



A Kehilas Prozdor Publication

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פרשת: ויצא

	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	4:10	4:22	7:30	8:00	
Shabbos		4:10	3:10	3:45	9:00
Sunday		4:23	5:00		7:30

IMPORTANCE OF

The *Mishna* (*Berachos* 49b) says that when ten people have eaten together, the one who *bentches* includes the word *אלוקינו* (ל) in the *Zimun*. The *Tosfos Yom Tov* distinguishes between the term *אלוקינו* used here (since *אלוקינו* is always used to imply *Hashem's* use of *מדת הדין* - strict judgement) and the name of *ד'* used in *המבורך ד' ברכו את ד'*, which denotes *Hashem's* use of *מדת הרחמים* - mercy, with regard to *Torah*. Since we are *Hashem's* creations, it stands to reason that *Hashem* is "obligated" to provide us with food. We therefore call upon *Hashem's* *מדת הדין* to enforce this obligation. The *Torah* however, was given to us as a manifestation of *Hashem's* *חסד*, as is implied by the words of the *Posuk*: *ומען צדקו יגדיל תורה ויאדיר*. Since *Hashem* provides non-Jews with food, but not with *Torah*, it is clear that the *Torah* is a *חסד*, and given to us through *Hashem's* *מדת הרחמים*. The *TAZ* (*דברי יוד*) who points out that the *Gemara* (*Bava Metzia* 52a) quotes a popular expression: *עשיק לגבך ושוי לכרסיך* - overpay for clothes (which one needs for protection) but not for food. As such, clothing is also to be included in the category of items one may expect from *Hashem*, possibly even more so than food. Therefore, when Yaakov *davened* to *Hashem* on the way to Charan, he seemed to ask only for those things which a person may "demand" through the *מדת הדין* - *לחם לאכל* and *בגד ללבוש*. As such, it was appropriate that Yaakov begin his vow: ... *אם יהיה אלוקים עמדי*.

QUESTION OF THE WEEK:

If one is not *חייב* for doing a *לוגפה* *צריכה* *לוגפה* (an act done for other than its defined purpose), why is one *עובר* if he is *בורר* on *Shabbos* by separating and removing the *פסולת*, if he doesn't want the *פסולת* ?

ANSWER TO LAST WEEK:

(Where will a *Shiur* for one be sufficient for two, only if done consecutively?)

The *Shulchan Aruch* (א"ח 160:13) rules that although the minimum *שיעור* for washing *ידים* *נטילת* *ידים* is with a *רביעית הלוג* (approx. 3 - 3.5 oz.), two people may purposely use one *רביעית* together, and the *Mishna Berurah* (84) explains that this is valid only if the first washes both his hands before the second starts.

DIN'S CORNER:

If one omits crucial words of *בקשה* from a *brocho* in *עשרה* (such as *ותן טל ומטר*), if he hasn't completed the *brocho* he goes back to the point of omission, corrects it, and continues on from there. If he completed the *brocho* but hasn't begun the next one, he may say the correct words there, but it is preferable to include them later in *תפילה*. If he forgot to do so in *תפילה* as well, he should add them in before beginning *רצה*. Failing even that, he must go back to the original *brocho*, unless he finished *עשרה*, in which case he must *daven* over. (א"ח 117:5)

DID YOU KNOW THAT

Rashi states that when Yaakov saw *מלאכים* from *Eretz Yisroel* coming to greet him, he named the spot *מחנים*. The *Ramban* asks, Yaakov was very far from *Eretz Yisroel* at this point, having still to travel through the lands of Amon, Moav and Edom, making it unlikely that *מלאכים* from *Eretz Yisroel* would have come out to greet him. The *Chasam Sofer* finds even more interesting, the fact that Yaakov later apologized to Yosef for having buried Rochel near *בית לחם*, and *Rashi* explains that he meant he was sorry for having left her *outside* *Eretz Yisroel*. What standard of division would leave *בית לחם* outside *Eretz Yisroel* and *מחנים* near it ? He answers that although *Eretz Yisroel* was to be ours, its *קדושה* would not be established until Yehoshua conquered it, and Ezra reclaimed it. It would therefore remain as *חץ לארץ* until then, except for MeOras HaMachpelah and a certain part of Shechem, since Avrohom and Yaakov purchased them. If Yaakov had purchased the plot where he had buried Rochel, it too would have been sanctified with the *קדושה* of *Eretz Yisroel* even then, but he had not done so. Yet, since the lands of Amon, Moav and Edom (on the East Bank of the Jordan River) were promised to Avrohom's descendants, Yaakov merited to be greeted by *מלאכים* from *Eretz Yisroel*. The *Tashbatz* (2:198) states that Moshe, buried in the *חלק* of Reuven, is still not buried in *Eretz Yisroel* because of a fundamental difference between the West and East banks. After *כיבוש יהושע*, both banks were infused with *קדושת המצוות*, obligating both equally in *תורות ומעשרות*. However, *קדושת השכינה* was restricted to *Eretz Yisroel* proper, which only included the West bank. The *Ramban* held therefore, that *מלאכים* from *Eretz Yisroel* would not appear in *מחנים*.

A Lesson Can Be Learned From:

A Rov from Poland was unfortunately forced to flee his native land and he ended up in Germany, where he knew no one, and had a difficult time managing. He decided to pay a visit to the local Rabbi, in the hope that the "Rabiner" might know of a need for someone with his training. However, the Rabbi's secretary informed the Rov that the Rabbi's schedule allowed visits only twice a week, from 2:00 P.M. to 3:00 P.M. As the Rabbi was booked this week, the Rov made an appointment for the following week. When he finally got in to see him, the Rabbi greeted him warmly and was *מכבד* the Rov to say a *D'var Torah*. The Rov said: "I always wondered why during *bentching* we say the words: *ומפרנס אותנו תמיד בכל יום ובכל עת ובכל שעה*. If *Hashem* supports us *תמיד* - constantly, what need is there to add in 'every day, at all times and hours' ? Now however I understand. We thank and praise *Hashem* for not having set up specific hours when we may speak to Him, unlike today's Rabonim who are so difficult to reach. We therefore spell out *Hashem's* accessibility - every day, at all times and hours !"

P.S. Sholosh Seudos sponsored this week by the Auslander family.

This issue is dedicated by the Auslander family:

לז"נ צבי ב"ר מרדכי

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