

תש"ע



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פרשיות: ויקהל-פקודי-החודש (Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס
Friday	5:42	5:54	8:30			9:10
Shabbos		5:42	5:00		9:00	9:09
Sunday		6:50	6:30		8:00	10:08

IMPORTANCE OF

The Gemara (Berachos 61a) states that Adam and Chava were originally attached back to back. It is logical to assume that Adam walked forward and Chava walked backward, because a man should not walk behind a woman, even his own wife. The MaHarsha notes that the real Issur only applies to other women. There is no Issur per se to walk behind one's wife; it is only inappropriate. As such, it would only apply to a Talmid Chochom. The Gemara (ibid) states that Manoach was an Am HaAretz. The Meforshim explain that he was thus permitted to walk behind his wife, because he was not a Talmid Chochom. The Shvus Yaakov uses the derivation from Adam and Chava to apply the Issur to a blind man, who cannot even see the woman walking in front of him, just as Adam could not have seen Chava, facing the other way. The Gemara (Taanis 23a) relates that Abba Chilkiya was a grandson of Choni HaMeagel, and when the world needed rain, the Chachomim appealed to him, asking that he daven for rain. On one such occasion, two men were sent to him, and they followed him from the field to his house, where his wife came out to greet him. He then followed her into the house. Later, the Chachomim asked why he had walked behind his wife, in light of Chazal's admonition, to which he replied that he did not know the character of his two guests, and was thus reluctant to leave his wife behind him, at the mercy of two unknown men. The Tosefta (Derech Eretz 4) advises one to enter his own house and have his guests follow behind; on the way out, he should let the guest leave first, all out of concern for his wife's safety. The same rationale may be what prompted the men to follow their wives in donating to the Mishkan, as the Posuk says: ויבאו האנשים על הנשים.

QUESTION OF THE WEEK:

When studying Torah, what is the proper direction to "Shokol": to and fro, or from side to side ?

ANSWER TO LAST WEEK:

(May one use utensils made by a Mechalel Shabbos without Tevilah ?)
The Chasam Sofer in his commentary on Shulchan Aruch (י"ד 120:15) rules that eating utensils purchased from a Meshumad or a Mumar to be Mechalel Shabbos publicly do not need Tevilah. (Others require Tevilah, but without a brocho). However, if the utensils were made by the Mumar on Shabbos, there is strong reason not to use them at all, as to use them could constitute aiding in the commission of an aveirah, and possibly Chilul Hashem.

DIN'S CORNER:

When saying Shema, one must stress the letter "Yud" of ישראל and "Zayin" in the word "תזכרו" so that it does not sound like "תשקרו" ["you will lie"] or "תשכרו" ["you will be hired / paid"], which would make one appear like a servant who serves in order to receive a reward. One must also stress the "Zayin" in the word "ויזכרתם". One must also be careful with all other words in Shema, not to slur over a letter or let it sound like הרחמן. (MB 16:32)

DID YOU KNOW THAT

The Midrash (Bereshis 1) states that the Torah should have really begun with the first mitzvah - קידוש החודש, but instead, laid the foundation for Bnei Yisroel's claim to Eretz Yisroel. The Mizrachi asks, what of the mitzvos of גיד הנשה and מילה, which came before קידוש החודש ? He answers that those earlier mitzvos were given to individuals (Avrohom and Yaakov) who accepted on behalf of themselves and their descendants; קידוש החודש was the first mitzvah where the commandment was given to all of Bnei Yisroel. However, the Magen Avrohom (או"ח 60:5) notes that the words: מכל עם ולשון refer to Matan Torah, which is when we became a nation. As such, in Egypt, if we were not yet עם ישראל, the mitzvah of קידוש החודש given there was thus not given to us as a nation. Yet, the Zohar states that Pharaoh himself effected the transition from בני ישראל to עם ישראל, saying: הנה עם בני ישראל. The GRaNAT (28) suggests that there are 2 aspects to קידוש החודש: 1) קדושת ישראל and 2) קדושת ישראל. For example, the Sefer HaEshkol notes that a Mumar is considered a Jew for all matters concerning Kidushin and Gittin, but concerning mitzvos, he is considered to be a gentile. Thus, he retains the status of עם ישראל even if he no longer has קדושת ישראל. As such, the same distinction would apply to explain how עם ישראל could have arisen in Egypt, but it would take Matan Torah to reach the level of קדושת ישראל. This is confirmed by the fact that Bnei Yisroel performed Milah on Pesach, but did not complete Geirus with Tevilah until Matan Torah (Rambam איסורי ביאה 13:2-3). But how could they have received the mitzvah of קידוש החודש without קדושת ישראל ? Mishnas Yaavetz suggests that קידוש החודש accomplishes two things: 1) establishment of dates to set the calendar for festivals, and 2) establishment of the sanctity of the day of Rosh Chodesh itself, as a Moed for Korbanos and a special Shir. The first aspect was the result of the קידוש החודש in Egypt. The aspect whereby Rosh Chodesh day would be infused with קדושה would not become part of קידוש החודש until Matan Torah.

A Lesson Can Be Learned From:

In a certain town there lived a very busy, multi-talented Talmid Chochom. Among the many roles that he filled was Mohel, Shochet, Melamed, Rebbi for the older boys and very often, Posek for the townspeople, while all the while, displaying a very unassuming, modest persona. A visitor to the village met him and was not impressed by his appearance. However, he found that wherever he went, he bumped into this Talmid Chochom, and mockingly, the visitor kept addressing him as Mr. Butcher. At one point, the Talmid Chochom said to him: Sir, I fill several roles here in this town, and customarily, I am addressed with a title that is related to the particular function that I am engaged in. So, for example, when I am teaching, I am addressed as Rebbi by my students; when I am asked a Sheila or to decide a dispute, I am addressed by those concerned as Rav. It is only the cattle that have cause to refer to me as Butcher.

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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