

(Monsey, NY)

הדלקת נרות שבת – 5:31
זמן קריאת שמע / מ"א – 9:29
זמן קריאת שמע / הגר"א – 10:05
סוף זמן תפילה/להגר"א – 10:57
זמן לתפילת מנחה גדולה – 1:10
שקיעת החמה שבת קודש – 5:48
מועצ'ק צאת הכוכבים – 6:38
צאה"כ / לרבינו תם – 7:00



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שבת קודש פרשת וירא – ט"ז מרחשון תשע"ח Shabbos Parshas Vayera - November 4, 2017

טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רבינובין שליט"א ר"י שער השמים ירושלים עה"ק
ויהי בשחת אלהים את ערי הכבד ויזכר אלהים את אברהם
וישלח את לוט מתוך ההפכה בהפך את הערים אשר ישב
בהן לוט (יב-כט) - עת לחשות ועת לדבר

פרש"י: ויזכר אלהים את אברהם, מהו וזכירתו של אברהם על לוט? נזכר שהיה לוט יודע ששרה אשתו של אברהם, ושמע שאמר אברהם במצרים על שרה (יב, יט) אחותי היא, ולא גילה הרבר, שהיה חס עליו, לפיכך חס הקב"ה עליו. (ובעיקר שפתי חכמים הוסיף, "הקשה מהר"ם אבל עם כל זה יש לשאול מדוע לא נזכר הטובה שעשה לוט לאברהם שעזב את ארצו ומקום מולדתו והלך אחריו בכל מקום שהלך. ולי נראה שאין זה טענה לרבותינו ז"ל, דיש לומר דמה שהלך לוט עם אברהם לא היה לטובת אברהם אלא לטובתו, שאם ימות אברהם יירש הוא אותו, כמו שפירש"י גבי ויהי ריב בין רועי מקנה אברם וגו' (לעיל י"ג ז), אבל מה שלא גילה אותן ששרה אשתו היא, חשבה לטובה לו כיוון שהליכתו לא היה אלא לירשו, היה לו לגלות ששרה אשתו היא ויורגו את אברהם כיוון שנתן עיניו במזון, לכן חשבה לטובה.")
מכאן רואים אנו כוחה של מילה מהי, ועד כמה מוטל על האדם להיות זהיר בדבריו, לפעמים יכול האדם לומר איזה מילה במקום שאינו ראוי, ולהחריב בזה עולמות, ומאידך כששותק בוו השעה, מלבד מה שאינו מקלל על ידי זה עוד הוא זוכה למתנות נפלאות מחמת כן. הבה ונתבונן, הרי לוט היה מבין כוונת אברהם בשעה שאמר "אחותי היא" הוא הבין שלא לחינם מעלים אברהם את הקשר העיקרי

מאצרותיו של המגיד

מאת הרב שלום פסל שליט"א מגיד משרים בקלף בית שמש

ואת האנשים אשר פתח הבית הכו בסנוורים מקמן ועד גדול וילאו למצוא הפתח (יב-א) - בעניין 'את האנשים ... הכו בסנוורים וגו' (תב רשי"י בסנוורים, מכת עוורון, וברש"ם הוסיף, "סנוורים" מכת עוורון תשמ"ז), וכן כתב באבן עזרא, "סנוורים-מחשך העין והלב", ודבריהם יתבאר על פי דברי 'פידוש רבי יוסף בכור שור על התורה', הוא דרך שגוען ועוורון, שסבור לראות ואינו רואה, וכשיש לו לילך לכאן והלך למקום אחר, וכמו לגבי אדם שהיו סבורים ללכת לעיר אחת והלכו לשומרון (וכמו למלכים ב', ו' י"ח-כ), "זיתפלא אלישע אל ה' ויאמר, הן נא את הגוי הזה בסנוורים ויכם בסנוורים כדבר אלישע, ויאמר אליהם אלישע, לא זה הדרך ולא זה העיר, לכו אחרי ואוליכה אתכם אל האיש אשר תבקשון, ולך אותם שומרונה ויהי כבואם שומרון, ויאמר אלישע, ה' פקח את עיני אלה וידאו, ויפקח ה' את עיניהם וידאו, והנה בתוך שומרון", ולפיכך 'זילאו למצוא הפתח', כי כשהיו סבורין לילך אצל הפתח היו הולכים למקום אחר.

וב'מלכים' הוסיף, "סנוורים, חולי של ערבים, שעינו לא ידאה כראוי, למשל, שהפתח שהוא בצד צפון ידארו כאילו הוא בצד דרום, וכל מי שקרב אל הפתח, הוכה בסנוורים והלך משם, ואז קרבו האחרים והוכו גם הם, עד שהוכו מקטן ועד גדול, כי הם באו מנצח ועד זקן, ונעמדו הנעדרים סמוך אל הבית והוכו תהלה, וכשהלכו, קרבו הווקים והוכו גם הם, ומזה נודע כי כולם השתתפו במעשה זו, אחד שכולם לקו בסנוורים" (וכן

this point home, I decided to act like a blind man to feel what he's going through, so I can appreciate all that I have!")
נמשל: It is undeniable that if Hashem does not want you to have something, you won't get it. And if Hashem doesn't want people to perpetrate a specific act, he will make sure it

A SERIES IN HALACHA LIVING A "TORAH" DAY
The Greatest Mitzvah of All (50) - **Importance of Learning Halacha.** The Mishna Berura in his *Hakdama* (Introduction) writes: "Even though one fulfills the *mitzvah* of learning *Torah* with any topic he learns ... there is special importance to learning practical *halacha* as the *Gemara* ⁽¹⁾ says Hashem loves the gates of *halacha* more than the other *Batei Medrash* and *shuls*. Therefore, the **Shach** ⁽²⁾ writes in the name of the **Prisha** that one has to learn practical *halacha* daily ("המביא לידי מעשה"). By doing so one is assured a portion in the world to come, as the *Gemara* tells us (in *Megillah* ⁽³⁾ and at the end of *Niddah*): "נתן דבי" אליהו כל השונה הלכות בכל יום מובטח לו שהוא בן עולם הבא". This refers to *Halacha L'Maaseh - halachos* and laws that bring a person to do actions. The *Mishna Berura* continues and says that of all the four portions of *Shulchan Aruch, Orach Chaim* is the most relevant since the daily, weekly, and yearly *halachos* that apply to all, are explained there.

Two Types of Learning Halacha. Before documenting the exact *Torah* sources about the obligation to learn *halacha*, it is important to point out the two basic paths to learning *halacha*, in order to understand the possible (and probably obligatory) manner in which to combine both. This concept includes two types of learning, and when quoting *Chazal's*

הוא היה אומר ...

R' Yechezkel Halberstam of Shinov ז"ל (Divrei Yechezkel) would say:

"Rashi tells us that *Avraham Avinu* believed the three visitors were merchants, '*who bow down to the dust of their feet, and he was strict not to allow any idolatry into his house.*' Why would anyone bow down to the dust of their feet? Isn't that ridiculous? The answer is that merchants who work themselves to the bone believing their *parnassah* comes from the amount of work in their hands or the lengths they go to with their feet, are wasting their time. They are self-serving - in this case serving the *Avodah Zara* known as 'self'! They bow down, in a sense, to the dust of their feet, for they believe in their own power to control their destiny. Thus, Avraham told them to wash off this dust!"

Gerrer Rebbe, R' Avraham Mordechai Alter ז"ל (Imrei Emes in the name of the Sefas Emes) would say:

- 'ולקרא אברהם את שם בנו הנולד לו אשר ילדה לו שרה יצחק, וימל אברהם את יצחק בנו בן שמונת ימים"
Based on the *posukim*, it seems that Avraham named his son Yitzchok before his *Bris Milah*. Why didn't he name it at the *Bris* like we normally do? Because naming Yitzchok was in itself a *mitzvah*, as Hashem previously commanded him: 'וקראת שמו יצחק'. He therefore hastened to fulfill this commandment right away and did not wait till the eighth day."

A Wise Man would say:

"A mind that is stretched by a new experience can never go back to its old dimensions."

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doesn't get done. Thus, when the people of Sodom surrounded Lot's house with the intention of breaking down the door and apprehending his guest, Hashem made them all go blind and they couldn't find the front door! There's no point in testing Hashem - He will win one hundred percent of the time!

מאת מנה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס
words about learning *halacha*, it might become debatable which they are referring to, or if they mean both.

- The first type means learning the *Psak* - the final ruling of what to do in any given situation. An example of this would be when one learns **Kitzur Shulchan Aruch**, which only brings the final *psak*, while the source and often the logic, are not given. This allows a person to know what to do in many situations and he can cover many topics in a short time. On the other hand, one only has knowledge of the exact *halacha* that he learned and cannot infer what to do in a slight variation of the case, or a situation where multiple *halachos* come together.
- The other end of the spectrum is referred to as: "אסוקי" - learning the *halacha* from its source in the *Gemara* and earlier *Poskim*; tracing it from its roots, and seeing how the *halacha* develops in the *Shulchan Aruch* and "נשא כלים" (commentators), till the bottom-line ruling is clear. This enables a person to know all the variations in all scenarios, and when not to apply a given *halacha*. All the *Gedolei Hadoros* who had to rule on real-life situations, and even newer more recent cases, learned this way and were able to *pasken* the questions asked about situations not directly mentioned in the *Shulchan Aruch*.

(1) ברכות ח. (2) ש"י י"ד רמיה
(3) מגילה כח

כתב בי"בא מים חיים, 'זגם נראה וכו'), וב'פרדס יוסף' (אות ג"ב) בשם ה'ישועות מלכו' (מרבי יהושע מקוטנא זצ"ל ליקוטי תורה עמ' ע"ד) הוסיף, ש"מכת סנוורים היא מין עוורון המרבה את דבר הנראה, פתח א' נראה ונדרמה כפתחים הרבה, ולכן נלאו למצוא את הפתח האמיתי, כאשר חיפשו הרבה פתחים בדמיונם".
והנה בספרנו' כתב, "זילאו למצוא הפתח, שאנ"פ שהיו מוכיז מן השמים בסנוורים, טרחו למצוא הפתח כדי לשבור הדלת, וכאמנם ז"ל (עידובין י"ט), דשעים, אפילו עומדים בפתחו של גיהנום, אינם חוררים בתשובה".
הוסיף ב'צדור המור', "ואמר 'זאת האנשים אשר פתח הבית הכו בסנוורים', כדי לרמוז על דשעת אנשי סודם, ואין נסתמו מדרכי התשובה, כי מן הראוי היה שאלו האנשים ירגישו ויתנו אל נפשם לאמר שיד ה' היתה זאת, שהרי איך אפשר ששני אנשים יחזיקו בלוט ויכניסוהו לבית על כרחן של כל אנשי העיד שהיו סביב הבית, וכן היה מן הראוי שידגישו איך הוכו כולם בסנוורים שהיא מכה מאת השם, ומן הראוי היה שיחשבו בלילה ההוא בזה ויחורו בתשובה, אבל אמר, כי לפי רוב עוונם כבר נסתמו מהם דרכי התשובה והוכו בסנווריי הפתיות ולא הרגישו בזה, וזה מדרכי השם להעניש הרשעים אחר שלא רצו לשוב, כאומרו (ישעיה ו' י') 'השמן לב העם הזה ואוניו הכבד ועיניו השע' (תסיר), פן ידאה בעיניו ובאזניו ישמע ולבבו יבין ושב ורפא לו', וכן (שמות ג' ז) 'ואני אקשה את לב פרעה וגו', ולזה אמר שהוכו בסנוורים 'זילאו למצוא הפתח, פתח התשובה', (כיון שזאת הדלת [של תשובה] סגור' [המלאכים] ו'ייטב לב' פרשת ד"ה סרו וגו', 'לכאורה יוקשה וכו').

מעשה אבות סימן לבנים

ותאמר לאברהם גרש האמה הזאת ואת בנה ... אל ידע בעיניך על הנער ועל אמתך כל אשר תאמר אליך שרה שמע בקלה וכו' (כא-יג) Sarah Imeinu demanded that Avraham send her handmaid Hagar away from their home since her son Yishmael was a grave threat to Yitzchok. Hashem told Avraham to, “listen to whatever Sarah tells you,” and **Rashi** explains: “From here we deduce that Avraham’s prophetic powers were secondary to Sarah’s.” Hashem commanded him to listen to his wife’s voice because she had a clarity that he did not. **R’ Shamshon Raphael Hirsch ז”ל** elucidates this: “Avraham was told to listen to the voice (קול) of Sarah, rather than the words (דבר) of Sarah. True obedience is to the person, regardless of whether or not the listener understands the reason for the command or agrees with it. Avraham was told to rely on Sarah’s judgment because, as women generally do, she had a deeper insight into human character than he did.”

The following story is told by Rabbi Chessed Halberstam, who served as the personal attendant of the **Lubavitcher Rebbe ז”ל**, from 1971-1988, and as **Rebbetzin Chaya Mushka Schneerson’s** driver for the last 17 years of her life:

“The *Rebbe* requested that I try to see to it that the *Rebbetzin* gets out of the house every day for fresh air. Usually I would drive her out to a park on Long Island. In the years that my son, Ari, was a young child, I would often drive by his school on Ocean Parkway to take him along; the *Rebbetzin*, who was unfortunately childless herself, enjoyed playing with him, pushing him on the swings in the park playground, etc. One day, as we neared the park, we found our regular route blocked off due to road work, and we were forced to proceed instead on a parallel street. I drove cautiously and when I stopped at the next traffic light, the *Rebbetzin* turned to me and said, ‘I heard a woman screaming in Russian. Do you mind going back to see what that was all about?’ I turned the car around and drove back to the beginning of the street.

“There we saw a Jewish woman standing on the curb and weeping, while near her workers were carrying furniture and household items from a house and loading them on to a truck belonging to the county marshal.

“At the *Rebbetzin’s* request, I parked behind the marshal’s truck and went to learn the details of what was going on. The marshal explained that the woman had not paid her rent for many months and was now being evicted from her home. When I reported back to the *Rebbetzin*, she asked me to go back and inquire from the marshal how much the woman owed, and if he would accept a personal check. She also asked that I should not say anything to the family being evicted.

“At this point, I still did not realize where all this was heading, but I fulfilled the *Rebbetzin’s* request. The sum that the family owed was approximately \$6,700. The marshal said he would accept a personal check as long as he confirms the account with the bank. He also said that if he received the payment, his men would carry everything back into the house.

“When I informed the *Rebbitzin* of the details, she took out her checkbook and, to my amazement, wrote out a check for the full amount, and asked me to give it to the marshal. The marshal made a phone call to the bank, and then instructed his workers to take everything back into the house. The *Rebbetzin* immediately urged me to quickly drive away, before the woman realized what had transpired. I was completely amazed at what I had seen and later, when we were in the park, I could not contain myself and asked the *Rebbetzin* what had prompted her to give such a large sum to a total stranger?

““Do you really want to know?” asked the *Rebbetzin* with delight. ‘Yes, I do,’ I replied.

““Then I’ll tell you,’ she said. ‘Once, when I was a young girl, my father (**R’ Yosef Yitzchok Schneersohn ז”ל**, previous *Lubavitcher Rebbe*) took me for a walk in the park. He sat me down on a bench and started to tell me about the idea of *hashgachah prat*is. ‘Every time,’ he said, ‘that something causes us to deviate from our normal routine, there is a divinely ordained reason for this. Every time we see something unusual, there is a purpose in why we’ve been shown this sight.’

““Today,’ continued the *Rebbetzin*, ‘when I saw the detour sign instructing us to deviate from our regular route, I remembered my father’s words and immediately thought to myself: Every day we drive by this street and suddenly the street’s closed off and we’re sent to a different street. What is the purpose of this? How is this connected to me? Then I heard the sound of a woman crying and screaming. I realized that we have been sent along this route for a purpose.”’

משל למת הדבר דומה

Adapted from “Road Work”
from Chabad of Bel-Air

ואת האנשים אשר פתח הבית הכו בסגורים מקמן ועד גדול וילאו למצא הפתח וגו' (יז-יא) **משל**: The Golden Age of Spain produced some magnificent Jewish scholars. One of these was **R’ Avraham Ibn Ezra ז”ל**. He was born in 1089 and lived a life of extreme poverty and deprivation. No matter what sort of enterprise he tried his hand at, he was never successful. All his life, he barely scraped together enough money to live and he once joked that if he would try to sell candles, the sun would never set at night and if he would sell *Tachrichim*, people would stop dying!

His good friend, **R’ Yehuda HaLevi ז”ל** once tried to help the *Ibn Ezra* out and he took a pouch of gold coins and

sprinkled them out in front of R’ Avraham’s house, so that when he came home, he would find the coins and have some money to live on. He waited to see what would happen and was shocked when the *Ibn Ezra* came to his house, and groped along the wall until he reached the front door. He found the handle and walked inside, never seeing the coins.

Later, he asked him why he behaved that way. The *Ibn Ezra* said, “While I was walking home, I wondered about my bad *mazel* and why I have no money. Then, I thought, ‘I have no right to complain - look, I have my health!’ So as to drive

ויאמרו אליו איה שרה אשתך
ויאמר הנה באהל וגו' (יה-ט)

The three *Malachim* (angels) asked *Avraham Avinu* where his wife Sarah was. He told them that she is in the tent. **Rashi** quotes the *gemara* (בבא מציעא פג) which teaches us that in truth, the angels really knew where Sarah was. Nevertheless, they asked this question to make it known to Avraham that she was a “צנוע” (modest woman). Why? In order to make her more precious and endearing to her husband, *Avraham Avinu*. **R’ Shlomo Wolbe ז”ל** once gave a *shiur* to *talmidim* who were engaged to be married and asked a simple question: *Avraham Avinu* was already one-hundred-years old and Sarah was almost ninety! You would think that by now, Sarah was endeared enough to *Avraham Avinu*! What is the need for the angels to further endear her to her husband? He answered that from here it is abundantly clear that increasing endearment is something that is necessary for the entire lifespan of a couple, even when they are married fifty or sixty years!

Rashi also states that the word “אלעי” has dots on top of it and quotes Rav Shimon that the *malachim* asked Sarah as well where Avraham was, even though they already knew. They did this in order to endear *Avraham* to *Sarah*. A beautiful homiletic *machshava* came to me while I was *davening Mussaf* on *Yom Kippur*, that I would like to share with you. There is a well-known custom that when the *chazzan* recites the word “איה” in *Kedusha*, he stretches it out a bit so the people can say the “יהי רצון” which is a request for three things: עשירות (wealth), רוח הקודש (Divine Spirit) and בנים טובים וכשרים (good children). Just as the angels asked Avraham: “איה שרה אשתך”, every *chosson* and *kallah* should likewise ask each other: “איה” - where is this marriage heading? What do we want for ourselves? Wealth? Homes? Cars? Or ... special children to follow in our footsteps who will bring us *nachas* and continue our great *mesora*? Hopefully, the young couple will make the right choice and be *zoche* to a wonderful life together with עשירות, קדושה, healthy, beautiful, *Torahdika* children, *amen*!

DRUSH V’CHIDDUSH

ויקש אברהם משתה גדול ביום הנמל את יצחק ... (כא-ה)

Chazal tell us that *Avraham Avinu* fulfilled all 613 *mitzvos* in the *Torah* even before it was given. Thus, after Yitzchok’s long-awaited birth, the *posuk* tells us that Avraham circumcised his son on the eighth day. According to **Rashi**, twenty-four months later, Avraham made a large celebration, inviting many of the “*Gedolei Hador*,” on the day, “*He weaned Yitzchok*.” What we do not find in any of the *posukim*, is that Avraham made a *Pidyon Haben*, redeeming his son. After all, unlike Yishmael who was not a “פטר רחם” (first in mother’s womb) because Hagar miscarried (see *Rashi* טו-ה), Yitzchok was the first issue of his mother Sarah’s womb, and was required to have a *Pidyon Haben*. Why do we not find that Avraham made him one?

R’ Moshe Tzvi Landau ז”ל of **Kleinwarden** (Mevaser **Shalom**) illuminates our eyes. The *Gemara* (דנרס לב:) tells

EDITORIAL AND INSIGHTS ON
THE MIDDAH OF תפילה

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

ויפנו משם האנשים וילכו סדמה ואברהם עדינו עמד לפני ה' ... (יה-בב)

The **Tiferes Shlomo** writes that *Avraham Avinu* begged *Hashem* to spare the people of Sodom, even though they were the absolute antithesis of everything he stood for. Although Sodom was not saved since they were unworthy, because of the beautiful *ayin tov* that Avraham had for ALL people, he was considered a man who was able to bring salvation to the world.

The *Yerushalmi* (סנהדרין כב) relates that there were certain kings of Israel who were unworthy of a share in the World to Come. Some wished to include *Shlomo HaMelech* among them, but *Dovid HaMelech* would not allow it. A man named *Hadar Ila* was one of those who supported this. The *Gemara* tells us that *Hadar Ila* was a righteous man - some say he was even a member of the *Anshei Knesses Hagedolah* - who would pray for rain and always be answered. However, after what he said about Shlomo, his prayers and *tefillos* stopped being answered! His “כח התפילה” (power of prayer) was removed from him.

The **Alay Tamar** explains that this is a tremendous lesson for us. Only one who sees the good in others is given the power *min hashamayim* to pray and beseech *Hashem* on behalf of others! “אין קטיגור נעשה סניגור” - a prosecutor cannot be a defender! If we wish to have our prayers answered, then we must become people who only see the good in others - even people who are as wicked as the citizens of Sodom! People who speak negatively about *Gedolei Yisroel*, like *Hadar Ila* did, lose their ability to *daven*! How careful must WE be to never judge or speak ill of others, ESPECIALLY *Gedolei Yisroel*, who are greater than us and we don’t necessarily understand all that they do. The **Chofetz Chaim ז”ל** tells us that through *tefillah*, our lips have the power to perform surgery and alter a situation. But if the surgical “utensil” we use is not sterile, we will cause more damage than good. Our mouths must be clean from *lashon hara*, which means we must see only good in others, so that our *tefillos* will be answered.

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