

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

כ' חשוון תשס"ז - November 11, 2006

הדלקת נרות שבת – 4:24	(Monsey, NY)	מנחה גדולה / שבת – 12:10
שקיעה של ערב שבת – 4:42	~~~~~	שקיעה של יום השבת – 4:41
זמן קריאת שמע / מ"א – 8:34	~~~~~	צאת הכוכבים / מעריב – 5:31
זמן קריאת שמע / הער"א – 9:10	~~~~	צאת"כ / לשיטת רבינו תם – 5:53

פתח לבי בתורתך

והתברכו בזרעך כל גויי הארץ עקב אשר שמעת בקולי וגו' (כב-יה)

לכאורה יש להקשות, מה החידוש כ"כ בזה שאברהם אבינו שמע בקול ה' מאשר הוא ית' צוה לו על עקידת יצחק, וכי מי לא יאות לקיים דבר שהקב"ה בכבודו ובעצמו מצוה?

אלא מבאר האדמו"ר מוויזניץ, הרה"ק מו"ה ישראל האגר זצ"ל, בעמסה"ק אהבת ישראל, שבאמת יש כאן רבותא והיא, כי אף על פי שכל ענין הקרבת בן היה בניגוד להשקפתו של אברהם אבינו, אשר היה רגיל לדרוש ולהסביר לכל הנלווים אליו, כי הבורא ברוך הוא אין רצונו בהקרבת אדם עבורו כמנהג הגוים בעידן ההוא להקריב את בניהם למולך וכדומה, אלא ההיפך, השי"ת מרחם על בריותיו ורוצה הוא שיעבדו אותו. אמנם עכשיו מה יהיה לאברהם לדבר? הרי הוא בעצמו הולך להעלות את בנו לעולה עפ"י ציווי מאת הקב"ה.

וזהו שכת' "ויהי אחר הדברים האלה" - ר"ל אחרי שאע"ה דרש נגד המעשים כאלה, אמר לו הקב"ה "קח נא את בנך את יחידך", ואברהם לא הרהר אחרי דבר ה' מאומה, אלא "ויחבוש את חמורו" - את החומר שלו, דהיינו אהבת האב לבנו.

ולכן, זו כבר מדריגה גבוהה מאד ואף יותר ממעלת המלאכים, ומש"ה מגיע לו שכר מדה כנגד מדה, שיזכה לזרע הנמשלים לכוכבי השמים, דכמו שהכוכבים מוריקים השפעתאורם מהש"ת כן עם ישראל הצנוה להריק ברכה וכל טוב לעולם.

ויאמר שוב אשוב אליך כעת חיה והנה בן לשרה אשתך ושרה שמעת פתח האהל והוא אחריו וגו' (יה-י)

פרש"י כעת הזאת לשנה הבאה, ופסח היה. ולפסח הבא נולד יצחק עכ"ל. וכמו"כ כת' בקרא להלן "ותהר ותלד שרה לאברהם בן לקניו למועד אשר דבר אתו אלקים" (כא-ב). ופרש"י שם כשאמר לו למועד אשוב אליך, שרט לו שריטה בכותל ואמר לו כשתגיע חמה לשריטה זו בשנה האחרת תלד עכ"ל.

והדבר תמוה, כיצד מתיישבות הב' זמנים, כדיוע יצחק נולד בפסח. אמנם כשאמר המלאך לאברהם אבינו "כשתגיע חמה לשריטה זו בשנה האחרת תלד", הרי קבעה את זמן הלידה לפי הליכת החמה, שהרי שנת הלבנה היא שנ"ד יום, ומנין שנת החמה הוא שס"ה יום. ולפי"ז היה צריך יצחק להולד שיעור שנת החמה לאחר אותה הבטחה - דהיינו לאחר חג הפסח שבשנה הבאה, כיון דחג הפסח כמו כל מועדי השנה קבוע לפי שנת הלבנה. וא"כ תמוה, דהמלאכים שהיו בביתו של אברהם בט"ו בניסן, הרי זמן לידתו של יצחק צריך להיות נקבע לכ"ו ניסן, ולא בחג הפסח?

אלא כתב מרן החתם סופר, הרה"ק הגמ"ר משה סופר זצ"ל, דהבשורה היתה "ולשרה בן" פ' למועד המיועד הזה יתפרסם שהבן הוא לשרה ולא אסופי מן השוק, וזה היה כשעשה אע"ה משתה גדול ביום מילתו של יצחק. וא"כ יתכן שהיו המלאכים ביום א' של פסח, ויצחק נולד בחוה"מ פסח, והיה מילתו אחר פסח, ואז נתפרסם ש"לשרה בן" - לפי חשבון אותו המועד ילדה.

A SERIES IN HALACHAH
BEGINNING A "TORAH" DAY

הלכה למעשה

The one hundred daily berachos

One of our basic obligations is to say 100 *berachos* each day. One of the earliest sources of this obligation is the **Zohar** in *Parshas Lech Lecha* which states that before each Jewish *neshama* comes down to the world, *Hashem* tells it "Go for yourself (down to the world)," and He gives over a hundred keys of blessings. These are the 100 *berachos* recited daily. According to the Zohar, these *berachos* are alluded to, in the words "לך לך" whose numerical value (*Gematria*) equals 100. Thus, the one hundred sorts of heavenly blessings that can come down to this world are activated by the *berachos*, and their level and quality are dependent on the quality of how a person recites these *berachos*. The more concentration that one puts into his *berachos* - feeling grateful and enthusiastic - the greater is the potential flow of bounty he will receive.

Most *Poskim* hold that the *berachos* count goes from night to night as the *Torah* days go ⁽¹⁾. In fact, some people have in mind before *Maariv* to start the new count and fulfill this great *mitzvah* of one hundred daily *berachos*. Many *Poskim* write that if one *davens Maariv* early on Friday night, it is applied to the *Shabbos* count and not to the Friday count. Similarly, if one *bentches* from *Sholosh Seudos* well into *Motzei Shabbos*, it will still count for the *Shabbos* total ⁽²⁾.

On a regular weekday, most people usually end up reciting 100 *berachos* during their normal schedule of *mitzvos*; *Tefillin*, *Tzitzis*, *davening*, eating and saying "Asher Yatzar" after using the bathroom. Since eating habits vary from person to person, and have changed with people *bentching* fewer times, a person should check his daily routine to see if he is indeed saying the required amount. If not, he could possibly add some foods with different *berachos* to his meals to complete the count of 100. Also, if one gets an *aliya* to the *Torah*, says *Maftir*, recites *Chazoras Hashatz*, or makes a *beracha* on thunder, lightning etc., these *berachos* may all be applied to his count. If adding different foods with different *berachos* is not practical, one should use the next best course of action suggested by the *Poskim* for *Shabbosim* and Fast days: He should listen carefully to the *berachos* of those who get *aliyos* and *Maftir* and silently hear every word, so the *berachos* can be counted if he has so in mind ⁽³⁾.

WEEKLY CHIZUK # 4

Go through your weekday and *Shabbos* count of *berachos* making sure they total 100. If not, supplement as explained above. Start off each night's *berachos* by having in mind to start the new count and fulfill this *mitzvah*, knowing that this activates the full spectrum of *Hashem's* 100 blessings onto himself, the Jewish people and the entire universe.

(1) סידור ר' יעקב עמדין, משנה ברורה מויד (2) שר"ת שבט הלוי ח"ב (3) משנה ברורה מויד

הוא היה אומר...

R' Eliyohu of Vilna ZT"L (Vilna Gaon) would say:

"*Avrohom Avinu* planted an "אשל" tree in *Be'er Sheva*, which stands for eating (א), drinking (ש) and lodging (ל). This was done as a *tikkun* for the three terrible acts that were done which brought tremendous damage to the world; *Adam Harishon* who 'ate' from the הדעת עץ; *Noach* who planted a vine and 'drank' until he became drunk; The people of *Sodom* who never provided 'lodging' for any guest or stranger."

R' Avrohom Yeshaya Karelitz ZT"L (Chazon Ish) would say:

"*Davening* and learning go hand in hand. If one expends a great deal of effort on *davening*, this will surely help his learning. And if one "*hurevas*" in learning, his *davening* will also be elevated. The problem is when one spends all his time *davening*, thereby taking away from time spent learning. And vice versa, when one spends just a little time learning, this will definitely take away from the proper form of *davening*."

A Famous Doctor once said:

"Some people like my advice so much that they frame it upon the wall instead of using it!"

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ninety-three years old (קצ"ה) who spent his entire life steeped in *Torah* and *Avodas Hashem*. At once, the sharp and fully cognizant man replied, "I know exactly what happened. I have no doubt!"

A great story was sure to follow and the man waited expectantly to hear his father's words. "I probably should have told you this story earlier but now I am certain that you must hear this." The elderly man looked wistful and continued. "When the war (WWII) finally hit us in Hungary in 1944, I was learning in *Yeshivah*. The German army plowed through Hungary with incredible speed and there was little time for anyone to try to get away or escape. A friend of mine and I managed to just slip out their evil grasp and we began a trek that took us through village after village all along the Hungarian countryside, trying to remain out of sight and away from the advancing Nazis.

"One night, we came to the small town of Sombaty and what we saw was heartbreaking. The Germans destroyed everything Jewish within the town and deported all the residents. The *Shul* was totally wrecked, all the benches overturned and the *seforim* thrown about haphazardly. As a final insult to the Jews, though, the Nazis removed one of the large *Sifrei Torah*, unrolled the parchment and stood it up outside the door of the *shul* for everyone to see. It was an absolute disgrace and my friend and I decided right then and there, that we could not allow this desecration of a *Sefer Torah* to remain.

"Although it weighed us down heavily, we struggled to lift the desecrated *Torah* and we carried it in our arms as we continued on our trek. For a while we managed to elude the Germans but finally we realized that there really was no more place for us to hide. We reached Uhel and made a decision: Since our capture was imminent, we wanted to do one final *mitzvah* with extreme *מסירת נפש* and devotion. We reached the cemetery in Uhel and began digging with our bare hands in the dirt right next to the grave of the *tzaddik*, the *Yismach Moshe*. Then, we took out the rescued *Sefer Torah* that we had been carrying with us and laid it to rest in that shallow grave. After the terrible destruction and desecration that the Nazis did to our people and to our *Torah*, our final act of *Mesiras Nefesh* was to be the restoration - however small it was - of *Kavod Hatorah* - the honor of the *Torah*. We buried the *Sefer Torah* with tears streaming down our cheeks and covered over the shallow grave. From there we ran away and with the miraculous assistance of *Hashem*, we survived."

After a moment of stunned silence, the father concluded, "*Chazal* tell us that when *Avrohom Avinu* led Yitzchok to the *Akeidah*, he raised his eyes and "*saw the place from a distance*." The place he saw was the holy site of the *Bais Hamikdosh* and he felt the spirituality and *kedusha* emanating from there not just for himself, but *מרחוק* - For the many distant generations of *Klal Yisroel* that will come to pass and will likewise be nurtured and contained by the holiness therein." He looked at his son and said, "I have no doubt that what you felt standing there in front of the *kever* of the Yismach Moshe, was the electric current derived from the *mitzvah* of *Mesiras Nefesh*, that I performed over sixty years ago!"

משל למה הדבר דומה

ויאמר אברהם כי אמרתי רק אין יראת אלקים במקום הזה והרגוני על דבר אשתי וגו' (כ-יא)

משל: In the Royal court of the king of Moravia, an argument broke out. An eminent philosopher declared that it is possible to alter the inherent nature of a living being, both human or animal. The great **R' Yonason Eibenschutz ZT"l**, dismissed this notion outright, and challenged his opponent to a test.

The philosopher was eager to prove his point and within a few weeks, he declared himself ready. He brought a cat to the palace dressed up in a servant's uniform. Then he brought the cat out, walking on its hind legs like a human, carrying a waiter's tray, and serving drinks! The court roared its approval.

R' Yonason didn't flinch. He took out his snuff box

to grab a pinch, and out jumped a tiny mouse, which scurried along the table directly in front of the cat. In a flash, the cat dropped its tray, hopped down on all fours and took off in mad pursuit. Said R' Yonason, "A cat is just a cat and it is his nature to chase a mouse."

גמטל: Avimelech was the wise and gentle king of Gerar. He instituted many cultural policies in his land, spoke in moderate tones, and firmly believed in an ethical code of behavior. But when he saw Sarah and was struck by her beauty, he forgot everything that he stood for. Instead of playing the good host and seeing to the amenities of his guests, his first words to Avrohom were, "Is she your wife or your sister?"

ויקח חמאה וחלב וכן הבקר אשר נשטה ... והוא עומד עליהם וס' (ח-ה)

Avrohom Avinu had been sitting anxiously at the entrance to his tent, scouring the countryside looking for guests. When he finally spotted the three wayfarers in the distance, he was overjoyed and quickly brought them into his home where he served them food and drink, and waited on them hand and foot. The *posuk* tells us, however, that while they ate, "והוא עומד עליהם" - "*He stood over them*." Would that not be considered a bit rude on the part of the host to stand and stare at his guests while they're eating?

In order to answer this question, writes the **Maggid of Brody, R' Aryeh Leib Halevi ZT"l**, we must first answer another question. *Chazal* tell us that *Avrohom Avinu* kept all the *mitzvos* even before they were formally given. This includes the Rabbinic prohibition against placing milk and meat on the same table (העלאה). If so, how could he have served his guests, "*חמאה וחלב וכן הבקר*" - "*Cream, milk and a young calf*"; even if they ate the milk before the meat (which would not have been forbidden), how could the two items have been served simultaneously?

The reason for the Rabbinic decree is to safeguard against the milk and meat coming into contact with one another, causing a person to transgress the *Torah* prohibition of *בשר בחלב*. But if another person is standing guard to ensure that the two never come in contact, the purpose of the decree becomes null and void. For this reason, the *posuk* tells us that when Avrohom served his guests milk and meat, "*He stood over them*" - he wasn't rude. He was acting as the *mashgiach* on premises, to ensure that the two never come into contact and that his guests would not G-d forbid transgress and eat milk with meat!

מעשה אבות ... סימן לבנים

ביום השלישי ושם אברהם את עיניו וירא את המקום מרחוק וגו' (כב-ד)

A middle-aged man recently traveled with a tour group to a number of countries in Eastern Europe, to visit and be *misparallel* by *Kivrei Tzaddikim*. By bus, they drove through parts of Hungary, Slovakia, the Czech Republic, etc. stopping at the graves of many great *Gedolim* of yesteryear who were buried in the various towns and cities. He was inspired at each stop, but one place was different. When the group arrived in Uhel and stood at the gravesite of the holy **Yismach Moshe, R' Moshe Teitelbaum ZT"l**, the man felt more than inspiration. In his own words, "I couldn't stop crying. I could barely breathe!" He hadn't felt this way by any of the other *kevorim*, and could not understand what brought about this subconscious emotional reaction, specifically in Uhel, which caused him to become short of breath.

When he arrived back home, he mentioned this unusual phenomenon to his elderly father, a man of

TORAH GEMS

ויאמר המלך על נפשו אל תבט אחריו ואל תעמד בכל הכסף (ט-ה)

When the *Malachim* were about to give their final instructions to Lot, regarding the impending destruction of Sodom, they made it very clear that he and his family were not to look at the maelstrom that was to become of their hometown. They told him: "*You were wicked together with them, and only in the merit of Avrohom are you to be saved; you have no right to watch their suffering as you escape*." (Rashi) The *Meforshim* all ask: Later on in the *parsha*, the *posuk* tells us: "*Hashem remembered Avrohom and sent out Lot from amidst the upheaval*." *Hashem* recalled how Lot protected Avrohom's identity when he pretended to be Sarah's brother, thereby saving his life. Since Lot acted with kindness to his uncle, *Avrohom*, *Hashem* took pity on him and saved him from death in Sodom. Thus, Lot was saved through his own merit and not solely on the merit of *Avrohom Avinu*. If so, why was he specifically denied the right to look back and watch the destruction of Sodom?

From here, we can learn a tremendous insight into the physiology and makeup of a human being. A person's face is called *פְּנִים* and is spelled the same as the word *פְּנִים* which means "interior," because the inner feelings and character of a person are displayed on his face. For this reason, writes the holy **Ohr Hachaim, R' Chaim Ben Attar ZT"l**, Lot and his family were told not to turn around and gaze at Sodom because if their countenance would face Sodom, the Angels that were sent to destroy the wicked inhabitants of the city would see their faces. Since the face reveals the inner self, the Angels would detect the corruption of Lot and his family and destroy them together with Sodom.