

	Candles	Mincha	Daf Yomi	Shachris	שק"ש
Friday	7:15	7:00			9:39
Shabbos		1:45/7:10	6:30	9:00	9:39
Sunday		7:25	7:50	8:00	9:39



IMPORTANCE OF

The Gemara (Chulin 84a) derives from: **כי ירחיב ה' ... גבלך** that one should only eat meat when he desires it very much, and not as a matter of course. Furthermore, one should train oneself to only desire it when one has achieved some level of prosperity, as indicated by the words: **כי ירחיב** - when [Hashem] will broaden. R' Elazar b. Azarya illustrates this as follows: when one has a **מנה** (100 zuz) he may purchase a **ליטרא** (liter ?) of vegetables for his stew; if he has 10 **מנה** he may buy a **ליטרא** of fish; if he has 50 **מנה** he may buy up to a **ליטרא** of meat and if one has 100 **מנה** or more, he may have whatever he chooses from the above, every day. If one has less than 100 **מנה**, one may only indulge in the meat stew from **Shabbos** to **Shabbos**. A borrower once signed a note, promising to pay back the loan "**כי ירחיב את גבוליו**" - when his boundaries (i.e. his assets) will expand. When it was determined that he owned 50 **מנה**, the creditor(s) came forward and argued that according to the above Gemara, ownership of 50 **מנה** qualifies one to eat meat, thereby fulfilling the requirement of **כי ירחיב את גבוליו**, which should obligate him to repay the loan. The *Noda BiYehuda* (ח"מ 2:14) ruled that as he was always loath to derive practical *Halacha* from **אגדה**, any application of **כי ירחיב** must of necessity depend on the particular time and place. One may achieve **כי ירחיב** in a small town, relative to other residents and the local cost of living, long before one might achieve a similar status in a much larger city. Even according to the Gemara's levels, someone with 50 **מנה** is permitted to add meat to his stew only on **Shabbos**, which is hardly indicative of prosperity. To reach a truer level of **כי ירחיב** which would allow one to eat meat at one's leisure would require at least 100 **מנה**. As such, the creditors' claim must be rejected.

DID YOU KNOW THAT

The Gemara (Avodah Zara 20a) records a *Machlokes* over the meaning of: **לא תאכלו כל נבילה לגר ... תתננה ואכלה או מכור לנכרי** - do not eat a(n unslaughtered) carcass, **give** it to the *Ger* [Toshav] and he will eat it, or **sell** it to the non-Jew. R' Meir holds that the *Posuk* allows one to choose - either give it or sell it to a *Ger Toshav* (one who keeps the 7 Noachide laws and is permitted to eat *Neveilah*) or he may give it or sell it to a gentile. R' Yehudah holds the *Posuk* is specific - **give** it to a *Ger Toshav* or **sell** it to a gentile. The Gemara concludes that according to both opinions, one must rather give it (for free) to the *Ger Toshav*, if there is one, and if there isn't, he may sell it to a gentile. *Tosafos* asks: why is a *Ger Toshav* being afforded better treatment than would a Jew ? One need not give away merchandise to a Jew if there is a gentile willing to pay for it, so why must one give away the *Neveilah* to a *Ger Toshav* !? *Tosafos* answers that this preferential treatment only applies to such non-kosher meat. Since there would not have been much of a market for the meat in *Eretz Yisroel*, with very few gentiles, the Jew would not have been able to sell the carcass for very much. Therefore, giving it away for free to the *Ger Toshav* is only a slightly greater loss than selling it cheaply to a gentile. Since the *Torah* requires Jews to support a *Ger Toshav* (from **וחי עמך**), and a *Neveilah* is worth quite a bit to a *Ger Toshav*, one must suffer such a loss for this *mitzvah*. The *Rema* (*Teshuvos* 11) uses this Gemara to establish that one must rather do business with a Jew than with a gentile, even if it will cost him a little more. However, the *Chofetz Chaim* (*Ahavas Chesed* 5:7) adds that where the price is fixed and the gentile is willing to accept it, one need not buy/sell with the Jew if the Jew tries to negotiate a different price.

QUESTION OF THE WEEK:

The Gemara (Berachos 24b) says that one should not raise his voice in *Shemona Esrei*, because it implies that Hashem can't hear him if he says it quietly. Why then does the Gemara (*Sotah* 32b) say that one should *daven* quietly so as not to embarrass sinners ?

ANSWER TO LAST WEEK:

(When would one say a *brocho* over another's misfortune ?) The *Mekor Chaim* rules that one says the *brocho* of **דין האמת** when he loses something valuable (or it breaks or it is stolen from him). He should also say it when he hears that a merchant who owes him money has declared bankruptcy.

DIN'S CORNER:

The process of **גירות** (conversion) consists of 2-3 basic steps which should be administered by a *Beis Din*: 1) **קבלת עול מצוות** - obligating oneself in *Taryag mitzvos*; 2) *Bris Milah* (for a man); and 3) *Tevilah*. They need not necessarily be administered by the same *Beis Din*. If the prospective **גר** cannot be understood by the *Beis Din* (due to language problems) a translator may be used to establish his willingness and sincerity. (*Geirus K'Hilchasa* - *Teshuvos* of R' Chaim Kanievsky and R' Moshe Sternbuch).

A Lesson Can Be Learned From:

There was a holy Tzadik in Eretz Yisroel by the name of Rav Nissim Yagen. Stories abound about the many Yeshuos he effected despite the dire conclusions of the medical profession. In one such story, the wife of one of the Yungerleit who was learning in Rav Yagen's Kollel called Rav Yagen to describe how her mother was deathly ill, on life-support in France. The young woman had resigned herself that her mother's impending death was inevitable, but since Pesach was quickly approaching, and if she would have to sit Shiva during the last week or two before Yom Tov, it would be very difficult for her to prepare properly for Pesach. She wished to know if it was permitted to "pull the plug" on her mother's life-support machinery, to ensure that Shiva would end with enough time left over before Yom Tov. Rav Yagen told her that it was forbidden, but that she should not worry - her mother would sit with her at their Seder. A few days later, the young woman called again with the same question, and received the same cryptic response. The mother's condition continued to deteriorate until a week before Pesach, when she suddenly recovered, and the astonished daughter and son-in-law were able to bring her to Eretz Yisroel for Yom Tov. The mother said to them: "Don't think that the doctors were wrong. I was very sick, and at one point, my soul actually flew up to Heaven. But I was told that I could not stay because a rav in Yerushalayim would not let them keep me. So I came back".

P.S. *Shalosh Seudos* sponsored this week by the Sternberg family.

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