

לעילוי צשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל זרעיתו רישא רחל בת ר' אברהם שלמה ע"ה

(Monsey, NY)

הדלקת נרות לשבת - 5:52

זמן קריאת שמע/המ"א - 9:20

זמן קריאת שמע/הגר"א - 9:56

סוף זמן תפילה/הגר"א - 10:51

שקיעת חמה ליום השבת - 6:09

מוצש"ק / צאת הכוכבים - 6:59

צאת"כ / לרבינו תם - 7:21

Courtesy of MyZmanim.com

TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR / DEDICATE AN ISSUE, OR RECEIVE IT BY E-MAIL FOR YOURSELF AND FOR YOUR SHUL, PLEASE CALL 845-821-6200 OR SEND AN E-MAIL TO: TORAHTAVLIN@YAHOO.COM

בראתי יצר הדע ובראתי לו תבלין

התבלין

A TORAH TAVLIN Publication
34 MARINER WAY MONSEY NY 10952

שבת קודש פרשת וירא - ט"ז מר חשוון תשע"ד Shabbos Parshas Vayera - October 19, 2013

לקחי חיים ודברי התעוררות נסדרו עפ"י פשיטות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

מאצרותיו של המגיד

ויאמר אל תשלח ירך אל הנער ואל תעש לו מאומה כי עתה ידעתי כי ירא אלוקים אתה ולא חשבת את בנך את יחידך ממני (כ"ב י"ב) ש' לנו להבין. מדוע לא נאמר כאן וְלֹא חֲשַׁבְתָּ אֶת בִּנְךָ אֶת יְחִידְךָ אֲשֶׁר אֹהֶבְתָּ מִמֶּנִּי, כמו שנאמר במקרא מקודם (שם פסוק ב') קח נא את בנך את יחידך אֲשֶׁר אֹהֶבְתָּ?

ויישב ב'משך **הכמה**, 'מה דלא נאמר כאן 'אשר אהבתי, הוא משום, שכאן דיבר עמו מלאך, ומלאכי השרת מחשבה שבלב אינם יודעים, (וזה דלא כהא דכתבו התוס' [שבת י"ב: ד"ה שאין מלאכי השרת וכו'] - ד'אפילו מחשבה שבלב כל אדם, יודעים'), כמו שנאמר (מלכים א', ח' ל"ט), "ואתה תשמע השמים מכון שבתך, וסלחת, ועשית, ונתת לאיש ככל דרכיו אשר תדע את לבבו, כי אתה ידעת לבדך את לבב כל בני האדם", ואהבה היא מכוחות הנפש הנסתרים מהנבונים וזלת הבורא יתברך.

ובכוונת כ'י עתה ידעתי' כתב רש"י, "כי עתה ידעתי - מעתה יש לי מה להשיב לשטן ולאומות התמהים מה היא חיבתי אצלך, יש לי פתחון פה עכשיו שרואים כי ירא אלוקים אתה", (ועד"ו פירש **דבי יוסף בכור שור**, "עתה ידעתי - דרך הוא לדרב כלשון בני אדם, כי מתחילה הוא יודע לבות בני אדם, כלומר, עשיתי עצמי כאילו לא ידעתי, ועתה ידעתי, והודעתי לכל, ולא יוכל שום מקטרג לקטרג עליך עוד"), וביאר **המשכיל לדוד** את דבריו, "דקשיא ליה, אטו עד האידנא לא היה יודע כי ירא אלוקים הוא, הלא הקדוש ברוך הוא בוחן כליות ולב, לכך פירש על פי דברי המדרש (בראשית רבה, נ"ז ו') - 'כי עתה ידעתי' - הודעתי לכל שאנתה אוהבני", (והוסיף בפסיקתא רבתי סוף פרשה מ', "אמר לו אברהם, [אדם מנסה לחברו שאינו יודע מה בלבבו, אבל אתה שאתה יודע מה הלבבות והכליות יועצות, אתה צריך לעשות בי כך [תנוחומא וירא כ"ג], למה עשית לי כך, אמר לו הקדוש ברוך הוא, שהייתי מבקש ליודרך בעולם, שלא על חונם בחרתי בך מכל האומות - 'כי עתה ידעתי כי ירא אלוקים אתה'"), דקרי ביה ידעתי בחידיק", (ואילו ב'**מדרוז**' הסביר, "ויחיה פירוש כ'י עתה ידעתי', עתה ידעתי להשיב לשואלים מה היא חיבתי אצלך, שאוכל לומר להם 'כי ירא אלוקים אתה, אבל קודם לכן לא הייתי יכול להשיב כך, כי לא היו מאמינים לי), וכן פירש **הדר"ק**, "כי ירא אלוקים אתה, היראה הזאת היא אהבה, כי לא היתה יראת גופו, אלא יראת נפשו שלא תאבד, שהיה מוסר נפש בנו שהיה אוהב יותר מנפשו, תחת נפשו שלא תאבד מהעולם הבא, שהיא האהבה לא-ל והדביקות בו".

אבל **ברמב"ם** ביאר את כוונת הפסוק 'עתה ידעתי כי ירא אלקים עתה' באופן אחר, "כי עתה ידעתי - מתחילה היתה יראתו כבוד, ועדיין לא יצא לפועל במעשה הגדול הזה, ועתה נודעה במעשה, והיה זכותו שלם, ותהי משכורתו שלימה מעם ה' אלוקי ישראל".

צמשל: As descendants of Avraham Avinu, when we hear of another Jew's pain our immediate reaction should be to pray for them. *Chazal* tell us: *“One who prays for his friend, when he himself is in need of that mercy, he is answered first.”* Segulos and amulets are fine. Running all over the world for

הלכה למעשה A SERIES IN HALACHA LIVING A "TORAH" DAY

Forgotten and Little Known Halachos and Customs (53) Respecting a Mitzvah Item. A common question is asked: Is one permitted to use his *Talis* or *Talis Katan* for mundane usage, such as cleaning his glasses or wiping away dust?

- This question has two periods of application:
- 1) While the *Talis* is being used for the *mitzvah*.
 - 2) After it is no longer being used for the *mitzvah*, either because it is worn out and unfit, or because it has been replaced by a newer pair and will no longer be used.
- This is a broad topic, relevant not only to *Tzitzis* but also to *Chanukah* and other areas of *halacha*, and requires an introduction to clarify the source of the *halachos*.
- Source of the Halacha.** By the *mitzvah* of כִּסּוּי הַדָּם - covering the blood of a bird or undomesticated animal (דָּחִי) - (which many people do once a year by *Kapporos* before *Yom Kippur*), the *Torah* says (1): *“He should spill its blood and cover the blood with earth.”* *Chazal* (2) also explain the *posuk* another way: With the same part of the body that one slaughters (his hand), he should also cover the blood, and not degrade the *mitzvah* by kicking earth over the blood and covering it with his foot. From here we learn not to degrade any performance of any *mitzvah*, or any item of a *mitzvah*.
- Proper Application.** The sages deemed using a *mitzvah* item

However for a *mitzvah*-type need, one is permitted to use his *Talis*. For example, one may use his *Talis* to hang up as a shade from the irritating rays of the sun, in order to be able to learn better, or as a *mechitza* to separate between men and ladies.

We can now go back to our original question; can one use his *Talis* to clean his glasses? The answer is, generally not. However, if there is a real meaningful difference in the way he will learn or daven, and no other wiping agent is available, it would be permitted. This leniency is not always very practical because in most cases, one can usually clean his glasses with his shirt.

הוא היה צמר ... (1) ויקרא ייג (2) שבת כב. (3) או"ח כאא (4) שם

Rabbeinu Dovid Kimchi ZT”L (Radak) writes: *“Please take your only son,’ He did so in the form of a request. Hashem told Avraham, ‘I beg of you, please pass this test for Me so that people will not say that the first (nine) tests were insignificant.’* Hashem already knew that Avraham was going to pass the test so what was the point of testing him in the first place? It was certainly not a demonstration of Avraham’s faith to the rest of the world, since not even the two 'נערים' - the lads who accompanied him were present at the time. Rather, the purpose of the test was to inspire later generations of Jews who would follow in Avraham’s footsteps.”

R’ Reuven Grozovsky ZT”L (Quoted in M’Shulchan Govoha) would say: during davening. **R’ Chaim Brisker** (ZT”L) would always stress that *‘Recognize before Whom you are standing,’* is part and parcel of *Tefillah*, and without this knowledge and recognition, one is not davening at all! Thus, the *posuk* stresses that when Avraham stood up to pray for Sodom, he was *‘עומד לפני ה'’* - this *Amidah* was actually part of his prayer.”

A Wise Man would say:

“It is sad that for most people, their finest hour lasts no longer than a minute and a half.”

Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)

Tuvia's

SEFORIM, JUDAICA & GIFTS
845.426.0825 Fax 845.426.6411

M

Merockdim

26 Parker Blvd.
845.362.0287

Dedicated by Chaim and Yehudis Weisman

לענין ר' אריה לוי בר יעקב ז"ל, ור' מנחם יערינער ז"ל, משה אברהם ז"ל - תחנן נשמתם צרורה בעדור החיים

מעשה אבות... סימן לבנים

Sarah, the wife of Avraham, insisted that he banish Hagar and her son Yishmael from their home. *Hashem* agreed with Sarah, and Avraham subsequently sent them off. Hagar strayed in the desert; Rashi enigmatically points out that upon leaving the house of Avraham Avinu, Hagar returned to the practice of idol-worship. From whence does Rashi derive this fact? R' Mordechai Pogromansky ZT"l explained that a person who truly believes in *Hashem* understands that nothing happens by chance. *Hashem* dictates a unique path for each individual with every detail precisely mapped out. A true "מאמין" - believer in *Hashem*, can never take a wrong turn, and is never lost; he simply finds himself in the situation which was Divinely predestined for him. Thus, the fact that the *posuk* employs the term "ותתע" - Hagar "wandered" as a displaced person, is evidence that she had stooped and veered from the path of Avraham Avinu. Describing Hagar as "lost" is the equivalent of saying that she severed her connection with *Hashem* and lacked belief in His Divine guidance.

There is a famous story told about R' Mordechai Pogromansky (R' Mottel, as he was universally known), who was a great *Torah* scholar and famous in the world of the Lithuanian *yeshivos* before the second world war. Caught in the Nazi vise, he spent the war years in the Kovna ghetto where he was scrupulous in preserving a life of *Torah* in the ghetto with great devotion. Miraculously, he managed to escape and fled to Poland when Lithuania was annexed by Russia after the war. Eventually, he made his way to Czechoslovakia, and later into France, where he moved to Aix Les Bains and thereafter to Versailles, heading up the *yeshivah* there. The war took its toll on R' Mottel and the state of his health was bad. The renowned Sternbuch family brought him to Switzerland, to be treated by the top doctors. In 1949, R' Mottel passed away.

Shortly after World War II, R' Mottel was traveling on a train and happened to be sitting next to another Jew who was a *Shochet* and a *Mohel*. They began talking and got involved in a deep discussion. They became so engrossed in the topic that they missed their stop. The train continued on to another city. It was *Erev Shabbos* and they had no other choice but to get off the train in a strange location. By the time they disembarked, it was almost *Shabbos*, and they had no idea where they were!

R' Mottel's companion was horrified! What would they do? *Shabbos* was approaching, and they were nowhere near a Jewish community. But R' Mottel reassured his friend, "A Jew is never lost! If we are here, it is not because we are lost; it is because we are meant to be here!" He proved his point from the story of Hagar, about whom the *Torah* writes that she was lost. Rashi comments that she was lost in that she returned to the house of her father and to a life of idol-worship.

This didn't seem to calm down the other man, who insisted, "R' Mottel, *mir zennen fort farblundget* - we are still lost!"

Not one to give up hope, R' Mottel inquired and discovered that there was indeed one solitary Jewish family in the small town. Hastily, the two travelers went to his home and knocked on the door. When the man opened the door, he was stunned to find two religious Jews on his doorstep. He could not believe his eyes.

“Are you *Eliyahu HaNavi*?” he asked the strangers in shock. R’ Mottel informed the man that he was just a Jew by the name of Mottel Pogromansky and he introduced his friend. The host invited them in and explained that his wife had given birth to a baby boy the *Shabbos* before. He was unable to take his wife and child to a larger city where the *bris* could be performed and he could not arrange for a *mohel* to come to them for *Shabbos* to perform the *bris*.

“Would either of you happen to be a *mohel*?” he asked hopefully.

R' Mottel smiled. He informed their host that indeed his friend was a *mohel* and wouldn't you know - he even had his circumcision equipment with him. Remarkably, the little baby merited to be circumcised on *Shabbos*, the eighth day!

This vignette was retold by **R' Mordechai Gifter ZT"l**, the *Telzer Rosh Yeshivah*, when he wished to highlight the *emunah* of R' Mottel Pogromansky, a man who always felt that he was in the Hands of the Almighty. What a fortunate villager! *Hashem* sent him not only a *mohel* but also R' Mottel Pogromansky - one of the great rabbinic personalities of his time - to be the *sandek*!

משל למע פדדר דזומ

Adapted from "Rav Gifter"

ויתפלל אברהם אל האלקים וירפא אלהים את אבימלך ואת אשתו ואמהותיו וילדו וגו' (ב-יז)
משל: The relatives of a mentally-ill woman approached **R' Yechezkel Landau ZT"l**, Chief Rabbi of Prague and author of the **Noda B'Yehuda**, with a special request.

“We know that the *Rav* objects vehemently to distributing amulets and *segulos*,” they said, “but our relative has recently begun complaining about all sorts of imaginary aches and pains. We tried to tell her that it was nothing but she insists that they are real and the only thing that can cure her is an amulet from the *Noda B’Yehuda* himself. We beg of your honor, to please give her one, just this one time!”

וַיֹּאמְרוּ אֵלָיו אִיזָה שָׂדֶה אֲשֶׁתְּךָ וַיֹּאמֶר הִנֵּה בְּאַחַל...
וַיִּשְׂדֶּה שְׁמֹעַת פֶּתַח הָאֶחָל וְהוּא אַחֲרָיו וְגו' (יח-טז)

Rashi writes: “*In Bava Metzia (פ"ב) (the sages) said, ‘The ministering angels knew where Sarah was, (but they still asked about her) to make it known that she was modest, in order to endear her to her husband. Rabbi Yosef bar Chanina said, ‘(They asked where she was) in order to send her the כוס של ברכה - cup of blessing (upon which Birchas Hamazon [Grace after Meals] is recited).’*”

This explanation notwithstanding, it would still seem to the untrained eye, that this action of sending Sarah wine from a stranger's cup might contain a subtle overtone of immodesty. After all, they were strange men so it would appear somewhat inappropriate for Sarah to drink from their cup, even if it was the only chance to perform this *mitzvah*.

The Lubavitcher Rebbe, R' Menachem Mendel Schneerson ZT"l notes that Rashi hints to the solution in an indirect manner by citing the author of the above teaching, Rabbi Yosef bar Chanina. At the literal level of *Torah* interpretation, it is of little relevance to know the author of a particular Talmudic or Midrashic teaching, and Rashi generally omits these details from his commentary. On those occasions when he does mention the author of a teaching, it is obviously of some particular significance. Namely, that a subtle question which may be bothering the more discerning reader, can be answered when one considers the author of the teaching at hand. In our case, Rashi cites, Rabbi Yosef bar Chanina, who said: *"They asked where Sarah was in order to send her the cup of blessing."*

What is the significance? Rabbi Yosef bar Chanina is famous for another teaching: “*A woman recognizes the nature of her guests more than a man.*” (ברכות פ) In our case, this means that Sarah would have recognized, more so than Avraham her husband, that her guests were really angels. It was thus not immodest of her to accept their cup of blessing, since she was aware of their true identity.

**EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...**

הערכה

יציאה
(יח-ב)

When Avraham saw three guests approaching his tent, the *posuk* states: "וַיִּשָּׂא עֵינָיו וַיֹּרֶא" - "He lifted his eyes and he saw." The same *posuk* goes on to say: "וַיָּרָץ לִקְרֹאתָם" - "And he saw and he ran to greet them." Rashi tells us that the first "וַיֹּרֶא" was simply to inform us that Avraham saw something; the second "וַיָּרָץ" means that he UNDERSTOOD something important.

R' Avraham Pam ZT"l points out that very often people look but they don't see. Other times people see, but they don't understand. How often do we look at people and judge them without truly understanding who they really are? How often do we overlook the uniqueness of our children, our friends, and certainly our spouses? In fact, the more time we spend with someone, the less we tend to appreciate them and take them for granted. For this very reason, the guests/angels asked Avraham, "Where is Sarah?" It was so that Avraham, who was 100 years old, would realize that Sarah, who was 90 years old, was modestly in her tent. It was so that Avraham would appreciate Sarah for her great attribute of *Tznius* and not take her for granted!

This message is so important in appreciating all people - but especially those that are closest to us. Very often life falls into a pattern and so do conversations between husbands and wives. Whenever he says this, she automatically counters with that! And whenever she says something else, he always makes the same thoughtless remark. The relationship becomes so routine that the couple never takes the time to see one another, let alone understand one another, and surely does not appreciate who their beloved spouse really is. So let us all truly open our eyes and SEE, understand and appreciate the greatness in others.

TORAH GEMS

וידפך את הערים האל ואת כל הכבר ואת ישבי הערים
... ותבט אשתו מאחרי ויהי נציב מלח וגו' (יש-בה כו)

As Lot, his wife and two daughters, were beating a hasty retreat from the ongoing destruction of Sodom, Lot's wife Irit, in a moment of parental weakness, turned back to look at her hometown in the hope that the two daughters she left behind would now come to their senses, and escape the fiery inferno. This was, however, in direct contravention of the angel's dire warning not to look back, and Irit was punished; she turned into a pillar of salt and remains there till this day.

Why a "מצב מלח" - "*pillar of salt*"? As we know, she was punished for not providing even a bit of salt to her guests. This would explain the measure for measure (מדה כנגד מדה) of salt. But what is the significance of the pillar? She could have just as easily been reduced to a heap of salt, to be blown away by the wind. The *posuk* could have read: "*She turned to salt,*" or "*a mound of salt.*" Why did she become a pillar?

R' Chaim Yirmiyah Flossenberger ZT"l (Divrei Yirmiyah) is nothing if not practical in his response. One must picture the frightening scene: The sky was crimson red as fire lashed out from Heaven, scorching the city of Sodom and all its inhabitants. Horrific cries, combined with the furious sound of sulfuric wind, uprooting the bedrock upon which the city lay. Lot and his family had their backs turned and were running away from the inferno. When Irit looked back and immediately turned into salt, none of her surviving family members were able to stop and help her. They had to keep running and thoughts of the fate of their mother were far from their minds. They didn't even know what had happened to her. It was only much later, when the conflagration had died down and they went to search for her, that they found Irit dead.

And how did they know it was their poor mother? Because she had become a "נציץ מלח" - a full-length pillar in the form, shape and appearance of a human being, a woman that was once their mother. Had she been turned into a mound of salt, they never would have found her!

דרגה יצירה FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO
וישא עיניו וירא והנה שלשה אנשים נצבים עליו וירא וירץ לקראתם (ח-ב)

hing his tent, the *posuk* states: "וַיִּשָּׂא עֵינָיו וַיֹּרֶא" - "*He lifted his eyes and he saw.*"
 וַיֹּרֶא" - "*And he saw and he ran to greet them.*" Rashi tells us that the first "וַיֹּרֶא"
 nothing; the second "וַיֹּרֶא" means that he UNDERSTOOD something important.
 very often people look but they don't see. Other times people see, but they don't
 and judge them without truly understanding who they really are? How often do we
 friends, and certainly our spouses? In fact, the more time we spend with someone,
 them for granted. For this very reason, the guests/angels asked Avraham, "Where
 100 years old, would realize that Sarah, who was 90 years old, was modestly in
 iate Sarah for her great attribute of *Tznius* and not take her for granted!
 g all people - but especially those that are closest to us. Very often life falls into a
 bands and wives. Whenever he says this, she automatically counters with that!
 ways makes the same thoughtless remark. The relationship becomes so routine that
 ither, let alone understand one another, and surely does not appreciate who their
 n our eyes and SEE, understand and appreciate the greatness in others.

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