



	Candles	Mincha	DafYomi	Shiur	פרשת: קדושים ש"ש Shachris	9:20
Friday	7:41	6:50/7:51				9:20
Shabbos		7:36	6:30	7:20	9:00	9:20
Sunday		7:45	7:15		7:45	9:19

IMPORTANCE OF

The Gemara (Kidushin 39b) states that *S'char* – the reward for doing *mitzvos*, is not “paid” in this world, but rather in *Olam HaBa*. The question is raised, does this not violate the *Issur* of *לא תלך פעולת שכיר*, if those who do *mitzvos* are not “paid” immediately? A man once had *Rachmonus* on a poor tailor. He bought some high-quality material and he hired the tailor to sew a suit, that the tailor would keep for himself. Upon completion, the “customer” did not immediately pay the tailor for his labor. Was this a violation of *לא תלך*? The *Shoel U'Maishiv* (B:3:42) held it was not, noting that the *Issur* is *לא תלך פעולת שכיר*. Should the *Torah* not have phrased it: *לא תלך שכר שכיר*, if it was simply a question of delay in payment? It must be rather that the *Torah* forbids one from holding on illegally to the product of a craftsman's labor without paying for it. Thus, the *Issur* focuses on possession of *פעולת שכיר* – the fruit of labor, and not merely the payment. As such, the tailor's customer has not violated the *Issur* since he did not take the finished suit of clothing for himself, but left it for the tailor. By the same token, when one performs a *mitzvah*, he has not provided Hashem with anything – the *mitzvah* is something Hashem instructed him to do for his own benefit. As such, the *Issur* of *לא תלך* is not relevant to the payment of *S'char* for *mitzvos*. However, the *Mishna* (Peah 1:1) lists those *mitzvos* whose “fruits” one enjoys in this world while the principal reward remains set aside for *Olam HaBa*. The *Rambam* notes that these are all *mitzvos* *בין אדם לחברו* for which one receives additional, partial *S'char* in *Olam HaZeh*. Since one's fellow man receives a benefit from such *mitzvos*, the *S'char* must be paid immediately, so as to fulfill the requirements of *לא תלך פעולת שכיר*.

QUESTION OF THE WEEK:

When (a time, not a situation) should one not give *Tzedaka* if it's not *Shabbos* or *Yom Tov*?

ANSWER TO LAST WEEK:

(When could one eat Chametz and *bentsch* with a *Pesach Yaaleh V'Yavo*?)

The *Magen Avraham* (א"ח 491:1) rules that on *Motzai Pesach*, if one is in the middle of a meal that started during the day, it is *Mutar* for him to eat Chametz even though he has not *davened Maariv* or said *Havdalah*. The *Mishna Berurah* advises that one should not eat Chametz if he will still have to *bentsch*, but *bedieved*, if he did, it seems he should say *Yaaleh V'Yavo*.

DIN'S CORNER:

When saying *Shema*, one must stress the letter “Yud” of *ישראל* and “Zayin” in the word “תזכרו” so that it does not sound like “תשקר” [“you will lie”] or “תשכרו” [“you will be hired / paid”], which would make one appear like a servant who serves in order to receive a reward. One must also stress the “Zayin” in the word “וזכרתם”. One must also be careful with all other words in *Shema*, not to slur over a letter or let it sound like another. (MB 61:32)

DID YOU KNOW THAT

The Gemara (*Kerisus* 11a) establishes according to R' Akiva that when the *Torah* refers to a *שפחה נחרפת לאיש*, it means a woman who is half-free and half-slave, and who is betrothed to an *Eved Ivri* (a Jewish servant). The *Rambam* (*Avodim* 3:5) states that when a master mates an *Eved Ivri* with a gentile slave-woman, he may not designate the same woman to more than one *Eved*, nor may he designate more than one woman to a single *Eved*. Thus, a form of *אישות* (marriage) seems to exist between them, despite the lack of *Chupah* and *Kidushin*. As such, if a *שפחה נחרפת לאיש* sins with another, she is liable to *Malkus* and he is obligated to offer a *Korban Asham*, based on this *אישות*. The *Dvar Avraham* (3:29) cites the opinion of R' Yosef Rosen of Rogatchov, who held that there are two aspects of exclusivity to marriage. 1) A married woman is forbidden to others because she is already married; and 2) she is forbidden to others because her husband has established a *kinyan* (“acquisition”) in her. Even in the case of a secular marriage, where the first factor is not present (since she has not legally married, she is not an *אשת איש*), the second factor is present to render her forbidden to others. This means she would need a *Get* in order to marry another. However, if indeed the efficacy of a secular marriage is to be derived from the *Eved Ivri* designations, how shall we explain that an *Eved Ivri* need not give a *Get* when parting from the slave-woman? For this and other reasons, most other *Poskim* disagree with the *Rogatchover Gaon* and do not require a *Get* to dissolve a secular marriage. However, in practice, where possible, an attempt should be made to arrange a *Get* following a secular marriage, to avoid the severity of an *איסור אשת איש* (*Igros Moshe, Even HaEzer* 2:19).

A Lesson Can Be Learned From:

A Rosh Yeshiva brought one of his Talmidim to visit the Steipler Gaon. The Talmid was not blessed with a sharp mind and was not progressing in his learning. It had been suggested that perhaps the Talmid should be placed in the work force and arrangements could be made for him to be *קובע עתים* in the evenings to continue his learning. The Rosh Yeshiva wished to consult with the Steipler before taking this step, noting Chazal's observation that if one sees no *Siman Bracha* from his learning after 5 years, he won't see it later. The Steipler asked the Talmid if prior to his entry into the Yeshiva, was he able to learn a *Mishna* on his own? The Talmid said no. “Can you now?” the Steipler asked. The bochur said yes. The Steipler asked if prior to entering the Yeshiva, could he learn a *Se'if* of *Kitzur Shulchan Aruch* on his own and the bochur said no. “Now?” “Yes”. The Steipler turned to the Rosh Yeshiva and asked “How can you say that he has not seen a *Siman Bracha* in his learning? There is no reason for him to leave Yeshiva at this time”. The Talmid stayed in learning for several more years and became an expert in *Halacha*.

P.S. Sholosh Seudos sponsored this week by the Sheli family. There will be a *Siyum* on *Maseches Berachos* at that time.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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