



	Candles	Mincha	DafYomi	Shiur	פרשת: ואתחנן ש"ש זק"ש Shachris
Friday	7:51	6:50/7:45			9:28
Shabbos		7:45	6:50	7:35	9:00 9:29
Sunday		8:05	9:00		8:00 9:29

IMPORTANCE OF

The *Gemara* (*Berachos* 34b) relates the story of a man on the road, who was greeted by a gentile official, but he did not reply because he was *davening*. After *davening*, he was rebuked by the angry official for violating *ונשמרתם מאד לנפשותיכם*, as he had risked his life by not responding to the greeting. This *Posuk* is also the basis for the final *Halachos* in the *Shulchan Aruch* (ח"מ 427:8-10) which forbid one from engaging in behavior which is dangerous, or which *Chazal* determined would be dangerous. The *Posuk* (ו"ד 6) states that even במקום מצוה one should avoid danger, and not rely on לא ידע דבר רע. The *Gemara* (*Nedarim* 39b) states that when R' Chelbo took ill, no one came to visit him. R' Kahane noted that when one of R' Akiva's students was ill, no one visited him either, until R' Akiva himself came and swept up, thus improving the conditions of the room, which helped him recover. R' Akiva then announced that one who does not visit the sick is deemed to have spilled his blood. Some *Meforshim* explain that the apparent reluctance of the *Chachomim* to visit the sick may have been due to the contagious nature of their illnesses, and under such dangerous conditions, they felt the *mitzvah* could be bypassed. Nevertheless, R' Akiva held them responsible for any negative consequences. However, the *Rema* (*Teshuvos* 20) dealt with the question of a landlord's desire to cancel a lease where the wife of the tenant contracted a contagious disease. The *Rema* ruled that the landlord could not cancel the lease, and furthermore, the *Rema* stated that nowhere in any literature concerning *Bikur Cholim*, do we find *Chazal* distinguishing between contagious and non-contagious illnesses. (One can always visit from a safe distance)

QUESTION OF THE WEEK:

What would a person transgress based on the manner in which he washed his feet ?

ANSWER TO LAST WEEK:

(Where would adding *Milchig* to *Fleishig* make something *Pareve* ?)

The *Shulchan Aruch* (ו"ד 98:9) rules that if a כזית of cheese fell into a pot containing 29 כזיתים of *Pareve* food (making it *Milchig*) and a כזית of meat fell into a pot with 30 כזיתים of *Pareve* food (making it *Fleishig*) if the two pots mix by accident, the cheese and meat help to nullify each other, making it *Pareve*.

DIN'S CORNER:

It is forbidden to study *Torah* all day on Tisha B'Av, except for *Sefer Iyov*, *Megilas Eichah*, the tragedy-filled parts of *Yirmiyah*, or those areas of *Shas* dealing with the *Churban*. One may also not dwell on a *Torah* question or study in a *Pilpul* manner, even regarding the material permitted to be studied. One should not render any *Psak Halacha*, except regarding issues of Tisha B'Av for someone who is ill. (MB 554:4-5)

DID YOU KNOW THAT

The *Gemara* (*Avodah Zara* 26a) states that a Jewish midwife is permitted to deliver the child of an idolatress, if she gets paid. This is because her refusal would generate *Eivah* – animosity. R' Yosef extends this *Heter* even to a *Shabbos* delivery. However, *Abaye* says that she should talk her way out of it, such as by stating that one may be *Mechalel Shabbos* only for the birth of a child that will someday observe *Shabbos*. *Tosafos* asks: how can *Chilul Shabbos*, a Scriptural prohibition, be permitted simply to avoid *Eivah* ? *Tosafos* answers that *Eivah* will only permit *Chilul Shabbos D'Rabanan*. A similar question can be asked regarding the Scriptural prohibition of לא תחנם, from which we derive an *Issur* against giving gifts to idolaters or praising them. Yet, the *Rambam* (*Melachim* 10:12) rules that *Chazal* instructed us to visit a sick idolater, bury him when he dies and support him if he is poor, all because of *Darchei Shalom* – to maintain peace. How may we violate לא תחנם for such a reason ? The התעוררות לתשובה (ו"ד 83) suggests that there may be a distinction between חנינה (favoring) which violates לא תחנם, versus רחמים (mercy) which does not. In fact, the *Rambam* (*ibid*) concludes that the *Heter* of *Darchei Shalom* is supported by the *Posuk*: ורחמינו על כל מעשיו – implying that mercy may be extended to all Hashem's creations. However, the *Rambam* (*Avodah Zara* 10:1) clearly states that לא תחנם forbids "לרחם עליהם", prohibiting one from being merciful as well. The answer may be that *Darchei Shalom*, to avoid *Eivah*, is based on a larger theory, where the *Eivah*, if not avoided, may be dangerous to all *Bnei Yisroel*. As such, even the *Issur D'Oraysa* of לא תחנם may have to defer in some cases.

A Lesson Can Be Learned From:

The Ponovezher Rav, R' Yosef Kahaneman spent much of his time traveling, to secure support for his Torah institutions in Eretz Yisroel. On many of his trips, he was accompanied by Dr. Moshe Rothschild, who would later found and direct the Mayanei HaYeshua Hospital. During the time when Dr. Rothschild was studying medicine in Rome, the Ponovezher Rav arrived in Rome late one dark and rainy night. After checking in to his hotel, the Rav immediately called Rothschild and asked him to come over and pick him up – the Rav had to go somewhere. Rothschild pointed out that it was very late, and pouring rain outside. Couldn't the Rav make this trip tomorrow ? The Rav said no, he had to go somewhere immediately. So Dr. Rothschild picked up the Rav in a taxi and they drove in the rain to the Arch of Titus. There, the Rav got out of the car, stood in front of the memorial to the *Churban HaBayis*, with all its engravings showing the sacking of the Beis HaMikdash with all its plundered Keilim, and announced: "Titus ! We are here ! Where are you ? You thought you would destroy us, and that your Roman empire would last forever ! We survived you, and we survived the Holocaust, and we rebuilt Torah in Eretz Yisroel. Where is your empire today ?!"

P.S. Sholosh Seudos sponsored this week by the Werberger family.