

בראתי יצר הרע ובראתי לו **תורה תבלין**

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שבת קודש פרשת לך לך

Shabbos Parshas Lech Lecha

י"ג מרחשון תשס"ד - November 8, 2003

הדלקת נרות שבת - 4:28	(Monsey, NY)	מנחה גדולה / שבת - 12:05
שקיעה של ערב שבת - 4:46	~~~~~	שקיעה של יום השבת - 4:44
זמן קריאת שמע/מ"א - 8:32	~~~~~	צאת הכוכבים / מעריב - 5:34
זמן קריאת שמע/הגרי"א - 9:08	~~~~~	צה"כ / לשיטת רבינו תם - 5:56

מדעת עליון

כדי להשיג שמה כסף להחזקת גירי הצדק אשר ברגליו, ובאוהל התורה שלו. וזה גם מה שאמר לשרי אשתו, שאם ישיג מטרתו - "וייטב לי בעבודך" - שיקבל מתנות בשביל הישיבה עבודה, "וחיתה נפשי" - הרוחניות - "בגללך". ולפיכך קבל מתנות דוקא מפרעה מפני שלא היה לו אז במה לפרנס את ישיבתו ואת הגרים, אבל לא קבל כלום ממלך סדום, שאז היה לו כדי לפרנסתם. ובכן תיכף כאשר השיג אברם את הכסף וזהב שצריך, מיד שב לארץ "עד המקום אשר היה שם אהלו בתחילה", מפני ששם היו הרבה אנשים שרצו ללמוד תורה מפיו, וכבר יש לו הכסף לתומכם.

והנה דבר ה' אליו לאמר לא יירשך זה וכו' (טו-ד) יש לדקדק על לשון הקרא, דהוי לי למכתב "ויאמר ה' אליו" כדרך הכתוב בכל התורה כולה, ולמה כתיב כאן "והנה דבר ה' אליו"? וגם קשה מלת "לאמר" שהוא מיותר דאין שייך לפרש כאן כפירושו בכל מקום, שהוא "לאמר" - לאחרים, דהא דבר ה' רק לאברם? ומסביר האדמו"ר הרה"ק ר' אלימלך מליזענסק זצ"ל, בס' נועם אלימלך, דכשאר השי"ת לאברם

ויהי רעב בארץ וירד אברם מצרימה לגור שם כי כבד הרעב בארץ וגו' (יב-י)

הנה מבואר שאברם היה צריך לרדת מארץ ישראל מחמת שלא היה לו די כסף לשלם בשביל אוכל, ויצא מא"י "מדלית איסר" (בבא בתרא צא.). וקשה, הרי היכן הלך הרכוש שלקח מחרון, האם לא היה בו כדי פרנסת אברם בשעת בצרת? ובכלל, למה יצא לחו"ל, שהמדקדקים במצות אין יוצאים ממנה? ולמה העמיד את אשתו בסכנה?

אלא נראה להגמו"ר זלמן סורוצקין זצ"ל, בס' **אזנים לתורה**, שבאמת אברם זקן ויושב בישיבה היה, וכנראה החזיק את הישיבה, שלמדו בה דעת אלקים ומדות טובות, מכספו הפרטי כי מי בדורו יחזיק בה? וזה היה דרכו של אדמו"ר, כמבואר במדרש, לגייר גרים ע"י שהיה מאכיל ומשקה את העוברים ושבים ומכניס אותם ע"י זה תחת כנפי השכינה. אמנם כשגבר הרעב בארץ, אברם היה הוציא כל כספו על החזקת הישיבה שלו והוכרח לסכן את עצמו ואת אשתו, כדי להציל את ישיבתו - שהיא מטרתו בחיים. וא"כ תכלית יציאת אברם עם אשתו למצרים היתה

Halachah in Practice: Dvar Halachah from Horav Boruch Hirschfeld Shlit"a

ואתנה בריתי ביני ובינך וארבה אותך במאד מאד(יז-ב)
 It is a *mitzvah* to attend a *bris* and participate in the *seudah* (1). The *Sefer Otzer Habris* (Vol 1, p 185) writes that one is rewarded in many different ways when he participates in a *Bris Milah*.

1) The Invitation

The *gemara* (פסחים קי"ג:) tells us something very interesting: If a person is invited to attend a *seudas mitzvah*, i.e. a *Bris Milah* or *Pidyon Haben*, and for whatever reason he does not participate, he is likened to a person who is considered excommunicated from Heaven! (2) Therefore, the *minhag* is not to actually invite others to a *bris*, but to inform about the upcoming *bris* (3). However, if one is invited and will sustain a monetary loss or considerable *Wasting (time from learning) Torah* by attending, he is justified in not attending. (See references quoted in דוד)

2) Participating in the Bris

When the baby is brought in, all those present should stand until the end of the ceremony (4). This

is not an absolute obligation, though, and one who finds it difficult to stand may sit down (5).

After the father recites his *berachah* - "על מצות יכשם שנכנס everyone responds and says, "Just as he has entered into the covenant, so too he shall enter into (a life of) Torah, marriage and good deeds." (שבת קלז:) (6) If the *bris* is performed in a *shul* immediately following *davening*, one shouldn't remove his *tefillin* until after the *bris* (7) because *bris* and *tefillin* are both called "אות" - a sign of being a true servant of Hashem.

3) Washing and Bentsching

It is preferable to wash and eat bread by a *Seudas Bris Milah* (חכמת אדם קמט-כד). One should make an effort to remain until after *bentsching* but if he is unable to stay until then, he should avoid becoming obligated in *bentsching* with a *mezuman* - collectively. There are three ways to do this: 1- By not washing initially. 2- He should not begin eating until after everyone has already started their meal (8). 3- Many *poskim* permit one to mentally stipulate that he will not be combining his meal with others (9).

רב (בכורים) ג-ג, רמ"א (4) Otzer Habris (ibid) p. 241 פתחי תשובה יו"ד שם (3) רמ"א יו"ד רסה-יב (2) ים של שלמה (ב"ק) ז-ז, ושלטי גבורים סוף מס' מגילה (1) אגרות משה א"ח א-נו, קצות השולחן מה-ג, חזון איש (א"ר), שו"ע הרב ריג-ו (9) מ"ב א"ח קצנ-יט, פני יהושע (ברכות ד) (8) מ"ב כה-נה (7) שו"ע שם (6) גר"א שם ה (5) רסה-א

הוא היה אומר.....

R' Naftoli Tzvi Yehudah Berlin ZT"L (Netziv) would say:

"The definition of a *masmid* is not someone who learns until he collapses, but someone who learns when he is supposed to, *davens* when he is supposed to, eats when he is supposed to, and rests when he is supposed to!"

R' Moshe Sofer ZT"L (Chasam Sofer) would say:

"There are many times in a person's life when he has one minute to waste, one minute to kill - standing on line, waiting for a *minyán*, waiting to meet someone. I always took those precious minutes and used them to delve into *Torah*. Thus, I became a *gadol* in one minute!"

A Wise Man would say:

"If you can see the obstacles, you've taken your eyes off the goal."

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money or give it back. She thought for a moment. "I don't understand you," she said to her husband. "As far as I know, you are always careful to avoid food that has even the slightest <i>שאלה - Halachic question</i>, on it. Why should this be any different?" The money was returned that very same day! TORAH GEMS וילך אברם כאשר דבר אליו ה' וילך אתו לוט ואברם בן חמש שנים ושבעים שנה בצאתו מחרן וגו' (יב-ד) The <i>Medrash</i> recounts the story of how and why Avrom left the city of <i>Ur Casdim</i> to come to <i>Charan</i>. When King Nimrod, heard that Avrom had destroyed his father's idols, he had him thrown into a fiery furnace, from which he was miraculously saved. His brother, Haran, was not firm in his belief of <i>Hashem</i> as the one true G-d and he waited to see what would happen to his brother. After seeing Avrom's salvation, he declared his allegiance to <i>Hashem</i> and he, too, was thrown into the furnace. Unfortunately, he was not saved. However, contrary to our understanding that he was burnt to a crisp within the furnace, he did not die immediately in the fire. Rather, the <i>Medrash</i> tells us that his stomach and intestines were burned up and after some time, he emerged from the fire and died in the face of his father, Terach. Why did Haran have to die in such a manner? When Avrom emerged from the fire unscathed, explains R' Moshe Silverberg Shlit"a, it was clear that he was whole in his belief and maintained it publicly both inside and out. Haran, on the other hand, might have portrayed to the outside world the appearance of a recognition in the oneness of <i>Hashem</i> and His sole reign on this world. Yet, on the inside, he was rather indecisive. He wasn't so sure and was not willing to risk his life on this supposition unless he had reason to. Thus, <i>Hashem</i> showed the world his true inner feelings by burning only his innards while his skin and outer body remained intact. His lack of <i>emunah</i> was on the inside and he burned and died from the inside. ויקחו את לוט ואת רכשו בן אחי אברם וילכו והוא ישב בסדום וגו' (יד-יב) We already know from earlier in the <i>parsha</i> that Lot was the son of Avrom's brother and that he lived in Sodom. Why are these facts repeated here? R' Shamshon Raphael Hirsch ZT"L answers that Lot, as an alien of Sodom, could have expected to be spared the revenge of the four kings. However, he had become an "inhabitant" of the city; this meant that he enjoyed the rights of citizenship and the manner in which they lived, and so he was made to suffer along with the others. Herein lies a warning to the children of <i>Avrohom Avinu</i>, a warning that has been borne out by centuries of Jewish history. He who remains true to his calling and destiny as a religious and G-d-fearing Jew, will have to make many sacrifices. However, he will benefit by being spared much trouble and anguish because he will be borne upon the <i>Wings of the Divine Presence</i> - <i>כנפי השכינה</i>. The ghettoes that isolated us were not only against the Jewish people; their existence also contributed beneficially to those who dwelt within them. Inside the ghetto walls was a haven from the many evils of society and "gentile" life to which those outside fell victim. Jews were often the victims but never the torturers. Their hands remained innocent of human blood, and when fate caught up with the emperors and their armies, the Jews remained safe in their ghettoes. Lot, for one, should have learned his lesson from his experience and his upbringing as the "son of Avrom's brother." He could have avoided Sodom and all that it stood for, but when the final catastrophe struck, Lot was still in Sodom. <td data-kind="parent" data-rs="12">*** *** *** *** *** *** *** *** *** *** *** ***</td> <td data-cs="2" data-kind="parent"> פירוש, "הנה" כדבר המוכן מיד, שהכניסו הקב"ה את אברם מיד במדריגה זאת שלא יהיה רק "דבר ה' אליו לאמר" תמיד, ולא עניני גשמיות עולם הזה כמו שעשה מתחילה. והיינו מה שנא' "ויוצא אותו החוצה" - ר"ל, שהוציאו אותו השי"ת לחוץ מהמדריגה הזאת שהיה ירד בתחילתו, ואמר לו "הבט נא השמימה וספר הכוכבים" - תסתכל ברוממות ק-ל בראיית הכוכבים ומזלות ומזה יבא לאדם יראה להבין רוממותו ית'. מעשה אבות....סימן לבנים אם מחוט ועד שרוך נעל ואם אקה מכל אשר לך ולא תאמר אני העשרתי את אברם וגו' (יד-כג) A woman once made the long journey from her hometown in Romania to see and speak to the great <i>tzaddik</i>, R' Meir of Premishlan ZT"L. She was married for a number of years, she explained, and had not been blessed with children. She tearfully requested a <i>berachah</i> from R' Meir that she give birth to a child. R' Meir blessed her that <i>Hashem</i> should fulfill her wishes and she should be able to bear a child. The woman was satisfied and returned to her home. Almost a year went by and R' Meir received a letter in an envelope that was filled with a substantial amount of money. The letter was from the woman's husband and in it he wrote that <i>Boruch Hashem</i> his wife gave birth to a healthy and beautiful child, thanks to the blessing of the great <i>tzaddik</i> of Premishlan. He was enclosing the money as a gift of gratitude to the <i>Rebbe</i> for all that he had done. R' Meir read the letter, looked at the money, and was puzzled. He called in his sons and told them, "I don't understand. I received this letter but there seems to be a few mistakes in it. First of all, the titles that are written here calling me a <i>tzaddik</i> and the like, are totally wrong. Am I a <i>tzaddik</i>, or a "holy man" as he puts it? Of course not! Secondly, am I the one who allowed his wife to give birth to a child? I had nothing to do with it. It was all a blessing from <i>Hashem</i>. I must assume, therefore, that in truth, this man was not referring to me at all and as a result I must return the money to him." His sons, however, who endured their father's lifestyle of poverty with grace and silence, did not see it this way. R' Meir and his family lived a life of extreme poverty and deprivation. Whatever money came into his hands during any given day, was given away to charity before the day was out. They began to argue that obviously <i>Hashem</i> has arranged for this money to come into their family's hands, to allow them to buy food and other important basic necessities and R' Meir should not give back the money. Back and forth the arguments went until it was decided to go in front of a <i>Beis Din</i> of three and have them render a final verdict on the matter. The judges on the panel heard the unusual case and after some deliberation, rendered their decision in favor of R' Meir's sons. The money should be used for the family's needs, they decreed, since the sender of the funds obviously feels that R' Meir is a holy and wise <i>tzaddik</i> and was giving the money to him as a show of respect and appreciation. However, R' Meir was not fully convinced yet. "In all important issues, I seek the advice of my <i>rebbeitzin</i>," claimed R' Meir, "and I cannot go through with this until I ask her advice." 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