



	Candles	Mincha	DafYomi	Shiur	Shachris
Friday	8:11	6:45/7:45			9:18
Shabbos		8:06	7:00	7:55	9:00
Sunday		8:20	8:45		8:00

IMPORTANCE OF

The *Gemara* (*Sanhedrin* 106b) states that an *Apikores* once asked R' Chanina if he knew how old Bilaam was when he died. R' Chanina replied that although there is no clear reference to this in a *Posuk*, still, the *Posuk*: **אנשי דמים ומרמה לא יחצו ימיהם** (that bloody and deceitful people do not even live out half their days) would indicate that he only lived 33 to 34 years, just under half a normal lifespan of 70. The *Apikores* approved of R' Chanina's insight, claiming to have seen Bilaam's notebook which stated that Bilaam was indeed killed at age 33. *Rashi* points out that earlier, the *Gemara* (*ibid* 106a) quoted R' Simai who claimed that Bilaam was one of the advisers to Pharaoh on the issue of drowning Jewish baby boys. If so, he must have lived much longer than 33 years, longer even than 210 years of *Bnei Yisroel's* subjugation in Egypt. The *Machazeh Avraham* (*Sanhedrin* 106b) points out that 210 may not be the correct number of years following the implementation of Bilaam's counsel, as the *Posuk* indicates that it came about after the birth of Miriam (and Aharon). As such, this was 86 years prior to *Yetzias Mitzrayim*, and 126 years prior to Bilaam's death. How then are we to apply the *Posuk*: **לא יחצו ימיהם ?** Yitzchok said: **לא ידעתי יום מותי** (*Toldos* 27:2) and *Rashi* notes that a person may expect to live only as long as his parent. ע"ש. Bilaam's father, Beor, is described in the *Gemara* (*ibid* 105a) as also being known by the names Kushan Rishasayim, and Lavan. At the time of *Yetzias Mitzrayim*, Lavan had to be over 360 years old, and many more years passed before Kushan Rishasayim's death at the hands of Osniel b. Knaz. As such, Bilaam's father lived over 400 years. If Bilaam expected to live as long, but was killed before reaching even 200, then the *Posuk* of **לא יחצו ימיהם** would apply to him even at that age.

QUESTION OF THE WEEK:

A *Chasan* who does not want to prevent the *Tzibur* from saying *Tachanun*, should walk out before **רצה**. Why there ?

ANSWER TO LAST WEEK:

(When would forgetting *Shacharis Yaaleh V'Yavo* not require repetition ?)

The *Mishna Berurah* (422:11) cites *Shulchan Aruch* (א"ח 126:3) as stating that if the *Shliach Tzibur* leaves out *Yaaleh V'Yavo* during *Shacharis* on *Rosh Chodesh*, he need not repeat the *Shemona Esrei* as it would be a burden for the *Tzibur*, and he may rely on *Musaf*, where *Rosh Chodesh* is mentioned.

DIN'S CORNER:

Those who listen to the *Kiddush* of another on *Shabbos* day and intend to be **יצא** with his *Kiddush* should not speak until after the *Kiddush*-sayer finishes the *brocho* and tastes even a small amount of the wine (**בדעיבד**). The same rule applies to *Havdalah*. However, with regard to *Kiddush* on Friday night, one must wait additional time until the *Kiddush*-sayer has swallowed **מלוא לוגמיו** (*cheekful*), which is really the obligatory amount **לכתחילה** all the time, but is **מעכב** only Friday night. (*Teshuvos V'Hanagos* 4:70)

DID YOU KNOW THAT

The *Gemara* (*Sotah* 48a) quotes Rava as saying that music being played in a house will bring destruction upon it, citing a *Posuk*: **קול ישורר בחלון** - a voice singing in the window. The *MaHarsha* understands this as referring to one who places warbling birds near his window, to enjoy their music. However, the *Gemara* (*Shabbos* 152a) implies otherwise, stating that an elderly person awakens from his sleep by the sound of birds, and the *MaHarsha* explains that where one arranges for birds to sing in order to help an elderly person fall asleep, the plan backfires and the birds actually keep him up. The *B'Tzeil HaChochma* (5:35) resolves this apparent contradiction, pointing out that Rava's statement was made in the context of prohibiting music entirely after the *Churban*, and the *MaHarsha* understood that to include singing birds as well. The *Gemara* discussing an elderly person's sleep was expounding *Pesukim* in *Koheles*, which were stated at a time when the *Beis HaMikdash* was standing in all its glory, and there was no reason to object to a bird's singing. Yet, at the same time, a *Posuk* (*Koheles* 6:11) states: **יש דברים הרבה מרבים הבל** which the *Midrash* explains to mean that one should not raise monkeys, cats, squirrels, seals etc... as they cause him to waste time. There is also concern over raising or keeping non-kosher birds, fish and animals, for decorative purposes, such as parrots, aquarium fish etc., which seem to serve no productive function. The *Chida* (*Nachal Kedomim*) comments on the *Posuk*: **הנה אנכי יצאתי לשטן** that Bilaam was already liable to be punished harshly for having hit the donkey, causing it unnecessary pain. The *Pele Yoetz* (2: בעלי חיים) and the *Kav HaYashar* (7) cite the tragic fate of a family where the wife unintentionally moved a ladder, preventing small chicks from accessing their mother and water. The consequences of causing **בעלי חיים** as are further outlined in *Sefer Chasidim* would seem to be severe enough to discourage anyone from having such creatures under his responsibility. Yet, there is no *Issur per se* against it, so if one is able to feed them before eating himself, and is able to avoid causing them pain, and will be careful on *Shabbos*, one may raise/keep them.

A Lesson Can Be Learned From:

R' Moshe Rosen Z"l, author of *Nezer Hakodesh*, was the Rav in Kaidan, where the Chazon Ish lived right after his marriage. Rav Rosen quickly became aware of the young Chazon Ish's talents, and was pleased that the Chazon Ish agreed to study with him regularly, but on condition that no one know about it. The townspeople couldn't help wondering what 'business' their rabbi had with this young and very reserved man, but the Rav said nothing. One day, the Chazon Ish told Rav Rosen that Yankel the tinsmith was sick, and that they should both go to visit him. Rav Rosen believed it was not customary for the Rav to visit people's homes, but the Chazon Ish explained that Yankel's wife did not respect her husband in the least, that she abused him, and the marital harmony in their home was very shaky. "Now that he is not feeling well, we have an excuse to visit him, which will make an impression on everyone, especially his wife, and raise his prestige in her eyes". Rav Rosen could not refuse such an argument, and the day after their visit, Yankel's wife was boasting to everyone about the visit, which greatly improved their Shalom Bayis, as the Chazon Ish had intended.

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

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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