

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



שבת קודש פרשת וירא

Shabbos Parshas Vayera

י"ז מרחשון תשס"ו - November 19, 2005

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מודדין לו. אבל להלן לגבי לוט שהוא לא היה מקפיד להכנס עו"ז בביתו, לא קפדה התורה בהדיא לקרוא אותו "מלאכים".

ולפיכך נוכל להבין מה שמבואר מרש"י שהבין אברהם שהיו מלאכים ואפי"ה השתחוה להם מטעם הנ"ל, וזהו שכת' "וירא והנה שלשה אנשים נצבים עליו" - כלומר, נצבים לפניו, שראה שלפניו הם נצבים "אנשים" אפילו אם באמת הם מלאכים ממש.

**ויקרא שם המקום ההוא ה' יראה אשר יאמר
היום בהר ה' יראה וגו' (כב-יד)**

איתא במתני' (עבודה זרה מה.): א"ר עקיבא כל מקום שאתה מוצא הר גבוה וגבעה נישאה ועץ רענן, דע שיש שם עבודת כוכבים ע"כ. וכבר הוקשו בתוס' שם שהרי בית המקדש נבנה על הר המוריה? ותירצו עפ"י הירושלמי שבית הבחירה נבנה עפ"י נביא עיני"ש.

והובא בשם מרן הגמ"ר נתן אדלער זצ"ל, ביאור
נפלא עפ"י המדרש: "וירא את המקום מרחוק" -
שראוהו מקום ולא הר, והתפלל אברהם אבינו כי אין
כבודו של מלך לשכון בעמק, ומיד נעשה הר ע"כ. נמצא

והנה שלשה אנשים נצבים עליו... וישתחו ארצה (יב-ב)
 לכאורה יש להקשות על אברהם אבינו, שכידוע קיים כל התורה כולה, דהאיך השתחוה להמלאכים בכלל? דהא מצינו לגבי יהושע בן נון שכשראה המלאך עומד לנגדו כתיב "ויפול על פניו ארצה וישתחו" (יהושע ה-א), והקשו הקדמונים האיך השתחוה יהושע אל המלאך, הא כתיב "לא תשתחוה להם" - ואף שלא לשם אלקית, מ"מ הוא בגדר עו"ז? וא"כ הה"נ יש להקשות על מה שהשתחוה אברהם אבינו ע"ה להג' מלאכים נצבים עליו, ואפי' אם נאמר שלא ידע שהם מלאכים, הלא כתי' "ורגליו נשמו"?

אלא מפרש האדמו"ר מאוהעל, הרה"ק מו"ה משה טייטלבוים זצ"ל, בס' ישמח משה, כי אברהם אבינו היה מקפיד שלא להכניס עו"ז בביתו כמשפשיי, ע"כ הקפידה התורה להודיע שהמלאכים שבאו אליו היו בדמות אנשים, כי רק כשמתלבשים מלאכים בדמות אנשים אז מותר בכה"ג. ממילא גבי יהושע וה"ה גבי אברהם היה שרי להם להשתחות, ומש"ה קראן התורה "והנה שלשה אנשים" - למען לא נטעה לומר שעבר אברהם אבינו על גדר עו"ז, כי בו במדה שאדם מודד

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

A SERIES IN HALACHAH
LIVING IN A YESHIVAH (4)

Eating in the Beis Medrash

A student learning in *Yeshiva*, or any person for that matter, is prohibited from eating in the *Beis Medrash*, unless it is for a *seudas mitzvah*. There is, however, a leniency for those who learn there constantly to also partake of food in the *Beis Medrash*, if having to step outside or go to a proper dining room will cause a student to lose considerable time from his studies. This is likewise only permitted in the *Beis Medrash*, if without doing so he will remain hungry or thirsty. Obviously, eating for one's own pleasure would not be included in this leniency and must be avoided. Taking a nap inside the *Beis Medrash* will fall under the same guidelines and the same leniency will apply (1).

How must one learn Torah

Ideally, every person should strive to learn *Torah* with one basic motive: "לשמה" - only for the sake of the *Torah*. Some people may take longer than others to reach this lofty plateau and it is fully acceptable for a *yeshiva* or *Rebbi* to offer monetary prizes for those students who accomplish set goals in their learning (2).

The commonly accepted method of learning in yeshivos today is with a *chavrusa* - a study or learning partner, and the bulk of a person's learning should be done while

(1) עיין או"ח קנא, ומשנה ברורה קנא:ז (2) אגרות משה יו"ד ג:פז (3) תענית ז. (4) עיין תשובה קכ"ט בסוף ס' עלינו לשבח/ שמות (5) או"ח קי:ח (6) אגרות משה או"ח ה:יז



R' Yisroel of Rizhin ZT"L (Rizhiner Rebbe) would say:

" - but where do we find that he ever returned? However, the **Zohar** explains that the three angels who came to Avrohom, represented the souls of the three *Avos* - Avrohom, Yitzchok and Yaakov. Thus, the angel who made the promise to return a year later must have been representing the soul of Yitzchok who, in fact, made his wordly entrance exactly one year later!"

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

"If a Jew comes to your door collecting for *tzedakah*, it's not by chance that he ended up at your door. It was because he was sent directly to you by *Hashem*. He is there for a purpose. You think you're doing a favor for him - he's doing a favor for you!"

A Wise Man would say:

"The trouble with liberal and modern progressive thinkers is not that they're ignorant - on the contrary.

It's just that they know so much that isn't true!"

MAZEL TOV TO MR & MRS AVI KATZ IN HONOR ON THE BAS MITZVAH OF THEIR DAUGHTER GITTY

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the calendar of the *Manchester Rosh Yeshiva*, on behalf of the *Posek Hador*.

Boruch Hashem, simcha and joy was felt throughout the Jewish world when the news was received that *Maran HaGaon R' Yosef Sholom Elyashiv Shlit'a*, was feeling better and his health was restored.

TORAH GEMS

אולי יש חמשים צדקים בתוך העיר האף תספה ולא תשא למקום למען חמשים הצדקים אשר בקרבה (יח-כד)

Avrohom pleaded with *Hashem* not to destroy the cities of Sodom and Amorah using an interesting choice of words: "*Perhaps there are 50 righteous people in the midst of the city.*" Why did Avrohom emphasize "*in the midst of the city*"?

The definition of "רשע" and "צדיק" is all relative. **R' Zalman Sorotzkin ZT"l** describes how he once overheard some irreligious youth detailing how they had spent *Yom Kippur* carousing in bars, even though a certain friend of theirs had not come along that day, "because he's a *tzaddik*!" On the other hand, a learned and diligent *bochur* from a well-known *yeshiva* was regarded as, "lacking in *yiras shomayim*," because he was once seen reading a newspaper! There is no question that the "sinful" young man from the *yeshiva* was on a far greater level of *Torah* and *mitzvos* than the "*tzaddik*" who missed the party on *Yom Kippur*. We see from this that in certain circles, one can become a relative *tzaddik* for almost nothing!

Similarly, *Avrohom Avinu* knows that there are no actual righteous citizens in Sodom, so he appeals on behalf of those who are upright "*in the midst of the city*" - by comparison to the rest! For if they are destroyed, *Hashem's* name will be profaned, since people see them as "*tzaddikim*" and will not understand why they are being punished.

To this, *Hashem* generously responds, "*If I will find fifty tzaddikim in the midst of the city, I will forgive the entire place.*" Even for those who are on the level of "*in the midst of the city,*" *Hashem* is willing to spare the entire city. In the end, though, lacking at least ten such "*tzaddikim,*" there was no chance for Sodom and Amorah to be saved.

**וַיֹּאמֶר אַבְרָהָם כִּי אָמַרְתִּי רַק אֵין יִרְאַת אֱלֹקִים
בַּמָּקוֹם הַזֶּה וְהִרְגוּנִי עַל דְּבַר אֲשֶׁתִּי וְגו' (כ-יא)**

Rashi quotes the *gemara* (בבא קמא צב.) that Avrohom understood that there was no *Yiras Shomayim* - Fear of Heaven, in Gerar because upon his arrival, he was asked only about his wife, but nobody even bothered to inquire as to his arrangements regarding food, drink and lodging. Many *meforshim*, though, wonder about the use of the words, "רק אין יראת אלקים" - "*Only, there is no fear of G-d*" - a double negative expression.

In the Autumn of 5697 - 1937, just before the on-slaught and destruction of the holocaust, **R' Elchonon Wasserman ZT"L HY"D** happened to be in the city of Berlin, and was asked to deliver a lecture in the Hebrew Rabbinical Seminary. That week was the reading of *Parshas Vayera* and R' Elchonon quoted the words of *Avrohom Avinu*, "*Only, there is no Fear of G-d in this place.*" With prophetic insight, he explained that when Avrohom came to the Land of the Pilishtim, he saw the progression of human capabilities; he encountered the modernization of civilization, the relative advances of technology akin to those days, and the growth of employment and enlightenment not paralleled anywhere in the habitated world. There was just one thing missing: An understanding and appreciation that everything comes from the Almighty - a true belief and Fear of Heaven. Thus, Avrohom had reason to be afraid that "הרהגוני" - the inhabitants might come to kill him, in spite of all their progressive and modern ideas.

How frightfully prophetic were the words of R' Elchonon, as he spoke in the city of Berlin, about "ויהרגונו" - the killing and annihilation that is brought about through a lack of *yiras shomayim*.

המלך היה יודע שכל ההרים שבארץ בחזקת עבודה זרה ונאסרים לגבוה, ועל כן צריך הוא למצוא מקום ללהשייט שאינו הר אלא מקום אחר. אמנם היה קשה לו דאין יהיה זה "משכנות לאביר יעקב" - והרי אין כבודו של מלך מלכי המלכים לשכון בעמק? עד שבא הנביא גילה את הסוד איזה הר היה בתחילה עמק ולאחר מכן נעשה הר - שהוא הר המוריה! ואלו דברי הירושלמי שבית הבחירה נבנה עפ"י נביא ממש.

לפייז שקודם שניתנה הארץ לאברהם אבינו היה המקום שלעתיד יבנה בית המקדש עמק ממש ולא הר, וא"כ בודאי שלא העמידו שם עויז, כי זה היה רק על ההרים. ואילו לאחר שנעשה הר אח"כ, שוב כבר הוחזקה ארץ ישראל לאאע"ה, ולא יכלו לאסור ההר. וממילא לפייז יש להבין מה שהצטער דוד המלך ע"ה בתהלים (קלב-ד, ה) "אם אתן שנת לעיני לעפעפי תנומה. עד אמצא מקום לה' משכנות אביר יעקב". והיינו, שדוד

מעשה אבות סימן לבנים

וַיִּתְּפֹלֵל אֲבִרָהֶם אֶת הָאֱלֹקִים וַיִּרְפָּא אֱלֹקִים אֶת אֲבִימֶלֶךְ וְאֶת אִשְׁתּוֹ וְאִמְהוּתָיו וְכוּ' (כ-יז)

The following story is told over by **R' Yitzchok Zilberstein Shlit'a**, *Rov* of *Ramat Elchanan* and son-in-law of the *Posek Hador*, **R' Yosef Sholom Elyashiv Shlit'a**: A number of years ago, when the entire Jewish world was steeped in prayer on behalf of R' Elyashiv, whose deteriorating health had become a cause for alarm, a man called the home of R' Zilberstein asking to speak with the *Rov*.

When he answered the phone, the man on the other line identified himself as a relative of one of the leading *Chassidische Rebbe's* of our generation. It seems that a number of years back, his *Rebbe*, a leader and guide to thousands upon thousands of devoted followers, took ill and encountered mysterious symptoms. He was an active person who saw hundreds of *chassidim* each day, but after he became ill, his body and, in fact, his will just about shut down. He was unable to fulfill his normal rigorous schedule of *Torah*, *Tefillah* and seeing to the needs of his *chassidim*, and this worried the multitudes; they felt lost without their leader. Top doctors across the spectrum were brought in to determine the cause of the mystery malady, but no one seemed to have the answer. The *Rebbe* was fading fast.

"It was then that I remembered reading something written by the great *Manchester Rosh Yeshiva, R' Yehudah Zev Segal ZT"L*," continued the impassioned *chasid* to R' Zilberstein. "He wrote that he had never seen even one family that learned *Hilchos Lashon Hora* earnestly, that did not experience some sort of salvation and solution to an ongoing crisis. I decided right then and there, that on behalf of the health and welfare of our *Rebbe*, I would organize a learning program, based on the calendar of R' Segal whereby we would learn two *halachos* of *Sefer Chofetz Chaim* each day. It was not hard to engender support for my idea and in a short time, we had a large group of *chassidim* dedicating their learning of two *halachos* a day to a *refuah shelaima* for the *Rebbe*." The man became excited on the other line and exclaimed, "You know what? It worked! Within a short period of time, the *Rebbe* had a רפואה שלמה and is now back to his usual schedule, seeing his followers and leading his *chassidim*, as he did in the past."

His tone took on a serious note once again. "I was just thinking that perhaps you might try the same thing on behalf of your father-in-law, and we will all see his imminent recovery very soon."

R' Zilberstein thought it was a wonderful idea and quickly organized the members of *Kolel Bais Dovid* to begin learning two *halachos* of *Sefer Chofetz Chaim* each day. Word got around and many other people joined in the effort, as well. It was then the beginning of *Elul* and the agreed upon length of their trial was *Yom Kippur*. A great zeal and exuberance was embraced in this mass effort and everyone fulfilled their allotment of *halachos* each day. Even a local seminary in Bnei Brak decided to get in on the act and hundreds of seminary girls accepted upon themselves to learn two *halachos* a day based on