

מאת מו"ה ברוך הירשפלד שליט"א
רב דקול אהבת ישראל, קליבלנד הייטס

הלכה למעשה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Laws of Zmanim - Halachic Time Parameters

Introduction Many of the *mitzvos* of the *Torah* and those that were added by the Sages have certain time restrictions and parameters within which these *mitzvos* must be fulfilled. Some are required to be done by day, or within a specific part of the day, while others require the night-time, or specific times of the night. Knowing about the background and nature of these times can help one fulfill many *halachos* in a proper and timely fashion. We will discuss these time parameters and their practical relevance, one by one.

Alos Hashachar - The Practical Differences between the Beginning and End of an Halachic Day

- 1) The halachic night ends, and the halachic day begins, precisely at *Alos Hashachar*. This is when the first rays of the sun appear on the eastern horizon. Unlike the end of the day, when there is a twilight zone (known as *Bein Hashmashos*) which has the status of "ספק יום ספק לילה" - "maybe day, maybe night," the beginning of the day has no intrinsic doubts. One second before *Alos* is "certain" night and one second after *Alos* is "certain" day.
- 2) Although the appearance of three average-size stars ushers in the halachic night, in the morning the first rays of light usher in the day, even if the sky is full of stars.

Identifying Alos Hashachar to the Exact Minute

The *gemara* (1) tells us that *Alos Hashachar* occurs at four

(1) פסחים צג-ד. (2) אור המאיר ז' (3) כף החיים פט"א
(4) אור"ח רלהג (5) ביאור הלכה ר"ט (6) ויקרא קצח

הוא היה אימר...

The Rebbe R' Zusia of Anipoli ZT"l would say:

"Rashi explains the words, '*The years of Sarah's life*' - to mean that they were all equally good. But weren't the majority of Sarah's years filled with hardships, longing for children, living in exile, imprisoned at the hands of Pharaoh and Avimelech? How can all of her years be equally good? The answer, of course, is that during her entire life, concerning everything that was seemingly bad, Sarah would always say, 'This too is for the best.' She saw *Hashem's* kindness in everything. We must emulate her and do the same."

R' Yissochar Dov Rokeach ZT"l (Belzer Rebbe) would say:

"When Eliezer came to *Aram Naharayim* to find a bride for his Master's son, Yitzchok, he brought jewelry and clothing for the future bride. How did he know what size clothing to bring, after all, Rivkah was only three years old at the time? In fact, Eliezer didn't bring clothing to wear, but a sample of the modest clothing that women wore in Avrohom's household. Rivkah saw them and agreed to become part of such a family."

A Wise Man would say:

"The reason that worry kills more people than work is because there are more people who worry than work."

DEDICATED IN MEMORY OF MENACHEM YONAH BEN MOSHE AVROHOM BY HIS DAUGHTER YEHUDIS WEISSMAN
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בראתי יצר הרע ובראתי לו

תורה תבלין

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שבת קודש פרשת חיי שרה

Shabbos Parshas Chayei Sarah

ט"ו מר חשוון תשס"ה - October 27, 2007

הדלקת נרות שבת - 5:33 (Monsey, NY) מנחה גדולה / שבת - 1:10

זמן קריאת שמע/מ"א - 9:28 ~~~~~ שקיעה של יום השבת - 5:50

זמן קריאת שמע/הג"א - 10:04 ~~~~~ צאת הכוכבים / מעריב - 6:40

סוף זמן התפילה / להג"א - 10:56 ~~~~ צאתה"כ / לשיטת רבינו תם - 7:02

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

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

ויהיו חיי שרה מאה שנה ועשרים שנה ושבע שנים שני חיי שרה וגו' (כג-א)

ונפשו, וחסם כוחות התאווים, ומנע אותם מן הריבוי אחר אשר נתן להם חלקם וכו' ע"כ. והיינו החסיד כל השתמשותו במעשי העוה"ז הינם רק למענו יתברך, ומושל על מידותיו ורצונותיו המושכים אותו לעבור על רצונו יתברך, ועל ידי כך כל חייו הינם מקשה אחת של עשיית רצון הבורא.

ע"פ יסוד זה - שהחסיד הוא המושל, והוא המוכן לממשלה, נוכל להבין המדרש, ר"ע תמה מה ראתה אסתר למלוך על קכ"ז מדינות - בת ישראל כשרה, אשר איננה מכירה בגיוני המלכות, הכיצד תעמוד למשול במספר רב של מדינות. ועל כך השיב, שכל כוחה בא לה מאמה שרה שחייה היו כמספר קכ"ז. והיינו, חיי הצדיק הם מקשה אחת של מלכות וממשלה, כי בכל רגע ורגע הוא מתגבר ושולט על יצרו, ומחליט מה הם הדרכים הנכונות לנהל בהם את כל מעשיו, ולכן אם יוטל עליו לנהל מדינה מסוימת לא תהא לו כל קושי בזה. כי כל חייו הורגל לכך, על ידי שהתגבר על נגיעותיו האישיות והכריע ע"פ הטוב והישר לעיני אלקים ואדם. ולכן אסתר בת בתה של שרה אמנו, שירשה ממנה את כל מלכותה, היא הראויה ומתאימה לנהל ולמלוך על קכ"ז מדינות.

ועל פי זה מבוארים דברי רש"י, שכונות, שכל ימיה היו שוין, לעשות בהם הטוב - רצון הבורא, מכיון שתמיד משלה על עצמה, והשתמשה בכל רגע מחייה באופן הראוי.

צריכים להבין הכפילות, שאם כתוב "ויהיו חיי שרה" בודאי אנו יודעים שהם "שני חיי שרה"? ועל זה כתב רש"י "כולן שוין לטובה", והיינו שכונות התורה בכפילות ללמד, שכל ימיה של שרה בכללותם "היו שוין לטובה". ויש לבאר את דבריו, בהקדם דברי מו"ר הגאון הגדול ר' צבי קושלבסקי שליט"א בביאור דברי המדרש רבה בריש פרשתנו (נ"ח, ג'), שאיתא שם: "ר"ע היה יושב ודורש, והציבור מתנמנם, ביקש לעוררו, אמר מה ראתה אסתר המלכה שתמלוך על קכ"ז מדינה, אלא תבוא אסתר שהיתה בת בתה של שרה שחייתה ק' וכו' וז', ותמלוך על ק' וכו' וז' מדינות". והדברים טעונים ביאור, מה השייכות בין מלכות אסתר על המדינות, לשנות חייה של שרה אמנו.

וכדי להבין דבר זה, עלינו להקדים את דברי הכוזרי (מאמר ג' אות ב'): אמר הכוזרי: ספר לי מעשה החסיד שבכס, אמר החבר: החסיד הוא הנוהר במדינתו, ומחלק לכל אנשיה טרפם וכל ספקם, וינהג בהם בצדק, לא יונה אחד מהם, ולא יתן לו יותר מחלקו הראוי לו וכו', יצונו ויעשו כמצותו, ויהירם ויהירו. אמר הכוזרי: על חסיד שאלתיך, ולא על מושל. אמר החבר: החסיד הוא מי שהוא מושל, נשמע בחושי הנפשיים והגופיים, ומנהיגם, כמו שנאמר (משלי ט"ז, ל"ב) "ומושל ברוחו, מלוכד עיר". והוא המוכן לממשלה, כי אילו היה מושל במדינה היה נוהג בה בצדק כאשר נהג בגופו

Eventually, he found his way to the Western Wall. Actually, as a tourist attraction, the Wall did not have all that much to offer: just stones, a broad plaza - but undoubtedly a great photo opportunity. What it lacked in the way of pews, altars and elaborate carpets, however, was made up for by the decidedly disparate assemblage. Every walk of life could be found there, including a man who saw to it that Jewish youth walked away from the Wall with more than just a snapshot. Dave, Jewish in a biological kind of way, was offered a chance to attend a class about his birth-religion, and why not? Hey, that's what this whole bike experience was about - tasting, trying and learning. The class was intriguing, like nothing he had ever experienced before! So Dave stayed on for a few more classes; he even stayed for the weekend. He even postponed seeing Petra.

Dave never did make it to Malaysia or Indonesia or Togo. But he did make it to rudimentary Hebrew, Jewish philosophy and *Mishnah*. Dave spent five months studying his religion before concluding that it was time to heed his parents' requests and return to the real world, his hometown of Clermont, Florida.

Unfortunately, Dave's enthusiasm for Judaism was met by his parents' staunch opposition. The Brenners did not take kindly to their son's new-found eccentricity and classified Jewish practice into three categories: absurd, bad and intolerable. His parents actually forbade him to observe *Shabbos*. He was harassed from morning to night and pressured to abandon a "lifestyle of antiquated nonsense." His only defense was to wait for a Divine signal - somehow, some way - that would assure him he was following the right course.

One Friday night, Dave's resolve weakened and he finally caved in. He came to the conclusion that in the absence of a signal, *Shabbos* observance was simply not worth the hardship. Late Friday night, Dave treated his tormented brain to a little leisure. He sat down in the family room easy chair and flicked on the TV. A late-night talk show was on and the host - named Dave just like himself - was entertaining and witty.

A well-known journalist who had just returned from an extended stint in Jerusalem, was the first guest on the program. The host welcomed the man and posed an unrehearsed question: What was the most remarkable thing you noticed about Israeli life? The reporter thought for a moment. "Well, Dave, tonight, Friday night, is a holiday in Israel. There is a certain tranquil sense of the Sabbath being a day of rest. Over the course of the Sabbath, whomever you meet, even perfect strangers, greet you by wishing you *Shabbat Shalom*, which means 'Sabbath peace'." As if on cue, the camera panned in close on the guest as he looked directly at the host and meaningfully said, "*Shabbat Shalom, Dave!*" The audience laughed and cheered its approval.

Dave Brenner tightly gripped the arms of the easy chair. Was this a signal, or what? Throughout the show each new guest was welcomed with *Shabbat Shalom*. They even closed the show with the words that had captured the evening: ***Shabbat Shalom, Dave!*** The screen personally wished Dave Brenner *Shabbat Shalom*.

He sat there transfixed. He didn't hear the applause or the credits. He didn't hear his mother shouting something. All he heard was *Shabbat Shalom, Dave!* David Brenner had received the signal he had longed for. Three days later he was headed back to Israel - he did not want the transmission to fade ... ever.

משל למח הדבר רומה

נתתי כסף השדה קח ממני ואקברה מתי שמה וגו' (כג-יד)

משל: A young man in *Bnei Brak* used to type the handwritten manuscripts of **R' Yaakov Yisroel Kanievsky ZT"L** (Steipler Gaon) to prepare them for publication in his *Sefer Kehillos Yaakov*. Late one winter night, the typist heard a knock on his door, and found the Steipler standing there. The young man was taken aback, did he make some serious typing error? "I came to pay you for today's work," said the Steipler. "You left the papers at my house when I wasn't home, so I came now."

The young man was appalled. "But *Rebbi*, I specifically said when I accepted the job that it was not necessary for the *Rov* to pay me right away."

"True," said the Steipler, "you wanted to be sure that I wouldn't transgress by delaying payment to a worker overnight; but what about the positive commandment I have of paying a worker on the same day?"

במשל: We find a contrast between the words of Avrohom and those of Efron. Efron had a strong desire for money and quoted a high price for his land even while he spoke of his generosity. Avrohom, on the other hand, was eager to pay off his debt before it was actually due. Avrohom said to Efron, "The money is completely ready for you. I wish I had already given it to you." (Rashi) He did not want to keep money that was not his even for a very short while.

ותמת שרה בקרית ארבע היא
חברון בארץ כנען וכו' (כג-ב)

The *Medrash* describes the greatness of our holy Matriarch, *Sarah Imeinu*: "During Sarah's lifetime, a cloud hung over her tent, her doors were wide open, the dough was blessed, her candle was lit from erev Shabbos to erev Shabbos. When she died, these ceased, but all returned with the arrival of Rivkah." **R' Meir Shapiro ZT"L** explains that this is what *Chazal* meant when they said: 'זורח השמש ובה השמש' - 'The sun rises and the sun sets.' (קהלת א-ה) The candle symbolizes spiritual inspiration while the dough attests to Sarah's *chessed* in serving her many guests. This is the ultimate meaning of the rising and setting sun, a reminder of our dual obligation as Jews: to perpetuate Judaism with good deeds.

It is told that when the wife of the **Chasam Sofer, R' Moshe Sofer ZT"L**, was in heavy labor, her husband was sitting in the *Beis Medrash* learning, unaware of what was going on at home. A messenger was sent to the *Beis Medrash* to ask that the holy Chasam Sofer should pray on behalf of his wife that she should have an easy and swift labor.

The Chasam Sofer looked up from his *sefer* and shook his head. "I can, and have been, *davening* for an easy childbirth, but I cannot do the same for a quick delivery. *Shlomo Hamelech* tells us 'The sun rises and the sun sets.' This means that when one *tzaddik* dies another is immediately born. You see, I know that this child being born now is destined to become a great *Talmid Chacham* and leader of his generation. Therefore, at this very moment, one of our current *tzaddikim* and leaders is about to pass away. How can I pray and speed up the loss of a *tzaddik*, even at the expense of my son being born?"

מעשה אבות ... סימן לבנים

ויאמר ה' אלקי ארני אברהם הקה נא לפני היום ועשה חסד עם ארני אברהם וגו' (כד-יב)

Dave Brenner had finished his freshman year of college, and for an original "experience" decided to be one of the countless thousands to bike around the world (and then write a book about it). Hundreds of miles later, everything was on track - until he got to Turkey. Turkey is the crossroads between Asia, Europe and Africa. What to do? Where to go? Perhaps it was just the luck of the draw, the biker's sense of direction, or *Hashem's* own irony at work, but Dave decided to head southeast for a foray through Israel and Jordan.

Israel was quite a change from Romania, Bulgaria, and Turkey. Wherever he went there were tourists. In Israel, however, the attractions were not grand palaces, imposing forts, lush gardens and glassy lakes, but unadorned religious sites. There was no end to them; they were everywhere and his sudden exposure to the world's spiritual center was overwhelming. It just about blew all his circuit breakers.

TORAH GEMS

ואברהם זקן בא בימים וה'
ברך את אברהם בכל וגו' (כד-א)

Until *Avrohom Avinu*, there was no sign of old age. One who wished to talk with Avrohom would mistakenly consult Yitzchok (for they looked exactly alike). Avrohom pleaded for mercy, and he became old, as it states: "And Avrohom was old, advanced in days" (בבא מציעא פז.) Why should people have died without aging? Isn't this unnatural? Furthermore, when Sarah said earlier, "ואדוני זקן" - "*My master is old*" (יח-יב), doesn't that imply that Avrohom had aged?

R' Yaakov Loberboim ZT"L (**Nesivos Hamishpat**) answers these questions in the following manner: In truth, people did get old, but until *Avrohom Avinu* there was no respect for old age. People simply equated it with deterioration because they denied the *Divinity of the soul*, the only thing that actually improves with age. Hence, one who sought Avrohom's counsel in truth really preferred Yitzchok's advice, for people favored youth over old age and felt little regard or respect for their elders and the knowledge they have garnered throughout the years. Thus, Avrohom's "plea for mercy" was actually a *tefillah* that *Hashem* should help him convince others of the purity and everlasting quality of the soul. Once his prayer was answered, then "*there was old age*," - a new-found respect for the wisdom and experience of elders, whose spiritual powers increase even as their physical strength wanes.

When Sarah said earlier, "*My master is old*," this does not contradict the *gemara*, for her statement was a declaration of purely physical aging. In contrast, "*Avrohom was old, advanced in days, and Hashem blessed Avrohom with everything*" - for everyone recognized the spiritual gifts he'd amassed with age.