



MENUCHAV'SIMCHA

BY RABBI MORDECHAI WEIS

LIVING IN A DIFFERENT WORLD

PARSHAS ACHAREI MOS - KEDOSHIM

Brownsville. Shemini Atzeres, 1959. Rav Avraham Pam zt"l made his way over to pay a visit to the elderly and ailing Rav Moshe Binyomin Tomashov zt"l[1]. As soon as Rav Pam entered, the Rav excitedly began to tell Rav Pam a *shailah* that had come up barely week prior. The Rav's doctors had forbidden him from fasting the entire Yom Kippur due to his advanced age and frailness. The Rav had planned on fasting until after *chatzos*, into the afternoon, after which he planned on eating a small amount of food, less than a *kzayis*, every ten minutes or so. As the Rav was about to break his fast, a *shailah* occurred to him. He would make a *bracha* on the first bite, but would eat less than a *kzayis*. Should he recite a *bracha rishonah* the next time he ate, as perhaps the previous *bracha* did not count towards the next time he ate, since he had not eaten a full *kzayis* prior, or perhaps since this was his plan all along, the original *bracha* goes on all the food he had planned on eating. Well, the Rav had to clarify this detail before he sat down to eat, so out came the Shulchan Aruch. Then came the Tur. A gemara *Brachos* followed, and the Rambam was right behind them. Levush, Aruch Hashulchan, Mishnah Berurah, the pile on the table grew bigger. The Rav brought a proof from here, then a question from there, but perhaps one can differentiate between the two cases...maybe that isn't a correct difference, and then...it was time for Maariv. The Rav had unwittingly fasted the entire Yom Kippur. He was so engrossed in the sugyah that his 88-year-old body hadn't registered the passage of time, and the fast had ended without him eating a morsel.

הם ושמרתם את חקתי ואת משפטי אשר יעשה אתם האדם וחי בהם "And you shall observe My decrees and My laws, which man shall carry out and by which he shall live". Rashi comments that through doing the mitzvos man will live in *Olam Haba'ah*, meaning that fulfilling the 613 mitzvos will cause man to earn his reward in the World to Come.

Chazal teach us that there are 248 limbs and 365 sinews and tendons in the human body, 613 parts all together. The Chofetz Chaim writes in the introduction to his *Sefer Shemiras Halashon* that every mitzvah corresponds to one part of the body, and performing a mitzvah gives life to the corresponding part, meaning that in *Olam Haba'ah* the person will have this part and it will function properly.

The first Mishnah in *Masechas Peah* teaches us that *Limud HaTorah* is equal to all mitzvos. Perhaps, we can suggest that through *Limud HaTorah* one can invigorate all the parts of one's future body in *Olam Haba'ah*. And certainly one can infuse his body with life in this world through *Limud HaTorah*.

Good Shabbos!

[1] Rav Moshe Binyomin Tomashov was a talmid of Rav Baruch Ber Lebovits, and was chosen to learn *b'chavrusa* with him every night when the Yeshiva was in Halusk. After his marriage to the daughter of the Rav of Kelm, he learned under Rav Isser Zalman Meltzer. He immigrated to the United States in 1912, where he was a Rav in Brownsville, and published four volumes of *Shailos U'teshuvos Avnei Shoham* in addition to his *Maaseh Shabbos* and *Tikkun Gittin*. He was niftar on 6 Teves, 1960, just over two months after this account.

Tefillah Treasures #41

BY RABBI YOEL D. ZEFFREN
ASSOCIATE ROSH KOLLEL



Eilu Devarim IV: Mitzvos that Bear Fruit in This World and the Next

"These are the mitzvos whose fruits are enjoyed both in this world and in the next" (Mishnah Peah 1:1). The commentators note a striking omission from this list—namely, the mitzvah of Shabbos. One would expect it to appear, particularly in light of the Rambam's statement at the end of Hilchos Shabbos that one who carefully guards, honors, and delights in Shabbos merits reward in this world, even beyond what is reserved for *Olam Haba*.

This is especially puzzling in view of the Rambam's own words in Hilchos Teshuvah (perek 9), that the true reward for mitzvos lies in the World to Come, echoing the Gemara (Kiddushin 39b) that "there is no reward for mitzvos in this world." Why, then, does our Mishnah appear to suggest otherwise?

Shiras Dovid resolves this by citing the Rambam's commentary to our Mishnah. He explains that mitzvos fall into two categories: *בין אדם למקום* (between man and Hashem) and *בין אדם לחבירו* (between man and his fellow). Mitzvos in the former category receive their primary reward in the World to Come. By contrast, mitzvos between people yield benefit in this world as well, since kindness and generosity naturally foster reciprocal goodwill.

Accordingly, the "fruit" described by the Tanna refers to these this-worldly benefits that emerge from interpersonal conduct. This explains why only mitzvos between man and his fellow are listed, and why Shabbos is omitted.

Still, we must reconcile this principle—that mitzvos are not rewarded in this world—with the Rambam's assertion that the reward of Shabbos in this world is exceptionally great.

We may apply a principle attributed to Horav Chaim Kanievsky zt"l, distinguishing between the mitzvah itself and the manner in which it is performed. While the mitzvah *per se* does not earn reward in this world, extraordinary *mesiras nefesh*—self-sacrifice in its fulfillment—may.

This can be understood in two ways. First, the withholding of reward preserves the full, eternal benefit for *Olam Haba*, rather than "swapping" it for something temporary. However, the reward for *mesiras nefesh* is so great that even a finite benefit in this world does not diminish one's ultimate portion. Second, when a person invests unusual effort or forgoes comfort for a mitzvah, he relinquishes something in this world that could otherwise have been used for personal gain; the "reward" granted on Earth simply restores that loss, while leaving the essential reward fully intact for later.

In this light, the apparent contradiction is resolved. Our Mishnah addresses only the "fruit," the indirect benefits of a mitzvah that can be experienced in this world. The Rambam, too, describes one who carefully guards, honors, and delights in Shabbos; it is this exceptional investment that warrants tangible reward even here. The essential reward for the mitzvah itself, however, remains reserved for *Olam Haba*, as stated in the Gemara in Kiddushin. Hashem, in His perfect benevolence, seeks to grant a person the greatest possible good in every circumstance. It is for us to take full advantage of every dimension.

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MAKING AN EARLY SHABBOS

Introduction: There are two opinions in the *Gemara* regarding the latest time for *Mincha* and when *Maariv* may begin. The *Rabbanan* hold that *Mincha* may be davened until nightfall, after which *Maariv* begins. Rabbi Yehuda holds that *Mincha* may be davened only until *plag hamincha*, and from then one may daven *Maariv*. The *Shulchan Aruch* rules that one must consistently follow one opinion and not switch between them: if he davens *Mincha* after *plag*, he may not daven *Maariv* before sunset. During the week, since *Mincha* is usually davened until sunset, *Maariv* is not davened earlier. On Friday, however, there is a basis to daven *Maariv* early, and many follow this practice. Ideally, one should daven *Mincha* before *plag* if planning to daven *Maariv* early, though some are lenient, and that is the custom in some shuls.

ע"י בשו"ע או"ח סי' רל"ג ס"א, וסי' רס"ז ס"ב, מג"א שם סק"ב, מ"ב שם סק"ג, ערוה"ש סק"ג מדה"ח.

Q: I made an "early Shabbos" and then realized that I forgot to turn off my bedroom light. It is still before sunset, is there anyone I can ask to turn it off?

A: Yes. You may ask any Jew who did not yet accept Shabbos. Although for you it is already Shabbos, since the other person has not accepted Shabbos, it is permitted to ask them. Additionally, although it is generally forbidden to ask a non-Jew to do something for you that you may not do, if it is still before sunset to the extent that not all places have accepted Shabbos, it is permitted to ask a non-Jew as well.

שו"ע או"ח סי' רס"ג ס"ז, ושו"ע ורמ"א סי' רס"א ס"א, ומ"ב סק"ז ו"ח.

Q: I want to make an early Shabbos. I davened *Mincha* already and came late to shul. They were almost up to *Maariv Shemoneh Esrei*. What should I say now?

A: The best thing to do is to skip *Birchos Krias Shema* and daven *Maariv Shemoneh Esrei* with them. Then later, when it is the proper time to say *Shema*, meaning after *tzeis hakochavim*, say *Shema* with all the *brachos* as well.

ע"י ביה"ל סי' רל"ה סוד"ה ומיהו, ואג"מ או"ח ח"ב סי' ס דיכול לעשות אופן זה אפילו לכתחילה, ובשו"ע סי' רס"ג ס"א כתב דע"י תפילת שמו"ע חל עליו קבלת שבת.

Q: I made an early Shabbos, and after davening *Maariv*, I realized I forgot to count *Sefira* the previous night. It's still before sunset. Can I count now and continue counting with a *bracha*?

A: Yes. Even though you accepted Shabbos, since it is still before sunset, you can still count that day's *Sefira* and continue counting the rest of the days with a *bracha*.

אג"מ או"ח ח"ד סי' צ"ט אות ג', וכף החיים סי' תפ"ט סקפ"ב.

Q: I didn't daven *Mincha* and came late to shul after they already were *mekabel* Shabbos (by saying *Mizmor Shir L'Yom Hashabbos*). Can I daven *Mincha* there?

A: No. One should not daven a weekday *Mincha* in a shul that already was *mekabel* Shabbos. Instead, he should daven outside the shul. However, if they already finished *Maariv* and the people left, he may daven *Mincha* there. Additionally, if he arrived before they were *mekabel* Shabbos, he should begin *Mincha* even if he knows they will be *mekabel* Shabbos while he is still davening.

שו"ע או"ח סי' רס"ג סט"ו ו"ט, שו"ע הרב סק"ג, מנח"א ח"א סי' כ"ד סק"ב.

Q: I came to shul while the chazzan was saying *Barchu*, I answered to *Barchu* and then realized I forgot to daven *Mincha*. Can I still daven *Mincha*?

A: No. Once someone answered to *Barchu* at *Maariv* without explicit intent not to be *mekabel* Shabbos, or he was *mekabel* Shabbos any other way, he may no longer daven *Mincha*. He should daven two *Maarivs*.

שו"ע או"ח סי' רס"ג סט"ז, אג"מ או"ח ח"ג סי' ל"ז.

Q: If a person was *mekabel* Shabbos, are his wife and children automatically included?

A: Many *poskim* hold that once the husband, as head of the household, is *mekabel* Shabbos, his wife and children are included and may no longer do *melacha*. Therefore, he should ensure his wife lights candles before he says *Mizmor Shir L'Yom HaShabbos* in shul. Some *poskim* hold that they are not automatically included and may accept Shabbos later themselves. Ideally, one should follow the first view, but there is what to rely on to be lenient.

ע"י בפמ"ג סי' רס"ג מ"ז סק"א, חות יאיר במקור חיים סי' רס"ג ס"ז ד"ה ונ"ל, ערוה"ש סק"ב, אג"מ או"ח ח"ג סל"ח, תשובות והנהגות ח"ג סי' פ"ה.

Q: How early can I be *mekabel* Shabbos? What if candles were lit before that time?

A: One may be *mekabel* Shabbos anytime after *plag hamincha* (refer to a calendar for the specific time). Shabbos candles that were mistakenly lit before *plag hamincha* are not valid even *b'dieved*; they must be extinguished and rekindled, and the *bracha* repeated. One who davened *Maariv* before *plag hamincha* must repeat *Maariv*.

רמ"א או"ח סי' רס"א ס"ב, מ"ב סק"ה, ביה"ל סי' רס"ג ס"ד ד"ה מבעוד, מ"ב סי' רס"ז סק"ד.

THE SHABBOS AFTERNOON HALACHA SERIES WITH RABBI MORDECHAI WEIS

בְּעֵינֵי דְיוֹמָא
Shiur: 5:30 PM
Mincha: 6:00 PM

PARSHAS ACHAREI MOS - KEDOSHIM

THIS WEEK'S TOPIC:
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A FASCINATING STORY,
A HALACHIC DEBATE,
AND PRACTICAL
OUTCOMES



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KOLLEL BEIS MEDRASH
SUNDAY, APRIL 26
9:30 AM

For Men



HaRav Leff delivering a shiur at the Kollel circa 2006

PARSHAS ACHAREI MOS - KEDOSHIM SHABBOS ZEMANIM

Friday, April 24

- 5:41 pm - Likras Shabbos Program
- 6:11 pm - Mincha/Maariv
- 6:23 pm - Plag Hamincha
- 7:30 pm - Candle Lighting
- 7:48 pm - Shkiya/Sunset

Shabbos, April 25

- 8:15 am - Shacharis
- 8:58/9:34 am - Latest Krias Shema
- 6:00 pm - Mincha
- 7:49 pm - Shkiya/Sunset
- 8:44 pm - Maariv
- 9:01 pm - 72 minutes
- 10:15 pm - Rabbi Reisman