



	Candles	Mincha	DafYomi	Shiur	Shachris	9:14
Friday	5:37	5:47	8:30			
Shabbos		5:37	4:40	5:15	9:00	9:13
Sunday		5:50	6:30		7:30	9:12

IMPORTANCE OF ...

The Gemara (Kesubos 51a) states that when a man marries, all his property becomes mortgaged to his wife's Kesubah. If he cannot pay the Kesubah, if and when it becomes due, the wife may seize as payment, even property that was sold during the marriage. The Mishna (Gittin 55b) states that as a result, when one purchased real estate from a husband, in addition to paying the husband for the property, the buyer would often pay the wife as well to relinquish her lien on the property. However, if the buyer did so, i.e. pay the husband first and then the wife, the Mishna says that the purchase of the wife's lien is invalid, since she could argue that she only acquiesced to please her husband. The Rashbam explains that had she refused, she would fear that her husband would accuse her of "planning" (or hoping) to somehow obtain the property imminently for her Kesubah payment, through divorce or (his) death. If the buyer paid the wife first, the lien would end. The Mishna (Arachin 24a) states that if a man consecrates all his possessions to Hekdesh, those items which he purchased for his wife, even if she hasn't worn them yet, are exempt from the donation, as they are deemed "hers" from the moment of purchase. The Chasam Sofer suggests that for this reason, the Posuk states: ויבאו האנשים על הנשים - that the men came together with, but slightly after the women, to donate to the Mishkan. They had to come together because husbands could not unilaterally donate items belonging to the wife; the husbands had to come slightly after the wives so that the wives would donate first. Had the husbands donated first, the apparent acquiescence of the wives to relinquish their Kesubah lien on the donations would have been void, under the claim that they had only done so to please the husbands.

DID YOU KNOW THAT ...

The Gemara (Berachos 20b) states that when the Malochim raised the apparent contradiction between: ישא ד' פניו אליך (Hashem shows favoritism) and: לא ישא פנים ולא יקח שחד (Hashem will not show favoritism), Hashem explained that He shows favor to Bnei Yisroel because of the fact that although the Torah requires Birchas HaMazon only when satiated, still, the Bnei Yisroel are careful to say Birchas HaMazon even when they've only eaten a K'Zayis (olive size) or K'Beitzah (egg size). The Rishonim disagree over what this implies. The Mordechai (Berachos 174) holds that the measure of Zayis and Beitzah are themselves what the Torah requires to obligate Birchas HaMazon. The Rambam (Berachos 1:1) and others maintain that the measures of Zayis and Beitzah are only D'Rabanan. Thus, according to the Mordechai, a Zayis or Beitzah would constitute the Torah's "ושבעת" - satiation, while according to the Rambam, the Torah's "ושבע" requires something more than a Zayis or Beitzah. The Mechilta (בא) derives from מצות ומורוים יאכלוהו על מצות ומורוים יאכלוהו that the Korban Pesach must be eaten "אכילת שובע" - in order to reach a state of satiation. This is either because such a measure is חשוב (significant) or to ensure that one not be so hungry that he may inadvertently break a bone of the Korban. The Har Tzvi (או"ח 1:92) distinguishes between the Rambam's terms of satiation. When discussing the Birchas HaMazon required by the Torah, he uses the phrase 'אא"כ שבע' - requiring a state of satiation. With regard to the Korban Pesach however, the Rambam requires 'אכילת שובע' - a substantial, satiating measure of eating. Thus, to reach a bentsching obligation, any food qualifies as long as it brings one to satiation; the Korban Pesach however demands that a measure כדי שביעה of it be consumed.

QUESTION OF THE WEEK:

Two people, equally situated, give money to a poor person. One of the donors is bound by the rule that one should not give more than 20% while the other is not. What is the difference ?

ANSWER TO LAST WEEK:

(Which Dvar Mitzvah can one establish a Chazakah in after 18 months ?)

The Shaarei Teshuva (או"ח 153:27) states that if one has been Zocheh to light the Ner Tomid in Shul for 18 months without objection, the Zechus may not be taken away from him.

DIN'S CORNER:

Shirts that have been laundered using starch that is Chometz may be kept and used on Pesach because the form of the Chometz is not identifiable. Chometzdike paste may not be used to hang papers on windows 30 days prior to Pesach if the paste will show. If the paper was hung before then, it need not be removed, even if the paste is visible. (Mishna Berurah 442:14-17)

A Lesson Can Be Learned From:

R' Aryeh, author of the Sefer "Lev Aryeh" was once in Tarnopol, where he went in and visited R' Yosef Tarnopol, Rav of the town. R' Yosef remarked to R' Aryeh that Chazal required one who gives someone a gift, to notify him of it. "I must therefore tell you that I attempted to convince a certain town to take you as their Rav, but they refused". R' Aryeh replied that if so, he owed R' Yosef a double debt of gratitude. "Why is that?" R' Yosef asked. "It would have been a good post, but they did not accept my recommendation". R' Aryeh explained: "Had they accepted your recommendation, that would have indicated that in Shomayim I was destined to be the Rav there. You would have been the Shliach to facilitate it, but Shomayim could have arranged it in a number of ways. However, now that they turned me down, clearly Shomayim did not want me to secure the position and you were therefore not a Shliach. As such, you did what you did out of pure kindness and a desire to help me. I am therefore doubly grateful for your interest".

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