



## IMPORTANCE OF ....

The *Gemara (Bava Basra 116a)* states that poverty in one's home is more difficult to endure than fifty plagues. This is derived from Iyov's characterization of his afflictions as the result of having been smitten by Hashem's "hand". The *Mechilta (Beshalach 6)* quotes R' Yosi Haglili's opinion that the expression: **אצבע אלוקים** (Hashem's finger) stated with regard to the plague of lice, was in essence a classification of the ten plagues in Egypt as the work of Hashem's finger. As such, the Egyptians who were hit by Hashem's hand at the *Yam Suf*, were struck by 5 fingers, equaling 50 plagues. Some *Meforshim* explain that for this reason the first of the *Makos* – blood, provided an opportunity for the *Bnei Yisroel* to make some money off the Egyptians (by selling them water), to help them emerge from the poverty of their bondage. Otherwise, their ongoing financial condition would have been a worse affliction than all the 50 *Makos* later visited upon the Egyptians. The *Gemara (Kidushin 82a)* states that one should teach one's son a clean and easy trade, and *daven* to Hashem who "owns" everything. For poverty and wealth exist in every trade, and neither are the direct result of any trade. *Igros Moshe (ד"י 436)* laments the fact that young men, after completing high school, leave the yeshiva in order to embark on a ten-year journey through college and medical school. He notes that most wealthy people became so without the study of some specialized branch of learning. It is only by virtue of one's *mazel* and one's merits that one will achieve wealth, and at the age of 17-18, often while enjoying parental support, it is significantly premature to begin worrying about it.

## QUESTION OF THE WEEK:

When may we **לכתחילה** call up a man, followed by his son for consecutive *Aliyos* on the same *Sefer Torah* ?

## ANSWER TO LAST WEEK:

(What place is appropriate for some to *daven*, but not others ?)

The *Shulchan Aruch (א"ח 90:5)* rules that one should not *daven* in an open area, like a field, as one only experiences **אימת המלך** in an enclosed area. The *Kaf HaChaim (ibid 28)* states that if one had been miraculously saved from danger in that open area, one may *daven* there, despite its being a **מקום פרוץ**.

## DIN'S CORNER:

It is *Assur* to do any kind of labor with 2 animals of different species, such as plowing or pulling a wagon. Even if one did not harness the 2 animals together, he may not sit in or lead a wagon that they are pulling. If a non-Jew is driving such a wagon, it is permitted for the Jew to give him merchandise to transport, but the Jew may not accompany the wagon, for fear he may encourage the animals to go faster. A Jew may however, speak with a non-Jew driving such a wagon, without fear that his voice may cause the animals to move. (*Chochmas Adam 106:3-6*)

## DID YOU KNOW THAT ....

The *Shulchan Aruch (א"ח 55:20)* states that one should not allow garbage or *avodah zarah* to interpose between him and the *Shliach Tzibur* when saying *Kadish* or *Kedushah*. The *TaZ (ibid 151:4)* adds that for all other *Tefilos*, one should not *daven* if there is something repulsive (**מאוס**) above him, that would interpose between his *Tefilos* and *Shomayim*, preventing them from rising. Yet, the *Rema (א"ח 94:9)* notes that if one is unable to find a spot outside where he won't be disturbed by passers by, he is permitted to *daven* in an idolater's building, turned away in a corner, without concern for the possibility of *avodah zarah* in the building, since the cities were invariably full of *avodah zarah* anyway. (The *Ksav Sofer* quotes his father the *Chasam Sofer*, on the subject of why Moshe suddenly had to leave the city (and its *avodah zarah*) in order to *daven* for the *Barad* to stop. He says that based on this *Rema*, it was preferable during the previous *Makos* for him to *daven* in the city despite being surrounded by *avodah zarah*, rather than *daven* outside in the fields, which were full of people who would disturb him. However, during the hail no one was out in the fields, so Moshe now had to leave the *avodah zarah* and *daven* outside the city.) Still, according to the *TaZ*, turning away from the filth or *avodah zarah* would not help if it is above you. The *Mishna Berurah (151:41)*, taking a cue from the *Rema*, suggests that where a premises is rented for use as a Shul temporarily, perhaps one need not be concerned if there are infants etc.. living above it, who produce things that are **מאוס**, because of the temporary nature of the arrangement. The *Chelkas Yaakov (א"ח 33)* ruled accordingly (to my grandfather) that one may *daven* in a gentile hotel, despite the existence of *avodah zarah* in an upper floor.

## A Lesson Can Be Learned From:

For many years before R' Avrohom Weinberg became the Admor of Slonim, he was heavily involved in community matters in Teverya. As is normal for someone in such a position, R' Avrohom was once publicly insulted and embarrassed by a young man who wasn't satisfied with his help. R' Avrohom said nothing, fulfilling **הנעלבין ואינם עולבין**. The very next day, the same young man came in and, as if nothing had happened, asked R' Avrohom's assistance in arranging a large loan, which R' Avrohom did, in the friendliest and most helpful way. When the Rav of Teverya heard of this, he quickly said that he was not at all surprised at R' Avrohom's behavior, as R' Avrohom was known to have an exemplary character and a forgiving nature. What did surprise him was the Chutzpah of the young man who could behave so badly one day and then ask for such a favor the next. He concluded that R' Avrohom had *Midos* similar to Hillel HaZaken, who stayed so far away from conflict that those who were annoying to him did not even realize they had done anything wrong, and therefore made no attempt to ask for *Mechilah*.

**P.S.** Sholosh Seudos sponsored this week by the Sheli family.

This issue is dedicated:

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

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240

As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use