

	Candles	Mincha	Daf Yomi	Shachris	זק"ש
Friday	5:42	5:52			10:00
Shabbos		1:45/5:42	5:00	9:00	10:01
Sunday		5:52	6:20	8:00	10:01



IMPORTANCE OF ...

The *Mishna (Derech Eretz 3)* states that when R' Elazar ben Azariah was ill, his *Talmidim* came to visit and asked him how they could be **זוכה** **הבא** **עולם**. He told them to be careful in two areas: **צאו והזהרו בכבוד חבריכם** (go out and be careful to respect your friends) and: **ידעו לפני מי אתם עומדים להתפלל** (know before Whom you are *davening*). The connection between these two pieces of advice, says the *Chavos Yair*, is to suggest that **צאו** (go out) means that when people wish to show friendship and respect for each other, they should go out (of the *Shul*) and show it there - not during *davening*. Accordingly, the *Gemara (Berachos 8a)* quotes Resh Lakish who says that if a person has a *Shul* in his city **ואינו נכנס לשם להתפלל** - but he doesn't enter there to *daven*, he is called a **שכן רע** - a bad neighbor. The *Tur (או"ח 90)* cites this *Gemara* with a slight change: **ואינו נכנס לתוכה להתפלל**, using the word **לתוכה** to indicate that not only must one enter the *Shul* in order to *daven*, he must **walk all the way inside**, and not "hang out" in the back or near the door (to *shmooze*). Walking all the way in shows the proper degree of respect and commitment. If one does not go in, he is to be called a **שכן רע**, because, as the *Prishah* explains, he prevents the **שכינה** from entering. When Avrohom asked *Hashem* to spare Sodom, his initial request was for the sake of the **ביתוך העיר** *Tzadikim* 50 - **ביתוך העיר** - inside the city. All the other requests, 45, 40, 30 etc.. do not use the description **ביתוך העיר**, nor do they use the word **צדיקים**. Clearly, Avrohom understood that to merit the **זכות** of 50 - an effective *minyan* for each of Sodom's 5 cities, required ten **צדיקים** in each, whose status as a **שכן טוב** was defined by being **בתוכה**.

QUESTION OF THE WEEK:

When may one answer **אמן** twice after hearing a *brocho* ?

ANSWER TO LAST WEEK:

(Who must put on *Tefillin* properly on *Shabbos* ?)

The *Birkei Yosef (או"ח 31:2)* cites the *SMAG (עשין 3)* who stated that since one needs 2 **אותות**, one does not put on *Tefillin* on *Shabbos* because *Shabbos* is an **אות** like *Tefillin*, and since one has the **אות** of *Milah* and of *Shabbos*, he does not need *Tefillin*. But one who does not have a *Bris Milah* because his brothers died **צ"ח** from a *Bris*, would only have one **אות** on *Shabbos*, and should wear *Tefillin*. **למעשה** the *minhag* is not to do so.

DIN'S CORNER:

During the first *Parsha* of *Krias Shema*, one may not make any unrelated movements or motions with his eyes, lips or hands, even if he stopped saying the words briefly. This includes *mitzvos* such as giving *Tzedaka* or rising for a *Talmid Chochom*. However, one may do whatever is necessary to enhance or increase his *Kavanah*, such as to shush those making noise or to fix his *Talis* etc.. During the second or third *Parshios*, one may engage in a *mitzvah*, provided he does not lose concentration. (*Piskei Teshuvos* 63:6:6)

DID YOU KNOW THAT

The *Gemara (Berachos 22b)* states that if one has immersed himself in a *Mikveh* and then realizes that *Netz HaChamah* (sunrise) is about to occur, if he has time to emerge, cover himself and then say *Shema* before *Netz*, he should do so. Otherwise, he should remain "covered" in the water and say *Shema*. *Chazal* have derived from: **וישכם אברהם בבקר אל המקום אשר עמד שם** that *Amidah (Shemona Esrei)* is to be said early in the morning - at *Netz*. The *Shulchan Aruch (או"ח 58:1)* states that saying *Shema* just before the *Netz* is a **מצוה מן המובחר** (a choice method of fulfillment) and the *Biur Halacha (58:4)* derives from the above *Gemara* that those who are careful to always say *Shema* "k'Vasikin", i.e. just before sunrise, may say *Shema* and then *Shemona Esrei* after *Netz*, even by themselves, if there is no *minyan* to join, and should not wait to *daven* later with a *minyan*. [The *GRA (מעשה רב Hilchos Krias Shema uTefilah 25)* recommends *davening* k'Vasikin, but only with a *minyan*.] The *Rambam (Pe'er HaDor 64)* was asked this very question, to which he cryptically replied, both an individual and a *Tzibur* should say *Shema* just before the *Netz*. However, the *Rambam (Krias Shema 1:11)* states: What is the time for saying *Shema* ? The *mitzvah* is to begin *Shema* just before the *Netz* in order to finish the *brocho (גאל ישראל)* with the *Netz*. If one misses that time, he may say it (בדיעבד) until 3 hours into the day. The *Tzitz Eliezer (14:5)* summarizes as follows: According to the *Rambam*, the *mitzvah* of *Shema* is to say it just before the *Netz*. As such, one must *daven* then, even if one forgoes a *minyan* to do so. According to the *Shulchan Aruch*, saying *Shema* and *Shemona Esrei* around the *Netz* is only a "choice" way of doing the *mitzvah*, as is *Tefilah B'Tzibur*, so there is no obligation to forgo a *minyan* to say it at *Netz*. Yet, if an individual is very desirous to fulfill the commitment to k'Vasikin, he may do so under the rule of **מצוה באה לידך אל תחמיצה**. However, an individual who just happened to notice that the *Netz* was approaching, has no right to forgo *Tefilah B'Tzibur* for an occasional k'Vasikin purpose.

A Lesson Can Be Learned From:

When R' Uri of Strelisk (the "Saraph") visited his brother-in-law, R' Mendel of Kosov, many people came seeking a *brocho* from the *Tzadik*. One of R' Mendel's *Chasidim* poured out his heart, describing his financial difficulties, and R' Mendel told him to get a *brocho* from the *Saraph*. After R' Uri blessed him with prosperity, the *Chasid* returned to R' Mendel, who told him to go back and tell R' Uri that his blessing was not enough. R' Uri said that he was about to immerse himself in the *Mikveh*, and would dedicate the merit to the poor *Chasid*. R' Mendel sent the man back again. R' Uri then said he would dedicate his *Shacharis*, his *Tefillin*, other *mitzvos* for the man, but each time, the man returned, saying it was not enough. Finally, R' Uri realized someone was orchestrating this and the *Chasid* told him that R' Mendel had been advising him. R' Uri asked R' Mendel what more he could do. R' Mendel replied that his *berachos* and *mitzvos* were certainly beneficial, but to really help the man, they should go together and collect for him.

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

This issue is dedicated:

ולד"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולד"נ אמי מורתי מלכה ב"ר יהודה לייבוש הלוי

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