

תשנ"ט



A Kehilas Prozdor Publication

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פרשת: וישלח

	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	4:10	4:22	7:30	7:30	
Shabbos		4:10	3:25	3:50	9:00
Sunday		4:24			7:30

IMPORTANCE OF

The *Rambam* (4:6 תפילה) states that it was customary in Spain and Shinar (Iraq?) for one who was in a state of *טומאה* not to *daven* until he washed his entire body in water, to comply with the words of the *Posuk*: הכון לקראת אלוקיך ישראל. The source for this rule would seem to be the commentary of the *Ibn Ezra* on the *Posuk*: הסירו את אלהי הנכר ... והטהרו והחליפו שמלותיכם, in which he explains Yaakov's request to his household that they maintain a clean body and clean clothing before approaching *Hashem*. The *Gemara* (*Shabbos* 10a) states that Rava was careful to put on socks before *davening*, in fulfillment of ... הכון לקראת אלוקיך. However, the *Rambam* (*ibid* 5:5), in describing how one is to prepare one's appearance before beginning to *daven*, states that first one is to arrange one's clothing, then מציע עצמו ומהדר - one distinguishes and beautifies oneself, as derived from the *Posuk*: השתחו לה בהדרת קודש. The *Lechem Mishna* (*ibid* 5:5) asks, why did the *Rambam* suddenly use a different *Posuk*? The *Gemara* (*Berachos* 30b) derives that one must *daven* seriously (כבוד ראש) from השתחו לה בהדרת קודש, where the word בהדרת (with beauty) is changed to בהדרת (with awe). The *Gemara* asks, perhaps the word should remain בהדרת and be used to explain why R' Yehuda would be מציע himself before *davening*. *Rashi* explains that he would be מקשט (decorate) himself. As such, when the *Gemara* says that Rava put on socks so as not to *daven* barefoot, he was indeed fulfilling הכון לקראת אלוקיך - doing the minimum required in order to *daven*. However, R' Yehuda, in distinguishing himself with special clothing, was adding a decorative element to his preparations, to fulfill קודש בהדרת. It was this הידור מצוה that the *Rambam* was referring to.

QUESTION OF THE WEEK:

May a teacher of לימודי קודש take off time from teaching in order to do another *mitzvah* (e.g. attend a חתונה) if the substitute will not teach the students as well?

ANSWER TO LAST WEEK:

(Which meal must a husband and wife eat together?)
The *Shulchan Aruch* (70:2 אה"ע) rules that a husband may supply his wife with the food that he is required to support her with, and have her live and eat separately from him, except for the Friday night meal which he must eat with her.

DIN'S CORNER:

If someone chanced upon a group that is about to *bentsch*, he must answer אמן at the conclusion of the זימון, when both the מוזמן (leader) and the others say ברוך שאכלנו משלו.... According to the *Levush*, those who are part of זימון need not answer אמן. If the newcomer heard the מוזמן say שאכלנו משלו, he must then respond with: ברוך (אלקנו) ומבורך שמו תמיד לעולם ועד. (*Shulchan Aruch* אר"ח 198).

DID YOU KNOW THAT

The *Gemara* (*Gittin* 29a) states that if a husband says to two people "give my wife a *Get*" or to three people "write a *Get* and give it to my wife", it is understood that they should write the *Get* and deliver it for him, but they may not appoint an agent to do it for them. *Abaye* explains that this is because the husband would not be pleased if other people discovered that he was incapable of writing the *Get* himself, and needed to appoint an agent to do it for him. *Tosafos* asks, why may they not appoint an agent to just deliver it? There would be no בויון הבעל in that! *Tosafos* answers 1) since they must write it, delivery was also included; and 2) a delivery agent might suspect that the husband did not write it if he is tasked by someone else. The ייטב לב explains *Tosafos'* two answers as follows: the first answer holds that when the *Torah* said ונתן בידה לה... וכתב לה, the *Torah* intended to obligate the husband himself in writing and delivering the *Get*. Therefore he would be embarrassed if people discovered that he cannot write it, and he would also be embarrassed if people saw that he is not fulfilling the *mitzvah* of delivering the *Get* himself, since we know that מצוה בו יותר מבשלוחו. The second answer of *Tosafos* presumes that וכתב לה is an obligation for the scribe, not the husband. Therefore, the husband would not mind if people knew he didn't write it. However, he would still be embarrassed to show that he was not interested in fulfilling the delivery himself, and it would certainly not be flattering to the wife. Therefore his agents may not appoint a delivery agent. This סברא may explain why *Eisav* initially refused to accept Yaakov's gifts, delivered by an agent, when Yaakov was just behind them. However, he overcame his reluctance when Yaakov told him: ולקחת מנחתי מדי - take the gifts from my hand.

A Lesson Can Be Learned From:

R' Nochum of Chernobyl was the quintessential עסקן, devoting his life to the *mitzvah* of פדיון שבויים, which unfortunately kept him very busy as he went from one benefactor to another in order to raise funds for the many Jews unjustly imprisoned. Once, when he was in Zitimir, opponents of his work unjustly accused him of some crime, for which he was thrown into prison. One of his visitors raised the question of how someone like him, whose life-work was devoted to freeing Jews from such calamity, could be made to suffer it himself. Do not *Chazal* say regarding *Nechunia* the well-digger, that one's primary *mitzvah* will never be a source of misfortune for him? R' Nochum replied that *Hashem* told Avrohom Avinu to leave his father's house etc. and wander, without specifying where he should go, so that Avrohom would experience first-hand what it was like to be a wayfarer, dependent on the kindness of others. This personal experience would help him in his *Chesed* work. "I too" continued R' Nochum, "can only benefit from spending some time here, in order that I may experience first-hand what it is that I spend so much time trying to prevent."

P.S. Mazel Tov and much *Nachas* to both the Rubin and Schmerhold families on the birth בשט"מ of a daughter, to each of them. Sholosh Seudos sponsored this week by the Tyberg family. מוש"ק on טל ומטר.

This issue is dedicated:
לז'נ פערל ב"ר יצחק הלוי