The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תקמ"ה סעיף ח'-י"א

Overview

Siman 545 Seif 8:

If someone was sent a *halachic* inquiry and the agent does not want to wait until after the *moed*, it is permitted to write a response. It is also permitted to copy it since it is considered a *davar ha'avud*.

- It is permitted even if the question is unrelated to the *moed* since one may not find someone after the *moed* to deliver the response. (M.B. 45)

Siman 545 Seif 9:

If one heard a novel thought it is permitted to write it so that he should not forget. Similarly, if one sees a new *sefer* it is permitted to copy it if it will not be available for copying after the *moed*.

- It is permitted to listen to a novel thought knowing that one will have to write it down. Even putting aside the issue of forgetting it is permitted since each moment one is obligated to study and generate novel thoughts and if one were to wait until after the *moed* he would not be generating novel thoughts at that time which would constitute *bitul torah*. When writing down these thoughts one should utilize משיטי"אscript and if square letters must be used one should write them in a broken manner. (M.B. 47)
- It is permitted to repair or bind a *sefer* that one needs during the *moed* and it is certainly permitted for a gentile to make the repairs. When writing is permitted one may also prepare a quill and ink. There is a dispute whether one may score paper for writing but when writing *tefillin* or *mezuzos* it is certainly permitted. (M.B. 48)

Siman 545 Seif 10:

During the time of the *bais hamikdash*] they would adjudicate monetary matters as well as capital cases and they would excommunicate and lash those who did not accept their judgement.

- It is permitted to adjudicate if both litigants want to come for a judgement but if one of them must be compelled to come, there are times during Nissan and Tishrei when they cannot be compelled. (M.B. 49)

Siman 545 Seif 11:

It is permitted to complain on *chol hamoed* in order to recover debts that one is owed.

- The complaint is made in the *bais haknesses*. (M.B. 51)

Halacha Highlight

Editing insights for publication

Shulchan Aruch Siman 545 Seif 9

ואם שמע דבר חדוש מתר לכתבו כדי שלא ישכח

If one hears an insight, it is permitted to write it so that he should not forget

Shulchan Aruch (סעי' טי) rules that it is permitted for one who hears a novel Torah thought to write down that thought so that he should not forget it. Similarly, if one sees a new *sefer* it is permitted to copy it if it will not be available after the *moed*. Mishnah Berurah (ס"ק מ"ז) explains further that there is a reason to write down novel Torah insights even without taking into account the possibility that one may forget the novel insight that he just heard. Every person is obligated to toil in his Torah study and to generate his own novel insights in accordance with his ability. Accordingly, it is not possible for a person to wait to record his insights until after the *moed* since after the *moed* he has to generate new insights and if he then spends time to record his old insights he will take away time from the new insights that he should be generating and there is no greater loss than the loss of potential Torah insights.

Chaye Adam (כלל קי"א סעי' ו) writes that if one has a collection of insights but they are not properly arranged, it is prohibited to arrange them during *chol hamoed* if this necessitates rewriting them. In other words, it is prohibited to edit and arrange the material to prepare it for publication. However, this restriction is limited to one who will not add anything new to the material that he is arranging. Two examples of this type of editing is one who is editing someone else's novel thoughts or is typesetting and correcting the text of our earlier sages. In these circumstances the editor is merely reviewing the text and there is no expectation of adding his own insights. However, someone who is editing his own novel insights may do this work during *chol hamoed* even though it involves writing since it is clear that one will generate new insights as he reviews his writings and if he does not write them down during *chol hamoed* he will have to use time after the *moed* to record those insights and again it will take away time from developing new insights (פסקי תשובות אות י"ז).