

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.

The Time for Birchas Krias Shema. As explained before, the time for *Krias Shema* is until the first quarter of the day. The latest time for the *berachos* of *Krias Shema* is one seasonal hour later, which equals one third of the day (1). If, due to circumstances beyond his control, one did not say these *berachos* after a third of the day has passed, he can say them for two more seasonal hours until midday (2).

Fulfilling the Mitzvah with its Berachos or with a תנאי. There is a strong preference to fulfill the *mitzvah* of *Krias Shema* with the *berachos* of *Krias Shema* (3). Many *shuls*, on *Shabbos* and *Yom Tov*, say (or might say according to the pace of the *chazan*) the *berachos* after the latest time of *Krias Shema* (GR"A), or even after the earlier time of *Krias Shema* (MG"A). If someone *davens* in such a *minyan* and wants to fulfill the preference of reciting *Shema* with its *berachos*, he can use the method of "תנאי" - Doing a *mitzvah* "with a condition."

Many *Poskim* hold that a person can fulfill a *mitzvah* obligation with a condition and have in mind that if so and so is true or will happen, then I mean to fulfill the *mitzvah* now, but if it is not true or will not happen, then I do not mean to fulfill the *mitzvah* now, but rather, later on. Let us now mention a number of cases which, although they may not all be on the same level of halachic *tenai* (תנאי), one may still use this method in all the following cases.

(1) ארץ נחו (2) ביאור הלכה תנו (3) משנה בוררה מולא (4) הגר"א א"ח מוט

הוא היה אומר...

The Gerrer Rebbe, R' Yehudah Aryeh Leib Alter ZT"L (Sefas Emes) would say:

"*Hashem* asks of Pharaoh, '*How long will you refuse to humble yourself before Me?*' This is the difference between a Jew and a non-Jew. The nature of a Jew is such that even when he isn't submissive before *Hashem*, his own lack of submission distresses him. In his heart of hearts, a *yid* desires to be nullified before the *Ribono Shel Olam*. Pharaoh, by contrast, was proud of his arrogance and not at all ashamed of it."

Rabbi Dr. Joseph Ber Soloveitchik ZT"L (Nefesh Horav) would say:

"On the night of בכורית, the Jews were explicitly warned not to walk outside. Of course, *Hashem* could have allowed them to go out and ensured that nothing deadly happened to them. But there was another purpose there. When a nation that had been ruled and often oppressed by others gains their independence (like many African nations), they tend to exact revenge upon the outgoing occupiers, killing, looting and destroying any semblance of what was. The Jews were forbidden to go out on this night of death, lest they feel the psychological impulse of a former slave to violently seek vengeance against the Egyptians, their former masters!"

A Wise Man would say:

"Why despair? Depression is merely anger without enthusiasm!"

תענדב לעילוי נשמת זקני הרד"ג מו"ר יצחק בן ה' פנחס הופמן זצ"ל - נפ' ח' שבט - תשנ"ה

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בראתי יצר הרע ובראתי לו

תורה תבלין

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שבת קודש פרשת בא

Shabbos Parshas Bo

ה' שבט תשס"ח - January 12, 2008

הדלקת נרות שבת - 4:29 (Monsey, NY) מנחה גדולה / שבת - 12:34

זמן קריאת שמע/מ"א - 9:07 ~~~~~ שקיעה של יום השבת - 4:49

זמן קריאת שמע/ הגר"א - 9:43 ~~~~~ צאת הכוכבים / מעריב - 5:39

סוף זמן התפילה / להגר"א - 10:30 ~~~~ צאתה"כ / לשיטת רבינו תם - 6:01

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

מאצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

ובני ישראל עשו כדבר משה וישאלו ממצרים כלי כסף וכו' (יב-לה)

חסד יבנה", שבניית העולם התחתון תלויה במעשה חסד למטה אשר על ידו מושפע חסד מלמעלה הבונה ומקיים את העולם. ועל פי זה מתיישבים דברי רש"י, שהוקשה לו מדוע נאמר, "ובני ישראל עשו כדבר משה", הלא מיד לאחר מכן נאמר "וישאלו וגו'", שהיינו דבר משה שישאלו ממצרים (ע' אה"ח שמקשה כך), ותיירץ שכונת הכתוב בעשייה "כדבר משה" הוא לשאילה זה מזה, וכמ"ש "וישאלו איש מאת רעהו", והמצריים אינם נקראים רעהו, ומה שמשיך הכת' אח"כ הכוונה אל השאילה מהמצריים, כי השאילה מהם היתה מותנית בשאילה מהיהודים קודם לכן (קול אליהו).

וכתב החפץ חיים בענין זה דברים נלהבים: "ועתה שמדת הדין גברה מאד בעולם, ואין שום עצה להנצל מהצרות המתחדשות יום ויום, יש להתחזק מאד בעניין החסד, שע"ז יתעורר מדת החסד העליונה וכו', וכדאיתא בתנא דבי אליהו (כג), כשהיו ישראל במצרים, כרתו ברית לעשות חסד זה עם זה, שכשראו שהשעבוד הולך ומתגבר עליהם, כרתו ברית לגמול חסד זה עם זה, שע"ז יתעורר חסד של ה' עליהם, ויבוטל השעבוד. ודבר זה היא הסיבה לגאולה, וכדכתיב 'נחית בחסדך עם זו גאלת' ואיתא בפסיקתא "זו גמ"ח", ועל זה אמר הכתוב (ירמיה א') "זכרתי לך חסד נעורך וגו'", היינו החסד שעשו בימי נעוריהם, במצרים" ע"כ. (אהבת חסד חלק שני פרק ה' בהגה"ה).

פרש"י "כדבר משה - שאמר להם וישאלו איש מאת רעהו עכ"ל. וכוונתו לפרש שהשאילום המצריים דברי ערך. ויש להבין מה חידש רש"י בדבריו, הרי מפורש בן במקרא "וישאלו ממצרים כלי כסף וגו'?" ומתרץ הגר"א, בהקדם מה דקשה על הפסוק, "וישאלו איש מאת רעהו", ולכאורה כיצד נקרא המצרי "רעהו", הרי איתא ששור של ישראל שנגח שור של מצרי פטור, דכתיב "כי יגח שור איש את שור רעהו", ולא של מצרי (ב"ק לה)? הרי מבואר להדיא שאין המצרי קרוי "רעהו". ומכח קושיא זו מבאר הגר"א באופן אחר את הפסוק, שאין כוונתו שהיהודים ישאלו מן המצריים, אלא שהיהודים ישאלו זה מזה, וזאת משום, כי הקב"ה הטביע שכל קבלת שפע של חסד מן השמים תלויה במעשה חסד הנעשה למטה, ולכן כדי להכניס בלב המצריים שיסכימו להשאיל ליהודים דברי ערך, יש צורך שבני ישראל יגמלו חסד זה עם זה, ובכך יתעורר חסד עליון ויזכור חסד גדולים.

וכן מבואר במדרש (הובא בנפש החיים א', ז'): "אהיה אשר אהיה" - כשם שאתה הווה עמי, כך אני הווה עמך. וכן אמר דוד, "ה' צלך" - כצלך, מה צלך אם אתה משחק לו הוא משחק לך ע"כ. ומבואר שהתעוררות העליונים תלויה בהתעוררות התחתונים, וע"י שהתחתונים עושים חסד זה עם זה, מעוררים מידת החסד למעלה להשפיע עליהם חסדים. ולפי"ז פירש הגר"א את הפסוק: "עולם

responded to their king's example by wearing the armband as well, thus preventing the Germans from identifying Jewish citizens and rendering the order ineffective.

In September, 1943, it was decided by the German high command, that the deportation of the Danish Jews to death camps was to begin. The Nazis were prepared to begin deportation of the 7,500 Danish Jews on Oct.1, 1943, but somehow the the news leaked out in advance and the Jewish community was forewarned.

On September 29th, two days before the projected round up, the chief Rabbi of the Krystalgaade Synagogue, implored his congregants and the whole Jewish community to go into hiding immediately. The word was passed and many Danes offered their support, conveying warnings and finding places for the Jews to hide. From all corners of Danish society and in all parts of the country, clergymen, civil servants, doctors, store owners, farmers, fishermen and teachers protected the Jews. Many *Torah* scrolls were hidden away in the crypt of a local Church. Hundreds of Jews were hidden in the large Bispebjerg Hospital. Virtually the entire medical staff at the hospital cooperated to save Jewish lives. Once it became known among Danes what the hospital was doing, money was donated from all over the country. Even the Danish police and coast guard took sides with the oppressed by refusing to assist in the Nazi manhunt.

However, it was clear that Denmark was no longer safe for the Jews and to make their escape, many refugees were driven to the coast in ambulances belonging to the hospital. About one fifth of the Danish Jews escaped to Sweden via Gilleleje, one of the larger fishing villages. Local fishermen agreed to transport them to Sweden but successfully completing the two-mile boat trip without being intercepted by German patrol boats was not easy. A committee of local people were quick to initiate rescue aid and to help find hiding places and food.

One of the survivors, Leif Wassermann, recalls the boat trip in the middle of the night, the hushed voices, the people crowded inside and the rotten smell of fish. “We stayed very low on the floor. There were German patrols everywhere. We saw flashlights through the windows.” Although the fishing boat was regularly boarded by German soldiers, the refugees were never discovered. The boat made more than a dozen trips with groups of five to 20 people crammed inside the hull - thus saving many Jewish families from annihilation.

Over the course of a few days, more than 7,000 Danish Jews reached safety in Sweden. Only 481 were captured and sent to a Nazi prison at Theresienstadt. The Danes, though, continued to protect the unfortunate Jews whom the Germans were able to capture. Through political intervention, Danish officials managed to keep the Jews from Denmark out of the extermination camps. Almost all of the Danish Jews in the camp survived through the solicitude and support of the Danish civil service and church organizations. Month after month, the blessed Danes sent over 700 packages of clothing, food and vitamins to the Jews in the camp.

Thousands of years after the original exodus of the Jewish People from Egypt, a different sort of “exodus” occurred for the Jews of Denmark who survived - almost in their entirety - the horrors of World War II.

משל למח הדבר רומה

כי אם מאן אתה לשלח את עמי הנני מביא מחר ארבה בגבלך וגו' (ד-י)

משל: The city of Barcelona, Spain, was hit by a terrible plague of Locust. The critters permeated every inch of the city and the people suffered terribly from the noise and destruction. In frustration, the gentile population vented their anger on any hapless Jew that happened to pass in their wake and many Jews were beaten to within an inch of their lives.

The governor of Barcelona called an emergency meeting to discuss what should be done about the Locust. On his way to the meeting, a prominent Jew crossed his path. The governor stopped him and asked, “So, what do the Jews say about the Locust?”

The Jew answered sharply, “The Locust come

from the Locust.” The governor didn’t understand.

The Jew explained. “The destruction from the Locust is a result of the destruction brought about by swarms of gentiles who prey upon innocent Jews. If you will stop the swarm of violence, the plague too will stop.”

The governor listened to his plea and banned violence against the Jews. That very day, the plague stopped.

גמסל: For the tenth time, Moshe warned Pharaoh to stop the enslavement and let the Jewish People go. As a result of Pharaoh’s obstinacy, though, swarms of Locust swooped down and literally destroyed Egypt. There was nothing left after the Locust. But did this soften Pharaoh’s heart of stone? Of course not!

ויאמר משה כה אמר ה' כחצות הלילה אני יוצא בתוך מצרים (ט-י)

Hashem commands *Moshe Rabbeinu* to inform Pharaoh of the tenth and final plague; Mכת בכורות - Plague of the Firstborn. Moshe, however, delivers this information in a purposely vague manner. As Rashi quotes from the *gemara* (ברכות ד.): “*Moshe said 'כחצות' - at 'approximately midnight' meaning close to it - either before or after - but he did not say 'ב'חצות' - at '(exactly) midnight' so that if the astrologers of Pharaoh should make a mistake (in the precise calculation of midnight), they would not say, 'Moshe is a liar.'"* It is hard to imagine that even if the actual plague begins a few moments after the astrologers’ calculation of midnight, and they watch as they and their fellow firstborn Egyptians suddenly begin dying a gruesome death, that they would still have the presence of mind to gloat and utter with nonsensical glee, “Moshe is a liar! The plague did not begin exactly at midnight, but a few moments later!” How is this *gemara* to be understood?

R’ Eliyohu Meir Bloch ZT”L explains that when a person is suspected of doing something illegal, he will do whatever it takes to clear his name as soon as possible, even if he knows that eventually it will become known that he is innocent. A person does not want a cloud of doubt lingering over his head - even for a short while. The same goes for *Chilul Hashem*. Every moment that the Holy Name of *Hashem* is not sanctified but rather ridiculed or scorned, ח”ו, is a desecration of astronomical proportions. Moshe was concerned that should he be branded a “liar” even for a few short seconds, the *Chilul Hashem* that would come about in the eyes of the Egyptians could almost neutralize the entire effect of the wondrous miracle!

מעשה אבות ... סימן לבנים

ויהי מקץ שלשים שנה וארבע מאת שנה יצא כל צבאותה מארץ מצרים וגו' (יב-מא)

On April 9, 1940, Germany attacked and invaded Denmark. Soon after, a Danish resistance movement began and German military targets and businesses were hit by a wave of sabotage actions. There was also labor unrest, with massive strikes, in many Danish cities. But more notably, the Danes stood in solidarity with their Jewish compatriots and even undertook heroic efforts to shelter Jews from the insidious decrees of the Nazis.

One popular legend describes that when the Germans ordered Jews in occupied Denmark to identify themselves by wearing armbands with yellow stars, King Christian X of Denmark and non-Jewish Danes thwarted the order by donning the armbands themselves. It was said that King Christian sported an armband as he made his daily morning horseback ride through the streets of Copenhagen, explaining to citizens that he wears the Star of David as a demonstration of the principal that all Danes are equal. And non-Jewish Danes

והיה הדם לכם לאות על הבתים אשר אתם שם ופסחת עליכם (יב-ג)

This *posuk* seems to be redundant. Once the *Torah* states that *Bnei Yisroel* were commanded to take the blood of the *Korbon Pesach*: ועל שתי המזוזות ועל “*And place it on the two doorposts and the frame, upon the houses,*” (יב-ג) why does the *Torah* repeat the words, “*The blood will be a sign for you upon the houses where you are*”?

It is said in the name of the holy **Vilna Gaon, R’ Eliyohu ZT”L**, that this *posuk* provides an allusion to the future *Bais Hamikdosh*. The *Navi* writes: “*Greater is the honor of the last house (Temple) than that of the first.*” (חגי ב-ט) This is a reference to the second *Bais Hamikdosh* which was beautified with splendor even greater than the original Temple. The usage of the term “הבית האחרון” - “*last Temple,*” though, would seem to indicate that there will not be another one after it - it is the final Temple, the decisive one, precluding a future *Bais Hamikdosh* in the times of *Moshiach*. How can this be? Yet, we find that when *Hashem* commanded Moshe to perform miracles before Pharaoh, He said, “*And if they will not listen after the first sign, they will believe after the last sign* (אות האחרון). *And if they will not believe after these two signs, you shall strike the water and it will turn to blood.*” (שמות ד-חט) Thus, we see that the word “אחרון” does not necessarily mean “final” or “complete” and it is possible to have a third sign after the “last” two, just as we are guaranteed to have a third *Bais Hamikdosh* after the “last” two.

This assurance is found in the *posuk* in our *parsha*. “והיה הדם לכם לאות” - And the Plague of Blood, which came after the “last” sign in Egypt, shall be a symbol to you, “על הבתים” - regarding the Temples - the future rebuilding of the third המקדש בית המקדש, speedily in our days.