

תש"ע



A Kehilas Prozdor Publication

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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	Shachris
Friday	5:09	5:19	8:15		9:33
Shabbos		5:09	4:40	9:00	9:32
Sunday		5:20	5:30	7:50	9:31

IMPORTANCE OF

The Gemara (Bava Metzia 71a) expounds on the fact that the *Posuk*: **אם כסף תלוה את עמי** continues with **"העני עמך"** to teach us that given a choice between lending to a non-Jew and a Jew, the Jew (**עמך**) comes first, and given a choice between a rich man and a poor man, the poor man (**העני**) comes first. The Gemara notes that the *Chidush* of preceding a Jew to the non-Jew is that it applies even where the non-Jew will pay interest (and the Jew of course, does not). What would be the *Chidush* of preceding a poor man to a rich man? The Gemara (*Rosh HaShana* 28a) states that if one is prohibited by vow from deriving benefit from a certain man, that man may still blow the *Shofar* for him, as *mitzvos* are not deemed to be a benefit. *Tosafos* (*Shevuos* 44b) asks, but (according to Rav Yosef) the blower helped the listener to fulfill a *mitzvah*, and every *mitzvah* performer technically benefits from not having to spend money on another *mitzvah* at that time. R' Yosef Engel cites the Gemara (*Succah* 25a) which states the rule: **העני עמך** and qualifies it by saying that this only applies where the 2 *mitzvos* are equivalent. However, if one is engaged in a *mitzvah* applicable only to a Jew, he would not necessarily be exempt from *mitzvos* applicable to both Jew and non-Jew, which is a "greater" *mitzvah*. This is why, although compliance with the vow enjoining benefit is an important *mitzvah*, it only applies to him; whereas *Shofar* is applicable to everyone, and takes precedence. The same is true regarding *Tzedaka*, which is given only to the poor, versus doing *Gemilas Chesed*, which is done for everyone. Engaging in *Gemilas Chesed* would preempt the *mitzvah* of *Tzedaka* because it includes it, and it is more encompassing. As such, one might say that lending money to a rich man, which is *Gemilas Chesed*, would take precedence over lending it to a poor man, which may be a very high form of *Tzedaka*, but is *Tzedaka* nevertheless. Therefore, the Gemara states **העני עמך** – lend first to the poor, before the rich.

QUESTION OF THE WEEK:

Which *Shemona Esrei* would one never say twice as a *Tashlumin* for a prior missed *Tefilah*?

ANSWER TO LAST WEEK:

(For which *Tefilah* does the SA permit a *Katan* to be *Shliach Tzibur*?)
The *Shulchan Aruch* (א"ח 53:10) commends the practice of some communities which allow a *Katan* to be *Shliach Tzibur* for *Maariv* on *Motzai* Shabbos, as the *Shliach Tzibur* for *Maariv* need not be *Motzi* anyone. MB adds that he can do any *Maariv*.

DIN'S CORNER:

It is a *mitzvah* to enhance the *Rosh Chodesh* meal, as *Rosh Chodesh* is listed under *Yom Tov* and days of rejoicing. Also, whatever one spends to celebrate *Rosh Chodesh* is separate from the allocation of income made annually on *Rosh HaShanah*. The same applies to gifts traditionally given to the *Melamdin* by their students on *Rosh Chodesh*, to which the rule **כל המוסיף מוסיפין לו** applies. (*Kaf HaChaim* א"ח 419:1)

DID YOU KNOW THAT

The Gemara (*Yoma* 22b) states that when a *Kohen* was to be chosen for the task of separating a handful of ash from the *Mizbeyach* (**תרומת הדשן**), the *Kohanim* were instructed to extend a finger, and the fingers would be counted over and over until a randomly chosen number was reached, designating the winner. The *Kohanim* themselves were not counted, for to do so was forbidden, even for a *mitzvah*, as derived from: **ויפקדם בבזק** (*Shmuel* א:15:4) – where Shaul counted his soldiers by counting their pottery pieces. The *MaHarsha* asks the obvious question - why is this *Issur* not derived from *Parshas Shekalim*, where the *Posuk* mandates that counting be done via the donation of a half-*Shekel*, rather than by counting the people themselves? The *MaHarsha* answers that the half-*Shekel* served an additional purpose – as a *Kaparah* for the *Eigel*. As such, it would not be as clear a source for this *Issur*, as the pottery pieces, which served no additional purpose. The *Pnei Meivin* (ד"ר 329) notes that there are several examples of purported *mitzvos* which are in reality simply recommendations founded on *Derech Eretz*. He bases this theory on the fact that the *Rambam* does not include these *mitzvos*, and among them he lists such items as the Gemara (*Eruvin* 63b) stating that one should not sleep in the same room with a married couple; the Gemara (*Berachos* 13a) which states that one may not call Avrohom by the name Avrom; the Gemara (*Yoma* 22b) which states that one may not count *Bnei Yisroel*. However, the *Rambam* (תמידין 4:4) does in fact state that it is forbidden to count *Bnei Yisroel* directly. How did the *Pnei Meivin* not see this? The *Rambam* does not bring the *Posuk* in *Ki Sisa* as the source, but rather the *Posuk* concerning Shaul. The *MaHari Eya'ash* suggests that Shaul was faced with counting only a section of *Bnei Yisroel* (soldiers), which was discouraged Rabbinically. It is this counting that the *Rambam* refers to. However, when Hashem brought a plague upon *Bnei Yisroel* because of Dovid's unnecessary census, that was due to the fact that all of *Bnei Yisroel* had been counted. Avoiding that, in the absence of a clearer Halachic source, was deemed by the *Pnei Meivin* to be merely good advice.

A Lesson Can Be Learned From:

One of R' Meir MiPremishlan's Chasidim came to him with a problem. His son-in-law was a very honest man, but not a successful one. Whichever business he threw his hands into, in the end he would lose all his investment. The Rebbe told him to send him his son-in-law. R' Meir told the young man that if he were to write down the following *Posuk*: **יצו ד' אתך את הברכה באטמין ובכל משלח ידך**, he would be **מצליח**. The Rebbe explained to him that when one raises one's hands to *Shomayim* (**משלח ידך**), there are two elevations – from the small finger to the fourth, and then from there to the middle finger. After that, there are two declines, from the middle to the first finger, and then a "long leap" to the thumb. This mirrors price fluctuations in business. If you are looking to sell, you may not wait and hope for more than one or two rises in the price. Once the price has gone to the middle finger, if you wait any longer in the hope of getting rich quick, you will move down, and if you still wait, you will fall down to the thumb and lose everything.

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

This issue is dedicated:

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

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