



	Candles	Mincha	DafYomi	Shiur	Shacharis	ש"ש זק"ש
Friday	5:41	5:53	8:30			9:10
Shabbos		5:41	5:00	5:20	9:00	9:09
Sunday		5:57	6:30		7:30	9:08

IMPORTANCE OF

The Gemara (Bava Metzia 112a) presents a question to Rav Sheshes: Is contract work (completing a specific task for a fixed fee) subject to the law of תלן בל, which forbids one to hold back wages overnight ? The question is eventually based on whether אומן קונה בשבח כלי (a craftsman acquires the improvement he puts into something) or not. If the arrangement is such that he "owns" the improvement, then upon getting paid for his work, he "sells" it to his client who is therefore not subject to תלן בל because he never owed wages. The Ketzos (306:4) discusses the question of whether the craftsman would own just the improvement (opinion of תרומת הדשן 309) or the entire improved object (4 ח"מ - מוהרש הלוי) and notes that the ownership depends on and terminates with payment for the craftsman's service. Thus, until he is paid, he owns enough of the שבח to be able to use it to betroth a woman. However, if the craftsman agreed to work for nothing, he acquires nothing in the object or its improvement. The שארית יעקב (43b) brings proof to this opinion of the Ketzos from the fact that Betzalel and Oholiav constructed the Mishkan and all the Kailim. If אומן קונה בשבח כלי even where done for free, such as they did, then the Mishkan et al were "owned" by Betzalel and Oholiav, and not Bnei Yisroel. Even if Bnei Yisroel subsequently "bought" it from them, the Posuk could not have said "ויעש" or "ויעש" regarding Moshe and the Bnei Yisroel. Therefore, we must conclude, as the Ketzos did, that having worked for free, a craftsman acquires no ownership.

QUESTION OF THE WEEK:

If a Chasan is ill and does not attend a Sheva Berachos meal, are Sheva Berachos said after Birchas HaMazon of that meal ?

ANSWER TO LAST WEEK:

(How could one marry 2 sisters at the same time היה בזמן זה ?)
The Shulchan Aruch (י"ד 269:7) rules that two gentile sisters from the same father are not related after conversion (unlike maternal sisters) and thus, one may marry them both. In אה"ע 1:21, the Shulchan Aruch ruled that the Cherem of Rabbeinu Gershom prohibiting 2 wives expired at the year 5001, which is the custom held by the Sephardim, but not Ashkenazim.

DIN'S CORNER:

It is customary to celebrate יום כפור קטן on the day before Rosh Chodesh with the intention of securing כפרה for the sins of the ending month, just as the goat brought for a Korban Musaf was to accomplish every Rosh Chodesh. Today the מנהג is to say special Selichos after Mincha, and some are accustomed to fast. Those who fast should not afflict themselves by waiting to eat until well after צאת הכוכבים but should eat immediately so as to enter Rosh Chodesh in a more fitting frame of mind. Even if one doesn't fast, he should do Teshuvah for the month. (MB 417:4)

DID YOU KNOW THAT

The Gemara (Pesachim 6a) records a Machlokes regarding how early one must begin answering questions and lecturing about Pesach. The Tanna Kamma says 30 days, as we see Moshe lectured about Pesach Sheni on Pesach itself, a whole month before. R' Shimon b. Gamliel says 2 weeks is sufficient since we see Moshe instructed Bnei Yisroel regarding the lamb for Korban Pesach on Rosh Chodesh Nisan. How does R' Shimon explain why Moshe spoke of Pesach Sheni a whole month before ? He says that once Moshe was discussing Korban Pesach he included other laws pertaining to it as well. The Meforshim ask, if so, how can R' Shimon prove his opinion of 2 weeks ? Perhaps one needs to begin questions and lectures only 10 days before, as we see Moshe instructed Bnei Yisroel to take the lamb on the 10th of Nisan, and while Moshe was on the subject of Korban Pesach, he simply added other matters that were relevant ! The MaHarsham (1:171) notes that the Gemara (ibid 10b) establishes the Azarah as a רשות הרבים (public domain) regarding doubtful טומאה, regardless of how many people were involved (everywhere else, 3 people make a רשות הרבים). As such, when Mishael and Eltzafan carried out the remains of Nadav and Avihu from the Azarah, and it wasn't clear which of them carried the majority of the burden, a ספק should have developed, which if in רשות הרבים should be ruled as ספק טהור - a doubt to be ruled clean. Why then did Moshe push them off to Pesach Sheni ? The Mishna (Taharos 5:1) quotes R' Akiva's opinion that ספק טהור only applies to inanimate objects whose status became questionable subsequent to the raising of the טומאה. However, people, who have an alternative and can become טהור through טבילה and הזאה should do so, even in a ספק case. Therefore Moshe pushed them off, explaining about Pesach Sheni and their ability to be טהור and bring a Korban then, as a relevant reason why ספק טהור would not apply to them. However, there would be no such need on the 10th to talk about the 14-15th, so according to R' Shimon, the lesser relevance would not be sufficient to include it.

A Lesson Can Be Learned From:

R' Simcha Bunim of P'shischa once came to his Rebbe looking pale and worried. To his Rebbe's inquiry, he explained that he had been given a thorough dressing down from someone, but he felt that he deserved it. "What did you do when he said these things to you ?" the Rebbe asked. "I gave him a kiss and escorted him home" was R' Simcha Bunim's reply. The Rebbe pressed him for more detail so R' Simcha Bunim said: "The Yerushalmi (Shabbos 1:2) states that when one studies something he should imagine the author standing before him. I was studying the Sefer מוסר שבט and realized how exactly the Sefer had pinpointed all of my failings. When I was thoroughly depressed, humiliated and couldn't take it anymore, I closed the Sefer, gave it a kiss and put it away."

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