

מאת מו"ה ברוך הירשפלד שליט"א
רב דקדוק אהבת ישראל, קליבלנד הייטס

הלכה למעשה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Laws of Zmanim - Halachic Time Parameters - Cont.

Chatzos: In honor of Shabbos. In order to enhance the honor and pleasure of *Shabbos* the sages of *Talmud Yerushalmi* ⁽¹⁾ decreed that one should make sure to eat or drink at least a little before *Chatzos* on *Shabbos* day ⁽²⁾. This can be achieved by making *Kiddush* before midday, or by taking a drink before davening ⁽³⁾. Those who don't, or had not taken a drink before davening should make sure to daven at a *minyan* that finishes early enough to make *Kiddush* before the halachic midday (half way between sunrise and sunset). This also applies on *Yom Tov* when davening is even longer. *Rosh Hashanah* is an exception to this rule because it is a day of judgment and one may start eating even after *Chatzos* ⁽⁴⁾. When *Rosh Hashanah* falls out on *Shabbos* one should eat before *Chatzos* ⁽⁵⁾.

According to the opinion of the **Magen Avrohom** ⁽⁶⁾, this entire *halachah* does not depend on the halachic midday (חצות) but rather on 6 "clock hours" after waking up. Accordingly, one who woke up at 8 a.m. can delay eating until 2 p.m. Others ⁽⁷⁾ disagree that it depends on halachic midday. It is better to satisfy all the opinions and eat earlier.

Weekday Eating Schedule. Although on a weekday, one can start eating as late as he wants, *Chazal* ⁽⁸⁾ advise one not to starve himself till midday. One who waits that long will not get the full nutrition from the food he eats. Any small amount of food or drink suffices to be called not fasting.

- (1) תענית פרק ג' (2) אור"ח רפחא (3) משנה בבורה רפחא
(4) באר היטב אור"ח שם (5) אליהו רבה רפחא (6) קטנא (7) שו"ע הרב רפחא
(8) פסחים יב: אור"ח קלאו (9) יו"ד תאנו (11) משנה בבורה רצויט

הוא היה אימר...

R' Avrohom Seba ZT"L (Tzror Hamor) would say:

"*Moshe Rabbeinu* realized that the downfall of *Bnei Yisroel* was the 'Erev Rav' (lit. mixed multitude). They were the ones who had caused the Jewish people to make the Golden Calf and commit many other sins. Therefore, when it came to time to build the *Mishkan* which was to atone for the *Egel*, he assembled the whole of *Klal Yisroel* and separated them from the *Erev Rav*. Thus, the *parsha* begins: ויקהל משה את כל עדת: 'And *Moshe* assembled all the congregation of *Bnei Yisroel*' - but not the sinful *Erev Rav*."

R' Yaakov Krantz ZT"L (Dubner Maggid) would say:

"Imagine for a moment how you would feel if you gave someone a present, although you had no reason to do so, and he immediately complained that he was not given twice as much. You would certainly regret giving him anything. Failure to appreciate what *Hashem* gives you is behaving in the exact same manner."

A Wise Man once asked:

"How can a slim chance and a fat chance be the same, while a wise man and a wise guy are opposites?"
MAZEL TOV TO MOSHE AHARON BLONDER ON THE AUFRUF AND UPCOMING WEDDING TO TAMARA BALLIN.
MAY YOU BE BONEH A BAYIS NE'EMAN B'YISROEL AND BRING MUCH JOY TO THE ENTIRE FAMILY.
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בראתי יצר הרע ובראתי לו

תורה תבלין

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שבת קודש פרשת ויקהל – שבת מברכים חודש אדר שני *

Shabbos Parshas Vayakhel

כ"ד אדר ראשון תשס"ח - March 1, 2008

הדלקת נרות שבת – 5:29 (Monsey, NY) מנחה גדולה / שבת – 12:38

זמן קריאת שמע/מ"א – 8:43 ~~~~~ שקיעה של יום השבת – 5:48

זמן קריאת שמע/ הגר"א – 9:19 ~~~~~ צאת הכוכבים / מעריב – 6:38

סוף זמן התפילה / להגר"א – 10:16 ~~~~ צאתה"כ / לשיטת רבינו תם – 7:00

* מולד חודש אדר שני: פרייטאג – (יום שישי) 8:50 AM מיט 6 חלקים

מאת הרב שלום פערל שליט"א
נו"נ ביישיבת הגר"צ קושלבסקי

מאצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

ששת ימים תַעֲשֶׂה מלאכה וביום השביעי יהיה לכם קדש שבת שבתון לה' וגו' קחו מאתכם תרומה לה' (לה-ב,ה)

ככל שמקיים את חובת ההשתדלות וזו נוהגת רק בששה ימים, ואדרבה מכוח שמירת השבת תתברך מלאכתו וכמו שאומרים "כי היא מקור הברכה". וזהו ביאור המשך הפסוק, אם "ששת ימים תַעֲשֶׂה מלאכה" אז "וביום השביעי שבת שבתון לה'", ע"י הכרה זו יקל עליו לשמור שבת.

ויש להוסיף, שהכרה זו מושרשת באדם ע"י שמירת שבת אשר בסגולתה להשריש באדם את האמונה, ע"י ששובת מכל מלאכת יצירה, שמורה שכל היצירה וההצלחה בעולם אינה מכוחו אלא מכוח עליון. ולפי זה אפשר לבאר את הפסוק, "ששת ימים תַעֲשֶׂה מלאכה", היינו ההכרה שההצלחה היא מן השמים, "וביום השביעי שבת שבתון לה'", ותושר בו ע"י שמירת השבת.

ויש להוסיף, שע"י שחי עם יסוד האמונה של השבת כל השבוע, כל ימיו הם בבחינת שבת, והיינו "שבת שבתון", שע"י השבת כל השבוע הוא בבחינת שבת, "שבת" - השבת עצמה, וממנה יגיע ל"שבתון" - כל השבוע (שבתון היינו שבת קטן, כמו שמצינו "אישון בת עין" שהכוונה לאיש קטן הנראית בבית עינו, של"ה הק' דרוש ג' לויקהל פקודי).

ולפי זה יש ליישב איך נחשב הציווי של "ששת ימים וגו' שבת שבתון לה'" כעשייה, שאין הכוונה לשמירת השבת, אלא ל"ששת ימים תַעֲשֶׂה מלאכה" שעושה מלאכתו עם ההכרה שההצלחה היא מאת ה'.

כאן ציוה משה על שמירת השבת, ועל נדבת המשכן. ויש להבחין מדוע הזכיר משה בלשון "אשר צוה ה' לעשות אותם", הרי לשון עשייה שייכת רק לענין הבאת נדבת המשכן, ולא לגבי שמירת שבת שאין בה עשייה, רק שב ואל תעשה - לא לחללה?

ונראה ליישב בהקדם מה שמקשה ה"אפריון" (לבעל קיצור שולחן ערוך), על הלשון "תַעֲשֶׂה מלאכה", שמשמעותו שנעשית המלאכה מאליה, והרי צריכים לעשות המלאכה ואין היא נעשית מאליה? (ע' מהרי"ל דזיסקין מה שכתב בזה). ומבאר, שהאדם העוסק במלאכה ומצליח בה, עליו להבין שהצלחתו אינה תלויה ברוב השתדלותו ומאמציו הרבים, וכמו שרבים טועים בזה כמאמר הכתוב: "ואמרת בלבבך כחי ועוצם ידי עשה לי החיל הזה" (דברים ח' יז), אלא עליו להאמין ולהכיר שהצלחתו תלויה אך ורק בו יתברך, וכהמשך הפסוק (שם יח): "וזכרת את ה' אלוךך כי הוא נתן לך כח לעשות חיל", וכל השתדלותו אינה אלא חובה המוטלת עליו כדי להשיג את מה שכבר נגזר עליו מן השמים, וזהו "תַעֲשֶׂה מלאכה", שתכיר שהצלחתך במלאכה באה מאליה - מן השמים.

אחר שמכיר האדם שכל סיבת הצלחתו איננה תלויה בהשתדלותו אלא רק בו יתברך, קל לו לשמור את השבת ולהימנע ממלאכה, אף שלענין בשר גורם הדבר להפסד, אולם המאמץ יודע שלא יתכן שירוויח יותר אם יעבוד גם בשבת, כיון שהצלחתו מגיעה מן השמים

Zegota, the council established to provide aid for Jews organized by the Polish underground resistance movement, and directed the efforts to rescue Jewish children.

To be able to enter the Ghetto legally, Irena managed to be issued a pass from Warsaw’s Epidemic Control Department (WECD) and she visited the Ghetto daily, reestablished contacts and brought food, medicines and clothing. But 5,000 people were dying a month from starvation and disease in the Ghetto, and she decided to focus her efforts on helping the Jewish children get out. For a young mother like herself, persuading parents to part with their children was in itself a horrendous task. Finding families willing to shelter the children, and thereby willing to risk their life if the Nazis ever found out, was also not easy.

“Can you guarantee they will live?” Irena later recalled the distraught parents asking. But she could only guarantee that they would die if they stayed. “In my dreams, I still hear the cries when they left their parents.”

Irena began smuggling children out in ambulances. She recruited at least one person from each of the ten centers of the Social Welfare Department. She issued hundreds of false documents with forged signatures and successfully smuggled almost 2,500 Jewish children to safety and gave them temporary new identities. Some children were taken out in gunnysacks or body bags. Some were buried inside loads of goods. A mechanic took a baby out in his toolbox. Some kids were carried out in potato sacks, others placed in coffins.

Irena had a remarkable record of cooperation when placing the youngsters. “No one ever refused to take a child from me,” she said. The children were given false identities and placed in homes and orphanages. Irena Sendler carefully noted, in coded form, the childrens’ original names and their new identities. She kept the only record of their true identities in jars buried beneath an apple tree in a neighbor’s back yard, across the street from the German barracks, hoping she could someday dig up the jars, locate the children and inform them of their past. In all, the jars contained the names of 2,500 children.

But the Nazis became aware of Irena’s activities, and on October 20, 1943 she was arrested, imprisoned and tortured by the Gestapo, who broke both her legs. But no one could break her spirit. Though she was the only one who knew the names and addresses of the families sheltering the Jewish children, she withstood the torture, that crippled her for life, refusing to betray either her associates or any of the Jewish children in hiding. Sentenced to death, Irena was saved at the last minute when *Zegota* members bribed one of the Gestapo agents to halt the execution. She escaped from prison but for the rest of the war she was pursued by the Nazis.

After the war she dug up the jars and used the notes to track down as many of the children as she could in order to reunite them with relatives scattered across Europe. Unfortunately, most had lost their families during the Holocaust in Nazi death camps. The children had known her only by her code name *Jolanta*. But years later, after she was honored for her wartime work, her picture appeared in a newspaper. “A man, a painter, telephoned me,” said Irena, “‘I remember your face,’ he said. ‘It was you who took me out of the Ghetto!’”

משל למחבר דומה

ועשה בצלאל ואהליאב וכל איש חכם לב אשר נתן ה' חכמה ותבונה בהמה לרעת לעשות את עבדת הקדש (לו-א)

משל: In the days before electricity was prevalent, it was common for long candles to be lit and placed inside light fixtures for illumination. It is told that when the great **R' Chaim Soloveitchik (Brisker) ZT"l** was a young child, he and his friends were once being teased by an older person and asked why the sockets of a chandelier faced upwards. All the children clamored to answer the obvious; that if the socket were to face downward, the candle would surely fall out of its place.

The young boy, Chaim Soloveitchik, however, already possessing a prodigious and practical mind, viewed the matter from a different, more basic angle.

“It would seem to me,” he said, “that the problem is not that the candle would fall out, but rather that it cannot be made to stay in to begin with!”

במשל: The people that worked on the construction of the *Mishkan* are referred to in the *Torah* as “*Wise-hearted men*” who were Divinely imbued with “*Wisdom, understanding to know and to do all the work for the holy labor.*” What set them apart was their practical viewpoint, the ability to see something from its most basic angle and construct it in its purest manner. This, too, is a Divinely inspired gift. Many people have wisdom and knowledge, but their cluttered and unfocused minds cause it to go to waste.

ראו קדא ה' בשם בצלאל בן אורי
בן חור למטה יהודה וגו' (לה-ז)

TORAH GEMS

והמלאכה היתה דים לכל המלאכה
לעשות אתה וחותר וגו' (לו-ז)

In stating the selection of Betzalel to head the *Mishkan's* construction, the *Torah* traces Betzalel’s lineage to his grandfather, Chur. *Chazal* tell us that Chur, the son of Miriam, rebuked those who were involved with the עגל הזהב - *Golden Calf*. The people responded by murdering Chur. For this act of self-sacrifice, Chur merited that his grandson be granted the awesome privilege of constructing the abode for *Hashem's* Presence on this earth.

Elsewhere, we find an instance where an act of *mesiras nefesh* resulted in incredible reward, though the act was lacking in wholesome intent. Haran, brother of *Avrohom Avinu*, was hurled into a furnace and killed by King Nimrod for siding with *Avrohom* who challenged the king’s worship of idols. Haran died not because he believed in *Hashem*, but because he mistakenly assumed that he would merit the same miracle as his brother. Nevertheless, he did allow himself to be cast into the flames, having thus performed an act of *Kiddush Hashem*. For this, says **R' Yehudah Leib Alter ZT"l (Sefas Emes)**, Haran merited that *Dovid Hamelech* and *Moshiach*, will descend from him. *Hashem* does not deny anyone the reward due him for even the most insignificant deed; this is certainly true of a deed performed for His sake.

The **Manchester Rosh Yeshivah, R' Yehudah Zev Segal ZT"l** elaborates: An act that is performed for the sake of Heaven is never forgotten Above. It can be performed in the utmost secrecy, without another soul knowing what has transpired. Whatever the case, it is taken note of and recorded in Heaven, and its rewards are everlasting. Sometimes years, even generations, can pass before the reward for such a deed is realized.

מעשה אבות ... סימן לבנים

וכל הנשים אשר נשא לבן אתנה בחכמה טו את העזים וגו' (לה-כו)

For the construction of the *Mishkan* and its accoutrements, the Jewish women “stepped up” and took a central role in the process. Rather than allowing their considerable talents to languish unused, the women recognized that they have a responsibility to themselves and to society to use their abilities to benefit others.

This is the story of an incredible woman and her amazing gift to mankind. Irena Sendler. An unfamiliar name to most people, but this remarkable person defied the Nazis and saved 2,500 Jewish children by smuggling them out of the Warsaw Ghetto. Her courage enabled not only their survival but also generations of their descendants.

In 1942, the Nazis herded hundreds of thousands of Jews into a 16-block area that came to be known as the Warsaw Ghetto. The Ghetto was sealed and the Jewish families ended up behind its walls, only to await certain death. Irena Sendler, a non-Jewish health worker, was so appalled by the conditions in the Ghetto that she joined