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Shabbos Parshas Vayera
ט"ו חשוון תשע"א - October 23, 2010

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שערי השמים בירושלים עה"ק

טיב התבלין

לקיימה בגופו ואי אפשר לקיימה על ידי אחרים. וזה בא רש"י למדנו, שבקשת אברהם מישמעאל לא נבעה מרצונו לנוח קמעה, ומשום שהיה חלש עקב חיותו ביום השלישי למילתו, אלא רק לדבר אחד התכוון אברהם: לחנוך במצוות. אבל בלאו הכי היה עושה הכל בעצמו. ובאמת רואים בבירור אצל אברהם שלא מחמת עצלות שלח את ישמעאל, שהרי נאמר כאן כמה פעמים שאברהם רץ ומיהר, ובהכרח שלא מחמת עצלות שלח אותו. לכן, כששולח אב את בנו לעשות מעשה מצוה, יזהר שלא תהא כוונתו לפטור את עצמו, וגם יאמר לבנו מפורשות שהיה רוצה לעשותה בעצמו, ורק כדי לחנוך במצוות הוא שולחו. ואם יראה הבן שאביו גם הוא משתדל בעצמו בקיום המצוות, לא יחשוב שבזה ששולחו רוצה האב לפטור את עצמו.

מאת הרב שלום פערל שליט"א
מגיד מישרים בק"ק בית שמש

מאוצרותיו של המגיד

ויקומו משם האנשים וישקיפו על פני סדום וכו' (יה-טז) – סדום נחרב מכוח התגברות כוח הגבורה דקדושה ומידת החסד (ז), וכן אמרו 'נתן עיניו בו, ונעשה גל של עצמות' (ברכות נ"ח), והו' 'כל השקפה, לרעה', בעין של מידת הגבורה. ולפי שאברהם הוליד את יצחק-מ'ידת הגבורה', לכן נחשב ש'אברהם הולך עמם לשלח', היינו שהוא משלח אותם להשחית את סדום ע"י מידת הגבורה שיוליד. וא"כ כוונת הפסוק היא, **'ויקומו משם-מבשורת לידת יצחק-מידת הגבורה' האנשים, וישקיפו-בעין מידת הגבורה על פני סדום**, ובכך נחשב ש'אברהם-ש'יוליד את יצחק-מידת הגבורה' **הולך עמם לשלח-להשחית את סדום**, ומיושבים כל השאלות. נמצא שה'קומץ המנחה' יישב את כל השאלות, ע"י שסובר שסיבת חורבן סדום היא מכוח התעוררות מידת הגבורה דקדושה, אבל יש ליישב את כל השאלות גם באופן אחר, וזאת אם נסביר, שסדום שהתנהגה בצורה הפוכה למידת החסד, נחרבה מכוח התגברות מידת חסדו של אברהם, וכן הוא דעת ה'ספורנו' שפירש את הפסוק, 'ויפנו משם' האנשים-פנו מבית החסד. **וישקיפו-השקפה לרעה**. על פני הים שהיה היפוך ביתו של אברהם, כמו שהעיד הנביא באומרו, 'הנה זה היום עוון סדום אחותך, גאון ושבעת לחם ושלוות השקט היה לה ולבנותיה, ויד עני ואביון לא החזיקה', וגם לפי דבריו מיושבים כל השאלות, וכוונת 'אברהם וגו' לשלח' היינו, שע"י שהתגבר במידת החסד, נחשב כאילו ששלח אותם להשחית את סדום.

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישיא רחל בת ר' אברהם שלמה ע"ה
(Monsey, NY)
הדלקת נרות לשבת – 5:47
זמן קריאת שמע/מ"א – 9:23
זמן קריאת שמע/הגר"א – 9:59
סוף זמן תפילה / הגר"א – 10:52
שקיעת החמה ליום השבת – 6:04
מוצג"ק צאה"כ/ מעדים – 6:54
צאה"כ/לשיטת רבינו תם- 7:16

רעיונות ופירושים לעורך את האדם לעבודת הש"י ותחזקות באמונה ובשתון מאת

ואל הבקר רץ אברהם ויקח בן בקר רך ושוב ויתן אל הנער וימהר לעשות אתו (יה-ז) – קיום מצוה ע"י הבן רק כדי לחנוך
פירש רש"י: אל הנער - זה ישמעאל לחנוך במצות. והנה לא שלח אברהם את ישמעאל משום שהוא עצמו היה עצל בדבר, וכמו שרואים פעמים רבות אצל אנשים שכשהם מתעצלים בקיום מצוה כלשהי שולחים את בניהם במקומם, אלא הטעם היחיד ששיטת אברהם את ישמעאל בקיום המצוה, היה משום שרצה לחנוך ולהרגילו בקיום המצוות, שכן, מצוות הכנסת אורחים איננה שונה משאר מצוות שבתורה, כגון ציצית ותפילין, שמוטל על כל אדם חיוב לקיימן בגופו. ומספרים על מרן **החפץ חיים זצוק"ל**, כשהיה זקן מופלג, שפעם התארח אצלו אורח, ומ"מ טרח להכין לו בעצמו את מיטתו, וכשניסו האורח וכן בני משפחתו של החפץ חיים לשדלו שלא יטרח, לא הסכים החפץ חיים, ואמר להם שאין זה שונה ממצות תפילין שחייב אדם

לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע

ויקומו משם האנשים וישקיפו על פני סדום וכו' (יה-טז) – סדום נחרב מכוח התגברות כוח הגבורה דקדושה ומידת החסד (ז), וכן אמרו 'נתן עיניו בו, ונעשה גל של עצמות' (ברכות נ"ח), והו' 'כל השקפה, לרעה', בעין של מידת הגבורה. ולפי שאברהם הוליד את יצחק-מ'ידת הגבורה', לכן נחשב ש'אברהם הולך עמם לשלח', היינו שהוא משלח אותם להשחית את סדום ע"י מידת הגבורה שיוליד. וא"כ כוונת הפסוק היא, **'ויקומו משם-מבשורת לידת יצחק-מידת הגבורה' האנשים, וישקיפו-בעין מידת הגבורה על פני סדום**, ובכך נחשב ש'אברהם-ש'יוליד את יצחק-מידת הגבורה' **הולך עמם לשלח-להשחית את סדום**, ומיושבים כל השאלות. נמצא שה'קומץ המנחה' יישב את כל השאלות, ע"י שסובר שסיבת חורבן סדום היא מכוח התעוררות מידת הגבורה דקדושה, אבל יש ליישב את כל השאלות גם באופן אחר, וזאת אם נסביר, שסדום שהתנהגה בצורה הפוכה למידת החסד, נחרבה מכוח התגברות מידת חסדו של אברהם, וכן הוא דעת ה'ספורנו' שפירש את הפסוק, 'ויפנו משם' האנשים-פנו מבית החסד. **וישקיפו-השקפה לרעה**. על פני הים שהיה היפוך ביתו של אברהם, כמו שהעיד הנביא באומרו, 'הנה זה היום עוון סדום אחותך, גאון ושבעת לחם ושלוות השקט היה לה ולבנותיה, ויד עני ואביון לא החזיקה', וגם לפי דבריו מיושבים כל השאלות, וכוונת 'אברהם וגו' לשלח' היינו, שע"י שהתגבר במידת החסד, נחשב כאילו ששלח אותם להשחית את סדום.

במשל: The Medrash learns out from this *posuk* that a person is required to make a festive *seudah* in honor of the *Bris Milah* of his son. Why is a *seudas Bris Milah* not stated explicitly in the *Torah*? Why are we not told specifically to

A SERIES IN HALACHA LIVING A "TORAH" DAY

The Halachos of Praying for the Sick (20)
The "Hopeless" Patient: A Second Approach. Let us continue on the topic we began two weeks ago about davening for a "hopeless" patient. We mentioned one approach from a number of *Gedolim* who say to keep davening as usual, time after time, for the reasons that we explained. A second approach from **R' S. Z. Auerbach ZT"l** (1), is based on the **Sefer Chasidim** (2), as quoted by **R' Akiva Eiger** (3). The Sefer Chasidim writes: "*One should not pray for something which cannot happen according to the laws of nature, even though Hashem can do a miracle. For example, if a lady miscarried an eight-month-old fetus which is still inside her, one should not daven for it to come back alive. Similarly, one should not pray that a tree should give out its fruit before the normal time.*"

R' S. Z. Auerbach explain (according to the understanding of this writer), that we do indeed know from the *Gemara Brochos* about Chizkiyahu (4) (mentioned last week), that no matter how hopeless a situation seems, one should not give up hope nor stop davening for a salvation. This should be done with a clear trust that *Hashem* can help. However, one should not daven this way in a continuous - "time after time" - nagging approach. Although such an approach was used by *Moshe Rabbeinu* when he asked to go into *Eretz Yisroel*, and is praised by the *Gemara Brochos* (5) as a normal tactic of *Tefillah*, it should not be used when davening for something outside the laws of nature or natural medicine. Also, a public prayer should not be

Rabbeinu Saadia Gaon ZT"l (Emunos V'Daos) writes:

"The purpose of testing a *Tzaddik* like *Avraham Avinu* is so the *Tzaddik* should succeed in the test and show the entire world why *Hashem* is close to such a person, why he merits divine levels of *ruach hakodesh*, and prophecy. Thus, a trial for the *Tzaddik* is like a 'נס' - a banner, to prove Avraham's righteousness and loyalty to *Hashem* to the whole world."

R' Elchanan Wasserman ZT"l HY"D (Kovetz Ma'amarim) would say:

"Avraham heard the command from *Hashem* to sacrifice his son. Indeed, millions of Jews throughout history have sacrificed their children and themselves without hearing *Hashem's* voice. What was different in the case of Avraham? Unlike a martyr, for whom it is 'easy' to sacrifice and for whom the future is the World-to-Come, Avraham's mission in life was to spread knowledge of *Hashem* in this world, and the success of that mission required that Avraham leave behind a child. If he didn't, his teachings would soon be forgotten, and his life's work would have been wasted!"

A Wise Man would say:

"If you want to succeed in business - and in life - never make the bottom line your top line!"
לענין ר' אריה לייב בן ר' יעקב ז"ל, ור' מנחם יערינער בן ר' משה אברהם ז"ל
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make a special feast? Because, says the **Chiddushei HaRim**, a *Bris Milah* is when a Jew becomes one with *Hashem*! He is joined together with the Holy One. Thus, he doesn't need to be told to make a festive party - he does it on his own!

מאת מנ"ה ברוך הירשפלד שליט"א
רב דקהל אהבת ישראל, קליבלנד הייטס

said in such a situation specifically for a cure, for if the prayer is not answered there is reason to suspect that one's belief and faith in *Hashem* might become blemished. Still, one can daven time after time, or in a public format, that *Hashem* should do what is best for the ill person and his family.

The Opinion of the Divrei Chim of Sanz. In cases when the doctors have given up all hope, the **Sanzer Rav ZT"l** held that one should pray mentally, in his mind, and not verbally. When one davens verbally for something that requires a miracle, there can be Heavenly accusers that block the prayers from being fulfilled. However, a prayer of the heart can get past the Heavenly accusers. The source for this is cited in the *sefer* of the **Munkatcher Rebbe ZT"l, Darchei Chaim V'Sholom** (6).

A Related Concept in General Tefillah. Whenever a person davens for any specific need (as opposed to from the set text of the *siddur*), one should detail what he is asking for (7) according to his estimation of what is good for him. At the same time, though, one should keep in mind that it might not always be for his good, or happen in exactly that specific way. Many *Gedolim* who have composed *tefillos*, would finish off with the words, "והטוב בעיניך עשה" - You (*Hashem*) should do what You know is really good for me. This is based on the text mentioned in the *Gemara Brochos* (8) and explained in the **Sefer Drisha** (9). Even if one does not say these words, this attitude should permeate his *tefillah*. This vital concept is further explained in **Sefer Chovos Halevavos** (10) and **Sefer Haikarim** (11).

(1) הליכות שלמה חינו (2) תתקצה (3) רע"א אור"ח רל (4) ג. (5) לב (6) אות תתקצה (7) חינוך תר"ו (8) כט. (9) טור אור"ח קיג (10) שער חשבון הנפש חשבון יח (11) מאמר פ' כ"ד

הוא היה אומר

מעשה אבות ... סימן לבנים

ויקרא שם בשם ה' א-ל עולם וגו' (כא-לג)

The *gemara* (סוטה י) states: “*And he called out in the name of Hashem, G-d of the world.*” *Resh Lakish said: Do not read it ויקרא' - and he called out, rather ויקרא' - and he caused it to be called. This teaches us that Avraham Avinu caused Hakadosh Boruch Hu's Name to be uttered by all those who passed by. How did he accomplish this? After (his guests) had eaten and quenched their thirst, they stood up to bless Avraham. But he said to them, 'Have you eaten my food? You have eaten the food of the Master of the World! Give thanks, and praise, and bless the One Who spoke and brought the world into existence!'"* **R' Yaakov Kaminetzky ZT"l** explains that by introducing his guests to the idea of belief in *Hashem*, *Avraham Avinu* took his *chessed* and concern for them one step further. He saw that the greatest act he could perform was to direct and educate them away from the falsehood that governed their lives.

From the moment the holy **Baba Sali, Rabbeinu Yisroel Abuchatzera ZT"l**, arrived in the Southern Israeli city of Netivot, in 5724 (1963-64), large numbers of people lined up at his door, seeking his help and salvation. His exalted prayers led to a great many amazing miracles and resulted in a tremendous *Kiddush Hashem* among the observant, and even the non-observant Jews in Israel. In fact, many people also returned to their roots as a result of his influence.

One of the most famous incidents at that time, involved a young Israeli soldier who was injured in battle. The young man arrived at the *Chacham's* home in Netivot in a wheelchair. He told R' Yisroel his story: “I was injured by a bullet in my back during the Yom Kippur War. Although I underwent a series of operations, I am still a cripple and cannot stand up. One of my legs is injured so badly, that the doctors want to amputate it. The doctors do not believe I will ever walk again and by removing my leg, it will stave off further infection and disease. A friend suggested that I visit the *Rav*, who is supposed to work wonders with his prayers. I have a hard time believing, but in my despair, I decided to give it a try.”

The Baba Sali spoke softly. “Do you put on *tefillin* every day?” “No,” replied the soldier truthfully.

“Do you keep *Shabbos*?” Again, the man responded in the negative.

“If such is the case,” R' Yisroel replied sharply, “You should be thankful that only one leg is in such a serious condition. A Jew believes that *Hashem* gives us healthy limbs so that we may serve Him. Those who don't keep the *mitzvos* should regard their healthy limbs as gifts. In your case, you may lose this gift.” At that, the young man burst into tears.

After a few minutes of silence, the Baba Sali looked at the young man and now he felt his true sincerity. Gazing directly into his eyes, he asked, “If I bless you that you will be able to stand, will you begin to observe the *mitzvos*?”

“Yes,” the young man eagerly replied, tearful eyes brimming with hope.

“Then give me your hand.” The *Chacham* took hold of his hand, and said, “May you have a *refuah shleima*.”

After the young man kissed the *Rav's* hand and wheeled himself out of the room, Rebbeitzin Abuchatzeira told him to try and stand up. To his surprise, with little effort, he managed to stand up immediately, and even take a number of steps without assistance. Startled by the remarkable change in his situation, the soldier left the house in search of a telephone. The nearest telephone was in *Yeshivat Hanegev*, not far from the *Rav's* home.

The young man raced over to the *yeshivah*, and called his family to tell them about the miracle. The *yeshivah* students, who overheard the conversation, were stunned. Taking him by the hand, they broke out into a fervent dance.

A short while later, the young man returned to the Baba Sali's house with many of the *yeshivah* students, and a special festive meal was held in honor of the miracle. The young man's story spread like wildfire throughout the country, and caused many previously unobservant Jews to adopt a *Torah* lifestyle.

משל' למח הדבר דומה

ויגדל הילד ויעש אברהם משתה גדול ביום הגמל את יצחק וגו' (כא-ח)

משל' A Bris Milah in Telshe Yeshivah, is always a festive occasion, but the *bris* of 8-day old Yitzchok Hoffman was uniquely special in that the *Rosh HaYeshivah*, **R' Mordechai Gifter ZT"l**, who was not well at the time, not only was in attendance, but was able to actively participate in the *mitzvah* as well. Although it was clearly difficult for him, nevertheless R' Gifter insisted on walking to the dining hall for the festive *seudah*, and he followed that by gracing the packed room with an electrifying speech.

The *Rosh HaYeshivah* only said a few short words, but

they were memorable. “Today, the thought occurred to me,” R' Gifter began in his inimitable style, “how truly special is a *yid* that at the tender age of eight days old, he can sign a contract with the *Ribono Shel Olam*! **For a bris is nothing less than an actual contract with the Ribono Shel Olam!** It's a contract that he carries with him his whole life! Who else is so special? Who else is so fortunate? It's unheard of! That at such a young age, a *yid* can become a part of the Master of the World!” R' Gifter sat down, but his eloquent words had a powerful effect.

ויבאו שני המלאכים סדמה בערב ... וירא
לש וירץ לקראתם וישתחו אפים ארצה (ש-א)

The contrast between Avraham's manner of welcoming guests and Lot's welcoming of guests in Sodom, is quite stark, even though Lot had learned the *Mitzvah* of hospitality in Avraham's home. **R' Levi Yitzchok of Berditchev ZT"l** points out that when the “guests” came to Lot, the *posuk* says, “ויבאו שני המלאכים סדמה” - the two angels came to Sodom. Whereas with Avraham, it says, “וירא והנה שלשה” - “*And behold he saw three people standing upon him.*” Lot saw angels! Who wouldn't accept angels into his home? Avraham, though, saw people. Poor wanderers, fatigued and covered with dust, and yet he still welcomed them in and gave them food and lodging.

It is ironic, that today, hospitality has become a forlorn and neglected *mitzvah*. Even when friends and relatives come to our homes, they are often housed at local hotels, despite the fact that many homes have full-time maids and housekeepers who take care of everything. In Europe, in the most impoverished *shtetls*, even the poorest people, would vie for the privilege of taking home a guest, whom they would shower with kindness and thoughtfulness, despite having only meager black bread and herring to serve.

R' Joseph B. Soloveitchik ZT"l posits that in our day and age, what we consider *Hachnassas Orchim*, is really all about welcoming into our homes prominent *Rabbanim*, laymen, community leaders and popular personages - only the best and the brightest guests - for *Shabbos*. In truth, this is not true hospitality. Welcoming such guests is more an honor for the host, than a service for the guests. *Hachnassas Orchim* - true hospitality, is when a poor person begs for a place to sleep for a night, and remains for a week, or two, or three, or for a month. Hospitality is when it hurts, not when it's an honor and a pleasure.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

תיקון

There are only three places in the *Torah* where the word “ויטע” is used. “ויטע ה' גן בעדן” in *Parshas Bereshis*; “ויחל נח איש” - when Avraham planted a tree.

R' Goldvicht Shlit'a cites a fascinating correlation between these three usages. He explains that Adam and Noach each sinned with their tree. They both had a glorious opportunity to literally “sow seeds” and affect all future generations. The crooked and winding nature of a grape vine, symbolized a “crookedness,” and the fact that they focused on their own personal desires, is what caused them to waste a great chance to build. Avraham, however, planted an “אשל” - a straight tree which faced upwards, as did the goal of *Avraham Avinu*; to give honor to the One Above with his great inspiration.

Chazal tell us that “אשל” stands for שתיקה, לינה. Avraham provided food, drink and lodging for all passerby, because the “אשל” of Avraham was the rectification of the “crooked” trees of Adam and Noach. The food that Avraham gave his guests was the *tikkun* for the אכילה of the *Etz Hadaas* of *Adam Harishon*. The drink and lodging of Avraham was to rectify the drinking and improper reclining of Noach, from whence he summarily defiled himself.

Every good deed that a person does - aside from being a credit for himself - contains tremendous power and an ability to rectify the sins of one's past. Let us never underestimate the greatness of our positive actions, and may we merit to bring the entire world to its rectified state of “עולם התיקון” - with the coming of *Moshiach*, speedily and in our days.

וישכם אברהם בבקר אל המקום
אשר עמד שם את פני ה' וגו' (יש-כז)

After the destruction of Sodom and Amora, the *Torah* tells us that *Avraham Avinu* woke up early and prayed to *Hashem*. Rashi quotes the *gemara* (ברכות כ), that at that moment, Avraham instituted *Tefilas Shachris*, the morning prayer, an ideal which was furthered by his son, Yitzchok, who instituted *Mincha*, and his grandson, Yaakov, who instituted *Maariv*. Similarly, he stood “*in his place before Hashem.*” This, too, is a lesson we - his children - absorb and practice, that one should set himself a place for *tefillah*.

Setting an example and providing direct instruction is often a conflict between parents and children, with respect to davening. An all too common sight in many shuls is a father raising his voice, reprimanding, or even hitting his son to get him to daven and literally force upon him the importance of *Tefillah*, rather than teaching by example.

This approach has been criticized by many *gedolim*. **R' Yitzchok Hutner ZT"l** once observed a father disciplining his son to daven. Every time the child would get up or divert his attention, the father sternly redirected his gaze. It was a battle. R' Hutner asked the father what he was doing. “I'm teaching my son to daven,” the father answered.

“No, you're not,” said R' Hutner. “You're teaching your son to grow up to tell his own son to be quiet, to sit down, to pay attention! It won't help his davening! If you want to teach your son to daven, then daven yourself!”

Interestingly, parents who use this approach tend to be poor “daveners” themselves. They are, therefore, more intolerant of normal deficiencies in their children's davening, based on the dictum of *Chazal*: “כל הפוסל במומו” - פוסל” (קידושין ע). In other words, when a person disqualifies another's actions, he does so in an area in which he himself is deficient. The classic example of: Do as I say, not as I do!

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

וישע אשל בבאר שבע וכו' (כא-לג)