

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי' ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה



שבת קודש פרשת לך לך

Shabbos Parshas Lech Lecha

November 12, 2005 - י" מרחשון תשס"ו

12: 10 - מנחה גדולה / שבת	(Monsey, NY)	4: 23 - הדלקת נרות שבת
4: 40 - שקיעה של יום השבת	~~~~~	4: 41 - שקיעה של ערב שבת
5: 30 - צאת הכוכבים / מעריב	~~~~~	8: 34 - זמן קריאת שמע/מ"א
5: 52 - צה"כ / לשיטת רבינו תם	~~~~~	9: 10 - זמן קריאת שמע/הגר"א



בתוספת אות אחת, דאילו לא כן ונשאר שמו כמקודם, הרי מן ההכרח היה להגדיל שמו של יעקב לישראל, כדי להשלים את מנין האותיות הדרוש.

והיינו פשוטו של דבר: "ואגדלה שמך" - כלומר, הגדלת שמך מאברם לאברהם, וזה שאומרים אלקי יעקב, שכן אלמלי לא קראו בשמו יעקב ורק בשמו של "ישראל", לא היה יכול להתגדל השם של "אברהם", ועל כרחו היה נשאר "אברם" כמקודם.

ויאמר אברהם וכו' מה תתן לי ואנכי הולך עירי ובן משק ביתי הוא דמשק אליעזר וגו' (טו-ב)
פרש"י בשם הגמ' (יומא כח:): דולה ומשקה מתורת רבו לאחרים עכ"ל. ולכאורה קשה, הרי לפי דרשת חז"ל נראה שהוא דברי שבח לאליעזר, ואי"כ לאיזה ענין הזכיר אברהם אבינו "דמשק אליעזר" בהתנצלותו לפני השי"ת שיתן לו בן, דהיה די לומר "מה תתן לי ובן משק ביתי הוא יורש אותי"?

ע"כ נראה להרה"ק מו"ה קלונימוס קלמן מקראקא זצ"ל, בס' מאור ושמש, שדברי חז"ל רמזו על ענין אחר, שצריך להודיע לבני אדם המחברים את עצמם לצדיקים

ואעפֿשד לגוי גדול ואברכד ואגדלה שמך והיה ביכה וגו' (יב-ב)
 פרש"י ואעפֿשד לגוי גדול זה שאומרים אלקי אברהם,
 ואברכד זה שאומרים אלקי יצחק, ואגדלה שמך זה
 שאומרים אלקי יעקב עכ"ל. והנה מצינו בגמ' (ברכות
 יג) כל הקורא לאברהם אברם עובר על עשה ע"כ. וצריך
 להבין, דאילו יעקב אבינו מותר לקרותו בשם "יעקב"
 אע"פ שהקב"ה שינה את שמו וצוה לקרוא לו בשם
 "ישראל", וא"כ למה חלוק הדבר אצל אברהם?
 אלא מפרש הרה"ק מו"ה שמשון מאוסטרופולי
צ"ל, באופן נפלא, דהנה שמות האבות "אברהם יצחק
 יעקב" מכילים שלש עשרה אותיות, בגימטריא "אחד".
 כלומר, האבות הכריזו בעולם על אחדות האלקים. וגם
 שמות האמהות "שרה רבקה רחל לאה" מכילים י"ג
 אותיות. וביחד כל האותיות כולם עולים למספר כ"ו,
 כמנין "הוי"ו".

ולכן, משנהיה חייבים לקרא ליעקב אבינו בשם ישראל, הרי יעלה מספר האבות לארבע עשרה ולא יהיה עוד זה כמנין "אחד", וביחד עם האמהות כמנין "הוי"'. לפיכך חייב השם של יעקב להישאר כמקודם. אבל כל זאת רק מתוך שנתגדל השם של אברם ל"אברהם",

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

A SERIES IN HALACHAH
LIVING IN A YESHIVAH (3)

Question: One is not permitted to do any form of work (except for a *mitzvah*) before *davening Shachris*. If so, may a student in *yeshiva* or seminary make his or her bed before going to *daven*?

Answer: One is definitely permitted to make his or her bed for a number of reasons. 1) It is a light and quick activity and does not constitute work. 2) It encourages *Derech Eretz* ⁽¹⁾ and teaches one to be neat and clean. 3) By making one's bed before *davening*, it might allow extra time for learning, since one does not need to return later to his dorm room.

Question: Should one wake a fellow student or roommate who might come to oversleep and as a result miss *Zman Krias Shema*?

Answer: It all depends on the one who is sleeping. If he will get up when awakened, one should definitely do so and allow his friend to make the correct time. If it will not help and he knows the person will not get up anyway, one should not wake him up (2).

Question: If a person was learning before *davening* and became totally engrossed in his studies, should he start to *daven* immediately, or should he wait?

Answer: If his concentration remains on his learning and

(1) הליכות שלמה דף י" (2) תשובות והנהגות ב:ג, עיין בן איש חי האזינו ח: (3) או"ח צג:ג (4) מגן אברהם מד: א (5) שו"ת חיים שאל י"ב (6) ברכות ח. (7) חיי אדם יז: א (8) עיין כף החיים קכד: טז, ואגרות משה ד: יט



R' Shmuel of Volozhin ZT"L would say:

"If a person is a learned *talmid chacham* but nevertheless feels slighted if he is not called to a seat of honor at public gatherings, tell him that the sacred *mezuzah* is always left hanging by the door and it doesn't feel insulted!"

R' Nachman of Breslov ZT"L would say:

"If a person wants to see something he must open his eyes. If he wants to see an object off in the distance, he must close his eyes half way and squint. But if he wants to see really far and understand things that are greater than the normal comprehension, he must close his eyes entirely and use his mental capacities to a greater level!"

R' Chaim Shmulevitz ZT"L would say:

"While we must work on overcoming the feeling of suffering in our personal lives, at the same time we should work on trying to feel the suffering of others."

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The author of the Pri Megadim, R' Yosef Teoumim ZT"l, provides a unique understanding of the word "ויהללו" - "<i>And they praised her.</i>" When a child of rich parents inherits a great fortune, he has done nothing on his own to deserve praise or be revered for his wealth. A poor man, on the other hand, who works hard and eventually strikes it rich, is praised by others for his effort and diligence. In much the same way, a man is gifted with the ability to learn <i>Torah</i>, give <i>tzedakah</i> and perform all the 613 <i>mitzvos</i>. A woman is not afforded this same opportunity since many <i>mitzvos</i> do not apply to women. Thus, when a man is righteous and deemed a <i>tzaddik</i> by all who know him, he is less praiseworthy than a woman who attains the title of "<i>tzadekes</i>" since she started from a position that was lacking and accomplished more to earn her prominence. As the <i>posuk</i> says, יקמו "<i>Her children rise up and laud her</i>" - for they only see her righteousness, whereas "<i>Her husband praises her</i>" - he knows how far she's come in her service of <i>Hashem</i> and finds her worthy of adulating praise. This is Rashi's esoteric intent here, as well. Sarai was born to unrighteous parents, yet as we know, all her years were equal in purity and <i>tzidkus</i>. Thus, she was well deserved of the praise that was spoken - "<i>She is worthy of the King</i>" - a reference to the King of Kings, <i>Hakadosh Boruch Hu</i>. ויוצא אתו החוצה ויאמר הבט נא השמימה וספר הכוכבים אם תוכל לספור אותם וכו' (טו-ה) The <i>gemara</i> (ברכות ז:) writes: "<i>From the day that Hashem created the world, no man referred to Him as 'Master' until Avrohom Avinu called Hashem 'Master' (at the בתרים between the halves).</i>" The Baalei Tosfos deduce from here that although we do indeed find another example where <i>Hashem</i> is referred to as "Master" even before this, we assume the proverbial rule of "<i>There is no early or late (no precise order to the events) in the Torah.</i>" In this vein, they answer the following question: When <i>Hashem</i> took <i>Avrohom Avinu</i> outside and told him to look up at the sky and count the stars, it was obviously nighttime, for otherwise the stars would not be seen. However, a few <i>posukim</i> later, the <i>Torah</i> clearly states, "וייהי השמש לבוא", "<i>And just as the sun was about to set,</i>" which would indicate that it was still daytime. But since we know that "אין מוקדם ומאוחר בתורה" there is no contradiction between the <i>posukim</i>. The famous "Sandler" R' Moshe Yaakov Rabikov ZT"l gives a different explanation. The <i>Medrash</i> states that <i>Hashem</i> took <i>Avrohom</i> out of the present world, raising him high above the earth, and placing him on top of the clouds where he was told "<i>Look, now, at the sky</i>" an expression denoting gazing down from on high. Thus, there is no contradiction after all, for when <i>Avrohom</i> counted the stars, it wasn't during the nighttime, but rather he was high above the sky looking down upon them. Later, though, when <i>Avrohom</i> entered a trance-like state and <i>Hashem</i> spoke to him, the <i>posuk</i> tells us that it was late afternoon and the sun was in the process of setting. ◆◆◆◆◆ ◆◆◆◆◆ ◆◆◆◆◆ ◆◆◆◆ ◆◆◆◆ ◆◆◆◆◆ ◆◆◆◆◆ ◆◆◆◆◆		◆◆◆◆◆ ◆◆◆◆◆ ◆◆◆◆◆ ◆◆◆◆ ◆◆◆◆ ◆◆◆◆◆ ◆◆◆◆◆ ◆◆◆◆◆ הכוכבים ויאמר לו כה יהיה זרעך" - פ', דוגמת הכוכבים שהם בעלי שכל, כדכתי' "והמשכילים יזהירו" (דניאל יב-ג). כי כוכבים אינם מקבלים בהירות המאורות זה מזה, רק כ"א הוא מאיר בפני עצמו, ממילא המאורות של הכוכבים אינם דומים זה לזה. והה"י, הבטיחו השי"ת לאע"י שכן יהיה זרעו ממש, שיעבדו את ה' כל אחד לפי שכלו, ולא יעשו כמצות אנשים מלמדה, רק הכל באמת, לקיים ציווי הבורא ב"ה. מעשה אבות סימן לבנים ותאמר שרי אל אברם הנה נא עצרני ה' מלדת וכו' (טז-ב) The whole of <i>Yerushalayim</i> was in an uproar! A well-known man, a <i>Belzer Chasid</i>, and his wife had just given birth to their first child - a boy - after being childless for twenty-eight years! The <i>sholom zachor</i> that Friday night was the event of the year. Well over a thousand people came by to wish <i>Mazel Tov</i> to the proud and exhausted father. The food supply ran out in short order as did the drinks, but no one seemed to mind. At the height of the celebration, the crowd quieted down as the father indicated that he would like to say a few words. "<i>Moreh V'Rabbosai</i>," he began in a loud voice, "thank you all for coming and sharing in the <i>simcha</i>. Although I have no more food to offer, let me at least tell over a story which I'm sure you'll appreciate." The ecstatic new father composed himself and continued. "When I was a <i>bochur</i> learning in the <i>Belzer Yeshiva</i>, there was a cleaning lady who would come by every day to tidy up and scrub the <i>Beis Medrash</i> and adjoining rooms. She was a fixture in the <i>yeshiva</i> and devoted her life to maintaining the <i>yeshiva</i> building. She was, however, not a wealthy person by any stretch and as her own family grew, she was at a loss of options as far as taking care of her children. She decided to bring her kids with her to work, and as she cleaned and mopped in one area of the building, the young children would run amuck, screaming, crying and generally causing quite a commotion, in the rest of the <i>yeshiva</i>. At first, we put up with it, we even thought it was cute for a time. But after a while, the kids really began to '<i>shtet</i>' us in our learning and <i>davening</i>. Try as we might to control them, they wouldn't listen and continued on in their childish games and noise. A number of younger <i>bochurim</i> asked me, as one of the oldest in the <i>chaburah</i>, to ask her not to bring her children anymore to the <i>yeshiva</i>. "I agreed to talk to her and I brazenly walked up to her and told her that her kids were disturbing everyone in <i>yeshiva</i> and she should find some sort of alternative method of child-care for them. I'll never forget how she looked at me with tired eyes and said, '<i>Bochur</i>, you should never have צער גידול בנים (the pain and anguish that one goes through when raising children.) The crowd gasped. "As many of you know," continued the father, "my wife and I have been to countless doctors who've recommended every sort of treatment. We moved abroad for awhile to be near an 'expert' which proved to be fruitless. One last, extreme treatment was offered and after trying that, it too, turned out to be just a fantasy; we felt doomed to a life without the pleasure of raising a <i>yiddishe</i> family. "After that last attempt, as we walked back into the apartment that we lived in for the past twenty-eight years, our entire sad situation hit us full force, like a ton of bricks. Together, we broke down crying and <i>davening</i> for hours on end, begging <i>Hashem</i> to have mercy on us. It was just then, that I remembered this cleaning lady - Sima is her name - and what she said to me. I made up right then and there, to locate her ◆◆◆◆◆ ◆◆◆◆◆ ◆◆◆◆◆ ◆◆◆◆ ◆◆◆◆ ◆◆◆◆◆ ◆◆◆◆◆ ◆◆◆◆◆
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