



AVAILABLE IN YOUR LOCAL JUDAICA BOOKSTORE!



34 MARINER WAY
MONSEY, NY 10952

הדלקת נרות לשבת – 4:23
זמן קריאת שמע/מ"א – 8:34
זמן קריאת שמע/הגר"א – 9:10
סוף זמן תפילה / הגר"א – 10:00
שקיעת החמה ליום השבת – 4:40
מוצש"ק צאד"כ/ מעריב – 5:30
צאד"כ/לשית רבינו תם – 5:52

נראתי יצד הרע
ובראתי לו

תורה תבלין

TORAH TAVLIN Publication

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה (רש"י ל' חבה) for *The Torah* tells us of *Hashem's* love for *Avraham Avinu* for the fact that he taught and trained his children in the path of righteousness and justice, and did not just leave them to follow in the ways of the world, whereby

A SERIES IN HALACHA LIVING A “TORAH” DAY הלכה למעשה

Laws and Customs that Merit a Good Parnassa (31)
Honest Money. The *gemara* (נדה 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 Business Practices. It is forbidden to deceive a buyer about the quality or price of an item or property, even if he charges a fair price for its true quality. Examples of this are:
1) “I’ll sell this item for \$100, even though I’m losing by doing so.” If this is really not true, it is a forbidden statement, even if \$100 is the correct price. This is because he is deceiving the buyer into thinking that he is getting a bargain.
2) If the seller knows about a flaw in an item or property, not readily apparent to the buyer, he must tell the buyer. If he does not tell him, he has transgressed the sin of **אונאה**. Even if his price is fair for a flawed item, it is prohibited, because even if this might not be called **גניבה** (stealing money) or **אונאה** (cheating on the price) since the buyer got his money’s worth, it is still **גניבת דעת** - stealing (deceiving) his mind.
The Obligation to Inform. One cannot fulfill his obligation to inform by saying, “I want **you** to check out this item with a technician,” or “there **might** an inner flaw which I’m not assuming responsibility for.” The term “flaw” includes selling something that has, or will have, people coming to fight over it

הוא היה אומר

R’ Zalman Sorotzkin ZT”L (Oznaim L’Torah) would say:
“Avraham could not save Sodom because there were not even ten righteous men in the city, just as Noach could not save his generation since there less than ten righteous altogether. If so, how did Lot ask for and receive permission to save the city of Tzoar all by himself? The answer is that he didn’t save the city with his prayers; he saved it temporarily by escaping there. However, the moment he left Tzoar, the city was swallowed up whole!”

Irving Bunim Z”L (Ethics of our Fathers) would say:
“Yosi ben Yochanan taught: ‘*Let your home be open wide, and let the poor be members of your household.*’ The Hebrew word for ‘wide’ - רוח - also denotes ‘profit’ as in a money-making business. Avraham was in the business of *Hachnosas Orchim* and was disturbed when no guests showed up at his door. Why should he not be unhappy when ‘business’ was so bad that day? Until finally *Hashem* sent three angels disguised as wayfarers. These were Avraham’s ‘customers.’ We can now interpret R’ Yosi’s teaching as follows: Let your home be open for profit-making. Your entire approach to the *mitzvah* of hospitality should be with the same energy, excitement and dedication with which you do your business. Let your home be open for the spiritual ‘profits’ implicit in this *mitzvah*, for the divine blessings in store for those who fulfill it.”

A Wise Man would say:
“A *chavrusa* (study partner) is like a stone: on its own it has no value, but rub it against another stone and sparks fly!”
SPECIAL MAZEL TOV TO MR & MRS DOVID AND PESSIE KAHAN ON THE BIRTH OF LITTLE CHANA
TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE BY MAIL FOR YOUR SHUL OR HAVE IT E-MAILED TO YOU DIRECTLY. PLEASE CALL 845-821-6200 OR SEND AN E-MAIL TO: TORAH TAVLIN@YAHOO.COM.

שבת קודש פרשת וירא - Shabbos Parshas Vayera

ט"ו מרחשון תשע"ב - November 12, 2011

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק
טיב התבלין
וישא עיניו וירא והנה שלושה אנשים נצבים עליו וגו' (יח-ב) – הוי שפל רוח בפני כל אדם

ואברהם שב למקומו, לא נפל ברוחו על כך שהרבה והפציר בתפילתו ולא פעל כלום, ולא תחלש דעתו על כך. הדברים האלו יש בהם כדי לחזק את האדם שמצוי הרבה פעמים שמתפללים על איזה חולה וכדו' עושים על מימי השתדלויות בתפלה ובקשה נוסעים למקומות הקדושים ושופכים שיח לפני אדון כל, ואחרי הכל רואה האדם שלכאורה לא פעל כלום בתפלתו, והאמת כי אין הדבר נכון כי הקב"ה שומע תפלת כל פה, אם כי לא בכל פעם נגלה הדבר לעינינו, אבל הדבר ברור שאין שום תפלה חוזרת ריקם. אך בנוסף לכך צריך האדם לדעת שאפילו אם לו יהא כך שלא פעל כלל בתפלתו מ"מ לא יפול רוחו בקרבו, כי הוא עשה את רצון ה', ואדרבה אם לא היה מתפלל היה נקרא אכזרי כמו שכתב הרמב"ם, כי זהו מתפקידו של האדם כאשר שומע על אחד שזקוק לרחמים יחשוב אז בלבו שלא לחינם זימן הקב"ה לאוזני זה הדבר, אלא רצונו ית' שיתפלל על חברו, וכמו שאנו רואים שאנצ"ה שידע נאמנה כי בודאי הוא רצון ה' שיבקש רחמים על אנשי סדום אף שהיו רעים וחטאים, אך מצד השני ידע גם כן כי אין זה מחשבונו להתערב בחשבונוותיו של הקב"ה ומה דניחאקמיה קודשא בריך הוא ליעבד. ויה"ר שיקבל את כל תפלתנו ברחמים וברצון ויגאלנו גאולת עולמים אכ"י.

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

מאוצרותיו של המגיד

שבו לכם פה עם החמור ואני והנער נלכה עד כה וכו' (כב-ה) – בעניין אי הרהורי של אברהם אחר הבטחתו של ה' אבל יותר נראה לתרץ, בהקדם הא דאיתא בברייתא דרבי ישמעאל, 'בשלוש עשרה מידות התורה נדרשת בהן וכו', וכן דכאשר יש 'כתוב השלישי המכריע ביניהם', ניתנה הרשות ואפילו חייבים, להקשות סתירה בין 'שני הכתובים המכחישים זה"ל', וליישבם ע"י הכתוב השלישי, המכריע ביניהם', לא כן כאשר אין 'כתוב שלישי המכריע ביניהם', אין כל רשות להקשות סתירה בין 'שני הכתובים המכחישים זה"ל'.

ולפ"י יש ליישב מדוע המתין אברהם לפרש את שיחתו עד שנאמר לו 'אל תשלח ידך אל הנער', שהרי לפני כן, כששמע רק את 'שני הכתובים המכחישים זה"ל', שמחד נאמר לו 'כי ביצחק יקרא לך זרע', ומאידך נאמר לו 'קח נא את בנך וגו' והעלהו לעולה', לא ניתנה לו רשות להקשות סתירה בין 'שני הכתובים המכחישים זה"ל', ורק אחר ששמע את ה'כתוב השלישי המכריע ביניהם', שגם נאמר לו 'אל תשלח ידך אל הנער', ניתנה לו רשות ואפילו היה חייב, להקשות סתירה בין 'שני הכתובים המכחישים זה"ל', וליישבם על ידי ה'כתוב השלישי המכריע ביניהם', וכמו שבאר ה' את כוונתו, 'שלאמרת לך קח, מוצא שפתי לא אשנה, לא אמרתי לך שחטוהו, אלא העלהו, אסקתיה, אחתיה'.

רעיונות ופירושים לעורך את האדם לעבודת
הש"י'ת והתחזקות באמונה ובשתון מאת

וישא עיניו וירא והנה שלושה אנשים נצבים עליו וגו' (יח-ב) – הוי שפל רוח בפני כל אדם

ר' מנחם פסוק זה על מידת ענוותנותו של אברהם אבינו ע"ה שהיה מרגיש בעצמו שפל רוח בפני כל אדם וזכה להגיע לשאיא נקודת הביטול, ואף לגבי אלו המלאכים שהוא חשב עליהם שהם ערבים שמתחזים לאבק שברגליהם ג"כ החשיבם יותר ממנו וכאילו הם נצבים עליו, והוא הוראה לדורות שבלתי אפשרי להאדם להיות מושלם במידת החסד כי אם על ידי שיהיה מושרש בו מידת הענוהו שיהיה לו נקודת הביטול וירגיש על כ"א שהוא חשוב יותר ממנו, ורק באופן הזה יוכל לעשות חסד עם כל אדם, ולכן אנצ"ה שהיה מושלם במדה זאת לא היה אצלו שום חילוק ואף אלו הערביים שנדמנו בצל קורתו כיבדם ושירת אותם במסירות נאמנה עד אין קץ, וכל זה מכח נקודת הביטול שהיה מושרש בדמו. וכדברים האלו כתב הרמב"ן באגרתו הידוע לבנו: וכל אדם יהיה גדול ממך בעיניך ואם חכם או עשיר הוא, עליך לכבדו ואם רש הוא ואתה עשיר או חכם ממנו חשוב בלבך כי אתה חייב ממנו והוא זכאי ממך, שאת הוא חוטא הוא שוגג ואתה מזיד. והיינו מאד מאד הוי שפל רוח בפני כל אדם.

ובהמשך הפרשה אנו רואים עוד בתפלת אברהם על אנשי סדום שניסה בכל כוחו להתפלל עליהם, ואעפ"כ משלא הועיל בתפלתו מה כתוב בו: לקחי חיים ודברי התעוררות
נסדרו ענף פרשיות השבוע

שבו לכם פה עם החמור ואני והנער נלכה עד כה וכו' (כב-ה) – בעניין אי הרהורי של אברהם אחר הבטחתו של ה' אבל יותר נראה לתרץ, בהקדם הא דאיתא בברייתא דרבי ישמעאל, 'בשלוש עשרה מידות התורה נדרשת בהן וכו', וכן דכאשר יש 'כתוב השלישי המכריע ביניהם', ניתנה הרשות ואפילו חייבים, להקשות סתירה בין 'שני הכתובים המכחישים זה"ל', וליישבם ע"י הכתוב השלישי, המכריע ביניהם', לא כן כאשר אין 'כתוב שלישי המכריע ביניהם', אין כל רשות להקשות סתירה בין 'שני הכתובים המכחישים זה"ל'.

וכן מבואר בדברי הגר"י בשם אביו הגר"ח מבריסק, על הא דכתב רש"י על הפסוק "אל תשלח ידך אל הנער" (פסוק י"ב), "אל אברהם, אפרש לפניך את שיחתך, אתמול אמרת לי כי ביצחק יקרא לך זרע, וחזרת ואמרת קח נא את בנך, עכשיו אתה אומר לי אל תשלח ידך אל הנער, אמר לו הקב"ה, לא אחלל בריתי ומוצא שפתי לא אשנה, כשאמרתי לך קח, מוצא שפתי לא אשנה, לא אמרתי לך שחטוהו, אלא העלהו, אסקתיה, אחתיה". והקשה הגר"ח, "וצריך ביאור, למה לא פירש שיחתו מיד כשאמר לו 'קח נא את בנך', ומדוע המתין עד שנאמר לו 'אל תשלח ידך אל הנער'? ויישב, "ובפשטות צ"ל, דכשצטווהו, הלך מיד לקיים המצוה, דזריזין מקדימים למצוות, ולא שאל וחקר איך זה, ורק אח"כ נתפנה ופירש שיחתו.

מעשה אבות סימן לבנים

יקח נא מעט מים ורחצו רגליכם והשענו תחת העץ וגו' (ח-ד)

Chazal teach: "Attach yourself to the dust of the feet of Talmidei Chachamim

A prominent *Rosh Kollel* in Jerusalem once came to discuss a pressing matter with the renowned *tzaddik* and *Rosh Yeshivah* of *Porat Yosef*, **Chacham Rabbeinu Yehudah Tzadka ZT”L**. At present, he explained, his *kollel* was being housed in one of the large synagogues in the city and the *avreichim* were learning well. The problem was that a number of the synagogue’s *gabbaim* were threatening to evict them from their sanctuary on the basis that they were tracking dust and dirt into the synagogue every time they walked in and the *gabbaim* had no intention of cleaning up each day after the young men. The *Rosh Kollel* was in a bind for he had no other place to go - were they to be asked to leave.

R’ Yehudah called a meeting with the *gabbaim* and he explained to them, in no uncertain terms, about the importance and merit they earned for housing *Torah* scholars in their midst. Then, he related a story that occurred many years previously.

The year was 1948, and the Israel War of Independence wreaked great havoc on most of the buildings in the old city of Jerusalem, including Yeshivah Porat Yosef. The Jordanian army did its utmost to destroy as much of the enemy’s city as possible and as a result, the *yeshivah* was forced to relocate to temporary accommodations outside the old city, in the Bet Sofia Synagogue in the Bukharan section. There, they were afforded a large and beautiful *Bet Midrash*, where they successfully transplanted the students and resumed their studies with an unbelievable zeal and intensity.

As is the norm in many Bukharan and Sephardic synagogues, the Bet Sofia synagogue contained rows of benches that were draped with elaborately colorful rugs and seat covers. Many of the rugs were expensive artifacts and some were even priceless heirlooms that were passed down from family to family and used for hundreds of years. It happened that one time, a student from the *yeshivah* needed to climb up to retrieve a *sefer* from a top shelf of one of the bookcases and in so doing, he stood up with his shoes on one of the benches that was covered in a brightly woven mosaic.

The student had just about reached the needed *sefer* when a synagogue caretaker noticed the boy standing on the bench reaching for a book. Incensed, he ran over to the boy yelling and screaming in an almost hysterical voice. How dare you put your dirty shoes on the priceless rugs, the man bellowed, as the boy began shaking in the very real fear that he might be subject not only to violent verbal outbursts, but also to violent physical blows, from this crazed man. Frozen with fear, he stood helplessly as the caretaker ranted on and on about the nerve of youth who feel no shame nor had any feelings or regard for the property of others. Why, the dirt from these very shoes, he screamed, that tread so uncaringly on this priceless carpet could ruin an item that is literally unreplaceable! And on and on he went

Suddenly, from the other end of the *Bet Midrash*, a voice called out imploring the caretaker to stop shouting. An elderly man, a distinguished scholar who spent his days absorbed in the study of Talmud and Kabbalah, was coming towards them in a slow and painful gait. As he reached the bench where the confrontation was taking place, he removed his silk Joba (a multi-colored cloak that was worn by distinguished community leaders) and laid it out on the bench next to the student’s feet. Then, he said loudly, “Please, I beg of you, stand on my cloak while reaching for your *sefer*.”

The boy hesitated but the old man was insistent. Finally, the boy did as he was told and took down the *sefer* he required. When he had stepped off the bench, the old man picked up his Joba and put it back on. As he did so, he cried out, “How wonderful it is to be connected to the dust from the feet of *Torah* scholars

When R’ Yehudah finished telling this story, he was pleasantly surprised by the reaction of the *gabbaim* of Bet Sofia. As if with one voice, they all spontaneously agreed, “Not only do we want the *avreichim* to continue learning in our synagogue, we want them to make this the permanent address of the *kollel*!”

משל למא הדבר דומא

כי ידעתי למען אשר יצוה את בניו ואת ביתו אחרייו ושמרו דרך ה' וכו' (יה-ט)

משל: R’ Yosef Dov Soloveitchik ZT”L (Beis Halevi) was once sitting in the company of his students when an ignorant man approached them and introduced his young son.

“*Rebbe*,” the man said glowing with paternal pride, “my son has already begun learning *chumash*. His teacher says that he is very smart. Please be so kind as to test him.”

To the great surprise of everyone present, the *Beis Halevi* complied with the man’s request and asked the boy a question from the weekly *parsha*. The boy thought for a moment and then responded with the correct answer.

R’ Yoshe Ber, as he was known, listened patiently to the boy’s reply, and nodded. Then, he pinched his cheek in a loving fashion and told the father, “If only people would say about my son what they’re going to say about yours, I would be very happy.” The man thanked the *Rav* for the compliment and took his leave, beaming with joy.

After they had left, the students expressed their amazement at their *Rebbe*’s out-of-character statement. “It’s very simple.” replied R’ Yoshe Ber. “I hope that people will say my son is far more educated in *Torah* than his father.”

סדם ישכבו ואנשי העיר אנשי סדום נסבו על הבית מנער ועד זקן כל העם מקצה וגו' (ש-ד)

The city of Sodom was a large and thriving metropolis. And yet, to think that in a city of this size, the entire culture of this “civilized” society was corrupt - to the point that the “law” of Sodom was to be anti-social, violent and merciless!

More recently, when the hot-button issue of aborting an unborn fetus became a national debate in Israel in the late 1970’s, all the Orthodox and religious political parties fought heavily against any legalization of such a law. The **Gerrer Rebbe, R’ Simcha Bunim Alter ZT”L (Lev Simcha)** was a loud and vocal opponent of the measure and used his extensive connections in convincing various dissident Knesset members to oppose passage of the law.

Many wondered what good was there to oppose the law. They argued that even if the law were to be amended, loopholes would be found and enforcement would be lax. “And anyway, this is really not even an issue in our circles,” people argued. “As for the others, if they want it, they’ll find ways regardless of legislation.”

The Lev Simcha answered by quoting the commentary of **Rabbeinu Yitzchok Aramah ZT”L**, in his *Sefer Akeidas Yitzchok*. The *Medrash* describes the wicked laws of Sodom, which prohibited extending hospitality to strangers, and explains that it was these laws that brought their terrible punishment upon them. Yet, we find other places where there was also a great lack of hospitality. What was it about Sodom that caused it to be singled out?

The difference, the Akeidas Yitzchak explained, was that in other cities it was only a custom for visiting strangers to sleep in the street. In Sodom it was the absolute law!

In a similar application, the Lev Simcha concluded, the fact that a law allows for such an act is worse than the actual permissiveness of the society. Therefore, we are obligated to fight for the passage of legislation that will prohibit such acts.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

ביקור חולים

There are many aspects of *Bikur Cholim* that we derive from *Hashem*’s visit to *Avraham Avinu*. In *halacha* (יה-י"ד שלהב) we learn that it is never beneath one’s dignity to visit a sick person. Even the most esteemed and honored rabbi has a *mitzvah* of visiting simple people and bringing them food or anything that will alleviate their suffering. It is specifically the fact that an honored guest takes the time and makes the effort to come, that brings much joy to the one who is ill. **R’ Isaac Sher ZT”L** once met a *bochur* who was carrying an uncovered plate of food to a sick friend and felt embarrassed. R’ Isaac told him “You have nothing to be ashamed of. Carrying food to a sick person is like carrying a *Lulav* and *Esrog* on *Sukkos*.”

A story is told about the beloved **Rebbitzin Batsheva Kanievsky A”H** who told a young man who was having a health issue about a certain *segula* that would help him. She described to him the exact ingredients of this special potion and told him to prepare it and swallow it every day for 30 days and he will have a *refuah*. The boy, who was learning in *yeshivah* and sleeping in a dormitory, had no access to a kitchen where he could prepare this treatment. He told this to the Rebbitzin, and with her wonderful smile she answered him, “Don’t worry, come here every night after *seder* and I will prepare it for you.”

The main ingredient in visiting or helping a sick person, is to truly care about their well-being. This is why the **Bais Yosef** writes that one who does not daven that a person should get well, does not fulfill the *mitzvah* of *bikur cholim* even if he went to visit him. Let us all embrace this *mitzvah* and emulate *Hashem* by finding every opportunity to visit, help and pray for the sick.

TORAH GEMS

ויחי אחר הדברים האלה והאלקים נסה את אברהם קח נא את בנך את יחידך וכו' (כב-א)

The **Belzer Rebbe, R’ Aharon Rokeach ZT”L**, once said that he had a *kabbalah* (a tradition) that when one made a *simcha* - and specifically a *seudas Bar Mitzvah* - he should invite poor people to attend and partake in the meal. Being able to host people less fortunate and allow them to share in the festivity, is not only a great *mitzvah*, but it will bring great merit and purpose to the *Bar Mitzvah* boy as well.

This concept is based on the powerful words of the **Kav Hayashar** from **R’ Tzvi Hirsch Kaidonover ZT”L**. He quotes the *gemara* (סנהדרין פט): - “ויהי אחר הדברים האלה” - “*And it was after these things*” - after the (accusatory) words of the Satan, who claimed before the Master of the World that this old man (Avraham) was graced with a child after 100 years and made a grand feast in celebration, but did not offer even a dove or a pigeon (תר וגויל) in thanks before Him. *Hashem* responded and said, “Do you think he only did this for his son? If I ask him to sacrifice his son, he will surely do so immediately.” Thus, the *posuk* continues and says, “*And the Lord tested Avraham*.”

The Kav Hayashar explains that the accusation against Avraham was not just that he failed to sacrifice a bird by his *seudah*, but also that he failed to invite any poor and needy people to his party. The *Torah* states that Avraham made a “*A grand feast*” - “*A grand feast*” and the *Medrash* denotes that he invited the great men of the generation, including Shem, Aver and Avimelech. However, the “little people” were forgotten, and as a result, the Satan came with a claim before the Almighty, Who took note of his accusation.

The Kav Hayashar concludes: “One should take care not to belittle poor people when he brings them into his home, nor treat them rudely at his *seudas mitzvah*, for one who does so, brings bad things upon himself. And the extra expense to feed them? This will be an atonement for his sins!”

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

וידא אליו די באלני ממרא ודוא ישב פתח האהל כחם היום וגו' (יה-א)

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead