



	Candles	Mincha	DafYomi	Shiur	פרשת: ראש ש"ש Shachris
Friday	7:54	6:50/7:45			9:27
Shabbos		7:50	6:30	7:35	9:00 9:28
Sunday		8:00	8:00		8:00 9:28

IMPORTANCE OF

The Gemara (Kesubos 49b) mentions a *Takanah* made in *Usha* requiring a father to support his children (after age 6) until they reached adulthood, and asks if this is the *Halacha*. The Gemara concludes that it is advisable and laudable, but not absolutely a *Chiyuv*, except if the father is wealthy, in which case he may be forced to support them as *Tzedaka*, as we see Rava took 400 *Zuz* from R' Nasan b. Ami for *Tzedaka*, because he was wealthy. *Tosafos* asks how we may force someone to give *Tzedaka*, since the Gemara (*Chulin* 110b) establishes that we may not force someone to fulfill a *mitzvah* which has **מתן שכרה בצדה** - the reward for the *mitzvah* stated explicitly in the Torah (like *Kibud Av V'Em*). Since the Torah says: **נתן תתן לו ולא ירע לבבך בתתן לו** (give *Tzedaka* and don't feel bad when you give) and as a result, **גלגל הדבר הזה יברכך ד' אלוהיך** - *Hashem* will bless you, clearly the *Schar* for *Tzedaka* is stated. How then could Rava have forced R' Nasan to give 400 *Zuz* ? *Tosafos* answers that Rava may have "forced" him with words, or perhaps R' Nasan had already obligated himself, or perhaps *Tzedaka* is different, since not giving, potentially violates two **לאוין**. The *Avnei Miluim* (71:4) feels that the answers *Tosafos* offers do not fit in well with the Gemara's position, and therefore suggests the following: The *Baal Halkarim* explains the words: **גלגל הדבר הזה יברכך ד' אלוהיך** as referring not to the act of *Tzedaka* but rather to the attitude expressed earlier - **ולא ירע לבבך בתתן לו** (don't feel bad when you give). As such, the promised *brocho* is for the good-heartedness with which the *Tzedaka* was given. *Tzedaka* which is taken forcefully does not have this *Matan Schar* from the *Posuk* attached to it, since the proper attitude was not present. It remains therefore a *mitzvah* without **מתן שכרה בצדה**, which *Beis Din* may, if necessary, force one to perform, as Rava did.

QUESTION OF THE WEEK:

What important *mitzvah* may we perform during the entire month of Elul, but not during any other entire month ?

ANSWER TO LAST WEEK:

(Who works for whom, between a husband & wife ?)
The *Raavad* (*אישות* 21:9) states that a husband and wife are both employed by each other and are therefore *Potur* if they damage the other's property, under the *Shomer's* exemption of **בעליו עמו**. The *Rambam* holds that a wife is always in the husband's employ but a husband only works "for" his wife when he is actually taking care of her needs. (*Magid Mishna*)

DIN'S CORNER:

If one is being forced (or influenced) to transgress an *Aveirah*, even a serious one, it is not permitted for another to be *Mechalel Shabbos* in an attempt to prevent its commission. However, if one is being forced or influenced to become a *Mumar* (apostate), then to prevent future continuous sinning, another may be *Mechalel Shabbos* to save him/her or to defeat the influence. (*MB* 306:58)

DID YOU KNOW THAT

The Gemara (*Shabbos* 118b) states that R' Huna b. R' Yehoshua expected a reward for never having walked four *Amos* with an uncovered head. The *Beis Yosef* (91 א"ח) quotes the *Kol Bo* who understands covering the head to be a *Midas Chasidus* and not an absolute *Chiyuv*, although the *Rif* states that one should protest anyone who enters a Shul with an uncovered head and Rabbeinu Yerucham forbids one to say a *brocho* bareheaded. However, the *MaHarshal* (72 ש"ת) would have permitted saying a *brocho* and even *Krias Shema* with an uncovered head, citing the *Midrash* (*Emor* 27) where R' Berachya states that when a king sends a royal proclamation to a country, the people stand up, uncover their heads and read it with fear and anxiety. *Hashem*, on the other hand, tells *Bnei Yisroel* to read His proclamation (*Krias Shema*) without the burden of standing or uncovering their heads, implying that to do so would be acceptable, but not necessary. The *Shvus Yaakov* (3:5) takes issue with this proof, citing another *Midrash* where *Hashem* says that He has given us 10 animals - 3 within our domain (**שור שה כשבים ושה עינים**) and 7 not in our domain (**איל צבי ויחמור ואקו ודישון ותאו וזמר**), all of which are permitted to be eaten. Yet, *Hashem* has not burdened us with going up into the hills to obtain one of the 7 for a *Korban*, allowing us to bring *Korbanos* from the more easily accessible 3. Here, we could not conclude, as the *MaHarshal* did, that it was still acceptable (though not necessary) to bring a *Korban* from the 7, as the Gemara (*Zevachim* 34a) clearly allows *Korbanos* only from **בקר וצאן**. As such, the implication drawn by the *MaHarshal* is also not persuasive.

A Lesson Can Be Learned From:

An elderly Jew living in Zurich, Switzerland during the 1950's lost his wife **ל"ע** and, unable to care adequately for himself, moved to America where his son lived. Not long afterwards, Rav Breisch, who had been this man's Rav, heard that the elderly Jew had cut off his Peyos and shaved off his beard. Rav Breisch immediately wrote him a letter asking how he could have so quickly removed the **סימנים** of a Jew for so many centuries, especially at such an age. Surprisingly, the Jew replied immediately, with the following explanation: "When I arrived in America" he wrote, "I moved into my son's home. My son owns a restaurant and I began working for him there. It didn't take long before I realized that my son had set me up in a very visible position in the restaurant so that I would appear to be a Mashgiach on the Kashrus of the restaurant's food. My Peyos and beard completed the impression. Unfortunately, the standards of Kashrus in the restaurant were very poor and my appearance was misleading many people into thinking that everything was Kosher L'Mehadrin. With no other choice, since I couldn't leave the restaurant and support myself, I decided to remove my Peyos and beard so I would no longer be a **מכשור** to the public".

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

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

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