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הדלקות נרות שבת - 4:28
זמן קריאת שמוע/מ"א - 8:31
זמן קריאת שמוע/הג"ר - 9:07
סוף זמן תפילה / הג"ר - 9:58
שקיעת הזמנה של יום השבת - 4:46
מוצאי"ק צאת הכוכבים/ מועדים - 5:35
צאת הכוכבים / לשיטת רבינו תם - 5:57

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Shabbos Parshas Vayera
כ' חשוון תש"ע - November 7, 2009

ט"ב התבלין

הגד"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

למען הביא יהוה על אברהם את אשר דבר עליו וגו' (ח-יט) - חינוך הבנים - בהתאם למדרגתם הרוחנית

הבורא עבור קיום ההבטחות, אלא שהראה לנו כאן אברהם אבינו דרך בחינה הבנים והתלמידים בקטנותם, שיש לו למחנך להקטין את עצמו וכביכול להכנס בשכל הילד, וכך לחנכו.

לכן כתב רש"י בלשון "כך הוא מצוה לבניו" דייקא, כי לילדים הקטנים אי אפשר עדיין לומר את השגותיהם של המבוגרים, אלא צריכים לומר להם, "אם תשמרו את התורה יהיה לכם טוב הן בעולם הבא, בגן עדן, והן בעולם הזה, ואם ח"ו לא תשמרו - יענישו אתכם משמים!" דברים אלו נכונים בלב התינוק, כדי שישבן לפי שכלו מהרצוים ממנו.

זו היתה גדולתו של אברהם אבינו ע"ה, שהגם שהשגתו בה' היתה כבר גדולה עד מאוד, אפילו הכי יכל לחנך ולצוות לבניו לפי שכלם. וגם אנו, צריכים להשתדל לחנך כלילד לפי השגתו, ויהירצון שנוכח לוה.

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

מאת הרב שלום פערל שליט"א
נ"נ בשיבת הגר"צ קושליבסקי

מאת הרב שלום פערל שליט"א
נ"נ בשיבת הגר"צ קושליבסקי

וירא אליו ה' באלני ממרא והוא ישב פתח האהל כחם היום וגו' (ח-א) - לידת יצחק מכח מעשה החדש של אברהם

על-טבעית, וכמו שאמרה שרה: "מי מלל לאברהם וגו' כי ילדתי בן לזקוני" (שם כ"א ז'), מדוע הסכים ה' לשנות את הטבע בשביל לידת יצחק? וזאת יש ליישב בהקדם מה שכתוב בפסוק "עולם חסד יבנה" (תהילים פ"ט ג'), והיינו שסיבת בריאת העולם וקיומו היא רצונו של ה' להיטיב, וכיון שברית העולם וקיומו היא מכוח החסד, צריך שאנשיה יהיו אנשי חסד. וכן כתב ר' אצלה מוולוין צ"ל, שהיה אביו הגר"ח צ"ל רגיל לומר ש'האדם לא נברא אלא להועיל לזולתו'.

וכיון שהבריאה צריכה אנשי חסד, לכן היא נזקקת ל'עם ישראל' שמהותם לעשות חסד, וכדברי חז"ל (יבמות ע"ח): "שלשה סימנים יש באומה זו וכו' גומלי חסדים", ולכן העולם היה זקוק ליצחק אשר ממנו עתידים לצאת עם ישראל - 'עם החסד', והסכים הבורא לשנות את הטבע עבור לידתו. והנה 'ישראל' הוא 'עם החסד', מכוח שהורשע מידה זו בהם ע"י אברהם אביהם, וזאת כשעשה חסד ביום שלישי למולתו משום שהוא 'טוב, שחשקו להיטיב', שבכך יצאמדה זו לפועלו הורשע בזרעו.

ולפי זה מובן מדוע זכה אברהם להוליד את יצחק מכוח מעשה החסד שעשה אז, שהרי לידת יצחק התאפשרה מכוח שהבריאה נזקקת ל'עם של חסד' - 'ישראל', והרי זאת המידה הורשעה בישראל אז, ולכן זכה אלו להולידו.

angel granted his request but not without a measure of scorn. If *Hashem* wanted him to be punished, He could do so no matter where Lot went. Just like the horse who thinks that the faster he runs, the more capable he is of avoiding

A SERIES IN HALACHAH
LIVING A "TORAH" DAY
Halachos Pertaining to the "Torah" Table (46)

The Beracha on Fruit - בורא פרי העץ (cont.). Last week we explained the first of the five conditions necessary to make a "בורא פרי האדמה" on fruit, or "בורא פרי האדמה" on non-tree vegetation. As we explained (FENPO), it must be: 1) Fully grown. The other four are: 2) Edible and pleasant. 3) Normal manner - raw or cooked. 4) Planted for - the product or way of eating it. 5) Original form and not crushed or pressed into juice.

Edible. Even something fully grown might not be edible or pleasantly edible and not require any *beracha* or at least not the special *beracha* given for the item at it's peak. Items such as dry black pepper, raw coffee and cocoa powder, very sour lemons, strong vinegar, olive oil, etc, that are considered repulsive and completely inedible because of their bitterness or sharpness, require no *beracha* (1). Even though one might get nutrition and feel satiated after forcing himself to eat them, he doesn't make a *beracha* since there is no pleasurable taste. If he has an abnormal taste and does enjoy them, he says a "שהכל" but not "העץ" or "האדמה" since they can in no way be called "at their peak." (2) If, however, one eats a regular lemon which could be eaten with a bit of difficulty, he says "שהכל" (3). The same is true for onions, garlic, white horseradish, mustard, etc. If one fries the onions, he makes a "האדמה" since the sharp taste is gone (4).

Normal Manner. Foods that are commonly eaten both raw and cooked get their peak *beracha* both raw or cooked. If they

הוא היה אומר ...

R' Meir Yechiel of Ostrovitz ZT" L would say: "The *Medrash* writes that Avrohom asked for 3 measures of flour ("שלש סאים קמח סלת") for each angel. As we know, there were 318 men in Avrohom's household (יד-יד) and with Avrohom, Eliezer, Yishmael and the three angels, it now totalled 324. The measure of a סאה is the size of 144 eggs - one סאה equals 6 קב, 4 קב totals 24 קב, and 24 קב totals 288 קב, and 288 קב totals 324 קב. Thus, nine סאים totals 1296 eggs (144 x 9). *Chazal* say that a standard meal is the size of four eggs. Now, 1296 divided by 4 equals 324. Hence, there were 4 eggs - precisely a standard meal - for each man in the house!"

R' Shimshon of Ostropolier ZT" L would say: "Rashi says that Lot's wife looked 'אחריו' - '*behind Lot*' and instantly turned into a pillar of salt. She thought that she was impervious to the angel's warning in the merit of looking 'behind Lot' - at the future generations of great people who were destined to emerge from Lot: Ruth the Moavite and Dovid Hamelech. However, although righteous descendants did emerge from her offspring, she herself was unworthy and perished."

A Wise Man would say: "If there is one person to avoid, it would be the self-made man who worships his creator!"

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מעשה אבות ... סימן לבנים

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

Rashi writes: “*As it is said this day - That they will say about it in the days to come, ‘On this mountain, the Holy One blessed be He appeared to his people.’*” The Nation of Israel is one that will last for all days, unlike other nations who have their day or their moment - and then fade away into the murky depths of history.

On the 11-12 of Sivan, 5672 (May 27-28, 1912), a historic conference was held in Kattowice, Poland. With some 300 delegates from four countries in attendance, including some of the greatest *Roshei Yeshivah*, *Rabbonim* and Chassidic Rebbes of the day, the formation and program of the World Organization of “Agudas Yisroel” was proclaimed. The idea of an international body of world Jewry loyal to the *Torah* which would formulate and oversee policy, both halachic and political in nature, to assist the downtrodden masses arose naturally in Germany, with its tendency towards organization, but soon spread eastward to Poland and Lithuania, and eventually to *Eretz Yisroel* and America. In the years that followed, a majority of Torah Jewry united under the banner of Agudas Yisroel and until this very day, it has become a major force to deal with the issues that affect *Klal Yisroel* internally, and vis a vis the world at large.

From its inception, **R’ Meir Shapiro ZT”L**, (then the rabbi of Glina), took a keen interest in the rise and development of the organization in Poland, eventually assuming the mantle of leadership of the Polish branch of Agudas Yisroel. This was not an easy task by any stretch as not all devout, believing Jews welcomed the new organization. In fact, a good many opposed it strongly, believing that the *Torah* they studied and the *mitzvos* they kept were enough to take care of everything for them and Jews should do nothing more in response to the world around them.

However, the new political organization of *Torah* Jewry kept gathering momentum, and it soon began publishing its own newspaper, titled “Der Yid” (The Jew). It was a small, modest publication, that would not tax the party’s meager resources too heavily. The secular, non-religious Jewish world had long been publishing its newspapers, and with time these became more substantial and prestigious journals. The two most renowned were “Haint” and “Moment”. Of course, due to the nature of the non-religious bent of these papers and the fact that they were written by irreligious authors who share no love for the Orthodox way of life, there was little that these papers had to offer for the Jews who subscribed to a life of *Torah* and *mitzvos*. Thus, “Der Yid” filled a void that was so necessary to the religious Jews of Eastern Europe.

Interestingly, shortly after “Der Yid” began circulating among the population, the other two larger newspapers took to attacking Agudas Yisroel in general and its new journal in particular. Evidently the large, powerful secular parties believed that they owned the rights to Polish Jewry with regard to all political matters, and only they had the ability and authorization to produce journalism that could exert a major influence in molding public opinion.

R’ Meir Shapiro reacted by writing an article in “Der Yid”, in which he reported a poignant incident that happened to him personally: As he was walking down the street one day, R’ Meir came upon a man selling Jewish newspapers.

“Do you have a copy of ‘Der Yid’?” he asked. “Why ‘Der Yid’?” asked the street vendor. “Why not an important paper with substance: ‘Haint’ or ‘Moment.’ My copies of ‘Der Yid’ are still wrapped up and lying at the bottom of my pile.”

“But I want ‘Der Yid,’” insisted R’ Meir. The vendor looked at him skeptically and asked, “Rabbiner, why do you insist on the little paper, ‘Der Yid’, in preference to the great big ones like ‘Haint’ or ‘Moment’?”

“I will tell you,” the Rabbi of Glina replied. “The name ‘Haint’ means ‘today’ which implies only one day. Similarly, the name ‘Moment’ denotes only about a minute, here and now. So both will soon disappear into the past. But ‘Der Yid’ refers to ‘the Jew’ - the *Torah* Jew - he may lie at the bottom of the pile, downtrodden and oppressed, but Der Yid is eternal.”

משל' למה הדבר דומה

הנה נא העיר הזאת קרבה לנוס שמה והיא מצער אמלטה נא שמה הלא מצער היא ותחי נפשי וגו' (יט-כ)

משל' A wagon-driver was once teaching his apprentice the technique of his trade. He showed him how to make the horses run faster by whipping them harder and harder.

“But I don’t understand,” asked the young boy. “Why should the horse run faster from the whip? If it was me, I would stop running in protest and not move again until the wagon-driver stops hitting me with his whip!”

The wagon-driver roared with laughter at the young boy’s naivete. “That’s because you think like a human while he thinks like a horse! When a horse gets whipped on his back,

he immediately starts running faster because he thinks he can run away from the whip. What his feeble horse’s brain doesn’t comprehend is that he is actually pulling the wagon and the driver behind him and so, the more he runs, the more he pulls the driver who can then whip him again and again. There is no way for him to get away from the whip!”

במשל' When Lot was informed that he must run away to the mountains for his hometown of Sodom was to be destroyed, he protested that he was still in danger and requested to be allowed to go to Tzoar for his safety. The

יקח נא מעט מים ורחצו רגליכם והשענו תחת העץ. ואקחה פת לחם וסעדו לבכם וכו' (ח-ד-ה)

Avrohom Avinu brought three non-Jewish guests into his abode and attended to them in a princely manner. However, before granting them entry he said, “*Let a small amount of water be brought so that you can wash your feet.*” Rashi explains that this was because he thought that they were idol-worshippers who bow down to the dust of their feet. So that this dust is not brought into his abode, he requested them to wash their feet before entering. Avrohom did not feel he was asking too much of his guests in requesting them not to bring into his house something which would disturb him. All the more so, a person is entitled to demand that others - family and friends - do not walk around one’s house in a distinctly immodest manner or wearing unbecoming attire.

When **R’ Yaakov Yosef Herman ZT”L** married off one of his children in New York in 1922, he sent out invitations to many people in the community. However, he included at the bottom of the invitation the following words: “Ladies, please come dressed according to the Jewish law.” Although feelings for *tznius* were much weaker at that time than now, and these people were his guests, R’ Yaakov Yosef nevertheless felt it his right to request of those who wish to attend his *simcha* that they come in respectable and modest clothes, even if they might feel insulted at the notification.

This idea is one that manifests itself in many facets of society and every-day life. Just as guests can be requested to dress in a certain manner before attending a function, so too, an employed woman can be told to come to work in a basically modest manner of dress and can be requested not to sing even softly to herself if this will disturb members of the household by whom she works. (עוזהדר לבושה)

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...
תוספת ארחה

The lesson that the beginning of Parshas Vayera imparts us is one of staggering proportions. The *posuk* relates how Avrohom Avinu sat at the entrance to his tent in the heat of the day. This was the third day after his *bris milah* and he was in terrible pain. *Hashem*, Himself, came to visit Avrohom - obviously an unbelievable honor. In fact, this is the source in the *Torah* from where we learn the *mitzvah* of *bikur cholim* - visiting the sick. But then, something remarkable occurs. In the midst of the Almighty’s visit, Avrohom suddenly spots three men walking towards his tent. This is the moment he’s been waiting for. He jumps up and runs toward his guests, no doubt apologizing to *Hashem* for running out on Him like this, and he welcomes in the guests. Of course, one might think it is rude to abandon someone who comes to visit you - how much more so the Divine Presence itself! - but we see that *Hashem* did not feel slighted at all; on the contrary, *Hashem* was happy to see how Avrohom performs His will through the *mitzvah* of *Hachnossas Orchim*.

The *Medrash* teaches: “*Greater is welcoming guests, than greeting the shechina itself.*” Translating that into very practical terms it means that *Hashem* himself would prefer that we show love and kindness to one another even before we show honor and respect for *Hakadosh Boruch Hu*! This is truly a remarkable and fundamental point in our *Avodas Hashem*. Our Beloved Father wishes more than ANYTHING that we put each other’s needs before any other priority and that we truly care about one another. When we do this, we will surely bring the greatest *nachas* and honor to *Hashem*.

ויקח את שני נעדריו אותו ואת יצחק בנו ויקם וילך עלה אל המקום אשר אמר לו האלקים (כב-ג)

The **Rambam** (הל' יסודי התורה ד-ד) writes that if one is in a situation where he is not obligated to give up his life (such as when told to eat *treif* or die), then he is *מתחייב בנפשו* (equivalent to committing suicide) if he gives up his life anyway, for no reason. If so, one may ask, when Avrohom was told that *Hashem* intended to destroy Sodom, he protests and pleads to save them. Yet when Avrohom is told to sacrifice his own son, he follows without questioning at all. Why didn’t he petition to save his son? Just as if one has the option to run away instead of facing the “*Avodah Zara* or death” choice, by not doing so he is giving up his life for no reason. So, too, by not petitioning to save his own son from death, shouldn’t this be considered sacrificing a life?

In response to this question, **R’ Joseph Ber Soloveitchik ZT”L** cites the halachic dictum that during a time of *Shmad* (forced conversion), there is an obligation to give up one’s life. When giving up your life instead of running away, the act giving up of your life is not for no reason - when you are in a *Shas Hashmad* - it is always for a good reason. Once there is an obligation to give up your life it elevates the death to a *Kiddush Hashem*, and running away simply avoids the opportunity to do a *Kiddush Hashem*.

Thus, Avrohom understood that the request by *Hashem* to sacrifice Yitzchok was in order that he may die *Al Kiddush Hashem*. Once it was a request to sanctify the Holy Name, then to try to avoid this sacrifice would be to try to avoid a *Kiddush Hashem*. Just as in a time of *Shmad*, one cannot avoid a *Kiddush Hashem*, so too, in the case of Yitzchok, Avrohom understood that he cannot avoid this higher calling and lofty commandment. By contrast, Sodom was being destroyed as a punishment, not as an opportunity for them to become closer to *Hashem*, so Avrohom pleaded for mercy.

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

והנה שלשה אנשים נצבים עליו ויראוהו לקראתם מפתח האהל וכו' (יה-ג)