



	Candles	Mincha	DafYomi	Shiur	פרשת: בא ש"ק שחכרי	9:42
Friday	4:29	4:39	7:45			
Shabbos		4:30	3:45	4:15	9:00	9:43
Sunday		4:40	4:15		7:55	9:43

IMPORTANCE OF

The Gemara (*Taanis* 27b) states the rule that we may not divide any *Posuk* that Moshe did not divide. Thus, if a *Posuk* in the *Torah* was included in the *Nusach* connected with some activity, the *Posuk* should be read in its entirety, and not only partially. There are many exceptions to this, such as the partial *Pesukim* used in *Kiddush* (על כן ברוך ויהי ערב ויהי בקר יום השישי). The answers to the 4 sons in the *Hagadah* also make use of partial *Pesukim*. The Gemara (*Chulin* 57b) states that R' Shimon b. Chalafta used to conduct experiments to confirm the statements of *Chazal*. For example, to verify the fact that ants have no chief or ruler, as stated: *לך אל נמלה אצל ... אשר אין לה קצין שוטר ומושל* (*Mishlei* 6:6), he arranged for one ant to misinform the other ants regarding the weather, after which the other ants killed the unfortunate erring ant without obtaining a leader's permission. *Tosafos* asks: does not the Gemara (*Bava Basra* 75a) quote R' Yochanan who severely criticized those who distrust the words of *Chazal* until they see it happen themselves? The *MaHaram Shif* answers that he once heard a *Gadol* explain that since Shlomo HaMelech said in the *Posuk*: *לך אל נמלה אצל ראה דרכיה וחכם*, R' Simon was only following the *Posuk's* instructions - go to the ant, see her ways and grow wise. The *Imrei Emes* notes that the *brocho* each parent gives their child: *ישמך אלוקים וכו'* comes from a *Posuk* which begins: *בך יברך ישראל לאמור*. We are permitted to use the partial *Posuk* alone because the *Posuk* itself says that Jews will bless *saying* etc... So too, with regard to the *Hagadah*, where the 4 answers given to the 4 sons are preceded in their *Pesukim* by such instructions as *ואמרת אליו* or *אמור להם*. It is therefore permitted to use partial *Pesukim*.

QUESTION OF THE WEEK:

When is one obligated to eat food, unless he is a *Talmid Chocho*m, or a student of a *Talmid Chocho*m?

ANSWER TO LAST WEEK:

(When must one repeat *Shemona Esrei* only if in doubt whether he said it?)

The *Mishna Berura* (107:7) explains that if one mistakenly thought that he had not *davened Musaf* on *Shabbos* or *Yom Tov*, and after beginning to say it he realized that he had in fact *davened Musaf* already, he may not complete it, even as a *Nedavah*, because when he started it, he intended it as a *Chovah*. However, if he was in doubt whether he had *davened Musaf*, and he began it with the possibility that it could be a *Nedavah* (if he had already *davened*), then he may complete it as a *Nedavah*.

DIN'S CORNER:

If one rents a dwelling for a fixed rental price per month, he must pay for each month of Adar, in a leap year. Even if the original agreement had been for (e.g.) 12,000 per year/1,000 per month, he must pay all totaled, 13,000. (מ"מ 312:15)

DID YOU KNOW THAT

The Gemara (*Shabbos* 108a) states that *Tefilin* may be written only on parchment made from the hide of a kosher animal. This is derived from the words: *למען תהי' תורת ד' בפיך* - requiring material that is permitted for eating. The *Yalkut* (187) relates that an angel told R' Yeshaya, *talmid* of R' Chanina b. Dosa that as a sign of gratitude to dogs who were silent during the death of the first-born, (ולכל בני ישראל לא יחרץ כלב לשונו) the skins used to write *Sifrei Torah*, *Tefilin* and *Mezuzos* would be cured using dog manure. Apparently, the fact that a dog (and whatever emerges from it) is *Tomay* does not preclude it from use in preparing *Tefilin* parchment. The *Noda BiYehuda* (א"ח 2:3) was asked if one was permitted to soften and shine *Tefilin* straps using fish oil from non-kosher fish. The Gemara (*Bava Kamma* 101a) attempts to prove that *חזותא* (appearance) is significant, as it is forbidden to use *Orlah* or fruits of *Shemita* as a dyeing agent. This proves that the forbidden dye is present in the garment, rendering it *Assur*. So too, fish-oil may be deemed present in the black shine of the straps and may thus be *Assur*, particularly since keeping the straps black is a *Halacha L'Moshe M'Sinai*. It should be similar to the glue used to combine the four *Parshios* in the *Tefilin*, which the *Rema* (א"ח 32:47) says must itself be from kosher ingredients. However, the *Noda BiYehuda* concludes that although the fish oil may not be used to blacken the straps, it may be used to bring out the shine of the already blackened straps. It is not the same as the *Parshios* glue, which is critical to render the 4 *Parshios* as if they were all on one parchment. Softening and shining the straps does not rise to such a level, since the Halachic requirement that the straps be black is satisfied without the fish oil shine. As such, it may be used.

A Lesson Can Be Learned From:

In a small Galician town near Belz lived a Chosid of R' Sholom, the Belzer Rebbe. The Chosid was a difficult man, a sinner who was not beloved by the townspeople, and when he became seriously ill, no one was saddened. The man's wife gave birth to a son and he notified R' Sholom, asking that the Rebbe travel to his town to be the Sandek. It was widely known that R' Sholom would travel great distances to attend a Bris so the short trip to a nearby town was no exertion at all. Yet, the Rebbezin asked R' Sholom not to attend, fearing that his presence at the Bris would endanger the sick father's health. The Rebbe's son R' Shea also sensed what his mother felt but said nothing. R' Sholom felt obligated to attend and shortly after his arrival, the Chosid breathed his last. The Bris went forward and the baby was named for his father. Upon his return, R' Sholom remarked to R' Shea "I have always known that your mother was a Tzadekes and a very intelligent woman. I see now that this combination produces in her the wisdom of the Talmidei Baal Shem Tov as well".

P.S. A *Hartzlich* Mazel Tov to the Weinstock family upon the Bar Mitzvah of their son Dovid Tzvi. May the entire extended family enjoy much Nachas from him. Sholosh Seudos sponsored by the Ciner 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