



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	8:06	6:45/8:16				9:22
Shabbos		1:45/8:01	7:00	7:50	9:00	9:22
Sunday		8:16	8:35		8:00	9:23

IMPORTANCE OF

The Gemara (Makos 11b) states that one who goes to Galus for having killed unintentionally may not leave the Ir Miklat (city of refuge) for any reason until the Kohen Gadol dies, even if the Jewish nation needs his services desperately, such as if he were the leader of the army. We derive from the words: אשר נס שמה that he must live, die and be buried there, if need be. The Rambam (רוצח 7:8) rules accordingly, adding that if the killer does leave the city, he has been "מתיר דמו" – relinquished his life, since the Goel HaDam (avenger) will now be able to reach him and exact vengeance. Meforshim ask how such a relatively minor mitzvah, requiring him to remain in the Ir Miklat, can take precedence over all other mitzvos. Surely important mitzvos such as bringing a Korban Pesach and/or saving lives should push aside the obligation of נס שמה. The Or Sameach answers that to allow the killer to leave the city would place his life in danger and no one is required to risk his life, even to save others. However, the Rambam (ibid 5:11) rules that if the killer left the city בשוגג – unintentionally, he has not been מתיר דמו and therefore the Goel HaDam may not harm him. If so, could we not establish that if the killer must leave the city for an important mitzvah, that it be no worse than his leaving בשוגג, and, having thereby removed the threat of danger from the Goel HaDam, the important mitzvah could be דוחה the one keeping him in the Ir Miklat! The Gemara (ibid) derives from a Kal VaChomer that if the Kohen Gadol died immediately after sentencing, the killer would not go to Galus at all (- if death lets him out of the Ir Miklat, it certainly frees him from going in the first place). Thus, an additional stringency (חומרא) exists, obligating him to stay once he has entered the Ir Miklat, over one who has only been sentenced but has not yet arrived in Galus. Any form of leaving, even for a mitzvah transgresses this Chumra, placing him in danger. However, leaving בשוגג is not deemed a "leaving", so he remains protected.

QUESTION OF THE WEEK:

By what time must a Daf Yomi learner complete the daily Daf?

ANSWER TO LAST WEEK:

(What brocho may be said after המוציא but before eating bread?)

The הלכות קטנות (46) states that if after saying HaMotzi over bread, one remembers that he never recited Al Netilas Yadayim after washing his hands, he may say it at that point, or he may eat a small amount of bread (less than a KeZayis) and then say it.

DIN'S CORNER:

From Rosh Chodesh Av until after Tisha B'Av one decreases his engagement in business, particularly in the arrangements for Simcha such as building and/or beautifying Simcha halls. However, if one has an opportunity to purchase or arrange something in the 9 days for a Simcha to be held after Tisha B'Av, and he can get it cheaper now, or he has the time now, which he won't have later, he may take advantage of the opportunity during the 9 days. (כף החיים 551:21 citing Ben Ish Chai)

DID YOU KNOW THAT

The Gemara (Yevamos 61a) states that although a dead body conveys Tum'ah impurity thru contact or proximity, it only applies to a Jewish body. The words: אדם כי ימות באהל exclude a gentile from the creation of such Tum'ah, since אדם refers to Jews only (though האדם may include gentiles as well). Yet, the Bnei Yisroel were told: ואתם חנו מחוץ למחנה שבעת ימים - to remain outside the camp upon their return from a war with Midian, in a state of Tum'ah for 7 days, for having come into contact with the Midianites that they had killed. The Ramban asks why they were not so instructed after concluding their earlier battle with Sichon. The Tiferes Yonasan suggests that Sichon and the Emorites refused to accept the 7 Noachide mitzvos, and therefore their deaths did not convey Tum'ah. However, many Midianites were spared, undoubtedly because they had accepted the 7 mitzvos, which qualified them to be included in the definition of אדם. As such, they conveyed Tum'ah to Bnei Yisroel, who were required to undergo purification. The Divrei Malkiel (4:99) questions the premise that observing mitzvos conveyed Tum'ah, noting that this could not apply to Jews, whose death always conveyed Tum'ah regardless of their observance. The Gemara (Makos 9a) discusses the similarities and differences between a Ger Toshav and a gentile. The Ritva says that even if they both observe the 7 Noachide mitzvos, the difference is that the Ger Toshav officially accepted them upon himself in Beis Din, while the gentile observes them because Adam HaRishon was obligated in them. The Yekar Tiferes understands this to characterize a Ger Toshav as מצווה ועושה, whereas a gentile is not. For this reason, acceptance of the mitzvos by a Ger Toshav is a Kabolat HaTorah to the extent that it applies to him, which converts his status to qualify as אדם. However, if a Ger Toshav should renege on his acceptance, even if he continues to observe the 7 mitzvos as a simple gentile, he will lose his status as a Ger Toshav, and consequently, as an אדם, and will no longer convey Tum'ah. This may resolve the Divrei Malkiel's objection, since a Jew can never lose his status as a Jew, regardless of his observance.

A Lesson Can Be Learned From:

The Beis HaLevi was not fond of "Gevirim" (rich people). When a woman came over to him at a public gathering and described a troubling dream she had in which her son became "Meshuga" (crazy), he told her not to worry – it simply meant he would probably become a Gevir. Nearby, a Gevir overheard this exchange, and he asked the Beis HaLevi why the Gemara (Eruvin 86a) says that Rebbi gave respect to the rich? The Beis HaLevi replied that the Mishna (Bava Kamma 87a) states that if a deaf-mute, fool or child injure someone, they are Potur from liability, but if someone injures them, he is liable to pay. Everyone knows that a Gevir also gets away with hurting and damaging people, without liability. Shouldn't Rebbi have included Gevirim in the Mishna with the deaf-mute, fool and child? However, since רבי מכבד עשירים, he showed the Gevirim "respect" by not including them with חרש שוטה וקטן.

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

This issue is dedicated:

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

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