

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

הלכה למעשה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Laws of Zmanim - Halachic Time Parameters - Cont.

Shofar / Lulav / Bris Milah / Hallel. The Gemara ⁽¹⁾ learns from *posukim* that these four *mitzvos* must be done by day. Therefore, *Alos Hashachar* (as discussed last week) is their starting point. *Chazal* were worried that certain people would not know how to identify *Alos*, so they decreed that no one is allowed to perform these *mitzvos* until sunrise when there is a visibly clear sign that all can identify. Even if people have watches and calendars and there is no chance of a mix-up, this decree remains in effect. This is quite relevant during *Chol Hamoed Sukkos* (especially on *Hoshana Raba*) when some people go to work and would like to take *Lulav* and *Esrog* and say *Hallel* as early as possible. They must wait till sunrise unless there are compelling circumstances to fulfill these *mitzvos* beforehand. If a person wrongly did these *mitzvos* between *Alos* and sunrise, he has nevertheless fulfilled the *mitzvos* and need not repeat them.

Birchas Hashachar: Morning Berachos and Korbonos.

The 21 morning *berachos* (including *Birchas Hatorah*) can be said even before daybreak even though it is still night. Some *poskim* hold that for the *beracha* of "הנותן לתבואתנו" *"He gives the heart/rooster understanding,"* one should wait until *Alos* ⁽²⁾. Therefore, one who gets up early to learn or say *Selichos*, must say *Birchas Hatorah* and preferably the 2-3 *berachos* preceding them. One can also

(1) מגילה כ' (2) אורח מויג (3) שם (4) במדבר טולט (5) אורח יחג

הוא היה אימר...

R' Meir Premishlaner ZT"l would say:

"A dream tells alot about the person doing the dreaming. It often uncovers the hidden thoughts buried within a person. Thus, *Yaakov Avinu* dreamed about a ladder that reached into the Heavens and he literally saw '*Hashem standing upon it.*' This was what was on his mind during the day. Pharaoh, on the other hand, dreamt about seven fat cows and seven skinny cows

R' Nosson Shapiro ZT"l (Toras Nosson) would say:

"When Leah's fourth child, Yehudah, was born, she gave special thanks to *Hashem* for giving her more than her share (Rashi). If one takes the first letter of each of Leah's first four children - לוי, יהודה - *ראובן*, שמעון, לוי, יהודה - it spells out ל'א'ר'א'ל (בכור נוטל פי שנים), *Reuven* the firstborn - and the second letter as well, from *Reuven* the firstborn, Leah was in truth, the mother of a controlling majority of *Bnei Yisroel*."

A Wise Man would say:

"You can make more friends in two months by becoming interested in other people than you can in two years by trying to get other people interested in you."

MAZEL TOV TO MR & MRS SHMUEL HEINEMAN ON THE BAR MITZVAH OF THEIR SON, BORUCH Y'

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בראתי יצר הרע ובראתי לו

תורה תבלין

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שבת קודש פרשת ויצא

Shabbos Parshas Vayeitzai

ו' כסלו תשס"ה - November 17, 2007

הדלקת נרות שבת - 4:19 (Monsey, NY) מנחה גדולה / שבת - 12:11

זמן קריאת שמע/מ"א - 8:38 ~~~~~ שקיעה של יום השבת - 4:36

זמן קריאת שמע/הג"א - 9:14 ~~~~~ צאת הכוכבים / מעריב - 5:26

סוף זמן התפילה / להג"א - 10:03 ~~~~ צאתה"כ / לשיטת רבינו תם - 5:48

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

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

יהלם והנה שלם מצב ארצה, וראשו מגיע השמימה וגו' (כח-יב)

שיהיה נחשב צורה, והנה תמצא (שבת קנב): שהצדקים אינם חוזרים להיות עפר כי זכו החומר שלהם עד שנעשה רוחני וכו', ולזה אמרו ז"ל (ברכות י"ח), שהצדקים במיתתן נקראים חיים, כי חלק הגשם נעשה רוחני המתייחס אל החיים, והרשעים בחייהם קרויים מתים, לצד שגם הרוחני שבהם נתגשם ונעשה ארץ המתייחס אל הדומם שהוא מת. וב' מידות אלו רמזם באומרו "את השמים ואת הארץ", על זה הדרך, אם זכו הרי הם מחברים חלק הגשם שבהם אל השמים, ואם לא זכו, הרי הם מהפכים חלק הרוחניות שבהם לבחינת הארץ ונעשה הצורה חומר, והוא אומרו ואת הארץ, שמתברים חלק הרוחני שבהם אל הארץ. עכ"ל.

ותכלית יצירת האדם, לרומם גם את גופו, לחברו אל נשמתו, שיהיה כולו שמיימי, ואז כשיקום לתחיה לעתיד לבוא, יוכל גם גופו המזוכך ליהנות מהתענוגים הרוחניים העתידים להיות. (ע' דרך ה', א', ד'). וזאת ע"י העמל והיגיעה בתורה הרוחנית, שמעוררת את נשמתו, ומוסיפה בה אור, ובזה מתגברת על גופו ושולטת עליו, וכדברי הרמח"ל בספרו דרך עץ חיים (המודפס בסוף "מסילת ישרים") "וכאשר יעסוק האדם בתורה, אור היא אשר תאיר בנשמתו וכו", ובכך יתרומם גם גופו.

ואפשר להוסיף, ש"סלם" גימטריא "סיני" (בעל הטורים), והיינו שע"י עמלה של תורה שניתנה בסיני, יתרומם האדם, ו"גיע השמימה".

כ)בארים המפרשים (ע' נפה"ח א' י"ט), שהסולם רומז לאדם, שמורכב מגוף ונשמה, שני חלקים הסותרים זה את זה, שהגוף החומרי מושך אל החומר, והנשמה הרוחנית מושכת אל הרוח, וכמ"ש "וייצר ה' אלוקים את האדם עפר מן האדמה, ויפח באפיו נשמת חיים". והפסוק הפותח בלשון "מצב ארצה" מלמד על האדם, כי אף שבתחילתו שולט בו הגוף, ומשתמש בחלק הנשמה היינו שכלו, עבור הגוף והוא "מצב ארצה" - חומרי. בכל זאת ביכולתו להתרומם, ולהשליט את נשמתו על גופו, ושכל עניני החומר יהיו אך ורק לצורך הנשמה ויזדכך גופו עד שיהיה בבחינת "מגיע השמימה".

והנה ניתן לאדם בחירה, האם להשליט את נשמתו על גופו, וע"י כך גם גופו יתרומם ויהיה שמיימי, או להיפך, להשליט את גופו על נשמתו, ע"י שהולך אחר תאוותיו, ומשתמש גם בשכלו למילוי תאוותיו, ובזה ישפיל גם את נשמתו, ויעשה חומרית. וכדברי האור החיים הק' שכתב (בראשית א' א'): עוד תרמוז הפרשה כולה על בריאת האדם, כי הוא עיקר תכלית הבריאה, על זה הדרך, בראשית, כשברא ה' את האדם, בראו ממקור הרוחניות הרמוז בתיבת השמים, וממקור הגשמיות הרמוז בתיבת הארץ, ותמצא שרמזו רבותינו ז"ל (סנהדרין צ"א) במה שאמר הכתוב (תהלים נ ד'): "קרא אל השמים מעל" שהוא הרוח, "ואל הארץ" הוא הגוף הבנוי מהארץ, ורצונו ית' בזה הוא שעל ידי מעשה האדם יתעצם להפך החומר שהוא הגוף עד

When the Mahara”l was a young *bochur* of fifteen, he was engaged to be married to the daughter of one of the wealthiest men in the land, R’ Shmelke Reich. He was young, though, and his future father-in-law wanted him to continue learning in the prestigious *yeshivah* of the **Maharsha”l** until he turned eighteen. Unfortunately, during that time, R’ Shmelke lost his entire fortune and was left with nothing to offer his future son-in-law.

He wrote a letter to the young *chasan* and explained the situation. “I understand if you wish to terminate the *shidduch*. Now that you are eighteen years old, you are free to pursue any *shidduch* that you please.”

The Mahara”l received this letter and was saddened by it. Immediately, he wrote back, “My dear father-in-law, I have no intention of going back on this *shidduch* and I intend to marry your daughter when the time is right and things become more financially stable. However, if she feels that she does not want to marry me, I totally understand and release her from the *shidduch*!” Back and forth this went and in the meantime, the *chasan* remained in the *yeshivah* and continued his studies full time.

The situation remained unchanged for a full ten years. The Mahara”l was offered many proposals but he turned them all down and continued to wait. He was one of the oldest *bochurim* in *yeshivah* and was even referred to by the other students as “R’ Leib Bochor”. Meanwhile, his *kallah*, the daughter of the once rich and respected Reich family, decided that she must do her part to support her poverty-stricken parents and opened up a small bakery from which she eked out a meager livelihood. She, too, refused any other marriage proposal and placed her trust in the Almighty that He will enable her to marry her “*basherter*.”

Ten long years passed thus, and war broke out in the surrounding provinces. Marauding soldiers would frequently pass through local towns wreaking havoc on the citizens and people stayed off the streets when they would ride through. One day, a lone horseman was riding past the tiny bakery belonging to the Reich family and smelling the scent of fresh bread wafting through the air, stuck out his sword and speared a freshly baked loaf that was cooling near the door to the shop. He continued riding, enjoying his “catch” until he realized that a young woman was chasing after him, arms waving frantically. He slowed his horse and turned around to face her as she began crying and pleading with him. “Please, your honor, I am a poor woman who must sell these loaves of bread to support my family. I beg of you not to take this bread without paying for it as it will cause me, and my family, a great loss if I do not sell it.”

The haughty knight softened a bit at her words, but still shrugged, “I have no money to pay you for this bread.” Then, he reached down and pulled out an old leather saddle. “Here, I have an extra saddle. Take this in lieu of payment.” He laughed at his joke and threw the saddle down at her feet. Then he rode off.

She bent down to pick up the saddle and noticed a tear in the leather. She stuck her hand in and to her amazement, pulled out a fistful of gold coins. She ran to tell her father and he, in turn, sent off a letter to the Mahara”l stating that *Hashem* had provided for them and had let them know that the time was right to complete the *shidduch*.

משל למא דרבר רומא

ועיני לאה רכות ורחל היתה יפת תאר ויפת מראה וגו' (כט-יז)

משל: When a close relative of **R’ Akiva Eiger ZT”L** got married, the family celebrated *Shabbos Sheva Berachos* together in a catering hall where they ate the meals. On Friday night, as R’ Akiva Eiger was being escorted into the bright and festive hall, he commented to the person next to him, “Why is it so dark in here? How can anyone see anything in here?”

The people around him were surprised. In fact, the hall was extremely bright and well-lit with radiant candles throughout. They couldn’t understand why the *Rov* would think it was dark.

One man, though, decided to find out. He found the owner of the catering hall and inquired about the

TORAH GEMS

מה זאת עשית לי הלא ברחל עבודתי עמך ולמה רמיתני (כט-סה)

Lavan is referred to in the *Torah* as "לבן הארמי" - which translates to a whole host of adjectives: cheater, swindler, deceitful, rogue, fraudulent, phony. While it is true that each and every one of these adjectives applies directly to Lavan, why then didn't the *Torah* simply call him "לבן הרשע" - "*Lavan the wicked*," like we find by Esav, Pharaoh, Bilaam and Haman? What is the extra implication of "*Arami*" in Lavan's title, that is not found in the others? Furthermore, why isn't the *posuk* clearer in its classification and simply call him "לבן הרמאי" - which leaves no doubt as to the liar and cheater that Lavan was?

R' Sholom Schwadron ZT”L gives a remarkable insight. *wickedness* - רשעות, is a defining characteristic of the motley crew mentioned above for evil towards others was what fueled them. *deceit* - רמאות, is likewise a defining trait but it implies an inner deceit, a treachery to one's own being and betrayal to those held very dear. How else could Lavan have arranged a beautiful wedding night (with other people's money) for his treasured daughter Rochel and then at the last minute, dash her hopes and happiness by switching the bride for her sister, Leah? Can we even imagine another individual stooping so low as to literally cheat himself and his family, even if he was evil and malicious towards others? Is there a person in history who was so rotten to the core of his very fiber? The word "רמאי" - "*liar*" is too good for Lavan; Esav and Bilaam were also liars. No. Lavan was an "ארמי" - a character who used others, who swindled his own flesh and blood for his personal gain, a rogue to the very core for he was not only evil towards others, he even cheated himself!

מעשה אבות ... סימן לבנים

וישק יעקב לרחל וישא את קלו ויבך וגו' (כט-יא)

The moment Yaakov saw Rochel for the first time, he burst into tears. Rashi tells us that he cried out of embarrassment; when Eliezer the servant of Avrohom, came to this same well years earlier and saw Rivkah, he brought with him gifts of gold and silver jewelry. But Yaakov had nothing with which to give Rochel, since all his earthly possessions were stolen from him by his brother Esav's son, Elifaz. It caused him great consternation not to be able to provide, or even bring a gift, for his future betrothed, and for this he wept.

It was well-known that the famous **Mahara”l of Prague, R’ Yehudah Loewy ZT”L** went to great lengths to ensure that any husband and wife experiencing marital problems would not, G-d-forbid, get divorced. When a young couple was once struggling under a terrible financial burden, R’ Yehudah did all that he could to help them out of their woes. He told his son-in-law, **R’ Yitzchok Katz ZT”L**, why this meant so much to him.

הייתי ביום אכלני חרב וקרח בלילה וחסד שנתי מעיני... עשירים שנה (לא-מ)

For twenty years, *Yaakov Avinu* shepherded the flocks of sheep belonging to Lavan. Honest and devoted to a fault, Yaakov could easily declare that he never lost an animal nor was one ever stolen, injured or miscarried. He withheld himself from sleep and accepted unfair wages just to perform his job faithfully, even under extreme outdoor conditions: "*By day heat consumed me and frost by night*." Yaakov's words are consistent with the words of the *gemara* (כתובות ל:) which teaches: "הכל בידי שמים חוץ" - "All is Heavenly-directed (except illness) through cold or heat."

After he was released from a Siberian prison, where he was sentenced to five years of hard labor, **R’ Yechezkel Abramsky ZT”L** would often relate the following: “Every morning, in temperatures that often plummeted to 40 degrees below zero, we were forced to take off our shoes and run barefoot in the snow. From this torture alone, men fell like flies. I looked toward Heaven and cried, ‘Master of the Universe, You have taught us that, ‘*All is Heavenly-directed except cold and heat*.’ Cold and heat are in man's own hands since man can guard himself from the elements by donning a coat or removing a sweater. This reason, however, no longer applies to me, for my captors not only fail to provide me with clothes, but force me to remove whatever I am wearing. My obligation to guard my health, therefore, returns to You. Please protect me, *Hashem*, for I trust in You!”

R’ Yechezkel concluded: “As a child, my mother always bundled me up warmly due to my frailty and yet, while in the midst of that Siberian cold, I never once took sick or even caught a cold.”