

OVERVIEW of the Daf

1) One who admits to a debt (cont.)

The proof to R' Yochanan from our Mishnah, i.e. that one who admits to a debt is liable to pay, is rejected.

Another unsuccessful attempt is made to support R' Yochanan's position.

Rava suggests that the dispute between R' Yochanan and Reish Lakish about admitting to a debt parallels a dispute between R' Yishmael and Ben Nannas.

This suggestion is rejected.

2) Financial agreements between in-laws

R' Gidal in the name of Rav rules that when in-laws verbally agree to give their children money for their marriage and the couple gets engaged the agreements are binding.

Rava explains how he initially understood this ruling to be limited, but that that understanding is incorrect and it is binding under all circumstances.

Ravina asked R' Ashi whether these commitments may be put into a document.

R' Ashi ruled that they may not be put into a document.

Three unsuccessful attempts are made to challenge R' Ashi's ruling.

3) Custody of a daughter

R' Chisda infers from the Mishnah that a daughter is always placed into the custody of her mother.

This inference is challenged.

The Gemara begins its defense of R' Chisda. ■

REVIEW and Remember

1. What makes the agreement between in-laws regarding support of their children binding?
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2. What is the point of dispute between R' Yishmael and Ben Nannas?
.....
3. Does a person need financial benefit to enter into a binding financial obligation?
.....
4. What inference did R' Chisda draw from the Mishnah?
.....

Distinctive INSIGHT

The appearance of the signature of the guarantor after the signatures of the witnesses

אמר רבר כתנאי ערב היוצא אחר חיתום שטרות גובה מנכסים בני חורין

Reish Lakish and Rabbi Yochanan argue in a case where a person tells another, "I owe you one hundred dollars." Rabbi Yochanan is of the opinion that the speaker is liable, while Reish Lakish holds that he is not liable. The Gemara discusses the circumstances under which they argue. Rava suggests that this dispute of the Amoraim perhaps coincides with a dispute which we find among the Tannaim.

A loan document with the signature of a guarantor added on allows the lender to collect from free and unencumbered land (land which has not been sold by the borrower in the meantime). This is the opinion of Rabbi Yishmael. **ננס** holds that collection cannot be made from any lands of the guarantor at all. Rashi explains that the signature of the guarantor appears below the signature of the witnesses of the original loan document. This being the case, the witnesses of the document do not serve as testimony to the commitment of the guarantor. In Gittin (21a), Rashi explains that at the bottom of the document, the guarantor writes in his own handwriting, "ואני ערב—and I am a guarantor to this." Tosafos, in our Gemara, also writes that the guarantor does not write his name. This indicates that the commitment of the guarantor is established through his admission that he accepted this role at the time when the money was handed over from the lender to the borrower. After this post script was added, the document was handed to the lender in the presence of two witnesses. Now, however, the one who wrote these words claims that he is not actually responsible, as his name or statement at the bottom of the document was unsigned. The dispute between R' Yishmael and Ben Nannas can possibly be understood to be parallel to the discussion between Reish Lakish and R' Yochanan as the case of "I owe you money." ■

Today's Daf Digest is dedicated

By the Okner family

In loving memory of their mother

Mrs. Anne Okner o.b.m

מרת חנה בת ר' שמשון ושרה, ע"ה

HALACHAH Highlight

Child custody

אמר ר' חסדא זאת אומרת בת אצל אמה

R' Chisda said: This tells us that a daughter is placed with her mother

Rambam¹ rules that a divorced woman has custody of her children until the age of six and the father cannot assert that he will not provide financial assistance unless his son is together with him. Once a son reaches the age of six his father can refuse to provide sustenance for his son unless he is with him, but a daughter is always in the custody of her mother. Raavad² challenges Rambam's ruling that a son is put into his mother's custody until he reaches the age of six. How is it possible that we will force a father to release custody of his son to his mother when it is the father who has the obligation to educate and teach his son Torah? How could he be denied the ability to fulfill that mitzvah? Magid Mishnah³ answers that Rambam's ruling is limited to where the mother will remain in town so that the father will have the opportunity to fulfill his obligation to teach his son Torah during his visitation, but if the mother wants to move to another town the father has the right to protest and to refuse to provide financial assistance.

There is also a dispute whether a mother is permitted to take her daughter and move to a different city. Maharibal⁴ rules, based on our Gemara, that a daughter is always placed into her mother's custody even if the mother will move out of town. Maharashdam⁵ disagrees and maintains that even though custody of a daughter is given to the mother, nonetheless, the father's rights cannot be denied and it is prohibited to take the daughter to a place where the father will not be able to see her or educate her.

Teshuvos Darkei Noam⁶ expresses hesitancy to rule in this case since it is debated by Maharashdam and Maharibal. A further point that relates to this issue is whether there are any consequences if the mother moves out of town. Teshuvos Maharam DiButon⁷ rules that even according to Maharashdam if the mother has already moved out of town we cannot compel her to return. Teshuvos Halacha L'Moshe⁸ cites sources which disagree and maintain that the mother must return. ■

1. רמב"ם פכ"א מהל' אישות הי"ז.
2. ראב"ד שם.
3. מגיד משנה שם.
4. שו"ת מהריב"ל ח"א כלל י"א סי' נ"ו.
5. שו"ת מהרשד"ם אה"ע סי' קכ"ג.
6. שו"ת דרכי נועם אה"ע סי' ל"ח.
7. שו"ת מהר"ם די בוטון סי' כ"ד.
8. שו"ת הלכה למשה אה"ע סי' כ"ג. ■

STORIES Off the Daf

Unexpected Release

"הרי שהיה חונק את חבירו בשוק..."

Our Gemara discusses a case where a creditor was strangling his debtor in an effort to get him to pay. Another man came along and had mercy on the borrower and promised to pay in his stead.

Although debtors don't often get throttled physically, the debts themselves often make the debtor feel as though his life's breath is being choked out of him. At such times, a rescuer is most welcome.

When the Ponevezh Yeshiva built its new building, Rav Kahanaman, zt"l, assumed debts of massive proportion

on his shoulders. The only conceivable way to cover this was an extended trip to collect funds in America.

This was his first visit to America, and he was fairly unknown in the New World. Not surprisingly, although he collected for many months he didn't make much headway at all. As the day of his departure drew near, he decided to bid the Kapischnitzer Rebbe farewell.

The Rebbe asked, "How much did you succeed in collecting?"

The Ponevezher Rav burst into tears and confided to the Rebbe that he had not succeeded in making a fraction of what he owed and didn't know how he was going to deal with the crushing burden of debt that remained on his shoulders.

After the Rav dejectedly left, the

Rebbe started making phone calls. An hour later he had \$10,000 for the Rav. The Rebbe's son who told this story was not sure if this vast sum of money was borrowed or donated.

In those years this was a veritable fortune. The Rebbe asked his son to accompany him to the home where Rav Kahanaman was staying to give over the money.

When the Rav saw the money he again burst into tears. "In all the many weary months I spent soliciting donations I didn't make anywhere near this sum!"

The Ponevezher Rav once said to Rav Shlomo Lawrence, "If I were to turn into a chossid I have a ready-made Rebbe, the Rebbe of Kapischnitz!" ■

