



Friday	7:36	6:45/7:46			9:33
Shabbos		7:30	6:30	7:20	9:34
Sunday		7:40			9:34

IMPORTANCE OF

The Gemara (*Chulin* 7a) states that when R' Pinchaa b. Yair forced the Ginai River to split, he demanded that it remain split for a man carrying wheat to be used to bake *Pesach matzos*, as this man was: במצוה עסיק – engaged in a *mitzvah*. Thus, carrying the wheat was not merely a *Hechsher* (preparation for) *mitzvah*, but was rather an entire *mitzvah* itself. The *Rashbash* (1-3) held that if one swore an oath to live (לדור) in *Eretz Yisroel*, he could not be released from the oath, as it was a *mitzvah* to live there. However, if he swore to “go up to” (לעלות) *Eretz Yisroel*, he could be released from the oath, as going to *Eretz Yisroel* was only a *Hechsher mitzvah*. The *Rivash* (101) disagreed, citing the Ginai River case, concluding that one who travels to *Eretz Yisroel* intending to live there, is deemed במצוה עסיק during the traveling. The *MaHarit* (28) maintains that even if *Aliyah* itself is a *mitzvah*, there is no *mitzvah* if one goes there על מנת לחזור – with the express intent to leave and return to his place of origin. However, the *Mishneh Halachos* (3:189) suggests that the *MaHarit* was referring to someone who is only interested in sightseeing, to “see” *Eretz Yisroel* without staying there or contributing in any way to its ישוב (settlement). One who lives in *Eretz Yisroel*, even for a short time, but contributes to it while there, has fulfilled a *mitzvah* even during the travel time spent to reach there. He seeks to prove that even the act of seeing *Eretz Yisroel* alone is also a *mitzvah*, from the *Posuk*: אעברה נא ואראה את הארץ – where Moshe wished to cross the Jordan, and see *Eretz Yisroel*. Hashem said: אל תוסף דבר אלי, followed by עלה ראש הפסגה. Hashem did not want Moshe to continue *davening* for entry into *Eretz Yisroel*, and denied the first part of his request - אעברה נא. However, Hashem granted the second half - ואראה את הארץ. The Gemara (*Berachos* 32b) states that we see from here that *Tefilah* is more effective than good deeds, as the only thing Hashem could not “withstand” was Moshe’s *Tefilos*. Since Moshe’s desire to enter *Eretz Yisroel* was solely to perform *Eretz Yisroel mitzvos*, Hashem’s concession, allowing him to climb up to a mountain peak and gaze at *Eretz Yisroel* was exactly such a *mitzvah*.

QUESTION OF THE WEEK:

Should one who must travel on *Shabbos*, say *Tefilas HaDerech* ?

ANSWER TO LAST WEEK:

(Should a *Kohen's Levaya* precede that of another ?)

The *ShuT R' Shlomo Eiger* (י"ד the end) ruled that a *Kohen Aveil* does not preempt another *Aveil* for the *Amud* under וקדשתו where the issue is to honor his *Kohen* father who was *Niftar*, because there is no וקדשתו after death. The same applies to the *Levaya*.

DIN'S CORNER:

The *berachos* of *Krias Shema* are not bound to an order. As such, if they are said out of the stated sequence, one can still be יוצא his obligation to say them, even if one said אמת ויציב before *Shema*. (*MB* 60:3)

DID YOU KNOW THAT

The Gemara (*Shabbos* 121b) states that all dangerous creatures may be killed on *Shabbos*. Rav Yosef asks: does not a *Beraisa* say that [only] the following five deadly creatures may be killed on *Shabbos*: the Egyptian fly, the wasp of Nineveh, the scorpion of Chedyav, the snake of *Eretz Yisroel* and any mad dog ? The Gemara proceeds to distinguish between a lethal creature chasing after someone, in which case everyone would agree any deadly creature may be killed, versus no creature chasing after him, where the *Beraisa* would still permit him to preemptively kill only the five creatures listed. The *Shulchan Aruch* (או"ח 316:10) rules that any creature which bites and kills may be killed on *Shabbos*, even if one is not being chased by it; however, other dangerous creatures such as a snake and scorpion, where they do not kill, may be killed only if one is chased by them. The *Shulchan Aruch* (*ibid* 104:3) also rules that if in the middle of *Shemona Esrei*, one finds a snake wound around his foot, he may not interrupt; however, if a scorpion threatens him, he may interrupt, since a scorpion is more liable to injure him. Why doesn't the *Shulchan Aruch* distinguish between a snake and scorpion regarding *Shabbos* ? *Rashi* notes that one may not interrupt *Shemona Esrei* for a coiled snake, because the majority (*Rov*) of the time, snakes won't bite. The *Divrei Yatziv* (או"ח 61) suggests that interrupting in the middle of *Krias Shema* or *Shemona Esrei* is degrading to *Hashem*, and tantamount to *Avodah Zarah*. As such, one would rely on that *Rov*, to forbid interruptions: אפילו נחש כרוך על עקבו. This is perhaps why R' Tarfon (*Berachos* 10b) had no fear of harm when he stopped to lean for *Krias Shema*, as *Beis Shammai* held. Since *Krias Shema* represented קבלת עול מלכות שמים, doing it properly (*i.e.* according to *Beis Shammai's* opinion) would provide divine protection associated with: אין עוד מלבדו (*Chulin* 7b). As such, only the deadly scorpion is cause for *Hefsek*. With regard to *Shabbos* however, even the slightly lesser degree of danger posed by the snake is sufficient to permit its killing.

A Lesson Can Be Learned From:

At a Chasunah that the Chozeh of Lublin arranged for one of his sons, the assembled guests davened *Mincha* before the Chupah. The Chozeh's *Shemona Esrei* took an extraordinarily long time, which of course, piqued the curiosity of the Chasidim. Later, during the Seudah, the Chozeh explained to them that the Gemara (*Shabbos* 130a) states that there is no *Kesubah* (*i.e.* wedding) that does not involve some disagreement. The Gemara (*Sotah* 2a) also states that forty days before a child is conceived, the Bas Kol calls out: בת פלוני לפלוני – whose daughter will marry whom. At the same time, the Bas Kol also calls out when the Chasunah will take place, which year, which month, day, hour and even minute. If the *Mechutanim* attempt to start the Chupah too soon, before the decreed minute, then the disagreements spring up, delaying until the proper time has arrived. “Since I sensed that the moment of my son's Chupah had not yet arrived, I prolonged my *Shemona Esrei* to take up the time, to avoid the need for *Machlokes*”.

P.S. Sholosh Seudos sponsored this week by the Werberger family Mazel Tov to the Sheli family upon the upcoming Chasunah of Anna Sheli.

This issue is dedicated:

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

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