



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ק
Friday	8:14	6:50/7:45				9:15
Shabbos		8:05	6:45	7:50	9:00	9:16
Sunday		8:20	8:00		8:00	9:16

IMPORTANCE OF

The *Gemara* (*Kidushin* 28a) states that if one calls another a slave, he should be placed in *Cherem*; if he calls him a *Mamzer* he should receive *Malkus*; if he calls him a *Rasha*, the aggrieved party may hate him, harass him and even damage his livelihood. *Tosafos* explains that calling one a *Mamzer* is in essence an accusation that he transgressed the **לא** which forbids a *Mamzer* from marrying an untainted Jewess. Since he falsely accused him of this **לא**, he therefore receives the punishment (lashes) that the accused would have received. The *Magen Avraham* (א"ח 606:6) concludes that although accusing someone of being a *Mamzer* also casts aspersions on his parents, the maligner/accuser's liability is limited only to the one he maligned. The *Yam Shel Shlomo* (*Bava Kamma* 8:46) explains that if the maligned son seeks justice for the implication against his father, the maligner could respond that he had meant the mother was the sinner; whereas if the son takes up his mother's cause, the maligner would claim he meant the father. The *Midrash Tanchuma* (*Vaeschanan* 6) describes six sins committed by Moshe and notes that he referred to the fathers of the present generation as a society of sinners - תחת אבותיכם תרבות אנשים חטאים. Since this could have also meant Avraham, Yitzchok or Yaakov, Moshe was punished for this statement. The *Chasam Sofer* (ר"מ 5:181) asks, according to the *Yam Shel Shlomo*, Moshe should have at least had the option, if not to "switch" intentions, at least to say what he really meant, which was a reference to the original, sinful generation in the *Midbar*, and not to the *Avos*! It must be, as is so often the case, that Moshe was held to a higher standard.

QUESTION OF THE WEEK:

If one ate a *Milchig* meal, forgot to *bentsch*, and shortly thereafter began a *Fleishig* meal, is it considered one meal unless he *bentsches* immediately to make a *Hefsek*?

ANSWER TO LAST WEEK:

(Who may only work for himself; but not for another?)

In *מרומי שדה* (*Bava Basra* 110) the *Netziv* writes that if a *Talmid Chocho*m's occupation is a menial one such as skinning animal corpses, he is permitted to do so in public as long as he is working for himself. It is forbidden for him to be employed by another to perform such tasks.

DIN'S CORNER:

One who is *davening* with a *minyan* but finds that the *minyan* is *davening* too fast for him, may switch to a different *minyan* which *davens* according to his pace. However, if there is only an exact *minyan* (9 plus him) in the too-fast *minyan*, then he may not leave but must remain with them, *davening* at his own pace, even if as a result, he ends up saying *Shemona Esrei* by himself. (*Teshuvos V'Hanhagos* 2:62).

DID YOU KNOW THAT

The *Gemara* (*Kidushin* 78a) states R' Shimon's opinion that if a young gentile girl became a convert before reaching the age of three years and a day, she would be permitted to marry a *Kohen* (unlike those who converted when older than that), as is derived from the *Posuk*: וכל הטף בנשים ... החיו לכם - all the female children should be spared for you, meaning for potential marriage. Since Pinchas, who was a *Kohen*, was among them, the implication is that a *Kohen* too would be permitted to marry such a girl. The *Rabanan* disagree, limiting **החיו לכם** to sparing them for slavery. *Tosafos* (*Sanhedrin* 68b) derives from R' Shimon that it is the *Torah* that permits the conversion of a child, despite the fact that a child does not have the ability to acquiesce, since we see that the *Milah* and *Tevilah* that are performed on the child remain valid even after the child reaches maturity. The *Gemara* (*Kesubos* 11a) assumes that it must have been *Beis Din* who administered the *Tevilah* and conversion for the young girl, thus proving that *Beis Din* has the power to do so, even against a child's will. However the *Gemara* rejects the proof, concluding that it was the young girl's father who was converting himself and his children. Since children want to please their parents, the children's consent is assumed. However, if the father converted, does he not become **כקטן שנולד** - a new person, unrelated to his natural children? How then can he be deemed their father, in order to convert them? The *Daas Kohan* (י"ד 148) cites the *Gemara* (*Yevamos* 62a) which states R' Yochanan's opinion that if a gentile had children and then converted, he would have fulfilled the *mitzvah* of procreation with those gentile children, despite the fact that he is now a new person. This is because under rules of **טבע**, they are his natural children. Such a **טבע** relationship would extend to permit conversions as well.

A Lesson Can Be Learned From:

One of the greater Talmidei Chachomim in Eretz Yisroel once came to the Chazon Ish and described in graphic detail how his financial situation was extremely difficult, so much so that it had begun to affect his ability to learn. He could not even afford the most basic elementary items that a household required. The Chazon Ish advised him to purchase a lottery ticket that week, promising him that he would daven for its success. However, he was not to tell anyone about this. The Talmid Chocho

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