



	Candles	Mincha	DafYomi	Shiur	Shachris	זק"ש
Friday	5:16	5:26	8:30			9:29
Shabbos		5:16	4:30		9:00	9:28
Sunday		5:26	5:50		8:00	9:27

IMPORTANCE OF ...

The *Yerushalmi* (*Terumos* 8:4) describes an incident where R' Ami was held captive by a band of ruffians who planned to kill him, and Resh Lakish risked his life to rescue him. The *Yerushalmi* concludes that one is obligated to risk one's life in order to save another from certain death. The *Beis Yosef* (ח"מ 426) explains that Resh Lakish was obligated because he only faced possible death while R' Ami was facing certain death. Still, the *Beis Yosef* did not codify this *Halacha* in his *Shulchan Aruch*, presumably because the *Rif*, *Rambam* and the *Rosh* did not include it in their rulings (see *SMA*). The *Be'er HaGolah* adds that one who saves a life is as if he saved a whole world. The *Afarkasta D'Anyah* (ח"מ 4:320) understands "a whole world" to refer to a large group of people, and using Moshe Rabbeinu's statement: *מחני נא מספרך* as an example, justified those *Tzadikim* who were always willing to risk their lives to save the many. The *Gemara* (*Nedarim* 80b) discusses the question of two cities, one of which has enough water for drinking and for laundry, while the other does not even have enough for drinking. Working from the premise that unclean clothes is potentially life-threatening, must the first city give away its laundry water to save the second city from dying of thirst? The *Sheiltos* (147:4) rules that they do not, and the *Netziv* comments that this illustrates how the *Bavli* seems not to agree with the *Yerushalmi*, which may explain why the *Poskim* did not rule according to the *Yerushalmi*. The *Mishna* (*Makos* 11b) states that an accidental murderer in an *Ir Miklat* may not leave, even if he is sorely needed, such as if he is a military genius. The *Rambam* (רוצה 7:8) rules accordingly, stating that he may not leave, even to save a Jew's life. The *Or Sameach* understands this to be based on the risk he would face from the *Goel HaDam*. However, the *Tiferes Yisroel* (*Makos*, end of 2nd *Perek*) rejects this theory, arguing that the *Mishna* does not mention this as the reason, and further suggesting that if *Klal Yisroel* really needs him, let *Beis Din* lock up the *Goel HaDam* until the need has passed.

DID YOU KNOW THAT ...

The *Gemara* (*Avodah Zara* 8a) characterizes Jews outside *Eretz Yisroel* as inadvertent idol worshippers, because when they are invited to an idolater's wedding, even though they are careful to eat their own food, drink their own beverages and be served by their own waiters, they still transgress: *וקרא לך ואכלת מזבחו*. Even if they don't actually eat the idolater's [sacrificial] food, they transgress from the time of *וקרא לך* – when they were invited, and it is as if they ate. The *Eliyahu Rabba* (9) states that one should always keep in mind not to eat with an idolater at the same table, as we find that when King Chizkiyah did so, he was punished by bearing a son, Menashe, who was a dedicated idol-worshipper, and we see that Yosef was careful in Egypt to separate the Egyptians from his brothers when they ate, for this reason. The *Levush* (עטרת זהב 152) restricts the *Eliyahu Rabba's* rule to weddings, interpreting *וקרא לך* as referring to such an event, excluding minor and non-event meals, where the *Heter* rationale would be based on *Darchei Shalom*. The *Taz* (י"ד 152) points out that *וקרא לך ואכלת מזבחו* follows *בנותיהן* .. *והיו אחרי בנותיהן* making it part of the body of *Halacha* concerned with distancing oneself from idolaters so as to avoid the threat of intermarriage. As such, *Darchei Shalom* cannot be a *Heter*, since *איבה* (animosity) is in fact to be encouraged in such cases. *Darchei Shalom* only works to permit where the *Issur* is one of *Avodah Zarah*, such as dealing with them on their holidays etc., so how could it permit non-event-related meals? The *Gemara* (*ibid* 8b) states that participating in an idolater's wedding meal remains prohibited until 12 months have passed. The *Gemara* relates that R' Yitzchok once visited an idolater after 12 months had elapsed since the wedding, and when he heard the idolater thanking his deity for such a visit, R' Yitzchok declined to eat. The *Nekudas HaKesef* derives from here that the underlying rationale to prohibit participation in an idolater's wedding feast is in fact, *Avodah Zarah* (the *Posuk* being only an *Asmachta*) and as such, *Darchei Shalom* should work.

QUESTION OF THE WEEK:

Why do we need a *Posuk* - *והצילו העדה* to acquit someone who "might" be guilty in *דיני נפשות*? Since it's a *Safeik*, *Pikuach Nefesh* should save him!

ANSWER TO LAST WEEK:

(Must one pay damages if he hit a mute, who then began to speak?) R' Yitzchok Zilberstein (end of *שמות* - *עליו לשבח*) rules that one must pay for any damage, even though the end result was positive. Valuation of the damaged area must be done separately.

DIN'S CORNER:

One who accepted upon himself to make an annual *Seudah* in the month of Adar to commemorate a personal miracle, should make it in Adar I, unless it occurred initially in Adar II. A *Yahrtzeit* is also observed in Adar I. One may not fast on *Purim Katan* unless he specifically vowed to do so. (*MB* 697:2-3)

A Lesson Can Be Learned From:

R' Shlomo Zalman Auerbach ZT"L once paid a visit to Rav Aronson in Petach Tikvah. Upon arriving at Rav Aronson's home, R' Shlomo was greeted outside by his host and graciously invited to come inside. As the two Rabbonim approached the front door, each stood and respectfully bade the other to enter first. Finally, Rav Aronson went in, followed by R' Shlomo. As they entered the house, Rav Aronson told R' Shlomo to make himself comfortable and sit at the head of the table. R' Shlomo looked over the chairs and settled into the head chair. A *Talmid* who had accompanied R' Shlomo, later asked him why he had insisted that Rav Aronson be honored by entering first, but he was willing to sit in Rav Aronson's head chair at the table. R' Shlomo explained that the *Gemara* says one must obey everything that one's host says, except to leave. As such, R' Shlomo sat where he was told to. Before entering however, Rav Aronson was not yet his host, so he refused to accept the *כבוד*.

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