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הדלקת נרות לשבת – 4:17
זמן קריאת שמע/מ"א – 8:39
זמן קריאת שמע/הגר"א – 9:15
סוף זמן תפילה / הגר"א – 10:04
שקיעת החמה ליום השבת – 4:34
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צאד"כ/לשית רבינו תם – 5:46

תורה תבלין

בראתי יצ הרע
ובראתי לו

שבת קודש פרשת חיי שרה - Shabbos Parshas Chayei Sara November 19, 2011 - כ"ב מרחשון תשע"ב

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

ה' אלוקי השמים הוא ישלח מלאכו לפניך ולקחת אשה לבני משם וגר' (כד-ו) – קשה זיווגו של אדם כקריעת ים סוף

ימים בהשאירו אחריו אלמנה צעירה, ומיד לאחר כלות ימי האבל קרא אליו הרבי את כלתו האלמנה ופקד עליה שתתחיל לשמוע הצעות של שידוכין עבורה כי לא נבא העולם לשבת לבד. וכן בכל מאורעות החיים קלות וקשות שלא ילך האדם שולל אחר יצרו שמנסה להפילו ברשת היאוש והמרה שחורה שממש הדרך קלה וקרובה להפילו לבאר שחת, אלא יתחזק האדם מיד להמשיך בדרכו הלאה ויראה להתחזק בכל מה שאפשר. וחשבתי להוסיף עוד רמז קט במה שאנו מוצאים כל הפרשה של אליעזר עבד אברהם נקראת בלי שום הפסק של פתוחה או סתומה והכל ברצף אחת, ואולי יש בכאן רמז שלא יתעכב האדם יותר מדאי עד שיגמור שידוך עם בנו או בתו, אלא תיכף כאשר נראה לו כי הכל טוב וישר ואינו רואה סיבה לסרב ישתדל לגמור את השידוך תיכף ומיד, כי כל עכבה יכול לפעול למניעת השידוך, ומה טוב ויפה מנהגן של אלו אשר אינן ממתינים אפילו עד שיעלה השחר, ולא ימנעו מלשבור צלחת גם בשעות המוקדמות של לפנות בוקר כי מי ידע איזה עיכוב יוכל להתהוות אם ימתין עד למחרת. ויהי"ד שיכרה כל אחד למצוא את זיווגו ההגון והכסוף לו ויכונן לבנות בתים נאמנים בישראל דורות ישרים ומבורכים נאמנים לד' ולתורתו אמן.

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

ויצא יצחק לשווח בשדה לפנות ערב וישא עיניו וירא והנה גמלים באים (כד-ט) – בעניין תפילת המנחה מתקבלת ביותר

התפלה עליה, כתיב, וישא עיניו וירא והנה גמלים באים, כי בשעת התפלה היה נותן עיניו למטה, ומיד אחר סיום התפלה נשא עיניו למעלה, וירא כי היה נענה מיד, והנה גמלים באים נושאים את בת זוגו, (וכן אומרים ב'תפילת יו"ק קטן' [בפזמון בת עמי], 'לפנות ערב חנו, והא-ל נשא פניו'). וביתר **השבילי אמונה** (הנתיב השבעי, ד"ה והנה נחזור לענייננו), 'ושכרה (מנחה) הוא גדול מאד (והיא נענית מיד), לפי שבשבילה מניח אדם מלאכתו, משא"כ בשאר תפלות, כי שחרית תפלה קודם שיכנס למלאכתו, וערבית לאחר שיצא ממלאכתו', והיינו, כיון שיש בה צער גדול, שררי האדם צריך להניח את מלאכתו כדי להתפלל אותה, יש בה גם שכר גדול ונעימת מיד, וכדאיתא במסכת אבות (ה' כ"ג), "לפום צערא, אגרא". ומלבד שיש בה את הצער של הנחת מלאכתו כדי להתפלל, ביותר יש את הצער של ביטול אנוכיותו של האדם שהרי כשהוא עוסק במלאכתו ומרוויח ומצליח, ומרגיש שכוחו ונעוצם די עשה לו את **החיל-הממוקן** שהרווחתי ע"י השקעת **כוחות** הזה", מטיל עליו לבטל מלבו הרגשה זו, ואדרבה, להרגיש שהצלחתו היא אך ורק מאת ה', ולפנות אליו ולהתפלל.

במשל: Our Avos teach us how to conduct ourselves in our daily lives. Avraham Avinu, a prince, a prophet, a world leader, and a highly respected man, felt no compunctions about bargaining with an "עם הארץ" - an ignorant man of the

הלכה למעשה

A SERIES IN HALACHA LIVING A "TORAH" DAY
Laws and Customs that Merit a Good Parnassa (32)
Honest Money (cont.) The *gemara* (דה ע) makes the following statement: *"What should a person do to merit wealth? He should do business honestly and pray to Hashem for success."* **Deceptive Sales - גניבת דעת** Many times, when a retail store has a sale (end of season, holiday, or other appropriate times), they reduce the price on certain items - 10%, for example. To make the reduction appear more enticing though, they inflate the old price, than cross it out, to make the buyer think that he is getting a 20% discount. This prohibited deception is actually a **Real Estate Agents**. Some real estate agents will tell a prospective buyer that he better hurry up and grab a certain house, because he has other people waiting for this house who are willing to purchase it at a specific price. If there are no such buyers, it is **שקר** (falsehood) to try to make this buyer act impulsively and grab the house before he has chance to sit and think about it with **דעת** and a clear mind.

Backyard Camps. The following scenario happens quite often, leaving grudges. A mother enrolls her child for a four-week backyard summer camp session. At that time, she might know quite well that she plans to go away after 2 weeks and intends to pay for only 2 weeks since there is no formal contract stating that

הוא היה אומר

R' Yehudah Leib Ginsburg ZT"l (Yalkut Yehudah) would say:
"The *gemara* writes (כ"ב צא): *'On the day Avraham died, all the great men of the world stood in line and said, 'Woe to the world that has lost its leader; woe to the ship that has lost its captain.'* There are those whose leadership qualities manifest only in periods of tranquility, while in times of unrest they are ineffective. In contrast, there are leaders who are especially efficient in times of stress, whereas in times of stability they are basically useless. Avraham was recognized by *'all the great men of the world'* as a leader (מנהיג) who was effective in tranquil times, as well as a wise 'captain' (קברניטא) who could weather a tumultuous storm and rescue a ship foundering in the sea."

R' Yisroel and R' Osher Anshel Jungreis Shlit'a (Torah for your Table) would say:
"Eliezer very clearly challenged Rivka's family: *'And now, if you intend to do kindness and truth with my master, tell me,'* he demanded, *'and if not, tell me, and I will turn to the right or to the left.'* Eliezer wanted a clear yes or no, without delay, to know if they were willing to allow the *shidduch* to move forward or not. From here we may learn a lesson that we would do well to remember. Ours is a society in which procrastination is in vogue. People have a tendency to date endlessly, only to see their efforts end in futility. Often, critical months and even years are wasted and leave much heartbreak in their wake. Our *Torah* teaches that if a *shidduch* isn't working out, move on!"

A Wise Man would say:
"Think positive. Most folks are about as happy as they make up their minds to be."
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מעשה אבות סימן לבנים

ויאכלו וישתו הוא והאנשים אשר עמו וכו' (כד-ט)

A genuinely “good” person is a fountain of *chessed*. He does not stop performing acts of kindness because he derives pleasure from doing acts of kindness for others. **R’ Yaakov Yosef Herman ZT”L (All for the Boss)** was a man with this very trait. He never stopped doing *chessed* - whether he lived in New York or Jerusalem, through hard financial times or periods of quiet success - he lived his life to help others. His *Shabbos* table was never empty - he always had guests, often dozens at one time. It was said that there were people who ate at his house in New York for forty years straight! Later, after he moved to Jerusalem, he would daven on *Shabbos* in the *Zichron Moshe shul*. R’ Yaakov Yosef would wait until all the *minyanim* had finished (the *Zichron Moshe shul* contains several smaller rooms in addition to the main *shul*, allowing several *minyanim* to be conducted there simultaneously), and then if he noticed anyone who was not on his way home, he would ask him if he had a place to eat. If the person did not answer, he would repeat his question a little louder, until he received a response. If the reply was negative, he would smile and warmly tell the prospective guest, “Come to my house.” It certainly was a relief to any person who thought he was to go hungry that day, to find a welcoming home and a table laden with food.

Among the regular worshipers at *Zichron Moshe* was a man named Moshe, whose last name had fallen into disuse. Everyone called him “Moshe Loptke” literally “Moshe (the) Shoulder Blade.” He was a large man, very strong, with an enormous appetite. People would attest that Moshe could devour food the way a camel guzzles water. As a result of his prodigious eating talents, however, he was not a very sought-after guest. No one wanted him to eat at their house because he would consume everything on the table. There were times, when Moshe Loptke would literally sit in *shul* all night with no place to go and no food to eat. He was a pitiful man - but he was a person with feelings as well.

It didn’t take too long after R’ Yakov Yosef emigrated to the Holy Land, to encounter the predicament of Moshe Loptke first hand. Although he had heard of Moshe’s table manners and attributes - or lack thereof - he was not put off by this. One Friday night, R’ Yaakov Yosef approached Moshe and asked, “Reb Moshe, do you have a place to eat?”

“Nobody lets me eat into their house,” replied Moshe Loptke, with a hint of bitterness. “They all say I eat too much.”

R’ Yaakov Yosef feigned surprise. “Reb Moshe, come to my house,” he instructed him.

After the last *minyan* had finished and R’ Yaakov Yosef was satisfied that there was no one left without a meal, he turned and headed home, where he found, as usual, two tables full of guests. R’ Yaakov Yosef walked in and greeted everyone pleasantly, but immediately noticed that someone was missing. Where was Moshe Loptke? Looking around, he finally spotted Moshe sitting all by himself at a makeshift table out in the hallway.

Walking over to his small table, R’ Yaakov Yosef asked, “Reb Moshe, why are you sitting in the hall?”

Moshe replied in a low and disconsolate tone, “They say that they do not want me sitting near them, so I have to sit by myself in the hall.” He turned away, embarrassed, and refused to look anyone in the eye.

R’ Yaakov Yosef thought for a moment and told him, “Well, Reb Moshe, they are my guests and I cannot force them to sit with you.” Moshe Loptke looked up surprised at the lack of sympathy that he thought he was going to get from Rabbi Herman. But R’ Yaakov Yosef wasn’t finished. “However, if you don’t mind, I would be honored to sit next to you out here in the hall. *Rebbetzin*, please bring wine and *challos* out here; I am going to eat in the hall with Reb Moshe.”

When the other guests heard that, they relented, “R’ Yaakov Yosef, please come in ... with Reb Moshe!” As soon as R’ Yaakov Yosef was assured of their agreement, he came in together with Reb Moshe and honored his guest as he had never been honored before - in a manner befitting a king R’ Yaakov Yosef gladly served Moshe three or four portions of each course, and, amazingly, Moshe had room for it all. Why did he go to such great lengths? Because he loved doing kindness.

משל למא הדבר דומה

וישתחו אברהם לפני עם הארץ וגו' (כג-יב)

משל: An important communal matter required the intervention of the chief rabbi of Prague, the famed **Noda B’Yehudah, R’ Yechezkel Landau ZT”L**. As the matter involved raising money from a list of the city’s wealthiest patrons, a respectable committee accompanied R’ Yechezkel as he made his way to various homes, where each honored host donated generously to this all-important cause.

There was one man in Prague, a supremely wealthy man, who was also a notorious skinflint. Nary a single charitable organization was able to boast that they eked out

even the slightest donation from him. But as his name was on the list of wealthy members of the community, R’ Yechezkel continued right on up to his house. However, before he could even knock on the door, one of the *parnassim* accompanying him stopped him and said, “Does not the *Rav* think that perhaps it is beneath his dignity to approach this man, a renowned miser, and beg for money?”

The Noda B’Yehuda smiled and replied, “My friend, this is only natural. When one wishes to milk a cow, he has no choice but to stoop down and squeeze!”

ואשבועך בזה אלף השמים ואלף הארץ אשר לא תקח אשה לבני מבנות הכנעני וכו' (כד-ג)

If one were to analyze the actions of *Avraham Avinu*, he would more than likely be mystified. Eliezer, the servant and prime disciple of his master Avraham, was charged with full authority over all the affairs of his master’s home. The *posuk* explicitly states that Eliezer was, “*his servant, the elder of his household, who controlled all that was his.*” Avraham’s trust in Eliezer was implicit and total. And yet, when the time came to explore a possible match for Yitzchok, all of a sudden, the trust was gone! Now, Avraham required his servant to swear an oath that he would find a wife that Avraham would be most happy with. It wasn’t enough to simply send him out to search for a mate; he needed to swear. What happened? What changed?

In fact, says the **Vizhnitzer Rebbe, R’ Moshe Yehoshua Hager Shlit’a (Bnei Brak)**, this is wholly unlike the ways of the world. In our world, before one gets involved in a business deal involving money, he does his “due diligence” and expends much time and effort discerning all the information necessary to make a prudent financial decision. On the other hand, regarding spiritual matters - for example *kashrus* standards for meat - most people have no problem “taking their word for it” - if they say its kosher - than it must be kosher! Why is this so? For two reasons. Firstly, because people attach less importance to matters of spiritual relevance, and secondly, because “money is money!”

Avraham Avinu, however, was different. In his “world” the only thing that really mattered was spiritual growth and regeneration. As far as money was concerned, he let his trusted servant handle all that stuff. But as far as matters of supreme importance go, like the future wife of his son - the woman who will bear the progenitor of a great nation - Avraham trusted no one. An issue as important as this, could not be left to the devices of a servant.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

חסד

Rashi quotes the *Medrash* that explains how Eliezer ran to greet Rivka because he saw how the water miraculously rose up to her from the well. However, it was not on this premise that he chose her as a wife for Yitzchok. The **Beis Halevi** explains that although this was a clear sign that she was worthy of miracles performed for her, Eliezer needed to see in the future wife of Yitzchok, the future daughter-in-law of *Avraham Avinu*, a trait that would be the foundation of *Klal Yisroel*, one that would sustain them even in their darkest hour. The kindness, love and unity of Jews is truly our greatest power as it works measure for measure. Our kindness towards others then opens up the flow of *Hashem’s* mercy and kindness to us.

Dovid Hamelech teaches us in *Tehillim*: "עולם חסד יבנה" - the world is built upon kindness. In the times of Noach, when the world was devoid of loving kindness, *Hashem* destroyed it and began all over again. He saved Noach and his family and gave him an intensive seminar on how to “give unconditionally” in the ark, where he was busy around the clock caring for the animals. In order to begin the world again it would have to be done on the foundation - on the very premise - of kindness.

For this reason, Eliezer looked for *chessed* for he knew that his choice of mate for Yitzchok would be planting the seeds for all future generations of Jews. He understood that being worthy of miracles was not enough; embodying the trait that the entire world is built upon, the *middah* of *chessed*, is all the more important. Eliezer was not just looking for a בעלת חסד but a wife who truly loved to do *chessed*. He wished to find a person who saw *chessed* as an emulation of *Hashem’s* unlimited kindness.

TORAH GEMS

ויצא יצחק לשוח בשדה לפנות ערב ... (כד-טו)

The *gemara* (ברכות כו:) tells us: “*Yitzchok instituted Tefillas Mincha, as it says, ‘Yitzchok went out to converse (לשוח) in the field in the early evening,’ and ‘converse’ refers to prayer.*” The **Chid”a, Chacham Rabbeinu Chaim Yosef Dovid Azulai ZT”L (Midbar K’demos)**, writes that although Yitzchok instituted the prayer of *Mincha*, he was not the first person to recite the afternoon prayer. *Adam Harishon* was created in the afternoon on the sixth day of creation, just before *Shabbos*, and it was at this time that he uttered the world’s first prayer. This is the reason why one must be especially careful to pray the *Mincha* service. Similarly, *Chazal* teach: “*One should always be meticulous in observing the Mincha prayer, because it was at Mincha that Eliyahu Hanavi was answered.*” (ברכות נו:)

Rabbi Joseph B. Soloveitchik ZT”L explained that the *Tefillah* of *Mincha* is referred to as “*Tefillas Hefsek*” (prayer of interruption), for in the middle of the day, amidst our many mundane activities, our hectic schedules and social/financial obligations, we must stop, break away, discontinue our affairs and retreat to daven *Mincha*. The time for the *Mincha* prayer is in the afternoon (in the winter months, it is early afternoon), at the height of the day, amid intense activity. To interrupt business activities to make time for *Mincha* is indeed a tremendous *mitzvah* and a sign of deep commitment to *Hashem* and to the laws of His *Torah*.

In fact, when a Jew interrupts his activities to pray, he is emulating *Adam Harishon*. Rashi tells us (בראשית ב-ה) that the first prayer that Adam uttered was for rain - גשם - the nutrient that sustains the world, for without it nothing can grow and no food can be had. It follows, that just as Adam prayed in the afternoon to bring sustenance to the world, when one davens *mincha*, in the midst of his hectic activities, he brings success and prosperity to himself and to his family.

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

ויצן העבר לקראתה (כד-ז)

דרגה יתירה

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