

Chullin – Simanim פרק יב – שילוח הקן

דף קמב – 142 Daf

1. The great **שכר** for the easy **mitzvah** of שילוח הקן

The next Mishnah states that one may not take a mother bird while it is on its young, even to purify a *metzora* (as explained on the previous Daf). It concludes: *ומה אם מצוה קלה שהיא באיסור – Now, if even for an easy mitzvah, which involves the loss of only an איסור, the Torah said you should perform it "למען ייטב לך והארכת ימים" – so that it will be good for you and you will live long, קל וחומר על מצות חמורות שבתורה, then how much more so does this apply to the difficult mitzvos in the Torah!*

2. Rebbe Yaakov: שכר written in the Torah refers to עולם הבא (incident with son)

In a Baraisa, Rebbe Yaakov says that there is not a single *mitzvah* in the Torah, whose reward is written together with it, that תחיית המתים is not dependent on it (i.e., תחיית המתים is necessary for receiving their reward). He explains: the Torah promises long life for honoring one's parents, as well as for performing שילוח הקן. But what of a son who climbs a tower and sends away a mother bird to obtain the young birds to fulfill his father's request, and then falls and dies during his descent? *Where is this person's good life, – והיכן אריכות ימיו של זה, – and where is this person's long life?* Rather, we must say that *למען יאריך ימיו* – *so that your days be prolonged* refers to life *in a world which is entirely long*, and *ולמען ייטב לך* – *so that it will be good for you* refers to life *in a world which is entirely good*, i.e., עולם הבא. The Gemara adds that Rebbe Yaakov himself saw such an incident. Rav Yosef commented that if Acher had interpreted this *passuk* like his grandson Rebbe Yaakov did, he would not have sinned. According to one version, Acher witnessed a similar incident.

3. מקום דקבוע היזקא **אין** מצוה אינן נזקים, but this does not apply in a

The Gemara questions Rebbe Yaakov's proof that the Torah's reward cannot refer to this world from the incident of a son dying while performing the *mitzvos* of שילוח הקן and כיבוד אב: perhaps he was thinking about committing a sin!? [Although Hashem does not punish for most sinful thoughts, but He does for idolatrous thoughts.] The Gemara answers that Rebbe Yaakov argued that if there is a reward in this world for *mitzvos*, the *mitzvah* should have protected him from having the sinful thoughts and coming to harm. The Gemara objects that Rebbe Elazar said *those sent to perform a mitzvah are not harmed, – neither on their way to do the mitzvah, nor on their return!*? It answers: *it was a weak ladder* which the son climbed, *and a place where the danger for harm is clearly established is different*, and the protection for שילוחי מצוה is not guaranteed there. We find that Shmuel HaNavi expressed concern that Shaul would kill him for anointing Dovid as king, although Hashem had instructed him to do so.

Siman – Comb

The man who was surprised with **how easy it was to acquire** עולם הבא through the *mitzvah* of שילוח הקן, which cost him less than the cheap **comb** he used to shoo the bird away with, **knew the reward had to be referring to** עולם הבא **when he witnessed a son falling off a roof while doing** שילוח הקן **and כיבוד אב at the same time, who was not protected by either mitzvah because he used a weak ladder made of plastic combs.**

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Comb



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3 things to remember

1. The great שכר for the easy mitzvah of שילוח הקן
2. Rebbe Yaakov: שכר written in the Torah refers to עולם הבא (כיבוד אב incident with son)
3. שלוחי מצוה אינן נזוקים, but this does not apply in a מקום דקבוע היזקא

