

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.
Correction. There was a typing error in some of last week's copies which listed the time of Alos Hashacher (according to some opinions) as 19 minutes before sunrise. It should have read 90 minutes before sunrise.

Summary Before continuing. The Halachic night ends and the Halachic day starts at Alos Hashachar (first rays of sunlight). In Eretz Yisroel the custom is like the opinion that it is 90 minutes before sunrise (נך החמה) - when the first tip of the rising sun is visible). Outside Eretz Yisroel the custom is like those who hold that it is 72 minutes before sunrise, while others use the 90 minute time when it is a *chumrah*.

Knowing Alos for the end of Night Mitzvos.
Matzah and Sukkah. On the Seder night, one should make sure to eat the *matzah* (and preferably the *afikoman* as well) before midnight because some hold that the *mitzvah* ends then. If that wasn't done, one must do it before Alos (1). The same holds true for the *mitzvah* of eating bread in the *Sukkah* on the first two nights of *Chag HaSukkos* (2).

Sefirah and Megillah. The latest time for fulfilling *Sefiras Haomer* with a *beracha* for that night is Alos (3). Similarly, the *mitzvah* of *Megillah* on Purim night is until Alos. This means that the entire *Megillah* must be finished by Alos. If one started reading and is in doubt if he will finish on time he should not recite the *beracha* before *Megillah*. The

(1) אור"ח תעווא (2) שם תרל"ט (3) שם תרפ"א (4) שם (5) אור"ח תרע"ב
(6) משנה ברורה תרע"א, שער הציון י" (7) אור"ח ד"ד (8) תשובות והנהגות בב

הוא היה אימר...

R' Chaim Vital ZT"l (Etz Daas Tov) would say:

"*Klal Yisroel* have been in four exiles; at the very end of time, right before *Moshiach*, there will be a fifth and final exile which is called the '*Exile of Yishmael*' (lit. 'G-d will hear'), which will be the most terrible and difficult of all. It is then that because of the many afflictions the Jews will suffer, they will cry to *Hashem* and He will hear their prayers (ישמע ק-ל) and redeem them."

R' Chaim Kanievsky Shlit"a would say:

"If the purpose of the angel learning inside the mother's womb with the unborn child is to lay the foundation of *Torah* within the child, so that he may succeed in understanding *Torah* later in life, how can a *ger* - convert, ever succeed in *Torah*? The answer is that a *ger*, one who truly recognizes the truth of the *Torah*, is provided with a special סייעתא דשמיא in order to succeed. He doesn't need the extra foundation of a typical Jew because *Hashem* provides him with a greater recognition and understanding."

A Wise Man would say:

"The best place to find a good helping hand is at the end of your own arm."
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הדלקת נרות שבת - 4:25 (Monsey, NY)	מנחה גדולה / שבת - 12:10
זמן קריאת שמע/מ"א - 8:33	שקיעה של יום השבת - 4:42
זמן קריאת שמע/ הגר"א - 9:09	צאת הכוכבים / מעריב - 5:32
סוף זמן התפילה / להגר"א - 9:59	צאתה"כ / לשיטת רבינו תם - 5:54

לקחי חיים ודברי התעוררות מאיצרותיו של המגיד
נו"נ בשיבת הגר"צ קושלבסקי

יעקב נתן לעשו לחם וגו' ערשים, ויאכל וישת ויקם וילך, ויבז עשו את הבכרה וגו' (כה-לד)

וישתו ויעשו חפצם בעתם, ולא יחושו ליום מחר", כי החכם רואה את הנולד, ולהיפך ממנו הכסיל, חי "חיי ההווה". והבכורה הרי תועלתה רק אחר מות אביו, ועל כן עשו אשר חי רק את חיי ההווה, אוכל, ושותה, והולך לצידו ולתאוותיו, ביזה את הבכורה שתועלתה רק בעתיד. ועל פי זה, הכתוב לא בא להעיד שביזה, אלא לבאר מדוע ביזה.

זוהי דרך הכסיל, אבל דרך החכם, שרואה את הנולד. וכמאמר הפייטן "עזוב נא בן אדם, עזוב נא, עזוב נא הבלי העולם הזה והרחק, כי מחר תבכה מאשר בו היום תשחק" (סליחות לצום גדליה כמנהג ליטא).

ועל דרך הרמב"ן אפשר לבאר, שהמחשיב את חיי החומר, אינו יכול להעריך את חיי הרוח. וכיון שחיי עשו הם חיי "ויאכל וישת ויקם וילך", ותועלת הבכורה היא לעבודת השם, לפיכך ביזה אותה. ועל פי זה אפשר לבאר הכתוב בתהילים (ד, ג), "עד מה כבודי לכלימה, תאהבון ריק וגו'", וביאורו, כיון ש"תאהבון ריק" והיינו שמחשיבים את חיי החומר, זה גורם לכם ש"כבודי לכלימה". וענין זה תחילתו כבר מלידת יעקב ועשו, ככתוב "וידו אוזות בעקב עשיו", שזה היה סימן שלעתיד יבזה עשו את הבכורה כדבר שאדם דש בעקביו ומבזה אותו, ובאותו עקב יאחז יעקב. (לשון הכלי יקר שם).

ר"ש"י כתב "ויבז עשו. העיד הכתוב על רשעו, שביזה עבודתו של מקום". ואינו מובן מה צורך יש להעיד על שביזה הבכורה, הרי כבר נלמד כן ממה שאמר לעיל "ולמה זה לי בכורה", וכן כשהסכים למכור את בכורתו עבור נזיד עדשים?

בכדי לבאר דבר זה יש להקדים את הסוגיה בבבא בתרא (קיד.) מה שכת': "איתמר, קנין, עד אימתי חוזר, רבה, אמר כל זמן שיושבין, רב יוסף, אמר כל זמן שעוסקין באותו ענין". והנה כל זמן שלא קם עשו והלך, עדיין היה יכול לחזור בו מהמכירה, שהרי כל זמן שיושבין או עוסקים באותו ענין יכול לחזור בו, אבל אחר שקם לא יוכל עוד לחזור בו.

ועל פי זה מבאר בספר תכלת מרדכי (לרבי מרדכי גימפל יפה, בחיבורו על הרמב"ן), שכל זמן שידע עשו שיוכל לחזור בו אין כל כך ביזיון בדבריו ובמכירתו. אבל כשקם והלך הרי מעתה לא יוכל עוד לחזור בו - וזוהי ההוכחה על ביזיון מוחלט של הבכורה. וזוהי שאמר הכתוב "ויקם וילך וגו' ויבז", שמאז שקם והלך ולא חזר בו, ביזה אותה הבכורה (וכע"ז בחת"ס).

אכן מדברי הרמב"ן ורבינו בחי נלמד פירוש חדש בפסוק, ועל פיו מיושבת השאלה הנ"ל. והוא שדרכו של עשו לעולם היא "ויאכל וישת ויקם וילך", והיא שגרמה לו ל"ויבז עשו את הבכורה". וכלשון הרמב"ן "כי לכסילים אין חפץ רק שיאכלו

Lemberg was a crowded city with comfortable living space in short supply for the numerous young families that settled there. The two brothers likewise found their cramped living quarters uninhabitable and decided to look for someplace else to live. They managed to find a nice empty lot which they purchased together from their joint business ventures and began building a large two-family house on the land. As usual, they worked in tandem and the construction process went smooth from start to finish.

When the big beautiful house was completed, they threw a grand *Chanukas Habayis* party for their fellow townspeople. One guest came over to the two brothers at the party and congratulated them on their new home, however, he questioned them on how they bypassed the famous dictum of **Reb Yehudah HaChassid** in *Sefer Chassidim* who quotes a *posuk* in *Devorim*: (כה-ה) "כִּי יֵשְׁבוּ אַחִים יַחְדוֹ וּמֵת אֶחָד מֵהֶם" - “*When two brothers reside together and one of them dies.*” Based on this *posuk*, Reb Yehudah HaChassid declares that two brothers should not live together in one house, as it may bring about the death of one of them. The brothers looked at each other in shock: They hadn’t known of this dictum and now it was too late! Immediately, they began to bicker. Each one felt that that he had put his heart and soul into the house and why should he have to move out - let the other one move. Back and forth it went and the minor disagreement spilled over during the next few weeks, engulfing the brothers, their wives and children, until a huge, massive conflagration had broken out which threatened to burn totally out of control and consume them.

Finally, they were advised to seek out the advice and counsel of the famed **Rizhiner Rebbe, R’ Yisroel Friedman ZT”L**. When they presented the situation to the *Rebbe*, he closed his eyes and thought deep and hard. After a few moments, he looked up at them and announced, “I have a solution for you. I will write a special *Kamaya* (amulet) which must be placed in an open space directly between the two doorways of the house and as long as you live, it shall never be taken down or opened up. If you do this, I bless you with long life, peace and harmony between your two families, and success in all your business ventures.”

Of course, the brothers agreed and as soon as they arrived back in Lemberg, they hung the precious *kamaya* between the two doorways of their respective homes. Amazingly, the *Rebbe*’s blessing was immediately fulfilled. Their brotherly love returned in full force and their families became inseparable once again. Their business succeeded beyond their wildest expectations and they each lived long, healthy lives, meriting many children, grandchildren and great-grandchildren of prominence in the Jewish world.

Eventually, time marches on and the brothers passed away within a short time of each other. Their children had known about the *kamaya* of the *Rizhiner* and were curious to see what was written inside. They took it down from between the doorways and carefully opened it up. Inside, they found the *Rebbe*’s own handwriting and one single sentence: "הנה מה טוב ומה נעים שבת אחים גם יחד" - “*Behold, how good and how pleasant it is when brothers live together in peace.*” Indeed, how good it is!

משל למח הדבר דומה

יְנִישָׁה לִי מִטַּעֲמִים כִּאֲשֶׁר אֶהְיֶה וְהִבִּיאָה לִי וְאֶכְלָה בַּעֲבוּר תְּבָרֵךְ נַפְשִׁי בְּטָרֵם אֲמוֹת וְגו' (כז-ד)

משל: When **R’ Yaakov Neiman ZT”L** was once in America collecting funds for his *yeshivah*, he got lost one day and, unable to speak English, could not find his way to the home of a rich man with whom he had a meeting. An American Jew happened to be passing by at that time, and although the language barrier was a bit of a problem, he still managed to help R’ Yaakov find his way to his meeting.

The *Rov* was grateful for the man’s kind assistance and asked if there was something he could do for him. “It’s been many years, and my wife and I have not been blessed with children,” said the man.

R’ Yaakov closed his eyes and blessed the man

that within the year, he should merit to have a child.

His blessing was fulfilled and the American couple gave birth to a son. When R’ Yaakov was told the good news, he was not surprised. “When a blessing is issued by a person who feels a strong sense of gratitude and הכרת הטוב, it is bound to be fulfilled.”

נמשל: When Yitzchok wished to bless his son, he asked him to prepare his favorite foods and bring it to him so that he may bless him. Yitzchok wanted his blessing to have greater import and strength, and when he would eat the delicious food that his son served him, he would feel a tremendous sense of gratitude - and then he would issue his blessing.

TORAH GEMS

וְהָיָה יַעֲקֹב אֶל יִצְחָק אָבִיו וְהָאֵם כִּן הָיָה קֵל יַעֲקֹב וְהָיָה דִּי עֵשָׂו (ס-ט)

After being childless for twenty years, Rivkah was undergoing a difficult pregnancy. When she passed a *Beis Medrash of Torah* learning, she felt intense kicking for Yaakov was trying to get out. When she passed a house of idol-worship, Esav pushed intently to escape. (Rashi) What was Yaakov’s rush? To get away from Esav? For the next thirteen years at the very least, he grew up together with his brother Esav in close proximity and never felt the need to escape. Why should he push to get out now?

The well-known *gemara* (נדה ל:) teaches that a fetus inside his mother’s stomach is taught the entire *Torah* by an angel who studies with him for the entire length of the pregnancy. Right before the baby is born, the angel taps him on his upper lip and the child forgets what he learnt. Exclaims **R’ Betzalel Zolty ZT”L**, Yaakov was in a rush to get out of his mother’s womb because although he was being taught the entire *Torah*, he felt that he was missing the entire *Torah study* - *Toil of Torah study*, a most important ingredient to success in one’s learning! Simply being “spoon-fed” the entire *Torah*, even by an angel, was unacceptable to *Yaakov Avinu* for he knew that his ultimate spiritual success will only come about through perseverance and toil which he proved for fourteen years in the halls of *Yeshivas Shem V’Aver*. Esav he could deal with, but not being afforded the opportunity to toil in *Torah*, caused Yaakov to frantically push to get out.

What a lesson we can take from the actions of our Patriarch Yaakov - and before he was even born! How much more so must we strive to toil in our *Torah* learning in order to succeed in life!

The *Medrash* states: “*When the ‘voice’ of Yaakov is heard in the synagogues, the ‘hands are not the hands of Esav; when they are not (heard), the ‘hands’ are those of Esav.*” At first glance, the *posuk* would seem to indicate not like the *Medrash*, that the “*voice of Yaakov*” and the “*hands of Esav*” will prevail simultaneously, neither one greater the other. However, denotes the **Vilna Gaon, R’ Eliyohu ZT”L of Vilna**, the *Medrash* is in no way conflicting with the *posuk*. The Hebrew word for “*קול*” - “*voice*” is spelled here in its abbreviated form - “קל” - without the letter “*vav*.” As such, it can also be read as “קול יעקב” - “*voice of Yaakov*,” is wavering, half-hearted and unsteady, then the “*ידי עשׂו*” - “*hands of Esav*,” will prevail. If, on the other hand, the “*voice*” is a “קול” - in its full form, resolute and vigorous, then the hands of Esav will indeed prove to be powerless.

R’ Meir Leibush Malbim ZT”L interprets the *Medrash* a bit differently: “*Hand*” denotes physical power and strength, the fate of Esav. “*Voice*” - the power of the soul - this is the portion of *Yaakov Avinu*. *Hashem* arranged the events whereby Yaakov would pass himself off as Esav, so that Yaakov could also obtain the ‘*Hands of Esav*’ - physical strength, wealth, power, and dominion. These benefits would not be derived naturally, but through the merit of “*voice of Yaakov*” and the study of *Torah*. Thus, when the sound of Yaakov’s voice is heard in the *Batei Medrashim*, only then are the hands of Esav not his own, because at that moment they belong to Yaakov. Yaakov can only obtain ‘*hands*’ through his ‘*voice*’ - his studying of the *Torah*.

מעשה אבות ... סימן לבנים

וַיְגַדְלוּ הַנְּעָרִים וַיְהִי עֵשָׂו אִישׁ יָדָע צִיד אִישׁ שׂוֹדָה וַיַּעֲקֹב אִישׁ יָשֵׁב אֲהָלִים וְגו' (כח-כז)

Parshas Toldos is all about the brothers - Yaakov and Esav - the beginning of their unusual relationship still within their mother’s womb, their progression through childhood, adolescence and eventually their ultimate disagreement over the rights of the Firstborn, which divided them and their future offspring for all eternity. When brothers fight, it tears apart the fabric of a family from inside out. In the case of Yaakov and Esav, it precipitated a division of nations that will never see real peace between them until the end of days.

A story is told of two brothers who lived in the city of Lemberg (Lvov) in the early half of the 19th century. Growing up together, they were inseparable and the love and devotion that they displayed for each other was worthy of admiration. Even after they both married, their families remained extremely tight, their wives were like sisters, and their children bonded with their cousins.