent from bad *Midos* such as anger, jealousy, mockery and the pursuit of money, honor and physical, gluttonous pleasures, which are harder to repent from than actual deeds. One must also rid oneself of false ideologies and notions of heresy, that are prevalent in the era prior to Moshiach's arrival. (*Rambam*, *Hilchos Teshuvah* 7:3 and *Aruch HaShulchan* 602:5)

DID YOU KNOW THAT ...

The *Gemara* (*Sotah* 35b) states R' Yehudah's opinion that when the *Bnei Yisroel* wrote the *Torah* on stones to be placed on Har Eival, they wrote it directly on the stones, in seventy languages (for the gentiles' benefit) and then covered them with plaster, as the *Posuk* says: *וַסֵּד אֹתָם בְּסִיד*. R' Akiva Eiger (2:15), in dealing with a question of repairing the worn-out pages of a *Siddur*, cited the *Livyas Chein* who had dealt with a *Sheila* concerning the discovery one *Shabbos*, that paraffin had dripped onto letters in a *Sefer Torah*. Do we consider the paraffin to be covering the letters, which is the equivalent of the letters having been erased (rendering the *Sefer Torah* – *Posul*), or do we say that since tomorrow the paraffin will be removed and the letters underneath will reappear, they were never erased. The *Livyas Chein* considered that if the *Bnei Yisroel* could cover their *Torah* on the stone with plaster, then such a covering would not be deemed erasing. However, the *Gemara* (*ibid* 36b) states that Yosef was taught 70 languages by Gavriel before appearing in front of Pharaoh to be tested. The *MaHarsha* notes that the 70 languages did not include *Lashon HaKodesh*, which Pharaoh did not know. As such, even if a plaster covering would normally be deemed erasure, the *SHaCH* (י"ד 179:11) states that there is no *Issur* against erasing Hashem's name written in other languages, which is how the *Torah* on the stone with plaster was written. If so, there is no useful proof to resolve the question of the paraffin. However, from the *Magen Avraham* (א"ח 334:17) it seems that there is an *Issur* against erasing in other languages too. Does this mean that according to the *Magen Avraham*, plaster (and paraffin) coverings are apparently not erasures? The *Minchas Mordechai* suggests that according to the *Ridvaz*, there is no *Issur* against erasing something that was intended for erasure from the start, like the scroll of a *Sotah*. If so, here too, since Hashem had instructed that the stones be plastered, such a covering, although qualifying as erasure, would not suffer from the *Issur* against it.

A Lesson Can Be Learned From:

A man came to see R' Yehoshua Leib Diskin of Brisk with a complaint about his prospective son-in-law, who had been touted as a budding Talmid Chochom, Masmid and Baal Kishron. Although the young man was certainly a Masmid, the future father-in-law was very disappointed when he spoke to him "in learning" and discovered that he did not seem to have a good head, and as such, he wanted to cancel the *Shiduch*. R' Yehoshua Leib told him that he should not be hasty, that when *Chazal* stated: *כל המקיים את התורה מעוני סופו לקיימה מעושר* they were not speaking only of one who is poor in money, but also of someone who is poor in intellect. Hashem assures those who ignore the difficulties of understanding and those who pay no attention to the mockery of "friends", that with hard and steady work, they will eventually be able to study *מעושר*, with an expansion of heart and mind. All that is required is that he apply himself *בהתמדה* and he will soon be *Zocheh* to the spiritual wealth of Kishron.

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