



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	7:21	6:50/7:30				9:37
Shabbos		7:15	6:00	6:50	9:00	9:37
Sunday		7:30	7:00		8:00	9:38

IMPORTANCE OF

The *Gemara* (*Avodah Zara* 20a) records a *Machlokes* over the meaning of: לא תאכלו כל נבלה לגר... תתנה ואכלה או מכור לנכרי - do not eat a(n unslaughtered) carcass, give it to the *Ger* [*Toshav*] and he will eat it, or sell it to the non-Jew. R' Meir holds that the *Posuk* allows one to either give it or sell it to a *Ger Toshav* (one who keeps the 7 Noachide laws and is permitted to eat *Neveilah*) or he may give it or sell it to a gentile. R' Yehudah holds the *Posuk* is specific - give it to a *Ger Toshav* or sell it to a gentile. The *Gemara* concludes that according to both opinions, one must rather give it (for free) to the *Ger Toshav*, if there is one, and if there isn't, he may sell it to a gentile. *Tosafos* asks: why is a *Ger Toshav* being afforded better treatment than a Jew? One need not give away merchandise to a Jew if there is a gentile willing to pay for it, so why must one do so for a *Ger Tosahv*!? *Tosafos* answers that this preferential treatment only applies to such non-kosher meat. Since there would not have been much of a market for the meat in *Eretz Yisroel*, with very few gentiles, the Jew would not have been able to sell the carcass for very much. Therefore, giving it away for free to the *Ger Toshav* is only a slightly greater loss than selling it to a gentile. Since the *Torah* requires Jews to support a *Ger Toshav* (from *וחי עמך*), and a *Neveilah* is worth quite a bit to a *Ger Toshav*, one must suffer such a loss for this *mitzvah*. The *Rema* (*Teshuvos* 11) uses this *Gemara* to establish that one must rather do business with a Jew than with a gentile, even if it will cost him a little more. However, the *Chofetz Chaim* (*Ahavas Chesed* 5:7) adds that where the price is fixed and the gentile is willing to accept it, one need not buy/sell with the Jew if the Jew tries to negotiate a different price.

QUESTION OF THE WEEK:

Where would one be transgressing a לא תעשה by fulfilling the *mitzvah* of ואהבת לרעיק כמודך?

ANSWER TO LAST WEEK:

(What should one do with 2 bottles of water and 2 friends in the desert?)

The *Gemara* (*Bava Metzia* 62a) states that the owner of the water drinks what he needs (1 bottle) before the others. The *MaHarsha* says that if 2 people own a bottle jointly, they split it. As such, *Piskei Teshuva* (3:254) holds the owner should divide the second bottle between the other two. See *Pischei Teshuvah* (י"ד 157:13) where *Tiferes L'Moshe* suggests a lottery if *Goyim* say "give us one of you to be killed".

DIN'S CORNER:

Those who travel by airplane must recite ברכת הגומל after the trip, whether they flew over water or not. It is the same as travelling by boat, after which one says the *brocho*, even if there had been no danger. Since both modes of travel are not on land, they are both deemed officially dangerous. (*Igros Moshe* א"ח 2:59)

DID YOU KNOW THAT

The *Mishna* (*Yuma* 83a) states that if one was bitten by a mad dog, he may not be fed the dog's liver, even though many doctors recommended this treatment, because it is not a true medical remedy and as such, one would not be permitted to transgress and eat from a dog on that basis. The *Rambam* rules accordingly in his commentary on the *Mishna*, characterizing the liver treatment as a *Segulah* (talisman), adding that only scientifically-based remedies permit transgressions. However, the *Mishna* (*Shabbos* 67a) states that one may go out on *Shabbos* carrying such "therapeutic" items as a locust egg, a fox tooth or a nail from a gallows, and the *Rambam* concurs. Are these not also talismanic in nature? The *Radvaz* (5:63) answers that as he wears these items on *Shabbos* as part of his costume (*דרך מלבוש*), the prohibition is only Rabbinic. Any Rabbinic objection, such as its appearance as *דרכי האמורי* is ignored for the smallest therapeutic value. One would not however, be permitted to violate a Scriptural prohibition, such as eating a dog, for such a purpose. An epileptic was once told by experts that he could be cured if he wore a *קמיע* (amulet) written on parchment made from deerskin. The only deerskin available was that used in a *Sefer Torah*, and they wished to cut off a piece, erase it and then write the *קמיע* on it, despite the prohibition from: 'ד' against erasing *Hashem's* name. The *Shaar Ephraim* (90) brought proof to permit it from the *Gemara* (*Succah* 53b) where Dovid HaMelech, at Achitofel's suggestion, wrote *Hashem's* name on a shard and threw it into the abyss to stop a flood, even though the writing was sure to become erased. However, would this not be transgressing Scripturally for an amulet, a clearly unscientific treatment? One might argue that amulets are important, as we see they may be worn on *Shabbos*, but as the *Radvaz* said, carrying is only Rabbinic. A man who wrote amulets which caused people who swallowed poison to vomit, once did so on *Shabbos* and saved a girl's life. The *Birkei Yosef* (301:6) wrote that what he did was justified by the *Ramban* and *Rashba*, who argue with the *Rambam*. If so, erasing *Hashem's* name might also be permitted according to them.

A Lesson Can Be Learned From:

The Chozeh once approached one of his Chasidim and commented on the fact that he davened so fast. The Chasid said that it was only because he enjoyed davening so much that he "grabbed" it quickly, the way he would grab food that he enjoyed. The Chozeh asked: "Are you saying that my davening slow is an indication that I do not enjoy davening?" The Chasid replied with sincerity and respect: "Chas V'Shalom! The Rebbe would also daven quickly if he could. However, the Rebbe's davening is extremely warm and everyone knows that hot things cannot be eaten quickly!"

P.S. המוקדם ינחם Mrs. Polin and family upon the *Petirah* of her mother, Rivka Bernstein. *Sholosh Seudos* sponsored this week by the Kagan family.