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**The Unknown Story**

**of Judah Touro**

**By Rabbi Menachem Levine**



*Streets, synagogues, and hospitals bear his name, but very few know his story—or that he rediscovered his Judaism at age 70.*

There are synagogues, streets, a hospital, and a major Jewish university system named after Judah Touro. His name is associated with the highest level of charity for both Jewish and secular institutions. But few people know his remarkable life story.

Judah Touro was born in Newport, Rhode Island, on June 16, 1775, to Chazan Isaac Touro and Reyna Hays. His father, Chazan Isaac Touro, was born in Amsterdam in 1738. He migrated to the New World in 1758 at the age of twenty. In 1760, Chazan Touro was appointed as the spiritual leader of Yeshuat Yisrael in Newport, one of the first Portuguese Sephardic congregations in the American colonies.

Under the leadership of Chazan Touro, Yeshuat Yisrael constructed a new synagogue building, which today is the oldest synagogue *building* in the United States with daily services. (It is the second oldest synagogue after Congregation Shearith Israel, the Spanish and Portuguese Synagogue, in New York City.) Chazan Touro was a close friend of leading Colonial academic and the future President of Yale College, Ezra Stiles.

Shortly after the outbreak of the American Revolution, Newport was taken by the British, and the Jewish supporters of the revolution fled. The synagogue closed, and Chazan Touro ran with his family to Kingston, Jamaica. He died there on December 8, 1783. Subsequently, Judah’s mother returned to the United States with her children, welcomed by her brother, Moses Michael Hays, who had helped found Boston's first bank. She died in 1787, and Hays became the guardian of the Touro children. He raised them and later trained them in his business.

At the age of 22, Judah Touro successfully oversaw the sale of a valuable shipment to the Mediterranean, indicative of his early financial and business acumen.

**Starting Anew in New Orleans**

In 1801, Touro left for New Orleans, located in the French territory of Louisiana, which was then a small town of approximately 10,000 inhabitants and home to only a handful of Jews. Some conjecture that he moved because he had asked his uncle for permission to marry his daughter, Catherine Hays, but his uncle did not agree. Touro never married, but his move to New Orleans brought with it tremendous financial success.

Through hard work, frugal living and conservative investments, Touro became one of New Orleans’ wealthiest men. Commenting on the small apartment he lived in, he observed, "I have saved a fortune by strict economy, while others had spent one by their liberal expenditures."

He was confident New Orleans would grow and invested in properties that he bought for cash, on which he built buildings and then collected rent. The Louisiana Purchase encouraged the region’s growth, and he continued to prosper.

In the War of 1812, he volunteered with the Louisiana Militia under Andrew Jackson. He was seriously wounded during the Battle of New Orleans and was left for dead. A Christian friend and fellow soldier, Rezin Shepherd, found him and saved his life. Touro and Shepherd would remain close for the rest of their lives.

**Little Connection to Judaism**

Touro's name will always be remembered as one of the foremost in American Jewish philanthropy. However, what is not well known is that until he was almost 70, he had little connection to Judaism or to the Jewish community. He had inherited traditions from his parents, but the connection was so weak that his charity was overwhelmingly directed to non-Jewish and even Christian causes.

There are records of charity he gave for churches, almshouses, an infirmary for sailors suffering from yellow fever, and for the relief of victims of a large fire in Mobile, Alabama. He donated generously to American causes and funded the purchase of the Old Stone Mill in Newport, so that the historic landmark could be given to the town. In 1840, Touro gave $10,000 to complete the Bunker Hill Monument, which had been floundering for years. In fact, there is a fascinating poem by America’s great orator, Daniel Webster, at the dedication ceremonies in 1843, thanking Touro and Amos Lawrence for their funding of this monument:

One of Judah Touro's few Jewish donations from his early years was $20,000 (approximately $1 million in today's currency) given to the Jewish Hospital in New York City, now known as Mount Sinai Hospital.

**The Power of Caring**

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**Portrait of *Gershom Kursheedt***

In 1840, Gershom Kursheedt arrived in New Orleans from New York. This seemingly innocuous event would result in Judah Touro, then in his early 70s, becoming an observant Jew later in life, a very rare occurrence in those days.

Gershom Kursheedt was born in 1817 in Richmond, Virginia to a distinguished rabbinical family. His father was Rabbi Israel Baer Kursheedt, and his mother, Sarah Abigail, was the daughter of Rabbi Gershom Mendes Seixas, the renowned spiritual leader of Congregation Shearith Israel in New York for fifty years. Gershom’s father had studied in the yeshiva of Rabbi Nosson Adler and was possibly the first Ashkenazi Torah Scholar to come to America.

Young Gershom was known for his passion for Jewish learning and Jewish causes. He was a student of Rabbi Isaac Lesser, one of the most renowned Jewish leaders in colonial America.

Kursheedt had moved to New Orleans to work in his uncle’s retail business. He was horrified at the lack of Jewish observance by Jews there. Intent on changing things, he managed to persuade Touro to fund a new synagogue that would be built on the Torah values of Touro’s parents. Touro agreed to purchase a building, which was then renovated into a synagogue that could seat 470 people.

Step by step, Touro became more invested in the synagogue and, as a result, more invested in his own Judaism. With the encouragement of Kursheedt and Rabbi Leeser, Touro agreed to pay the salary of Rabbi Moses Nathan to serve as the shul’s rabbi. After the shul’s dedication in 1849, Touro began to attend prayer services regularly. He also built a school next to the shul in 1851.

Incredibly, within a few years, Judah Touro became a completely observant Jew. Testimony to his Sabbath observance is seen in a letter he wrote, thanking local firemen for their valiant help in rescuing one of his properties from a fire. He ends the letter by saying, "Saturday, on which the fire occurred, being my Sabbath, has prevented me from sending this until this morning."

**A Battle of Wills**

A few years later, in 1853, Touro fell ill and asked his two friends, Rezin Shephard, who had saved his life during the War of 1812, and Gershom Kursheedt, who had reconnected him to his Judaism, to come to his bedside to discuss his will.

He wanted to distribute the majority of his assets to charity and sought their help in deciding the donations. One can only imagine the diplomatic tug of war as each tried to advocate on behalf of the causes they believed in!

In fact, after Touro's death, Kursheedt wrote to Rabbi Leeser, "If you knew how I had to work to get that will made… you would pity me … [There were] arguments, changes, and counter-changes in the sums for institutions, till my heart sickened."

In the final will, Touro bequeathed $500,000 to institutions around the country, which is worth tens of millions today. Touro's bequests were, at that time, the largest ever left by an American citizen to charitable institutions.

One beneficiary was the Touro Synagogue of Newport, which reopened and was renamed in honor of both Judah Touro and his father, Chazzan Isaac Touro. Touro donated funds to every existing traditional synagogue in the United States. Many hospitals, orphanages, shelters for the poor, asylums, libraries, and schools received funds. (Touro University, built almost 200 years after Touro lived, was named in memory of Judah Touro and his father, Isaac Touro, as they exemplified the vision Touro University was looking to create with their educational institutions.)

Touro earmarked $50,000 for poor Jews in Palestine and assigned Kursheedt co-executor with [Sir Moses Montefiore](https://aish.com/sir-moses-montefiore-a-brief-history/) of this bequest. Kursheedt traveled to England to meet with Montefiore, and the two traveled to Jerusalem to determine how best to use the Touro bequest. Initially, they had planned to use the funds to build a hospital, but upon returning to Israel in 1857, they discovered that the Rothschild family had already constructed one. They decided to build housing for the poor of Jerusalem. The cluster of houses became the first Jewish neighborhood outside the old city walls, known as Mishkenot Sha’ananim.

Montefiore later wrote a letter to Kursheedt saying, "It must be a great happiness to you to know that with your great influence with the late Mr. Touro... you have been the means to directing the eyes and hearts of many of our Brethren toward the Holy Land and contributing to the welfare of our coreligionists now dwelling in that land of our Fathers."

Montefiore was absolutely correct. Since it was Touro’s will, it was also Kursheedt’s will. It was Kursheedt who brought Judah Touro back to Judaism and, as a result, towards Jewish philanthropy.

Touro left the residuary estate, valued at almost half a million dollars, to his old friend, Rezin Shepherd.

Judah Touro died two weeks after writing his will in New Orleans on January 18, 1854 (18 Tevet).

His body was taken to Newport, where he was buried in the old Jewish cemetery alongside other family members.

 Touro’s return to Jewish observance when he was over 70 is an inspiring statement about the possibility of change at any age. It is also testimony to the everlasting impact of an individual who was upset about assimilation and cared enough about his fellow Jews to do something about it. Both Judah Touro’s and Gershom Kursheedt’s eternal legacies continue to live on.

*Reprinted from the current website of aish.com*

**Rav Avigdor Miller on**

**Trusting the Tzedaka Collector**

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**QUESTION:** If a man comes to your door and claims he has twelve children or thirteen children and he asks for some tzedakah, how can you tell if he’s honest?

**ANSWER:** How can you tell how many children a man has?  If a man comes and he is clean shaven, so you have a right to suspect he doesn’t have thirteen children because ordinary people don’t have it.

However, if he has two long *peyos* hanging down like this so it’s plausible.  He probably comes from Williamsburg.

However, if you wish, you can take his address so you see if it’s a Williamsburg address.  It says Ross Street or Hooper Street or Lee Avenue, it’s one of these places and he’s that type of a Jew then you can be almost certain that it’s true and so mail the money to him.

Just because you bothered him not to give him the cash, give a little bigger check.  Even if he happens to be a childless Jew, which I doubt, he’s going to spend the money in the corner grocery store where there are thirteen children.  You can be sure of that.  He’ll spend the money among thirteen people so it goes for a good cause.

*Reprinted from a recent email of Toras Avigdor based on a Thursday night lecture (March 1976)*

**The 42 Journeys of the**

**Jews from Egypt to Israel**

**From the Teachings of the Lubavitcher Rebbe**

**Rabbi Menachem Mendel Schneerson, Zt”l**



This week we read two Torah portion, Matot and Masei. The Torah portion of Masei begins, "These are the journeys...," enumerating the forty-two journeys of the Children of Israel, from leaving the Land of Egypt until reaching the Jordan near Jericho (Yarden Yericho). The Torah's wording, however, raises an obvious question. It took only one journey "from the Land of Egypt." Why then the plural form of "these are the journeys"?

The term Mitzrayim (Egypt) derives from the word meytzarim (restrictions; restraints). Mitzrayim, therefore, refers not only to a particular land but also to a condition of both physical and spiritual confinement.

The term "Yericho" derives from the word rei'ach (smell). It alludes to Moshiach of whom it is said, "veharicho (He will make him to be censed) with the fear of G-d..." (Isaiah 11:3). Thus, Moshiach is called "moir'ach veda'in-he is able to judge a person by merely 'smelling' him" (Sanhedrin 93b).

The 42 journeys, therefore, relate to 42 states of leaving Mitzrayim (personal or national restrictions and confinements), before we reach the true and ultimate freedom of Yericho, the Messianic redemption.

The exodus from the physical Egypt was indeed a liberation, but only relative to the previous slavery. In terms of our ultimate goal, it was not yet the true and full freedom. Every one of the 42 journeys represented and additional progression, a liberating ascent relative to the preceding state. In terms of the final and highest level to be achieved, however, it remained a form of Mitzrayim.

The term "journeys" (in plural form) thus teaches us that we must forever press on, progress and ascend, regardless of past achievements. We are, and remain in, Mitzrayim, of one form or another, until we reach Yarden Yericho-the freedom of Moshiach-speedily in our very own days.

*Reprinted from the Mattos-Masei 5762/2002 edition of L’Chaim. Adapted from the works of the Lubavitcher Rebbe by Rabbi J. Immanuel Schochet in his book “Living with Moshiach.”*

**Would You Like to Start Following Minhagei HaGra?**



**Question:** Dear Rabbi Mandel,

Hi, my name is Heshy Fried. I am 12 years old. I have started following many *Minhagim* of the Gra, which I really understand and enjoy. However, my father doesn’t follow most *Minhagim* of the Gra. What is the proper way? To follow my father’s *Minhagim*, or the *Minhagim* of the Gra?

**Answer:** You have to speak to a *Posek*; not to me. I am not here for *Halachos*; that’s not my line. (I could say a *Halacha* here and there, and I can tell you, in this area, you may want to double check who you are asking, to find out what he’s going to say, because I know that there are different answers. I’m a little experienced with this. I have some things like this going on in my family, which doesn’t bother me, even though things are a little different. Big *Shpeil!*)

Go to your local Rabbi, and see what he says. I give you a *Bracha* that everything should work out great. And the Vilna Gaon should be a *Melitz Yosher* on you, because you like him, and that’s wonderful. You have a lot of company; he has a big spot in *Gan Eden*.

PS. By the way, the main minhag of the Gra is never to stop learning. (Just joking! But seriously speaking, the Gra learned a lot, and that would be the main thing to follow). So if you run into any trouble, just say: “Okay, I'm *M'kabel* to be a *Masmid* like him (according to your *Madrega*; don’t become meshuga). That’s a big thing. At the very least, try your best.

Do what you're doing, ask that *Shayla*, and I give you a *Bracha* that you'll have a lot of

*Hatzlacha*.

Kol Tuv

Reprinted from the Parshas Pinchas 5785 email of Bitachon Weekly

**Thoughts that Count**

**for Our Parsha**

*He must not break his word; he must do all that he expressed verbally* (Num. 30:3)

When a person is faithful to his every utterance and lives up to his word, he merits that G-d will "do all that he expressed verbally," as the saying goes: "The righteous man decrees, and the Holy One fulfills it." (Kedushat Levi)

*These are the journeys of the Children of Israel* (Num. 33:1)

Moses documented all the journeys of the Children of Israel through the desert; this record then became part and parcel of the Torah. Similarly, all the wanderings and misfortunes of the Jewish people during the present exile are being recorded; when Moshiach comes, they will constitute a book from which all will learn. (Rabbi David of Lelov)

*Aaron the Priest went up onto Mount Hor at the command of G-d and died there... in the fifth month on the first of the month.* (Num. 33:38)

Our Sages said that "the death of the righteous is equal to the burning of G-d's house [the Holy Temple]." The fifth month is the month of Av, the month in which the Holy Temple was burned and destroyed. Another connection between Aaron's death and the burning of the Temple is as follows: The Second Temple, in particular, was destroyed because of causeless hatred. The remedy for causeless hatred is unwarranted love, which was exemplified by Aaron. Aaron "loved peace, pursued peace, loved all creatures and brought them closer to the Torah." (Likutei Sichot)

*To execute the vengeance of G-d on Midian* (Num. 31:3)

The name "Midian" comes from the root "madon," meaning quarrel and strife. Midian symbolizes contention and unwarranted hatred. The war against Midian is truly "the vengeance of G-d." For, there is nothing so opposed to G-d as dissention and hatred. (Sefer HaMaamarim)

*Reprinted from the Mattos-Masei 5762/2002 edition of L’Chaim*

**What You Need to Know About Going to Bed Like a Jew**

**By**[**Yehuda Shurpin**](https://www.chabad.org/search/keyword_cdo/kid/15169/jewish/Shurpin-Yehuda.htm)



Art by [Sefira Lightstone](https://www.chabad.org/3159160)

As Jews, our service of G‑d doesn't begin in the morning—it begins the night before. The way we go to sleep sets the tone for how we rise, both physically and spiritually. If we go to sleep with purpose—reciting the Shema, reflecting on the day, and entrusting our soul to [G‑d](https://www.chabad.org/library/article_cdo/aid/433240/jewish/God.htm)—we’re more likely to wake with clarity, energy, and readiness to serve our Creator.

In light of this, here are some things you need to know about going to sleep and reciting the bedtime [Shema](https://www.chabad.org/library/article_cdo/aid/705353/jewish/The-Shema.htm) (we are, of course, leaving out essentials like brushing teeth, etc. 🙂).

**Prepare Water to Wash in the Morning**

According to the Zohar,1 one should not walk more than four cubits (approximately six feet)—and many are careful not to even step on the ground—before washing one’s hands in the morning.2 For this reason, it is customary to prepare a basin and cup of water in a spot that can be reached from bed, so that you can wash your hands as soon as you wake up.

For more on this, see: [Morning Hand-Washing](https://www.chabad.org/library/article_cdo/aid/1016342/jewish/Morning-Hand-Washing.htm) and [Why No Touching Food Before Morning Handwashing?](https://www.chabad.org/library/article_cdo/aid/5504927/jewish/Why-No-Touching-Food-Before-Morning-Handwashing.htm)

**Wearing Tzitzit to Sleep**

Many men, including Chabad, have the custom to wear [tzitzit](https://www.chabad.org/library/article_cdo/aid/4287674/jewish/You-Shall-Make-for-Yourself-Twisted-Threads-The-Commandment-of-Tzitzit.htm) while sleeping. Some say that wearing it at night serves as a form of spiritual protection during sleep.3

**How to Say the Bedtime Shema**

While the Shema is part of both the morning and evening prayers, the Talmud teaches that we should say it an additional time before going to bed,4 since it is a mitzvah to say Shema “when you lie down and when you rise.”5 This helps us fall asleep with words of Torah on our lips, protects us from negative influences during the night, and sets the tone for waking up in the right frame of mind.6

Even if you already recited Shema as part of the Evening Service, the bedtime Shema remains important.

The [Talmud](https://www.chabad.org/library/article_cdo/aid/2537389/jewish/Talmud.htm) also relates that Rabbi Yehoshua ben Levi would recite Psalm 91 before going to sleep, in addition to the Shema, as a form of protection.7 As such, many have the custom to recite this psalm, together with various other verses, alongside the bedtime Shema. (These prayers can be found in most standard prayer books. It is also available for download in English and Hebrew on our site [here](https://www.chabad.org/library/article_cdo/aid/6172192/jewish/Bedtime-Shema-in-Hebrew-and-English-PDF.htm)).

It is also customary to add a short formula in which we forgive all those who may have wronged us during the day and ask G‑d for forgiveness as well.

**When and Where to Say Shema**

Ideally, the Shema should be said near your bed, right before going to sleep.8 But if you can concentrate better elsewhere (such as at home or in the synagogue), say it there. If a significant amount of time passes before going to bed, repeat the first paragraph of Shema and recite Hamapil at your bedside.9

**Position and Attire**

Shema may be recited while standing, sitting, or lying on your side—but not while lying flat on your back or stomach.10 Slight tilting is not sufficient; you must be fully sideways.

Some opinions are lenient if you have already fulfilled the nighttime Shema (e.g., through Maariv said after nightfall), allowing the bedtime Shema—said in this case for protection—to be recited in any position.11 Nevertheless, it is still recommended to recite it, with focus, while sitting or standing. According to Kabbalah, it should be recited standing, which is the Chassidic custom.12

Many men, including [Chabad](https://www.chabad.org/library/article_cdo/aid/244369/jewish/About-Chabad-Lubavitch.htm), have the custom to recite the bedtime Shema fully dressed, like for prayer.

**Hamapil**

Hamapil is generally said in pajamas, lying in bed, immediately before falling asleep. If there is a concern that you might fall asleep without saying it, however, you should say it earlier.

**May I Speak After Shema?**

It is best to refrain from speaking or eating after reciting the bedtime Shema. If you have said the Shema but not yet recited Hamapil, you may speak or drink if needed. After doing so, repeat the first paragraph of Shema and say Hamapil before going to sleep.13

According to many opinions, the Hamapil blessing is like a blessing over sleep itself, and you should avoid any interruption between reciting it and falling asleep. Others view it as a general statement about nighttime being the usual time for sleep, and therefore permit saying it even if sleep does not immediately follow.14

Halacha follows the view that Hamapil is a general blessing about nighttime being a time for sleep. As such, it is more important to say Hamapil than to worry about avoiding speech afterward. So don’t skip the blessing out of concern that you might talk.15

Speaking after Hamapil is permitted when necessary for a [mitzvah](https://www.chabad.org/library/article_cdo/aid/1438516/jewish/Mitzvah.htm)—for example, to recite a required blessing or to respond to a parent. Additionally, if you cannot fall asleep and significant time has passed, you may speak, and it is not considered to be “a blessing in vain.”16

You are permitted to learn [Torah](https://www.chabad.org/library/article_cdo/aid/1426382/jewish/Torah.htm) or read in bed after Hamapil, provided it is done silently (without verbalizing). Keep in mind that the thoughts you go to sleep with can affect your night and the entire following day—so choose them wisely!

**Position and Place of Sleep**

It is forbidden for a man, woman, or even a child to sleep alone in a room at night,17 unless there is some light present—either a light left on or light entering through a window.18 If others are present in the home, the issue can also be avoided by leaving the bedroom door unlocked.19

In general, you should sleep on your side. A man is prohibited from sleeping flat on his back or stomach—a position referred to as prakdan.20 Instead, he should sleep slightly turned to the side. This does not apply when sleeping in a chair.

Maimonides suggests that, ideally, one should fall asleep on the left side and wake up on the right.21

**Footnotes**

[1.](https://www.chabad.org/library/article_cdo/aid/6955330/jewish/What-You-Need-to-Know-About-Going-to-Bed-Like-a-Jew.htm%22%20%5Cl%20%22footnoteRef1a6955330) *Zohar*, Introduction, 10b, and 1:184b.

[2.](https://www.chabad.org/library/article_cdo/aid/6955330/jewish/What-You-Need-to-Know-About-Going-to-Bed-Like-a-Jew.htm%22%20%5Cl%20%22footnoteRef2a6955330) See *Eshel Avraham 4:1*.

[3.](https://www.chabad.org/library/article_cdo/aid/6955330/jewish/What-You-Need-to-Know-About-Going-to-Bed-Like-a-Jew.htm%22%20%5Cl%20%22footnoteRef3a6955330) Siddur Admur Hazaken, Hilchot Tzitzit.

[4.](https://www.chabad.org/library/article_cdo/aid/6955330/jewish/What-You-Need-to-Know-About-Going-to-Bed-Like-a-Jew.htm%22%20%5Cl%20%22footnoteRef4a6955330) Talmud, Berachot 60b.

[5.](https://www.chabad.org/library/article_cdo/aid/6955330/jewish/What-You-Need-to-Know-About-Going-to-Bed-Like-a-Jew.htm%22%20%5Cl%20%22footnoteRef5a6955330) [Deuteronomy 6:7](https://www.chabad.org/9970#v7).

[6.](https://www.chabad.org/library/article_cdo/aid/6955330/jewish/What-You-Need-to-Know-About-Going-to-Bed-Like-a-Jew.htm%22%20%5Cl%20%22footnoteRef6a6955330) See Talmud Berachot 4b, 60b and Shavuot 15b.

[7.](https://www.chabad.org/library/article_cdo/aid/6955330/jewish/What-You-Need-to-Know-About-Going-to-Bed-Like-a-Jew.htm%22%20%5Cl%20%22footnoteRef7a6955330) Talmud, Shavuot 15b.

[8.](https://www.chabad.org/library/article_cdo/aid/6955330/jewish/What-You-Need-to-Know-About-Going-to-Bed-Like-a-Jew.htm%22%20%5Cl%20%22footnoteRef8a6955330) *Shulchan Aruch, Orach Chaim* 239:1.

[9.](https://www.chabad.org/library/article_cdo/aid/6955330/jewish/What-You-Need-to-Know-About-Going-to-Bed-Like-a-Jew.htm%22%20%5Cl%20%22footnoteRef9a6955330) *Shulchan Aruch, Orach Chaim* 239:1.

[10.](https://www.chabad.org/library/article_cdo/aid/6955330/jewish/What-You-Need-to-Know-About-Going-to-Bed-Like-a-Jew.htm%22%20%5Cl%20%22footnoteRef10a6955330) *Shulchan Aruch, Orach Chaim* 63:1.

[11.](https://www.chabad.org/library/article_cdo/aid/6955330/jewish/What-You-Need-to-Know-About-Going-to-Bed-Like-a-Jew.htm%22%20%5Cl%20%22footnoteRef11a6955330) See *Magen Avraham, Shulchan Aruch, Orach Chaim* 239:5; Mishna Berurah 239:6.

[12.](https://www.chabad.org/library/article_cdo/aid/6955330/jewish/What-You-Need-to-Know-About-Going-to-Bed-Like-a-Jew.htm%22%20%5Cl%20%22footnoteRef12a6955330) See *Ba’er Heiytiv, Orach Chaim* 239:4 quoting *Sefer Hakavanot, Derush Halayla* 5.

[13.](https://www.chabad.org/library/article_cdo/aid/6955330/jewish/What-You-Need-to-Know-About-Going-to-Bed-Like-a-Jew.htm%22%20%5Cl%20%22footnoteRef13a6955330) *Shulchan Aruch, Orach Chaim* 239:1; *Mishna Berurah* 239:4.

[14.](https://www.chabad.org/library/article_cdo/aid/6955330/jewish/What-You-Need-to-Know-About-Going-to-Bed-Like-a-Jew.htm%22%20%5Cl%20%22footnoteRef14a6955330) *Piskei Teshuvot* 239:3

[15.](https://www.chabad.org/library/article_cdo/aid/6955330/jewish/What-You-Need-to-Know-About-Going-to-Bed-Like-a-Jew.htm%22%20%5Cl%20%22footnoteRef15a6955330) *Piskei Teshuvot*239:3*.*

[16.](https://www.chabad.org/library/article_cdo/aid/6955330/jewish/What-You-Need-to-Know-About-Going-to-Bed-Like-a-Jew.htm%22%20%5Cl%20%22footnoteRef16a6955330) Piskei Teshuvot 239:3*.*

[17.](https://www.chabad.org/library/article_cdo/aid/6955330/jewish/What-You-Need-to-Know-About-Going-to-Bed-Like-a-Jew.htm%22%20%5Cl%20%22footnoteRef17a6955330) Talmud Shabbat 151b.

[18.](https://www.chabad.org/library/article_cdo/aid/6955330/jewish/What-You-Need-to-Know-About-Going-to-Bed-Like-a-Jew.htm%22%20%5Cl%20%22footnoteRef18a6955330) *Shulchan Aruch Harav, Choshen Mishpat, Shemirat Haguf Vehanefesh* 6, *Kunteres Achron* 2.

[19.](https://www.chabad.org/library/article_cdo/aid/6955330/jewish/What-You-Need-to-Know-About-Going-to-Bed-Like-a-Jew.htm%22%20%5Cl%20%22footnoteRef19a6955330) See *Piskei Teshuvot* 239:10.

[20.](https://www.chabad.org/library/article_cdo/aid/6955330/jewish/What-You-Need-to-Know-About-Going-to-Bed-Like-a-Jew.htm%22%20%5Cl%20%22footnoteRef20a6955330) Talmud Berachot 13b; *Shulchan Aruch, Orach Chaim* 63:1; *Shulchan Aruch Harav* 63:1.

[21.](https://www.chabad.org/library/article_cdo/aid/6955330/jewish/What-You-Need-to-Know-About-Going-to-Bed-Like-a-Jew.htm%22%20%5Cl%20%22footnoteRef21a6955330) *Mishnah Torah, Hilchot Deot* 4:5.