



	Candles	Mincha	DafYomi	Shiur	פרשת: תרומה	שזק"ש
Friday	5:13	5:23	8:00		9:31	
Shabbos		1:45/5:13	4:30		9:00	9:30
Sunday		5:23	5:40		8:00	9:29

IMPORTANCE OF

The Gemara (Shabbos 49a & 130a) states that the wearer of Tefillin must have a *גוף נקי* – a clean body, such as that of Elisha *בעל כנפים*. Abaye says that *גוף נקי* means one may not pass wind while wearing Tefillin, and Rava says it means one may not sleep while wearing them. The Gemara explains that Elisha was referred to as *בעל כנפים* because of his extraordinary dedication and *Mesiras Nefesh* for the mitzvah of Tefillin, which had been proscribed by edict. When Elisha was caught wearing Tefillin on the street, a miracle occurred and his Tefillin changed into dove wings. The *Meforshim* note that despite the impressive story, there is no proof that Elisha in particular maintained a *גוף נקי* while wearing his Tefillin, and *Tosafos* suggests that such a miracle would not have been performed for him if he had not been scrupulous regarding Tefillin. R' Moshe Steinwurtzel ZTL (*Am HaTorah* 3:1) does not find *Tosafos'* theory compelling, noting that Elisha may have had another *Zechus* which had protected him. Rather, the proof that Elisha was careful to keep a *גוף נקי* comes from the fact that Elisha was *Machmir* to wear Tefillin all day even in the face of danger. Since all men are obligated to wear Tefillin, at least briefly, they are expected to keep themselves clean during that time, and we will not suspect them of failing to do so. However, if one seeks to wear them during a time when he is not obligated, especially where there is *סכנה*, we must be assured that he will exercise the requisite care. Otherwise he has no right to be *Machmir*. Yet, the *Rema* (*או"ח* 38:4) states that if one fears he cannot refrain from improper thoughts he should not put on Tefillin. How can one exempt himself from Tefillin this way? Do such thoughts render his *גוף נקי*? Can one sit in the bathroom all day and also be exempt from Tefillin? The Gemara (*Pesachim* 112b) states that if one wishes to do a mitzvah and keep a *גוף טהור* he should make sure to always be married. Perhaps being unmarried is a somewhat constant state of not being *טהור* which requires more vigilance. The *פאת שדיך* (13) notes that *טהור* can mean *נקי*, such as *ועשית מנורת זהב טהור*, which required gold that was clean of impurities (*נקי*), not spiritually pure gold.

QUESTION OF THE WEEK:

When would someone *daven Shemona Esrei* if he is unsure if he already said it, but would not say it if he was sure he hadn't?

ANSWER TO LAST WEEK:

(Should one *bentsch* without *רצה* if he can't say it?)

Rivevos Ephraim (5:226) says that since *bentsching* is *D'Oraisa* and *רצה* is *D'Rabonon*, he should *bentsch* without *רצה* (for which he is an *אנוס* anyway), since the *חייב* to repeat *bentsching* for having left out *רצה* is also *D'Rabonon*, and the first is not *בטל*.

DIN'S CORNER:

One who acquires new items for use by himself and his household must recite the *brocho* of *הטוב והמטיב*. The same is true if he receives such as gifts. However, gifts must be utensils or clothing – not money, which can be embarrassing to receive. (*MB* 223:20)

DID YOU KNOW THAT

The Gemara (*Sanhedrin* 88b) states that a *Zakein Mamrei* is held liable only where he attempts to add onto a *mitzvah* that originates in the Torah, but is detailed by the *Chachomim* – *מדברי סופרים*, and has an element that can be added to. The Gemara assumes that Tefillin is the only such *mitzvah*, where one attempts to add a fifth section to the existing four compartments of the Tefillin, but asks: why do we not simply look at the four as performing the *mitzvah*, and ignore the added fifth as if it doesn't exist? The Gemara answers that the outer section of the Tefillin must be exposed to the air, and if there is a fifth section, it will cover the fourth and render the Tefillin invalid. *Tosafos* (*Menachos* 35a) notes that some people have a custom to wrap the Tefillin strap onto and across the base of the Tefillin box itself. Does this not block the outer section's exposure? *Tosafos* answers: 1) it isn't considered blocking unless it is physically fastened (which a strap is not); and 2) perhaps the requirement of exposure to the air only applies to the Tefillin *Shel Rosh*, but not the *Shel Yad*; and 3) the strap only covers a small area – both sides of the section are still exposed. The *Acharonim* raise a question regarding the small square cover (with a big hole on the top) which is placed over the Tefillin *Shel Yad*, covering it to protect the Tefillin's square shape. Is this cover deemed a blocker? It would certainly seem, according to *Tosafos'* first answer, not to be, since it isn't fastened onto the Tefillin. However, the *תשורת שי* (1:513) advises against leaving the cover on, citing *Rashi's* quote of the Gemara (*Yoma* 72b) which says that Betzalel made 3 *Aronos* (arks) for the *Mishkan* – a gold one placed inside a wood one inside a gold one, to fulfill the *Posuk*: *ומחוץ תצפנו*, which left the middle one "goldplated" on the inside and outside by the other two, without being connected to either one with nails or glue. Thus, to render something "fastened" does not require actual connectivity, but may be established by proximity as well. However, most *Poskim* do not prohibit placing the cover over the Tefillin *Shel Yad*, provided it is not there when the *brocho* is said.

A Lesson Can Be Learned From:

R' Yosef Chaim Sonnefeld was always careful to greet everyone with a smile and a brocho. One Motzai Shabbos, he met someone who said "Gut Voch" to him as he passed, and R' Yosef Chaim replied "Gut Yahr", as the custom is always to return more in one's greeting than one received. Since R' Yosef Chaim had received a brocho for a good week, he returned a brocho for a good year. However, a moment later, R' Yosef Chaim turned around and hurried back, catching up to the man, whom he began to shower with additional blessings. R' Yosef Chaim then explained to him that under normal circumstances, their earlier exchange would have been sufficient. However, as it happened, Rosh HaShanah was coming up in a few days. As such, his earlier brocho of "Gut Yahr" was in fact less than the brocho of "Gut Voch", as the week would last 7 days regardless, while the year would be coming to a close before then. He therefore wished to fulfill the custom of giving more than he received with additional berachos.

P.S. Sholosh Seudos sponsored by the Schmerhold family. *Matanos L'Evyonim* for *Gomlei Chesed* may be given to me before/on Purim.

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