

Vol 10 # 27

PLEASANT RIDGE NEWSLETTER

בס"ד

תש"ס



A Kehilas Prozdor Publication

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פרשת: לך לך

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	5:48	5:58				9:58
Shabbos		5:48	4:45	5:25	9:00	9:58
Sunday		5:59	6:30		7:30	9:59

IMPORTANCE OF

The *Gemara (Bava Basra 9a)* states that when the *Beis HaMikdash* stood, a man was able to effect **כפרה** by donating a *Shekel* for the daily *Korbanos*. Today, however, if a man gives *Tzedaka* he will be well; if he doesn't, then idolaters will come and take away money that should have been given to *Tzedaka*. Yet, that money will still be regarded as having been given to charity. The *TAZ (י"ד 249:1)* notes that even so, such money is in the category of having paid one's debts with *Tzedaka*, which is forbidden. Although one may use *Tzedaka (Maaser money)* to purchase *Aliyos*, it must have been his intention to do so when making the purchase. Otherwise, paying for them later with *Maaser* money is also forbidden as the paying of a debt. The *Rambam (מתנות עניים 10:27)* rules that one should rather employ the Jewish poor and orphaned instead of the descendants of Cham. The *Tur (י"ד 251)* adds the words "ותחשב לו צדקה" when describing one who employs such people. May one use his *Tzedaka* money to pay employees? The *Shvus Yaakov (2:85)* was asked by one who wished to hire a servant to oversee his house, if it would be permitted for him to pay extra for someone experienced who was familiar with the special *Halachos* of Jewish households, and take the extra money from *Maaser*, based on the words of the *Tur*. The *Shevus Yaakov* held that the *Tur* did not intend his words to suggest that paying wages could be deemed *Tzedaka*. It was simply the use of a phrase taken from the *Torah* where the *Posuk* says: "ויחשבה לו צדקה", and the word **צדקה** means merit, not charity. So too, although one performs a *mitzvah* in employing, he may not use *Maaser* money for it.

QUESTION OF THE WEEK:

If one begins *Shemona Esrei* and suddenly realizes that he hadn't said *Shema* yet, and the time to say it will pass before he has a chance to finish *Shemona Esrei*, what should he do?

ANSWER TO LAST WEEK:

(When may one kill a potential source of embarrassment?)

The *Piskei Uziel (52)* rules that if a woman is pregnant with a **ממזר**, she and the father are empowered to abort the child prior to the onset of labor in order to avoid the embarrassment and application of **ארור האישי אשר יעשה פסל ומסכה** to them.

DIN'S CORNER:

It is permitted to make tape recordings of speeches, events etc... even though *Pesukim* and *Berachos* will be recorded, with the understanding that the tape will only be played back in a clean place. However, a **בעל נפש** will be strict and not do so. Yet, even a **בעל נפש** need not be strict if the recording was made to review learning or to remember his *Chasunah*. (*Igros Moshe י"ד 2:142*)

DID YOU KNOW THAT

The *Pischei Teshuva (י"ד 252:1)* discusses the obligation one has to save someone in danger, quoting the *Yad Eliyahu (43)* who concludes that a *Talmid Chochom* is not permitted to endanger himself to save an *Am HaAretz*, even where the *Am HaAretz* is in definite life-threatening danger and the *Talmid Chochom* is only in **ספק** danger. As such, how was Avrohom permitted to go out and rescue Lot? The *Gemara (Sotah 44b)* records a *Machlokes* concerning a war whose purpose is to preemptively eliminate the enemy, thus preventing them from attacking the Jews. According to R' Yehudah such a war is a **מלחמת מצוה** (obligatory) while according to the *Chachomim* it is only a **מלחמת רשות** (voluntary). The *Meiri* comments that if it is known that the enemy is preparing itself for war with the Jews, then even the *Chachomim* would agree that it takes on the nature of a **מצוה**. The *Midrash (Pesikta D'R' Eliezer 27)* describes the sixth of Avrohom's trials, which was the war with the four kings, quoting Amrafel as saying "First we will conquer his nephew (Lot) and then we will conquer him". As such, Avrohom had every right to go out and endanger himself since to do so was a **מלחמת מצוה** - to preempt the attack which the kings were preparing against him. Everyone must go out to such a war. The *Panim Yafos* asks why the *Posuk* says: **ווגם את לוט ורכושו השיב** - that Lot was **also** returned (*i.e.* saved). Wasn't saving Lot the reason Avrohom went out to war in the first place? According to the *Gevuras Yitzchok* however, we see that Avrohom had gone out to fight a **מלחמת מצוה**, not simply to rescue Lot, necessitating the "also".

A Lesson Can Be Learned From:

The Chasam Sofer would periodically attend the spring water baths outside Pressburg, always staying at the home of a certain loyal gentile. Once, a Jew begged him to stay in his house instead and the Chasam Sofer agreed. Later, the Chasam Sofer heard how his Jewish host was spreading Leshon HoRa about him to others. At first, the Chasam Sofer was upset at himself for not heeding Chazal's advice to avoid any relationship with an *Am HaAretz*. However, when he heard what the host was saying about him - namely that he ate **פה שחרית** on Shabbos morning before making Kiddush (as was his minhag), the Chasam Sofer's reaction was to say: "...**צדיק ד' בכל דרכיו**..." and breathe a sigh of relief. He explained that he had always worried, what would become of the Jewish people if an unscrupulous but talented Rabbi should come along and influence them insidiously to do bad. However, now he sees that in spite of a Rav's influence, the general Jewish population is not afraid to belittle and insult even an elderly Gadol if what he does is not in synch with their passed-along traditions. As such, he no longer fears for their future.

P.S. *Sholosh Sedos* sponsored this week by the Schoenfeld family.

This issue is dedicated:

ול"ג פערל ב"ר יצחק הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (914) 354-7240
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