



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	7:49	6:45/7:59				9:29
Shabbos		1:45/7:44	6:45	7:35	9:00	9:30
Sunday		7:55	8:30		8:00	9:30

IMPORTANCE OF

The *Gemara* (*Shevuos* 39b) states that when one litigant causes another to swear an oath (falsely), they are both deemed "wicked" – the oath-taker for lying and the claimant for not having been more careful to transact business with an honest person, and having failed to do that, is now responsible for a *Chilul Hashem* (*Rashi*). Based on this, R' Shlomo Kluger (*חכמת שלמה* on *Shulchan Aruch* ח"מ 97:1) rules that one is obligated to lend money (if he can) only to someone he knows to be honest. This would seem to imply that a Jew no longer has a *חזקת כשרות* (presumption of integrity). If so, how can one trust the integrity of a *Shochet*, a *Mashgiach* etc.. by name only, without knowing him personally, especially since the *Gemara* (*Bava Basra* 165a) says that most people are to be suspected of some form of thievery (while **all** people are guilty of *Avak Lashon Hora*)? The *Gemara* (*Kesubos* 68a) states that averting one's eyes from giving *Tzedakah* is to be compared to idol worship, as derived from the *Posuk*: *דבר עם לבבך בליעל* which uses the word *בליעל* when speaking of one who ignores the poor, and again, in the *Posuk*: *יצאו אנשים בני בליעל* where the word *בליעל* is used to refer to inciters of idolatry. However, the *Gemara* prefaces this with a word of appreciation to thieves, as it is due to them that one who averts his eyes is not seemed an idolater today, as they provide an excuse for distrust. Perhaps it is only in financial matters that one may not rely on a *חזקת כשרות*. What about in matters of *איסור*? The *Rambam* (*מאכלות אסורות* 11:25) states that when *Eretz Yisroel* belonged entirely to the *Bnei Yisroel*, one could purchase wine from any Jew, without concern. However, "today", one may only purchase wine, meat, cheese etc... from someone with established integrity. On the other hand, one may accept an invitation to dine in a Jew's home and eat everything he serves, even if one does not know him, as long as one does not know anything negative about his trustworthiness (*ibid* 11:26). Thus, purchasing food is a financial matter, subject to suspicion, whereas sharing a Jew's food still acknowledges his *חזקת כשרות*.

QUESTION OF THE WEEK:

Should one recite *שהחיינו* over a new pair of glasses?

ANSWER TO LAST WEEK:

(When would someone pay much more than the value of what he stole?)

The *Shulchan Aruch* (ח"מ 229:2) rules that if one removed a pebble from the grain pile of another, he must pay him back the value in grain equal to the size of the pebble, since the owner would have been permitted to sell the whole pile as grain.

DIN'S CORNER:

If one recited *Kiddush* over wine, which spilled out before he could drink it, he need only repeat *הגפן* over a new cup, but not *Kiddush*. If one recited *Kiddush* and then discovered his cup held water, he must repeat both *הגפן* and *Kiddush* over a new cup of wine. If he intended to drink more wine, see *MB*. (*MB* 271:78)

DID YOU KNOW THAT

The *Gemara* (*Pesachim* 3b) relates how R' Yehudah b. Beseira arranged from his home in Netzivin, for an Aramean to be caught partaking illegally of a *Korban Pesach* in Yerushalayim. *Tosafos* asks why R' Yehudah himself was not obligated to go up to Yerushalayim for *Pesach*, and answers that it was because Netzivin was outside *Eretz Yisroel*. The *Mishna* (*Gittin* 2a) states that one who brings a *Get* from outside *Eretz Yisroel* to *Eretz Yisroel* must declare that it was written and signed in his presence. *Rabbah* says it is because we want to be sure it was written *לשמה*; *Rava* says it is because it is difficult to find witnesses to confirm the signatures. However, within *Eretz Yisroel*, there is no need, because 1) in *Eretz Yisroel* everyone knows that a *Get* must be written *לשמה*; and 2) since people are constantly traveling to or from Yerushalayim at least three times a year, witnesses would always be found to confirm signatures. The *Cheshek Shlomo* seeks to prove *Tosafos'* position from here, since, if people outside *Eretz Yisroel* were also to be obligated in *Aliyah L'Regel* then those crowds traveling to Yerushalayim would also provide for witnesses to confirm signatures of a *Get* from outside *Eretz Yisroel* as well, according to *Rava*. There should be no need for the agent to say *בפני נכתב ובפני נחתם*. It must be that there is no obligation of *Aliyah L'Regel* for them. However, the *Meiri* disagrees with *Tosafos*, pointing out that the inhabitants of *Eretz Yisroel* tended to stay longer in Yerushalayim, as the trip home was shorter, and often they brought their *Maaser* with them. *Rava* felt that witnesses would thus be discovered. Since those from outside *Eretz Yisroel* would not stay as long, *Rava* was not confident that witnesses could be found as easily. Some *Meforshim* ask, if Jews outside *Eretz Yisroel* were not obligated in *Aliyah L'Regel*, as *Tosafos* said, why did Hashem make a miracle for 2 brothers in Ashkelon, which was outside *Eretz Yisroel*, making it look like someone was in their home while they went to Yerushalayim, to protect their property? Possibly, because all who live in *Chutz LaAretz* are doing so temporarily, and will eventually move to *Eretz Yisroel* and be fully obligated. As such, being *Oleh* now makes them deserving of a miracle.

A Lesson Can Be Learned From:

A man living in an outlying village came to the Toldos Yaakov Yosef of Polnaeh and asked him to be Sandek at his newborn's Bris. The Toldos was concerned not to waste time, so he agreed only if a set time was arranged for the Bris. When the time came, there was no minyan, and even after an hour, they only had 9. The Toldos was preparing to leave when an old Jew passed by. He was headed elsewhere, but when asked to stay for the Bris, he said: *יהי ככה* (so be it). Afterwards, they asked him to take a drink, to stay for the meal, to bentsch etc... and to each request he said the same thing: *יהי ככה*. When asked to explain this unusual slogan, he said he derived it from *אשרי העם שככה לו* which tells a person to accept whatever happens to him as Hashem's will, with the knowledge that it is for his best. The Toldos heard this, and admitted that he was probably Eliyahu HaNovi, teaching him to be more patient.

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

This issue is dedicated:

לז"נ פנרל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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