



	Candles	Mincha	DafYomi	Shiur	פרשת: בלק שוק"ש Shachris
Friday	8:09	6:50/8:00			9:19
Shabbos		8:00	7:00	7:50	9:00 9:20
Sunday		8:20	7:45		8:00 9:20

**IMPORTANCE OF ....**

The Gemara (Berachos 14b) states that one who says *Krias Shema* without wearing *Tefilin* is deemed to have said false testimony or to have offered an incomplete *Korban*. *Rabbeinu Yonah* comments that the false testimony analogy still leaves him with a fulfilled *mitzvah* (*Krias Shema*) albeit with the *aveirah* of false testimony. The *Korban* analogy would leave him with an incomplete *mitzvah*. Either way, if one "makes" *Zman Krias Shema* before going to *daven Shacharis*, saying it without *Tefilin*, has he not just said false testimony? *Rashi* comments on the *Posuk*: **קום יקום** **הן עם כלבניא יקום** quoting the *Midrash Tanchuma* which notes how *Bnei Yisroel* rise from sleep and immediately grab *mitzvos*, putting on *Tzitzis*, saying *Krias Shema* and donning *Tefilin*. The obvious question is why did the *Midrash* list *Shema* before *Tefilin*? Wouldn't doing them in that order be false testimony? The *Beis Yitzchok* (א"ח 17) quotes the *Chozeh* who explains that as long as one intended to don *Tefilin* later, the *Krias Shema* is properly said. This derives from *Korbanos* where the *Gemara* (*Menachos* 15a) states that after offering a *Korban*, one has 10 days to bring in the accompanying *Korban Nesech*. So too, after saying *Krias Shema*, one still has the opportunity to complete the *mitzvah* by putting on *Tefilin* later. As proof, the *Gemara* states that Rav once said *Krias Shema* without wearing *Tefilin*. The *Gemara* asks why he didn't put on the *Tefilin* first, and explains that Rav was waiting for his assistant to bring his *Tefilin*, and the time to say *Shema* was about to end. Why didn't the *Gemara* ask that it was false testimony? It must be that *Shema* with an intent to put on *Tefilin* later is sufficient.

**QUESTION OF THE WEEK:**

One must speak with a *Lashon Nekiah*, even if it takes longer (i.e. more words). A man must also minimize conversations with women. Which is preferable: less words with a woman, even if it is not *Leshon Nekiah*, or more words in *Leshon Nekiah*?

**ANSWER TO LAST WEEK:**

(When would the firstborn son of a *Bas-Kohen* require a *Pidyon HaBen*?)  
If a *Bas-Kohen* has forbidden relations that would render her a *Chalalah*, she loses her *Bas-Kohen* status and as such, her son would require a *Pidyon HaBen* (see *Kitzur* 164:9).

**DIN'S CORNER:**

If one lives in a house for free – no rent is paid, or if someone else is giving him the money with which to pay the rent, or he is the beneficiary of Section 8 payments going directly to his landlord, he must separate *Maaser* from the amount or value that he receives, and give it to *Tzedakah*. However, a Yeshiva student who eats meals in the Yeshiva to save money need not give *Maaser* from the savings. (*Am HaTorah* 2:11 5746 – RSZA)

**DID YOU KNOW THAT ....**

The *Gemara* (*Berachos* 5a) states that one who says *Shema* at his bedside before going to sleep is considered to be wielding a double-edged sword to ward off the *Mazikin*. The *Midrash* comments on the *Posuk*: **לא ישכב עד יאכל טרף** that *Bnei Yisroel* do not go to sleep before they crown Hashem. They do this by saying: **ד' אלוקינו ד' אחד**. However, the *Rema* (א"ח 481) states that on the night of Pesach - **ליל שמורים** - one need only say the first *Parsha* of *Shema* before going to sleep, and the *Magen Avraham* adds that one should say *HaMapil* as well. Does this not indicate that *Shema* and *HaMapil* are not necessarily to ward off *Mazikin*? It must be that protection is required (and provided) from forces other than *Mazikin*, as well. The *Rema* (א"ח 238:1) states that after *Shema* and *HaMapil* are said, one must fall asleep immediately. What if one can't? *Tosafos* (*Berachos* 11b) asks why we don't say a *brocho* before going to sleep in the Succah, and answers that it's because he might not fall asleep. If so, how can one say the *brocho* of *HaMapil* – he might not fall asleep! The *Eliyahu Rabba* (231:3) and *MaHaritz Chayes* answer that the *brocho* of *HaMapil* is not a *brocho* over the individual's current intention to sleep, but rather over the gift of sleep that Hashem has bestowed upon the general *Teva* (nature), which allows the body to restore itself through sleep. As such, it doesn't matter if a particular person can't or doesn't fall asleep after saying it. Sleeping in the Succah on the other hand, would require a *brocho* such as **לישן בסוכה** which, if he didn't fall asleep, would possibly be **לבטלה**. However, the *Biur Halacha* (239) points out that the words in *HaMapil* are phrased in terms of the individual, not the general *Teva* (**שינה על עיני** – my eyes). As such he advises that if one is afraid that he may not fall asleep, he shouldn't say *HaMapil*.

**A Lesson Can Be Learned From:**

During the early days of the Holocaust, when it became known that the Nazis had singled out the Belzer Rebbe, (Rav Aharon) as someone they wished to capture, his Chasidim were successful in effecting his escape, and he traveled in hiding from place to place. One of the "stops" was in Budapest, Hungary which had not yet been invaded, and where the Chasidim rented a dwelling for the Rebbe. After a week, the Rebbe indicated that he wished to move, and he pointed out specifically where he wished to reside. The Chasidim arranged it, but a week later, the Rebbe again indicated that he wished to move, and again pointed out the specific building. This happened yet one more time and no one understood the Rebbe's requests. It was only at the end of the war that what the Rebbe had done became clear. The four areas of Budapest in which the Rebbe had lived marked four corners of what had later become the Budapest Jewish ghetto, which was the only European ghetto where most of the inhabitants survived the war

**P.S.** Sholosh Seudos sponsored this week by the Sheli family.

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240  
As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use