

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.

Misheyakir. Last week we explained the meaning of *Misheyakir* - the early-morning time period when there is enough light to recognize a semi-familiar friend from a distance of 4 *amos*. This is approximately 50 minutes before sunrise. At this time, one may make a *beracha* on his *Talis* and *Tzitzis*. It is important to mention that this pertains to the fulfillment of the *mitzvah*. However, regarding making the *Tzitzis*, most *poskim* permit one to attach the strings to a garment even at night. Just as one can make a *sukkah* before the *Yom Tov* of *Sukkos* begins, so too, one can make *Tzitzis* at night before the time period of the *mitzvah* begins ⁽¹⁾.

Tefillin. The time period of 50 minutes before sunrise is also the earliest time to make a *beracha* on *Tefillin* ⁽²⁾. Unlike by *Tzitzis*, even real night is the proper time for *Tefillin*. The Sages, however, were afraid that one might fall asleep while wearing his *Tefillin*, which is forbidden. At the time of *Misheyakir*, when many people are already waking up from their sleep, the likelihood of falling asleep again is small and one may make a *beracha* on his *Tefillin*. If by mistake one made a *beracha* on *Tefillin* before the correct time, but after *Alos*, he does not have to repeat the *beracha*. Some *Poskim* hold that even if one said the *beracha* before *Alos*, which is surely night, he does not have to repeat the *beracha* ⁽³⁾.

Late Winter Mornings. This time period of *Misheyakir* for

(1) פסקי תשובות יחא (2) אורח לא (3) משנה ברורה ל"ג (4) שם נד"ד

Tefillin poses a problem in the late mid-winter mornings for those who have to be at work early. If it is too early to put on *Tefillin* at the beginning of *davening*, even an entire *minyan* can start *davening* earlier, without their *Talis* and *Tefillin*, at a time that they will finish *Pesukei D'Zimrah* by 50 minutes before sunrise. They then put on *Talis* and *Tefillin* with *berachos* before "שתבח" and continue ⁽⁴⁾. If that doesn't solve the problem, they should get to the workplace early and *daven* there with the above-mentioned time schedule. If even that doesn't work, a *Rov* should be consulted.

Lengthy Medical Procedures. Sometimes, people undergo early-morning medical procedures and may be sedated until the end of the day without a chance to put on *Tefillin*. They should put on *Tefillin* as late as possible at the end of the previous night without a *beracha* and at least fulfill the *Torah* requirement which may be done by night. In such a circumstance where one cannot do it by day, the *רבנן* did not forbid him to put them on by night. If an opportunity arises to put them on before sunset for even a short time, he should do so with a *beracha*. If the opportunity is only available after sunset, before *צאת הכוכבים* - the time that *Shabbos* ends - he should put them on without a *beracha*.

WEEKLY CHIZUK # 58

We have started the long Friday night and *Motzei Shabbos* season. A person should plan some finite and attainable learning goal for these large chunks of time. Learning right after *Havdala* is a great *segula* for a successful week.

הוא היה אימר...

R' Yisroel Meir Hakohen Kagan ZT"l (Chofetz Chaim) would say:

"We know that *Avrohom Avinu* represented the *middah* of *Chessed* - kindness. *Yitzchok* represented *Avodah* - Service and *Yaakov* represented *Torah*. The Angel of *Esav* could bear *Chessed*; he could even abide *Avodah*. But he could not tolerate *Torah* study for it is the foundation upon which the existence of *Bnei Yisroel* rests. Thus, from all the *Avos*, he fought with *Yaakov*, for he - and the *Yetzer Hara* as well - constantly declare war against the *Torah* and those who study it."

R' Yosef Dov Halevi Soloveitchik ZT"l (Bais Halevi) would say:

"Wealth and success in any area of material endeavor are not virtues that become part of the person himself. There is no added value to a wealthy person that a poor person lacks because people are basically the same. In spiritual matters such as *Torah* study, *Mitzvos* and good deeds, the more we do the more we grow. The more we grow, the more we elevate ourselves."

A Wise Politician would say:

"You may fool all the people some of the time; you can even fool some of the people all of the time; but you can't fool all the people all the time."

MAZEL TOV TO MOSHE AHARON BLONDER ON HIS ENGAGEMENT TO TAMARAH BALEN

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בראתי יצר הרע ובראתי לו

תורה תבלין

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שבת קודש פרשת וישלח

Shabbos Parshas Vayishlach

י"ד כסלו תשס"ח - November 24, 2007

הדלקת נרות שבת - 4:14 (Monsey, NY)	מנחה גדולה / שבת - 12:13
זמן קריאת שמע/מ"א - 8:42	שקיעה של יום השבת - 4:31
זמן קריאת שמע/הג"א - 9:18	צאת הכוכבים / מעריב - 5:21
סוף זמן התפילה / להג"א - 10:07	צאה"כ / לשיטת רבינו תם - 5:43

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

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

ואתה אמרת היטב איטיב עמך ושמתי את זרעך כחל הים אשר לא יספר מרב וגו' (לב-יג)

וכמבואר בספר בית הלוי (בראשית לב' יב'), "הצילני נא מיד אחי מיד עשו. יש להבין, אחרי כי לא היה לו רק אח אחד למה הוצרך לומר מיד עשו? ויש לפרש הכוונה, שכששמע יעקב שעשו בא לקראתו, הבין דממה נפשך הוא בסכנה, שהרי או שעשו ילחם עמו וירצה להורגו-סכנה גשמית, או שיתרצה עמו וישוב מאפו וישב עמו בשלום ואחור כשני אחים, ובכך ישפיע עליו ועל בניו לרעה-סכנה רוחנית, ומשני הדברים האלו נתיירא יעקב, וביקש בתפילתו על שניהם, ואמר הצילני נא מיד אחי-שלא יתנהג עמי כאח, מיד עשו-שלא יתנהג עמי כעשו הרשע וירצה להרגני.

והנה כל מעשי אבות הם סימן לבנים, דגם בגלותו של עשו יתנהג כן עם ישראל, בשני האופנים, כאשר רצה לעשות עם יעקב, שבתחילת הגלות יהיה גוזר גזירות רעות בשמדות ויסורים וכו'. ולבסוף יאמר כי רצה לישב בשלום עם יעקב, וכונתו שבזה ירחיק את ישראל מעבודת ה' וידיחם מאמונתם" עכ"ל הבית הלוי. נמצא שגם באומות העולם יש שני עניינים אלו, שרוצים לשטוף את ישראל בכוח ע"י גזירות ושמדות, וכן שמתנהגים עמם באחור, ומפתים אותם להתענג בתענוגי החומר כמותם.

ולפי זה מבואר, שכשיעקב התפלל להינצל מיד עשו, הזכיר דוקא זה שהובטח שיהיו זרעו כחול הים, וכונתו שעשו לא יוכל להשמידו בשום דרך, כמו שגלי הים לא יכולים לשטוף את החול (ע' בכלי יקר).

כתב רש"י: "ושמתי את זרעך כחול הים - והיכן א"ל כן וכו' ולאברהם אמר הרבה ארבה את זרעך ככוכבי השמים, וכחול אשר על שפת הים" ע"כ. ומבואר שכיון להבטחת ה' לאברהם שיהיו זרעו מרובה כחול הים. ויש להקשות, מדוע הזכיר יעקב אבינו רק החלק האחרון של ההבטחה, "וכחול אשר על שפת הים"?

ויש ליישב, שמצינו שהובטחו האבות כמה הבטחות בענין ריבוי זרעם: "ככוכבי השמים", "כחול הים", "כעפר הארץ", ומלבד שמלמדים על ריבוי הזרע, מלמדים ג"כ שיהיו בזרעם עניינים אלו. איתא במדרש תהילים (ב): " דבר אחר, מה הים הזה, הגל שלו עולה ומתגבר כאילו מציץ את העולם, וכיון שמגיע לשפת הים הוא משתטח לפני החול (ש"חול" בגימטריא מ"ד), ועם הכולל מ"ה, והוא מילוי שם ה' {יוד,הא,ו,א,ו,הא}, לכן הם כורעים לחול, ששם חוקק שמו יתברך {שפתי כהן, בלק, כב' ד'}. כך אומות העולם, כל מי שמזדווג לישראל לעשות להם רעה נופל לפניו וכו'". ישראל נמשלו לחול, בזה שאין אומות העולם - גלי הים יכולים לשטוף אותם ע"י גזירותיהם. ויש להוסיף, שבים יש שני עניינים, האחד, שרוצה לשטוף היבשה בכוח, והשני, שהרי מבואר במהר"ל שהמים הם מקור התענוגים, שמכוחם צומח מן האדמה כל דבר שמענג, וא"כ הים שהוא גוף של מים, רומז על תענוגי החומר.

והנה גם אומות העולם פועלים נגד ישראל בשני אופנים,

The *Poritz*, who could not bear to see his son so unhappy, summoned the tavern keeper the very next day, demanding his daughter as a bride for his spoiled son. “I would rather not think of what will happen to you if you refuse,” he warned menacingly. The terrified Jew responded that he must think it over and discuss it with his daughter. Painfully, he said, “I will bring you an answer in a week’s time.”

The Jew returned home with desperation in his heart. How could he break the news to his good, pious daughter? She, too, would rather die than marry a gentile, he was sure. The family got together to devise some way out of their predicament. It was Sarah who came up with a plan.

“What about Reb Yosef the old *melamed*, father?” she asked. Reb Yosef was an old widower whom the innkeeper had hired to teach his young sons. The man had been with the family for the past several years.

“What about him?” the father asked in confusion. “Why can I not marry him?” she said. “We will then run away from here and hopefully the *Poritz* will be powerless to do anything. Besides, the young son will surely not be interested in me after I have married an old man!”

The tavern keeper did not wish to see his young daughter married to a man older than himself. But he could see no better way out. In the end, the old man was called. He surely had no objections to marrying the young girl, even though he might be risking his life thereby. The couple were married quickly and quietly. Then they left for a nearby village. Three days later, the landowner came for a reply. He was shocked to learn what Sarah had done just to escape marrying his son. He immediately decided that she must be crazy and did not wish to pursue the matter any further, especially after making his own inquiries and learning that the marriage had been her own initiative. It was difficult for him to believe, however, that a young, beautiful girl should prefer an old man to a young, wealthy and handsome nobleman.

Sarah’s husband, was no simple “old man.” In truth, he was a *nistar* - “A hidden *tzaddik*” - to whom it was revealed all along that his employer’s young daughter was destined to be his wife. He had come to that particular village, seeking work as a *melamed*, to bide his time. He had had his doubts about the matter and feared that her beauty might lead Sarah astray. But in the end it had turned out for the best.

Right after the wedding, the *melamed* took his young bride aside and informed her: “Since you had the moral strength to choose an old man instead of a young duke who would have given you a life of luxury and ease, you will be blessed and your name will be spread all over the country. I promise you that you will bear a child whose light will shine far and wide, who will commemorate your name all his days.”

The child that was born to them in the following year, was named Aryeh. As he grew up, it was apparent that he was destined for greatness. Aryeh’s father did not live long enough to enjoy his young treasure and it was Sarah who brought up the child. She was the one who educated him in good deeds, made sure that he studied *Torah* and eventually lived to have him bear her name, R’ Leib Sarah’s, the name by which he was called for all his days.

משל למח הדבר רומח
הצילני נא מיד אחי מיד עשו כי ירא אנכי אתו וכו' (ל-יב)

משל: In the midst of a chilly winter’s day, a man was walking down the street. The sun and the wind were watching him go and they decided to see which one of them had the ability to remove the coat from the man as he was walking. The wind began blowing with gale force winds, buffeting the man from all sides, but rather than tear the coat off of him, it just caused him to wrap it around himself tighter.

Then it was the sun’s turn. Immediately, it sent forth a burst of hot, torrid air that hit the man head on and he was soon sweating profusely. After another moment, he stopped and took off his coat. The wind had to admit that his forceful tactics, were no match

for the warmth and heat of the powerful sun.

נמשל: The **Chasam Sofer, R’ Moshe Sofer ZT”L**, explains that when the nations of the world oppress the Jews and buffet them from all sides with decrees, torture and tyranny, rather than cause them to forget the ways of their forefathers and belief in *Hashem*, it has the opposite effect; the Jews wrap themselves in the *Torah* and *mitzvos* even tighter than before. The problem is when the gentiles employ their warmth and charm to seduce the Jewish People. Unfortunately, this manner tends to succeed more often than the other. Thus, we pray, "הצילני נא מיד אחי מיד עשו" - save us, *Hashem*, from the “brotherly love” of Esav!

TORAH GEMS

ויהאמר יעקב וכו' עכרתם אתי
ויהאמר הכוונה יעשה את אחותו (ד-ל)

ויהאמר יעקב וכו' עכרתם אתי
ויהאמר הכוונה יעשה את אחותו (ד-ל)

Following the destruction of the city of Shechem at the hands of Shimon and Levi, *Yaakov Avinu* angrily rebuked them for placing the entire family in jeopardy. Shimon and Levi, however, rationalized their actions by saying, “*Shall (we allow) him to treat our sister like a harlot?*” In fact, says the holy **Ohr HaChaim**, they reasoned that had they not shown Shechem that they would not stand for such abuse, it would make them look weak in the eyes of the world - and this could become a dangerous precedent.

R’ Pinchos Koritzer ZT”L was once discussing with **R’ Yaivee (R’ Yaakov Yosef) of Ostroh ZT”L**, what was the root cause of the Jewish Peoples’ suffering during that period of time. R’ Pinchos claimed that it was due to a lack of *tznius* (modesty) on the part of the Jewish women and girls, while R’ Yaivee argued that it was a result of the talking and improper decorum in the synagogues and *Batei Midrashim*, that was causing their torment.

After much debate, they decided to open up a *chumash* at random and whichever *posuk* they turned to would reveal who’s position was correct. The *posuk* they opened to read: “הכוונה יעשה את אחותינו” - “*Shall he treat our sister like a harlot?*” It seemed clear that R’ Pinchos’ opinion - a lack of *tznius* being the root cause - was the correct one. R’ Yaivee, however, would not give in. Quickly pointing to the *Targum Yerushalmi*, he showed R’ Pinchos what is written there: “*Is it not unbefitting that they should talk in the homes and Batei Midrashim of Yisroel, that the daughter of Yaakov was defiled?*”

Obviously, they were being told from a Heavenly source, that in fact, both their opinions were correct!

מעשה אבות ... סימן לבנים

ותדבק נפשו בדינה בת יעקב ויהאב את הנערה וידבר על לב הנערה וגוי' (לד-ג)

One of the greatest disciples of the holy **Baal Shem Tov** and his successor, the **Maggid of Mezeritch**, was a *tzaddik* by the name of **R’ Leib Sarah’s ZT”L**. His greatness in *Torah* and *tzidkus* was renowned. The story of how he came to be called R’ Leib Sarah’s is a story that must be told.

Sarah was the daughter of a Jewish innkeeper. Although she was an attractive girl, Sarah did not let her beauty overcome her. She remained a modest, G-d-fearing young girl, obedient to her father, a right hand to her mother. The son of a local landowner happened to see Sarah one day and immediately fell for her.

“Father,” the obnoxious youth said to his parent that evening, “I have seen a Jewish girl that I must have. If I cannot have her for a wife, I will surely die of heartbreak. You must get her for me.”

“Who is she?” the father asked in concern. “She is the daughter of your Jewish tavern keeper,” the son replied.