



Friday	7:12	7:22				9:39
Shabbos		7:05	6:00	6:55	9:00	9:39
Sunday	7:20		7:00		8:00	9:40

IMPORTANCE OF

The Gemara (Kidushin 40a) quotes the Mishna (Peah 1:1) which lists the mitzvos that a person enjoys fruits (שכר) from in this world while preserving the main שכר for הבא. The first one is כיבוד אב ואם, based on the Posuk: למען יאריכון ימך (= עולם הבא). The Gemara asks why שילוח הקן is not listed, where the Posuk also says: למען ייטב לך והארכת ימים, and the Gemara answers that כיבוד אב and the other mitzvos listed were viewed as good in Hashem's eyes and beneficial to people. As such, they produced fruit/שכר in עולם הזה. However, שילוח הקן was only viewed as favorable in the eyes of Hashem, limiting its שכר to עולם הבא. The Gemara (Kidushin 39b) relates that R' Yaakov saw a father tell his son to climb up a tree, send away a mother bird and bring down the baby birds. When the boy fell on his way down and died, R' Yaakov was forced to learn that the berachos promised for כיבוד אב and שילוח הקן were intended for עולם הבא. However, according to the Gemara (Yevamos 6a), since the mitzvah of כיבוד אב is to feed and clothe a parent, it follows that complying with a parent's wish to climb up and retrieve birds might be no more than a הכשר מצוה (preparatory), for which there may not be שכר of אריכת ימים. Therefore, R' Yaakov's problem, upon seeing the young boy fall and die, must have been based on the fact that he was fulfilling שילוח הקן properly. If however, שילוח הקן also produces no שכר in עולם הזה, as the Gemara above indicated, what was R' Yaakov's הוה אמינא (presumption) that the boy should have lived longer? The Rokeach cites a Zohar who says that when a mother bird cries over the loss of her children, Hashem's mercy is awakened, which benefits man and shortens the Galus. Thus, it does have שכר in עולם הזה.

QUESTION OF THE WEEK:

Where would a simple cooked item be permitted if prepared by a non-Jew while the same thing is אסור if prepared by a Jew?

ANSWER TO LAST WEEK:

(Where is a co-signer encouraged to sign but not obligated to pay?)

The Gemara (Bava Basra 174b) states that a man is encouraged to obligate himself as a co-signer (ערב) on a Kesubah (in case the husband can't pay it), because it is a mitzvah to help (i.e. convince) the woman to get married. However, since he only signed as a mitzvah, if the husband doesn't pay, the ערב is not obligated to pay. (See also Shulchan Aruch א"ע 102:6)

DIN'S CORNER:

When Rosh HaShanah falls earlier in the week than Thursday, Selichos are begun in the previous week, so as to allow at least 4 days of Selichos before Rosh HaShana. This is to facilitate the addition of at least 4 days in which to fast, to complete the minhag total of fasting 9 days, plus Yom Kippur. (MB 581:6)

DID YOU KNOW THAT

The Gemara (Gitin 45a) states that a non-Jewish slave owned by a Jew who lived outside Eretz Yisroel ran away from his master to Eretz Yisroel. The master followed him and wished to take him back forcibly. Rav Ami told him to free the slave in exchange for money equal to the slave's value, that the slave would owe him. If not, Rav Ami concluded, we will take the slave away from you. This ruling was based on a Drasha which states that although Canaanites were not permitted to live in Eretz Yisroel, still if a Canaanite renounced idolatry, he would be permitted. This is derived from: לא תסגיר עבד אל אדניו אשר ינצל אליך מעם אדניו - do not return an idolater to his original master (idolatry) if he has fled to you from that master. Instead, עמך ישב בקרבך - he may live among you, indicating that he is permitted to buy land and live with Bnei Yisroel in Eretz Yisroel. Although the Gemara questions this use of the Pesukim, suggesting alternative and more practical meanings for them, the Drasha remains intact, establishing a status among non-Jews for those who, similar to a Ger Toshav have renounced idolatry, and providing them with the right to live in Eretz Yisroel. The משפט כהן (63), in assessing the Heter of selling land to Arabs for Shemitah, considered whether Arabs were considered עובדי עבודה זרה or not. The Beis Yosef (249 חו"מ) held that they were while the Bach derived from the Tur's language that for purposes of לא תחנם, which forbids giving idolaters territory in Eretz Yisroel, they were not idolaters. Since, in emergency situations, we may rely on a lenient opinion, the frail state of the Yishuv in Eretz Yisroel during the early 1900's was ample support for allowing the sale of land to Arabs.

A Lesson Can Be Learned From:

When the Chofetz Chaim published his first Sefer, he did so in Vilna. All published works had to be examined by the government censor, who in Vilna, was an assimilated Jew. The Chofetz Chaim found himself sitting before this censor on many occasions and in one conversation, the Chofetz Chaim happened to mention something in passing regarding non-Jews, whom he described as "the Goyim, LeHavdil". The censor became incensed, criticizing the whole perspective of separation. "All men are created equal!" he argued. "Why is there a need to discriminate between Jew and non-Jew? It is exactly because of this attitude that Jews have suffered for so long. It is far better to join with the non-Jew in the community of man as I have, than to perpetuate this silly distinction which only works to the Jew's detriment". The Chofetz Chaim, in his kindly and pleasant manner replied: "It is not I who has made the distinction. It is the Ribono Shel Olam who said: 'VoAvdil Eschem MiKol HoAmim' - and I separated you [Bnei Yisroel] from all the nations. The separation is there. It is our choice to decide on which side of the divider we wish to be. I have chosen the Jewish side".

P.S. סייעתא דשמיא and הצלחה רבה to all who will be leaving to learn in Eretz Yisroel. Sholosh Seudos sponsored by the Schulman family.