



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	5:54	6:06	8:40			8:59
Shabbos		5:54	5:00	5:35	9:00	8:58
Sunday		6:10	6:40		7:30	8:57

IMPORTANCE OF

The Gemara (Sotah 44a) states that a man should build a house, plant a vineyard and then marry, as derived from the Pesukim which list those who are exempt from the army. The Meforshim note that the Gemara uses the word ונאח"כ (and afterwards) only with regard to marriage, implying that marriage is definitely to be the last. The Rambam (דעות 5:11) presents the order as planting a vineyard, building a house and then marrying, since the curses in the Tochachah are stated in the opposite order, listing misfortunes relating to one's wife, one's house and one's vineyard. It therefore stands to reason that the reverse order is the preferred procedure. The fact that the Torah lists building a house first is not conclusive since נטע כרם ולא חללו (planting a vineyard but not removing its sanctity - listed second) takes place in the vineyard's fourth year. Thus, the vineyard was presumably planted long before the house was built and is only available as an exemption several years later. The Chasam Sofer (אה"ע 4:155) resolves the order question by distinguishing between Tzadikim, whose "house" is a Beis HaMidrash and others, whose "house" is the center of their physical existence. The Tzadik must arrange for a livelihood before building his Beis HaMidrash and dedicating his life to Torah study. This is derived from the fact that when the instructions to build, carry or place the כלים in the Mishkan were given, the Shulchan (פרנסה) was always stated before the Menorah (תורה). Everyone else, however, builds a house as a first priority, even before seeking פרנסה.

QUESTION OF THE WEEK:

Where would a creditor be permitted to sue a debtor in Beis Din only if the debtor had partially paid or was willing to pay for the goods or return them but not if the debtor refused to do anything ?

ANSWER TO LAST WEEK:

(How would both be חייב if אין שליח לדבר עבירה & the opposite if ... ?)
The Beis Shearim (71 או"ח) held that even if אין שליח לדבר עבירה if one Shechts on Shabbos for another, the sender is also חייב from Shomayim and is deemed a Mumar for Chilul Shabbos. However, if we say יש שליח לדבר עבירה, the Steipler suggests that the Shechitah is shared, making it שנים שעשאה (2 did what 1 could) which leaves them Potur. (See Mishneh Halachos 8:42).

DIN'S CORNER:

If someone made a promise or vow that obligated or prohibited something for the entire year "except for Yom Tov", those days are defined as the Shalosh Regalim, Rosh HaShanah, Yom Kippur, Erev Yom Kippur and Chol HaMoed. However, Rosh Chodesh, Chanukah and Purim are not included since people generally don't refer to them as Yom Tov. Of course, if he said he intended to include them, he is believed. (Chochmas Adam 97)

DID YOU KNOW THAT

The Gemara (Taanis 19b) relates that Nakdimon b. Gurion borrowed the water of 12 wells for the benefit of those travelling to Yerushalayim before the Yomim Tovim. At the end of the payment date, the wells remained dry and Nakdimon, facing the prospect of paying a huge sum of money, davened for rain. Hashem answered his prayer but the creditor claimed that the sun had already set before it rained. Thereupon Hashem dispersed the clouds and caused the sun to shine through. The question is asked: was it really still day ? If not, shouldn't the Halachah have obligated Nakdimon to pay ? Does Hashem make miracles to commit fraud ? The Gemara (Pesachim 94b) states that the Jewish and gentile sages argued over where the sun goes overnight and Rabbi found the arguments of the gentile sages more reasonable. The MaHaram AlShakar (96) used this to criticize the opinion of Rabbeinu Tam who held that there were 2 parts to Shekiah (sunset) everyday - at the beginning and at the end. This did not fit with the opinion of the gentile sages and so, must be mistaken. However, the Shitah Mekubetzes explains that Rabbi only intended to comment on the strength of their arguments. The truth, Rabbi would agree, is as the Jewish sages claimed. The מהר"י ט"ב explains that although the Jewish sages were correct, they did not wish to establish the veracity of their calculations by arguing with the gentile sages, concluding that it is better not to disclose the astronomical secrets that control עיבור - the setting of full months and leap years. Nakdimon's rain may have begun after the first (i.e. beginning of) Shekiah, which marks the night for gentiles, but not for Jews who consider it day until the second (end of) Shekiah, as Rabbeinu Tam says.

A Lesson Can Be Learned From:

A young man who was a Talmid Chochom came to ask R' Chaim Soloveitchick to daven for his wife who was in the midst of labor. R' Chaim asked him to sit down and then proceeded to ignore him. After a while, another man came in to R' Chaim with the same request. R' Chaim asked him also to sit. A short time later, R' Chaim turned to the second man and said he could go home - his wife had given birth. The first man continued to sit for some time until R' Chaim told him he could also return home, that his wife had also given birth. Later, it was determined that their wives had given birth at the time R' Chaim had said. R' Chaim denied the inevitable "Ruach HaKodesh" remarks, explaining simply how obvious it was that the young Talmid Chochom came running to him at his wife's first labor pain, as every Talmid knows to come to his Rebbi at such a time. The other man, however, did not come for R' Chaim's brocho until he felt that his wife was in danger. R' Chaim understood that she was undoubtedly close to giving birth and so he only waited a short time before telling him to go.

P.S. Mazel Tov to the Chaimowitz family upon the birth of a daughter, Eliza Baila. May they enjoy much Nachas from her and her siblings. Sholosh Seudos sponsored this week by the Nayowitz family.