

Hadaf Hayomi

From the Ruben Shas Kollel of Chicago

SHABBOS 151

Violate the Shabbos to save a life

The Shulchan Aruch rules that if a person is dying, and violating Shabbos will only extend his life for a few moments, we are still required to do whatever we can to save him. This is true even though he will technically not "observe many more Shabbosos."

The Meiri writes that we violate Shabbos as necessary, even if it extends life only for a moment, because during that moment the person can do teshuvah in his heart. The Meiri also writes that the reason of "living to observe many more Shabbosos, or to do mitzvos" is given to relate to the concept in the Gemara, but the halachah does not rely upon these factors. The concept is actually that "a Jew's life" is more precious than the observance of any particular mitzvah, as we find in the name of Shmuel: "And you shall do them (the mitzvos) in order to live by them" — and not that you should die by them.

This passuk that teaches that a person must preserve his life even if doing so necessitates committing a transgression only indicates that a person must save himself (v'chai bahem), but how do we know that a person can transgress to save someone else?

Ria"l, in his commentary to the Ein Yaakov, says that this is based upon the passuk "Your brother shall live with you." We see that just as a person must preserve his own life, so too must he protect his brother's life.

Treatment of the dying

Mishnah: The eyes of the dead may not be closed on Shabbos, nor on a weekday as the soul expires, and a person who closes the eyes as the soul expires is a killer.

In Maseches Semachos, the Braisa adds that a person who even touches a dying person is a killer. There are, however, circumstances in which a

dying person may be touched. For example, it is permitted to remove him from a house on fire. In the same vein, a physician may treat the dying person, so long as there is even a remote hope that the patient's life might be extended. Only once the patient is beyond hope does it become forbidden to touch him. At that point, it is forbidden to perform even routine procedures, such as checking blood pressure, temperature, or pulse.

However, while it is forbidden to shorten a dying person's life even by a few moments, it is not necessary to make heroic efforts to prolong life either. Harav Shlomo Zalman Auerbach, zt"l, distinguishes between treatments that meet a patient's basic natural needs, or that are customary and routine, and treatments that do not meet natural needs and that are not routine.

For example, a patient may not be deprived of oxygen, food or intravenous nutrition. A diabetic must receive insulin. Blood transfusions or antibiotics may not be stopped. Yet, there is no obligation to actively treat the patient if the treatment if it will prolong (and certainly if it will cause) suffering and not heal his illness — especially if the patient himself does not want to be treated.

If the patient has ceased breathing or his heart has stopped beating, there is no obligation to resuscitate him.

It is permissible to administer morphine and other pain medication to a dying patient, even though the medication may hasten death. The only restriction is that no single injection that will inevitably itself hasten the patient's death may be administered. It is only permissible to administer the medication in a manner that over time will take its toll. For example, a patient who has difficulty breathing may not be given morphine when it is likely that the morphine will arrest his breathing altogether — as this would be equivalent to our case of closing the dying man's eyes — unless the patient is respiration artificially.

(In all matters of tending to the needs of a dying person, R"l, one should consult a competent posek.)

This Day in History

14 Av

In 5701/1941, 407 Jews of Zhitomir (western Ukraine) were killed by the Nazis. Hy"d.

In 5702/1942, Nazis massacred 10,000 Jews in Minsk. Hy"d.

Yahrtzeiten

5109/1349, Harav Shlomo of Toledo, zt"l, grandson of the Rosh

5731/1971, Harav Yosef Naftali Stern, zt"l, Rosh Yeshivas Pressburg, Yerushalayim

5752/1992, Harav Yitzchak Friedman, zt"l, the Bohusher Rebbe

5634/1874

Harav Tzvi Hersh of Liska, zy"a, author of Ach Pri Tevuah

Harav Tzvi Hersh of Liska, zy"a, known as the Ach Pri Tevuah after his famous sefer, was revered for his extraordinary piety, vast Torah scholarship, and enormous wisdom. During his reign as the Rav of Liska, Chassidus flourished throughout Hungary.

In his youth, the Ach Pri Tevuah studied in the yeshivah of Harav Hersh Charif, zy"a, the Rav of Bonyhad, author of the sefer Tiv Gitten. Reb Tzvi Hersh traveled to other great Rebbes of his time such as Harav Yisrael of Ruzhin, Harav Meir of Premishlan, and Harav Shalom of Belz, zechusam yagein aleinu. However, the Yismach Moshe of Uhel, zy"a, chiefly shaped his outlook. It was he who appointed Reb Tzvi Hersh as Rav in Liska, Hungary. As a result, thousands of Chassidim converged on Liska, eager to bask in the warmth of the Rebbe's benevolence.

Rav Tzvi Hersh was known for his ahavas Yisrael, his humility and the joy of his avodas Hashem. He dispensed huge amounts of tzedakah to orphans, widows and Torah scholars.

A special relationship was forged between the Liska Rav and the Divrei Chaim of Sanz, whom he visited at least once a year. In the last year of the Ach Pri Tevuah's life, the Sanzer Rav instructed his chassidim to give kvitelach to the Liska Rav upon taking leave of the Sanzer Rav. The Liska Rav would not receive kvitelach in Sanz, but the Sanzer chassidim persisted, saying that their Rebbe had sent them. The Liska Rav finally agreed to do so only at the edge of town. Several months later, it was understood why the Divrei Chaim acted in the way he did when



the Liska Rav was niftar. In his haskamah on the sefer Ach Pri Tevuah, the Sanzer Rav writes: "In these past days, when the Aron Elokim was taken from ... whoever merited to bask in his holiness and glory..." Such was the esteem that the Sanzer Rav had for the Liska Rav.

The Liska Rav's tziyun in Liska (Oalszliszka), Hungary, to this day attracts thousands of mispalelim who follow in the footsteps of Yidden of yesteryear, who davened in the ohel along with Gedolei Torah v'Chassidus who revered him.

A direct quote of Rav Tzvi Hersh of Liska summarizes the unique zechus of visiting his holy tziyun: "I will be able to accomplish more for you in my socks than in my shoes," referring to a niftar, who no longer wears shoes. Indeed, he was known as a poel yeshuos. Countless verified stories exist of Yidden who were zocheh to yeshuos — both during and after his lifetime.

Upon his petirah on 14 Av, 5634/1874, his son-in-law, Harav Chaim Friedlander, zy"a, author of the Tal Chaim on Torah and Seguos HaShas, succeeded him.

Zechuso yagein aleinu

Aug. 4

In 1914, Britain declared war on Germany for invading Belgium; the United States proclaimed its neutrality in the mushrooming world conflict.

In 1972, Arthur Bremer was convicted and sentenced in Upper Marlboro, Maryland, to 63 years in prison for his attempt on the life of

Alabama Gov. George C. Wallace (the sentence was later reduced to 53 years; Bremer was released from prison in 2007).

In 1993, a federal judge sentenced Los Angeles police officers Stacey Koon and Laurence Powell to 2 1/2 years in prison for violating Rodney King's civil rights.

שיעורי היום	
סדר קריאת שבוע	שבת קנא
9:29 סדר קריאת 8:52 ג'א	סוכה בא
סדר תפילות	קנים א ג ד
10:40 סדר קריאת 10:15 ג'א	קישור שיעור קסת יב ט
8:07 שקיעת החמה	מזב הרה ל ג ב
זמנים למנוח	תקו ר
4:44 עילת השעה	תפלה ד ר ט. תפילות בנות וסות א
5:56 הזמנה	להר ג א ב
	רסב ובחוקותיהם לא תלכו

Since these pages contain divrei Torah, they must be treated al pi halachah and at the very least double-wrapped before being discarded. Readers may wish to consult their Rav for specific guidance.