

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.

Earliest Time for Shema in Torah/Rabbinic Law. The earliest time to fulfill the morning *mitzvah* of *Krias Shema*, according to *Torah* law, is עלות השחר - 72 minutes before sunrise. Since some people rise at that time it is called "וּבְקוֹמְךָ" (דברים ו-ז) "When you rise". The *Rabonon* decreed, however, that under normal circumstances one should wait until *Misheyakir* (50 minutes before sunrise) to say *Shema*. This is because most people don't rise until this time. Also, since the *parsha* of *Tzitzis* is part of *Shema* and the *Tzitzis* must be visible, the time for *Shema* was set up when one can see them properly with the light of day (2).

When May One Forgo the Desired Rabbinical Time?

If one is unable, or finds it difficult, to say *Shema* as late as *Misheyakir*, he may fulfill the *mitzvah* at *Alos*. For example:

- 1) If one is scheduled for an early morning medical procedure and cannot wait until 50 minutes before sunrise, he may say *Krias Shema* up to 22 minutes earlier - the time for *Alos*. If even that is too late, he should try to at least fulfill *Krias Shema* according to the opinion that 90 minutes before sunrise is the time of *Alos* (3).
- 2) Some congregations had a custom on *Hoshana Rabah* to say *Shema* before *Misheyakir* because of the long *davening* (4). Others did so on the first day of *Shavuot* after staying up the whole night (5). In both of these cases the hardship to start later justifies the early start.

(1) א"ח נחג (2) ש-ס א (3) ש-ס ג (4) מנן אברהם א"ח נחג (5) סידור יעב"ץ - קריאת שמע הל' ג' (6) ישראל והומנים דף לו (7) משנה בבורה נחיו (8) ש-ס יט (9) אש"י ישראל דף קמט

3) Some *Poskim* discuss the case of one who stayed up the entire night of *Shavuot* and wants to go to sleep to rest up for a later *minyan*. To go to sleep without saying the morning *Shema* is problematic and one is faced with the question of whether he can say *Shema* at *Alos* or he must wait the extra 22 minutes until *Misheyakir*. There is good reason to equate this to cases of extreme hardship and *Mitzvah* need, and allow him say *Shema* at *Alos*. If it's not too hard, he should definitely wait the extra 22 minutes (6).

Earliest Time for the Birchas Krias Shema. Whenever one says *Shema* before *Misheyakir* he can say the *beracha* of "Ahava Raba" (or "Ahavas Olom" in *Nusach Sefard*) as well, but not the previous *beracha* of "Yotzer Ohr" which can and should be said afterwards, separately (7).

Deliberately Reciting Shema Early. If one deliberately said *Shema* before *Misheyakir* when he did not have to, he still has fulfilled the *mitzvah* if he did so not more than once a month. If he made a habit of doing it more than once a month, the *Rabonon* penalize him and disqualify his *mitzvah*, and he must repeat *Shema* in the proper time (8).

Earliest Time for Pesukei D'imra. When necessary, one can say *Pesukei D'imra* before *Mishayakir* (9) with the introductory and concluding *berachos* (ברוך ושבת).

WEEKLY CHIZUK # 61

As we move on from the "fire" of Chanukah, we should try to improve our *mitzvah* performance by doing all of them with "fiery" enthusiasm, built on the knowledge of the cosmic accomplishment and reward of doing each *mitzvah*. This enthusiasm magnifies the great power of those *mitzvos*.

הוא היה אימר...

R' Meir Yechiel Halevi of Ostrovtsa ZT"l would say:

"A parent's love and devotion for a child is a natural heritage since the time of creation, handed down by *Adam Harishon* to his children. The compassion of a child for his parents is not as intense since Adam had no parents and thus, had none of these feelings to pass on. For this reason, Yehudah only mentioned the grief of his father Yaakov, were Binyomin forced to remain as a slave in Egypt. He did not, though, reference the sorrow of Binyomin's ten children who would remain fatherless while he served as a slave."

R' Chaim Vital ZT"l would say:

"*Middos* (character traits) are so fundamental that the *Torah* intentionally did not give a commandment to work on *middos*, the same way that a foundation is automatic when building a house. *Middos* are so basic, that without a strong foundation in good *middos*, there is no *Torah*, and one cannot have six-hundred and thirteen commandments without them."

A Wise Man would say:

"There is no pillow so soft as a clear conscience."

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בראתי יצר הרע ובראתי לו

תורה תבלין

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שבת קודש פרשת ויגש

Shabbos Parshas Vayigash

ו' טבת תשס"ה - December 15, 2007

הדלקת נרות שבת - 4:10 (Monsey, NY) מנחה גדולה / שבת - 12:21

זמן קריאת שמע/מ"א - 8:57 ~~~~~ שקיעה של יום השבת - 4:28

זמן קריאת שמע/ הגר"א - 9:33 ~~~~~ צאת הכוכבים / מעריב - 5:18

סוף זמן התפילה / להגר"א - 10:19 ~~~~ צאה"כ / לשיטת רבינו תם - 5:40

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

מאצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

ויאסור יוסף מרכבתו ויעל לקראת ישראל אביו גשנה וירא אליו ויפל על צואריו וגו' (מו-כט)

מתנה מידיד, בגד מאוד מיוחד ויוקרתי, שמרוב חביבותו החליט לשומרו לכבוד יו"ט. ובערב יו"ט התנדפק עני לבוש קרעים על דלת ביתו, וביקש צדקה. ראה אותו ר' שלום בלבושו הבלוי, ומיד הלך והביא לו במתנה את הבגד החדש והמהודר. בני ביתו שהשתוממו ממעשיו, הוזמנו לשולחנו, ופתח בפניהם את ספר הרמב"ם, והחל להקריא בו בניגון מיוחד המעורר את הנפש: "כסה ערום, יכסה מן היפה שבכסותו וכו'", ובוזה החדיר מסר זה בתוכם.

"וירא מנוחה כי טוב, ואת הארץ כי נעמה, ויט שכמו לסבל, והי למס עבד" (בראשית מט' טו). ופלא הוא, מדוע מחמת שראה כי המנוחה טובה היא, בחר את ההיפך הגמור, "ויט שכמו לסבול"? ומבאר החזון איש זי"ע, ע"פ הרמב"ם הנ"ל, שבגלל שחיבב את המנוחה ביותר מחמת טובתה, הקריבה למען עמל התורה, לתת לה את המובחר ביותר.

ולפי זה מבאר ב"דברי אמונה" (אדמו"ר מתולדות אהרן זצ"ל), שבאמת שניהם כבר קראו ק"ש, אבל מכיון שיסוד מצות ק"ש, שמוכן להקריב לה את חייו (ע' חיי אדם כלל כא'), אזי הגם שיעקב כבר קרא את שמע, אולם כשראה את בנו בגדולותו הרוחנית, התמלא לבו אושר אין קץ, ונהיו חייו חביבים עליו ביותר, וקרא ק"ש פעם נוספת, כדי להקריב לה את המובחר ביותר - את חייו המאושרים.

כתב רש"י: "אבל יעקב, לא נפל על צוארי יוסף, ולא נשקו, ואמרו רבותינו, שהיה קורא את שמע". והקשה בנחלת יעקב, אם היה עכשיו "זמן קריאת שמע", מדוע יוסף לא קרא? (ע' גור אריה) כתב הרמב"ם (הל' איסורי מזבח ז' יא') שהרצה לזכות עצמו, יכוף יצרו הרע וירחיב ידו, ויביא קרבנו מן היפה, הרי נאמר בתורה (בראשית ד' ד') "והבל הביא גם הוא מבכורות צאנו ומחלביהן, וישע ה' אל הבל ואל מנחתו". והוא הדין בכל דבר שהוא לשם הא-ל הטוב, שיהיה מן הטוב, אם בנה בית תפלה, יהיה נאה מבית ישיבתו, האכיל רעב, יאכיל מן הטוב והמתוק שבשולחנו, כיסה ערום, יכסה מן היפה שבכסותו, הקדיש דבר, יקדיש מן היפה שבנכסיו, וכן הוא אומר "כל חלב לה" (ויקרא ג' טז').

ומבואר, שעל האדם לאהוב את ה' ולהקריב לו המובחר ביותר שיש לו, וכמו שאומרים בקר"ש, "ואהבת את ה' וגו' ובכל נפשך ובכל מאודך", ומבארת הגמ' (פסחים כה.): "אם נאמר בכל נפשך למה נאמר בכל מאודך? ואם נאמר בכל מאודך למה נאמר בכל נפשך? אלא לומר לך אם יש אדם שגופו חביב עליו מממונו, לכך נאמר בכל נפשך, ויש אדם שממונו חביב עליו מגופו, לכך נאמר בכל מאודך". כלומר שהאדם מחויב להקריב להקדוש ברוך הוא את החביב עליו ביותר.

ומסופר על הגאון ר' שלום שבדרון זצ"ל, שפעם אחת קיבל

ever heard a *shmuess* from R’ Sholom and not been moved to bouts of hysterical laughter, as well as gut-wrenching tears, at the truth of his words?

Yet, in the beginning, R’ Sholom did have his detractors; some people felt that his “jokes” and humor had no place in a *Beis Medrash*, certainly not during a *mussar shmuess*, and they would tell him in no uncertain terms how they felt. R’ Sholom, of course, believed in his method and was able to withstand the criticism of a few individuals. As a matter of fact, he didn’t pay them much heed, until one year, a few days before *Rosh Hashanah*, when he received a note under his door. He had just given a lengthy discourse about the coming *Yom Hadin* and how one must stay away from the advances of the *Yetzer Hara*. The note was hand-written and said, “What right do you think you have? You couldn’t find anything more appropriate to speak of before the Holy Days? Only frivolity and comedy which is more befitting for a *Purim shpiel*?”

This bothered R’ Sholom. He was an honest and truthful man and he began thinking, “Perhaps this man is right? Maybe my words are inappropriate before the Holy Days and I have no business speaking publicly in this manner.” He was advised by his brother-in-law, **R’ Dovid Auerbach ZT”L** to bring the matter before the holy **Chazon Ish, R’ Avrohom Yeshaya Karelitz ZT”L**, and let him decide what is right.

That very day, R’ Sholom traveled to *Bnei Brak* and brought his query before the *Posek Hador*. To his surprise, the Chazon Ish replied, “How can I answer this question? I have no idea what your *shmuess* sounds like. I can’t decide if it was appropriate or not unless I’ve heard the entire discourse from beginning to end, with every inflection of your voice, every motion of your hands and every gesture, tone and chuckle that came out of your lips! If you can replicate your *shmuess*, right here, right now, then, I can let you know!”

Well, R’ Sholom was unprepared for this. To deliver a private *mussar shmuess* in his specific style and manner to the great Chazon Ish! The thought made him uncomfortable - how can he duplicate the exact words that he spoke in front of hundreds of people, for one single person - and the *Gadol Hador* no less?

But what choice did he have? R’ Avrohom Yeshaya layed down on his bed so as to lend a casual touch to the proceedings, and to put the young *Maggid* at ease. R’ Sholom stood up by the *Rov’s shtender* and began retelling his entire *shmuess*. At first, his words were halting and hesitating, but as he got into it, he began to speak with his usual fire. Every smile and chuckle poured forth from his mouth. His voice rose thunderously with indignation, and lowered meekly with humility, all the while railing against the enemies of *Torah* and mocking their malicious intentions. The Chazon Ish, lying on his side, alternated between nods of agreement, broad smiles, and an occasional laugh. R’ Sholom spoke for close to an hour and then waited for the verdict.

The Chazon Ish got up off his bed and straightened. Then he gazed at the young *Maggid* and declared, “Yes! This is exactly how a *Maggid* should speak! If only we had such *Maggidim* 200 years ago, who knew how to unmask the absurdity of secularism, we wouldn’t have suffered so terribly from the *Maskilim*....!”

משל למח הדבר דומה

אל תירא מרדה מצרימה ... אנכי ארד עמך מצרימה ואנכי אעלך גם עלה וכו' (מג,ג,ד)

משל: The great *Tzaddik*, **R’ Pinchos of Koritz ZT”L**, once visited the home of a disciple who had suddenly absented himself from his *rebbe’s* weekly *shiurim*. He found the young man secluded in his bedchamber, disheveled, melancholic, and unkempt.

“Where are you?” R’ Pinchos called to him. The disciple, shocked by the presence of the holy master, warned him to stay away. “Do not approach me, for I am in the darkest of all places, the lowest of abysses, and, in fact, at the very final gate of ultimate defilement! Stay away or you will be contaminated!”

When the *Rebbe* heard these words, he broke into joyful excitement and seized the hand of the “fallen”

man, exclaiming, “The darkest place, you say? The lowest of all abysses, you say? The very final gate of defilement, you say? Please let me join you! For I, too, want to see the Face of *Hashem*!”

גמשל: As Yaakov is preparing to descend into what will ultimately be a long and tedious exile, *Hashem* sets his mind at ease: “Don’t think you are ever alone,” *Hashem* declares, “for no matter how low you go, I will descend with you. No matter how impure the Egyptian culture will be or how dark the stain of slavery will be on your children, I will never leave your side. And just as I descend with you, I will bring you up to a better place at the time of your redemption!”

ונאמר אל אדני לא יוכל הנער לעזוב את אביו ועזב את אביו ומת(מד-כב)

TORAH GEMS

ויאמר יעקב אל פרעה ימי שני מגורי... מעט ורעים היו ימי שני חיי וכו' (מג-ט)

Yehudah drew close to the throne of Yosef and began pleading on behalf of his brother, Binyomin. Various *Medrashim* describe in detail how Yehudah roared like a lion in a threatening posture, prostrated himself as a gesture of submission, and solemnly illustrated the ill effects that Binyomin’s captivity would have on his elderly father. In clear tones, Yehudah laid out his case: “*The lad cannot leave his father, for should he leave his father, he would surely die.*” Were Yaakov to lose a second son, he would never survive the pain of such a terrible misfortune.

The great Moroccan *Chacham*, **Rabbeinu Shlomo Amsalem ZT”L**, deciphers this *posuk* in an allegorical manner. The *gemara* tells us: רשעים בחייהם נקראים - “*During their lifetime, the wicked are called dead.*” This means that one who severs his connection to righteousness and strays off the path of *Torah*, *mitzvos* and good deeds, is referred to as a “dead man” since the *Torah* represents life and one who is devoid of *Torah* and the goodness inherent in it, cannot experience the true definition of “life.”

This concept is alluded to in the *posuk*: ונאמר אל - We implore before You, Master of the World, אדני - It is impossible for the - “לא יוכל הנער לעזוב את אביו” - “*lad*” - *Bnei Yisroel* - (הושע יא-א) - “to be estranged from our Father in Heaven, because were the Jewish People to “leave” the *Torah*, ח”ו, to desist from *mitzvos* and the path of true life, יומת” - they will be “dead” for all intents and purposes. The path of *Torah* leads to bliss and everlasting life, in this world and in the World to Come; the road to estrangement leads to death - “*During their lifetime, the wicked are called dead.*”

מעשה אבות ... סימן לבנים

ויאמר יוסף אל אחיו אני יוסף העוד אבי חי ולא יכלו אחיו לענות אותו כי גבילו מפניו וגו' (מה-ג)

When Yosef revealed himself to his brothers, they recoiled in shock and shame. The *Medrash* quotes the words of Abba Kohen Bardela: “*Woe unto us on the day of judgment, woe unto us on the day of rebuke ... Yosef was the youngest of the tribes and his brothers could not withstand his criticism. How much more so when the Holy One Blessed Be He will come and rebuke each and every one according to what he is!*”

On any given Friday night, in the *Zichron Moshe shul* in *Yerushalayim*, hundreds of people would pack the main hall to be inspired, entertained and uplifted by the words of the great *Maggid*, **R’ Sholom Schwadron ZT”L**. In his inimitable style, R’ Sholom had the unique ability to illustrate, with bursts ranging from theatrical satire to poignant clarity to tear-evoking emotion, the importance of *Torah* and *mitzvos* as well as the deficiencies and woes of the non-religious, secular “street” and the many issues it engenders. Who has