

מאת מו"ה ברוך הירשפלד שליט"א
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הלכה למעשה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Laws of Zmanim - Halachic Time Parameters - Cont.
Practical Applications of the Halachic Sunrise. Last week we mentioned 2 opinions about whether sunrise and sunset are measured from sea level or from the actual appearance and disappearance of the sun depending on the height where one is. Some examples of this are as follows:

- 1) **Monsey, NY**, is 152 meters above sea level. In the morning, one can see the sun 2 minutes and approx. 5 seconds earlier than from sea level. Similarly, one loses sight of the sun (sunset) 2 minutes and approx. 5 seconds later than those on sea level. This is during the *Nisan-Tishrei* seasons when the days and nights are somewhat equal in length. In the *Tamuz-Teves* seasons, it goes up to 2 minutes and 29 seconds. One should keep this in mind when calculating the minutes after sunset to finish *Shabbos*. It might be up to 2 1/2 minutes later than a calendar based on sea level. When calculating the 18-20 minutes before sunset to light *Shabbos* candles one should be strict and use the sea level sunset.
- 2) **Monticello, NY**, where many summer camps and bungalow colonies are located, is 470 meters above sea level. There, the discrepancy is up to 4 minutes and 23 seconds in the long summer days.

The Latest Time for Krias Shema: Background. The next time parameter we will discuss, is the end of the first quarter of the day which is the deadline for finishing all three

(1) משנה ברורה נחיד (2) לוח של הר"י. טוקציינסקי לפני תרפ"ה (3) מגיד

הוא היה אומר...

R' Chaim Elazary ZT"l (Netivei Chaim) would say:

"Moshe spoke before *Hashem* saying, 'Behold, *Bnei Yisroel* have not listened to me, so how will Pharaoh listen to me?' Moshe's argument seems illogical. *Bnei Yisroel* did not listen to Moshe's words, "because of shortness of breath and hard work." This reason did not apply to Pharaoh. Moshe's argument was as follows: No one can be rescued from exile unless he feels the exile and wants to be redeemed from it. If Pharaoh sees that *Bnei Yisroel* are satisfied with their present situation, why should he listen to me and let them go?"

R' Simcha Zissel Ziv ZT"l (Alter from Kelm) would say:

"The *Medrash* tells us that Aharon merited to wear the *Choshen* as *Kohen Gadol*, in reward for his unreserved happiness while greeting Moshe in the desert. Aharon did not feel jealous that his younger brother was chosen as leader but was instead full of joy over his success. From here we learn that even the greatest of people can be come jealous, and it is considered a *zechus* on their part if they refrain from jealousy. We, too, must attempt to cultivate this attitude of happiness in ourselves at the good fortune of others."

A Wise Man would say:

"We live in an age lit up by lightning; unfortunately, after the flash, we become blind again."
MAZEL TOY DEDICATION TO MR & MRS ISRAEL DAHAN ON THE BAR MITZVAH OF THEIR SON, AVROMI
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תורה תבלין

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הדלקת נרות שבת - 4:17 (Monsey, NY)	מנחה גדולה / שבת - 12:28
זמן קריאת שמע/מ"א - 9:04	שקיעה של יום השבת - 4:36
זמן קריאת שמע/הגר"א - 9:40	צאת הכוכבים / מעריב - 5:26
סוף זמן התפילה / להגר"א - 10:26	צאתה"כ / לשיטת רבינו תם - 5:48

מאצרותיו של המגיד

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

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

וימררו את חייהם בעבודה קשה בחומר ובלבנים ובכל עבודה בשדה וכו' (א-יד)

ביותר, בעצם יתכן שטמון בו רב טוב, וכמו שקושי השעבוד קירבה הגאולה, והחושך אדרבה היא סיבת האור.
וכן איתא במסכת שבת (עז): "מאי טעמא עיזי מסגן ברישא (בראש העדר של הרחלות - רש"י) והדר אימרי, אמר ליה כברייתו של עולם, ברישא חשוכא והדר נהורא (והיינו, שעזים שהן שחורות הולכות לפני הרחלות שהן לבנות - רש"י שם)". ומבואר, שהחשכות היא לפני האור, ורק מכח החשכות זוכים לאור, ואדרבה רק ע"י החושך ניכר הטוב שיש באור, וכדאיתא **בזהר הקדוש** (ג' מז): "כמה דאיתא תועלתא לנהורא מחשוכא, דאלמלא חשוכא לא אשתמודע נהורא, ולא אתחזי תועלתא לעלמא מניה".

ולכן, עשו שהוא סמל החשכות והרוע נולד לפני יעקב שהוא סמל האור והטוב, ובתקופת בית שני, מלכות יון שהיא החשכות וכדאיתא במדרש, מלכה בא"י קודם שמלכו החשמונאים שהם האור והטוב, והדברים האלו רמוזים בגמרא הנ"ל, "עזיז", היינו עשו שנקרא שער (עזים) (ע' **חת"ס** על מס' שבת), וכן זה מרמז על מלכות יון שנקרא "שער עזים", ו"חושך" (**מהרש"א** שם), ששניהם קדמו לישראל-האור. ולפי זה מסביר הגאון ר' **שמעון רפאל הירש זצ"ל**, מה שכתוב: "כי רגע באפו, חיים ברצונו" (תהלים ל"ו), והיינו שהכעס של ה' - "רגע באפו" - הוא הדרך והאמצעי שעל ידו משפיע ה' "חיים ברצונו", ו"נהורא נפיק מגו חשוכא".

כתב הגר"א, **בקול אליהו**: הנה הטעמים של התיבות "וימררו את חייהם" הם קדמא ואולא יש לפרש דבאים לרמז על מה שאמרו חז"ל מפני מה היו ישראל במצרים רק רד"ש שנים, הלא הגזירה היתה ד' מאות שנה, אלא משום שקושי השעבוד השלים המנון-הזמן.
והנה **הגרי"ז** הסביר על פי זה, מה שאמר ה' למשה: "כי ידעתי את מכאובי" (שמות ג' ז), והיינו שהיה צורך לשער קושי השעבוד, שיהא שיעור עבדות ועינוי בקושי בזמן הקטן, דומה לשיעור עבדות ועינוי של ת' שנה, וזה אין ביכולתו של בשר ודם לעשות, ורק הקב"ה בעצמו יכול לעשות זאת. וזהו "כי ידעתי את מכאובי" - "מכאובי", היינו הקושי והכאב הנורא, "ידעתי", היינו שיערתי אותה כראוי, וא"כ אני יודע שהגיע הזמן לגאול אותם. וזהו מה שכתוב: "ויאמר ה' אל משה, עתה תראה אשר אעשה לפרעה" (שם ו' א'), והיינו שמשא טען לפני ה', "ומאז באתי אל פרעה, הרע לעם הזה", כלומר ששלחותי לא קירבה את גאולתם אדרבה הכביד עול השעבוד עליהם, וא"כ "למה זה שלחתני". וענה לו ה' "עתה תראה וגו'", היינו ששלחותי קירבה הגאולה, שרק עתה שנוסף עליהם עול, הרי קושי זה ישלים המנון, ויגיע זמן הענשת פרעה ומצרים וגאולת ישראל.

וזה רמזו בטעמים, שע' "וימררו את חייהם וגו'" - קושי השעבוד, "קדמא ואולא", היינו יכלו ללכת ממצרים קודם הזמן, אולא - הלכו, בקדמא - מוקדם מהנקבע מראש. נמצא, שגם מה שנראה קשה ורע

In Williampole, in the district of Kovno, there lived a wealthy and G-d-fearing man by the name of **R’ Moshe Soloveitchik ZT”L**. He had inherited his considerable wealth from his parents, themselves affluent people. Since he owned great hardwood forests, he went into the lumber business, culling his trees and selling the wood for a good profit. His great wealth, though, did not corrupt him nor did it distract him from the service of his Maker, and he was open to the pleas of the poor and the downtrodden, giving willingly and generously, thus earning a reputation for outstanding kindness and sanctifying *Hashem’s* name.

Yet, the day came when the wheel of fortune turned swiftly, leaving him penniless - virtually overnight. His friends and acquaintances were shocked and left wondering: how could such a fate have befallen this man, whose philanthropy had been so widely praised? They couldn’t fathom the Divine justice in this matter; why was this man deserving of such misfortune?

The *Gadol Hador*, **R’ Chaim Volozhiner ZT”L**, leader of his generation, was consulted and, he too, had no answer. He convened a special *Beis Din*, comprised of well-versed *Talmidei Chachamim*, to delve into this very question. What was the cause of this sudden loss of R’ Moshe’s great wealth?

The members of the *Beis Din* examined his account books exhaustively, but found nothing amiss. Unable to point to any other cause for his economic collapse, they concluded that it must have been because he transgressed the rabbinic prohibition of giving *tzedakah* in excess of a fifth of one’s fortune. This was the only reason they could find for R’ Moshe’s financial woes - that in giving away too much, he had gone against the teachings of *Chazal* limiting donations to charity to twenty percent of one’s capital.

The *Beis Din* reported its conclusion to R’ Chaim Volozhiner, but he rejected their findings. He could not accept that for such a transgression - giving too much charity! - R’ Moshe should be punished by losing his entire fortune; and thus the matter was left hanging.

In the meantime, now that R’ Moshe had no business to attend to, he turned to the *Beis Medrash* and embarked on a vigorous course of study. Little by little, hidden talents revealed themselves, until it became clear that he excelled in *Torah* study. He advanced steadily, gaining renown among the local scholars, until before long he was counted among the best of them, eventually achieving the position of *Av Beis Din* of Kovno. As the years went by, he encouraged his sons to follow in his footsteps, and they, too, took up the challenge and became famous *Lamdanim* and *Talmidei Chachamim* in their own right.

“Now I believe I have the explanation,” said R’ Chaim, “as to why R’ Moshe lost his fortune so quickly. For his great acts of *tzedakah* he deserved a tremendous reward: to sire a dynasty of *Talmidei Chachamim*. But since *Hashem* determined that such a family cannot spring from a wealthy house, his wealth was taken away, in order to release him from the binds of worldly involvement, thus enabling him to learn *Torah* under difficult circumstances, and clearing the way for him to merit generations of outstanding scholars.”

משל למח הדבר רומה

ויאמר משה אל האלקים מי אנכי כי אלהי אל פרעה וכי אצא את בני ישראל ממצרים וגו’ (ג-יא)

משל: The Ohr Pnei Moshe, R’ Moshe of Pshevorsk ZT”L, was a great scholar, but his real strength lay in *Tefillah*. R’ Moshe once lodged at an inn where a *Misnaged* was staying. In the morning, the *Misnaged* said his prayers and then sat down to study *gemara*. R’ Moshe, however, made extensive preparations before praying. He had not even begun when the other had long since finished. The *Misnaged* looked at him askance and asked, “Why you need so much preparation before *davening Shacharis*?”

R’ Moshe replied, “The truth is that I envy you, being able to pray on time and then sit down to study. But what can I do? I begin my day with מודה אני and

a flood of thoughts overcome me: ‘אני - Who am ‘I’? And who is ‘מלך חי וקים’? And what is my ‘soul’? These thoughts lead me to ask myself if the ‘I’ is worthy of approaching the ‘*Living and Enduring King*’ and if I truly merit the return of my soul each day. They strain my conscience and gnaw away at my brain and I am unable to begin the very first prayer. Small wonder that it takes me so long to begin praying!”

גמטל: When Moshe was charged with the mission of leading *Bnei Yisroel* out of Egypt, he responded by asking, “Who am I?” Moshe, in his great humility, could not fathom that he was a worthy conduit of the Lord. Yet, it was for this reason that he was chosen.

ואלה שמות בני ישראל הלאים מצרימה את יעקב איש וביתו באו וגו’ (א-א)

TORAH GEMS

וילך איש מבית לווי ויקח את בת לוי ותהר האשה ותלד בן וכו’ (ב-א,ב)

Rashi writes: “*Even though (the Shevatim) were counted in their lifetime, they were again counted after their death to make known the love that Hashem had for them, for they are compared to the stars which He takes out and brings in by their numbers and names.*”

The Jews are likened to the stars of Heaven, says the holy **Sefas Emes, R’ Yehudah Aryeh Leib Alter ZT”L**, for just as the celestial spheres have the ability to illuminate amidst the vast darkness of space, so too, do the *Shevatim* - the twelve sons of *Yaakov Avinu* - have the power to ignite a darkened soul with the brightness of *Torah*. At times, a person can struggle in his belief or performance of *mitzvos* and think that he can never achieve the level of his great forefathers, Avrohom, Yitzchok and Yaakov. With what shall he hang onto to lift him up? To the 12 sons of Yaakov. Their strength in the face of tribulation, is worthy of emulation by even the most downtrodden of souls.

Similarly, we learn from the *gemara* (סוכה כט): “*Bnei Yisroel reckon by the moon and idolaters by the sun.*” The Jewish People employ a lunar calendar while the nations of the world use a solar calendar. Says the **Gerer Rebbe**, this symbolizes the existential difference between us and the rest of the world. The non-Jews can survive only as long as “the light” shines upon them - when their environment is “sunny.” When their sun sets, however, so do their empires; they perish and disappear from the scene of history. In stark contrast to the nations, *Klal Yisroel* live and survive even in darkness; like the moon they shine even through the darkest night, even when persecuted and humiliated. They maintain the ability to illuminate even when the sun is not shining.

מעשה אבות ... סימן לבנים

ויהי כי יראו המילדות את האלקים ויעש להם בתים וגו’ (א-כא)

The greatness of the Jewish midwives is documented in their monumental quest to save the lives of every Jewish child, in the face of great danger and risk to their own lives. But one aspect is rarely mentioned: As the recognized authority of Jewish obstetrics in Egypt, they could have profited handsomely in their capacity as midwives; from the coffers of Pharaoh or even at the hands of fellow Jews who would likely have paid any amount to save their children. Throughout history, there have been nefarious attempts by people in positions of influence and power, to take advantage of those who need their services. Yet, Shifra and Puah never once considered their own needs and for this they were richly rewarded by *Hashem* with spiritual bounty.

A similar spiritual bounty - the origins of the renowned “Brisker Dynasty” - can be traced to events that happened during the times of **R’ Chaim Volozhiner ZT”L**, the father of the modern *yeshivah* system.