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שבת קודש פרשת לך לך
Shabbos Parshas Lech Lecha
ח' מרחשון תשע"א - October 16, 2010

הגד' צרני גמליאל הכהן רבינו גינץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

ועתה משה הזהיר מקדם לבית אל ויש אהלה ויבן שם מזבח ליהוה (יב-ח) – על האדם לדאוג קודם לאשתו ואח"כ לעצמו

וזאת לימודנו אברהם אבינו, שכאשר מתחייב האדם משהו לגביו ענינים של ביתו - עליו להיות אחראי לקיימו.
וצריך האדם לדעת שהכתובה אינה דבר קל ערך אלא התחייבות גמורה, וכמו שראיתי שמרן הגאב"ד זירושלים שליט"א כל פעם לפני שהולך לסדר קידושין, הוא יושב עם החתן ומסביר לו כל ההתחייבויות שמקבל עליו בכתובה, ושידע שלא דבר קל הוא אלא התחייבות גמורה שמוטל עליו לקיימה. כי אם החתן אינו מבין מה בדיוק נמצא בכתובתה שהוא כותב לאשתו, מה תכלית הדבר בכלל? וכן כל מסדר קידושין, עליו מוטלת האחריות ללמד את החתן מה עניינה של הכתובה, ושהינה התחייבות חמורה מאוד עם עדים וקנין גמור, כך שלא תהא בעיניו כדבר קל.

מאת הרב שלום פערל שליט"א
מגיד מישרים בק"ק בית שמש

ויאמר ה' אל אברהם לך לך מארצך וגו' (יב-א) – בענין התנהגות אברהם אבינו וצאצאיו

ולא כפי שכלם, ואינם עובדים את ה'.

ואברהם אבינו השריש דרך התנהגות זו בצאצאיו, שכן מצינו ביוסף הצדיק שיצא מחלצו, שהשליט את שכלו על רצונותיו החומריים, ולא נכשל בחטא, וכמו שנאמר (בראשית ל"ט י"ב), "ואיך אעשה הרעה הגדולה הזאת, וחטאתי לאלוקים וגו' וינס ויצא החוצה".

ויש להוסיף ולבאר בכוונת 'טבע', שהכוונה גם אל דרך ההתנהגות של ה' עמו שלא כפי הטבע, וא"כ 'טבע' היינו 'הטבע של הנהגת ה' עמו', שכיון שהוא מתנהג עם ה' שלא כפי טבע בני האדם ההולכים אחר רצונותיהם החומריות, כך ג"כ מתנהג עמו ה' שלא כפי המהלך הטבעי, וכפי שמצינו בפרשתנו, שה' הבטיח לאברהם, שאם יקיים את רצונו-לך לך וגו' שלא כפי טבע אנשי העולם, שהרי אין הם מסכימים לצאת לדרך, כיון ש'היא ממעטת שלשה דברים, פריה ורביה, וממון, ויש' (ע' רש"י כאן), גם הוא יתנהג עמו שלא כפי המהלך הטבעי, ו'הבטיחו על הבנים, ועל הממון, ועל השם', למרות שהטבע הוא שהדרך ממעטת שלושה דברים אלו. וכן בהמשך הפרשיות אנו מוצאים, שלמרות שהיה אברהם זקן בן מאה (ועקור גע' יבמות ס"ד.), זכה להוליד את יצחק שלא כפי הטבע, וגם אנו מוצאים שזכה ל'שם', ע"י שניצח את ארבעת המלכים שלא כפי הטבע, (כיעוין ברש"י [בראשית י"ד י"ז] על הפסוק, 'עמק שוה, הוא עמק המלך').

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו רישיא רחל בת ר' אברהם שלמה ע"ה
הדלקת נרות לשבת – 5:58
זמן קריאת שמע/מ"א – 9:19
זמן קריאת שמע/הג"א – 9:55
סוף זמן תפילה / הגר"א – 10:51
שקיעת החמה ליום השבת – 6:14
מוצג"ק צאה"כ/ מעדים – 7:04
צאה"כ/לשיטת רבינו תם- 7:26

טיב התבלין

רעיונות ופירושים לעורך את האדם לעבודת השי"ת והתחזקות באמונה ובטחון מאת
ויעתק משה הזהיר מקדם לבית אל ויש אהלה ויבן שם מזבח ליהוה (יב-ח) – על האדם לדאוג קודם לאשתו ואח"כ לעצמו
פירש רש"י וז"ל: אהלה כתיב, בתחלה נטה את אהל אשתו ואחר כך את שלו (ב"ר). מדויקו של רש"י משמע שיש ענין ללמוד מאברהם אבינו במה שנהג כך, שהרי לא בחינם אמרה תורה דבר זה, אלא כדי שנלמד מכאן דרך בעבודת ה' הלכה למעשה. וא"כ עלינו להבין מה הענין במיוחד שיש לנו ללמוד.

אלא הלימוד מכאן הוא, שקודם צריך האדם לדאוג לאשתו, לפני שדואג לעצמו. ואף שאמרו רבותינו ז"ל (בבא מציעא דף סב ע"א) "חייך קודמין", דמשמע שקודם כל דבר צריך האדם לשמור על עצמו, מכל מקום בענין סידור המזון והדיוור כבר התחייב האדם לאשתו בכתובתה לפרנסה ולדאוג לדיוור עבודה, ואילו לעצמו הוא לא התחייב כלל לתת דבר, ולכן קודם עליו לדאוג לקיים את התחייבויותו.

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

ויאמר ה' אל אברהם לך לך מארצך וגו' (יב-א) – בענין התנהגות אברהם אבינו וצאצאיו

צריך להבין כוונת 'לך לך'. וכתב רש"י "להנאתך ולטובתך, ושם אעשך לגוי גדול, וכאן אי אהה זוכה לבנים, ועוד שאודיע טבעך בעולם". וכתב השפתי חכמים' לפרש את כוונת המשך דברי רש"י- 'ושם אעשך וכו', 'קאי אדלעיל, שפירש להנאתך ולטובתך, ועל זה פירש מה היא ה'טובה' שאעשה לך, ששם אעשך לגוי גדול, ומהו ההנאה, שאודיע טבעך בעולם, ר"ל, הואיל ואח"כ מפרש הפסוק בעצמו 'ואעשך לגוי גדול, ואגדלה שמך', א"כ שמע מינה, שבתחילה כשאמר לו 'לך לך', על מנת כן אמר לו".

והיינו שמבואר כאן שתי הבטחות, אחת לטובתו-בנים שימשיכו את דרכו בעולם, ואחת להנאתו-שיוודע טבעו בעולם' (שהוא דבר שנהנים ממנו). ולפי פשוטו, אין כל שייכות בין שתי ההבטחות, אבל נראה לומר שעניינם אחד, שיהיו לו בנים שימשיכו את דרך התנהגותו, ובכך דרך ההתנהגות שהטבע ימשיך להיוודע בעולם. והתנהגות זו הינה השלטה השכל' על הרגש' וה'רצון', כדי לעבוד את ה', וכדמצינו (חגיגה ג.) שאברהם נתכנה בתואר "נדיב" משום ש'נדבו לבו להכיר בוראו' (רש"י שם), וכוונת דבריו היינו, שכאשר הכיר את בוראו, הבין שעליו לתת את עצמו אליו, ולשעבד את כל רצונותיו אל קיום רצונו, ולהשליט את שכלו על רגשותיו ורצונותיו, כדי לעבוד את ה', שלא כשאר אנשי העולם שפועלים כפי רצונותיהם

במשל: The personification of an unclean, unhealthy and toxic mixture is mud. Ask any housewife and she'll cringe at the mere mention of it. So too, when the Jewish People

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

The Halachos of Praying for the Sick (19)

Can One Daven for a Sick or Suffering Person to Die? This awesome question pertains to the aforementioned "hopeless" patient, and it is especially relevant to family members of a very sick person. One might see a loved one suffering for quite a long time and start to feel that maybe he or she is better off in the "Olam Haemes" so that the suffering will end. Of course, they know that they cannot actively "pull the plug," which is murder (murder), but perhaps it is permitted to daven that the sick person should die and Hashem will do as He sees fit.

The Ran in Nedarim (נ) explains a statement of the Gemara there to mean that if an "incurable" sick person is suffering, one is permitted to daven that he should die to end the suffering. This would sound contradictory to the opinion of many of the Rishonim that we mentioned, who say that one should keep davening for a cure no matter how "hopeless" it looks. The Sefer Lev Moshe (1), though, writes that the Ran might agree that one should keep davening for a cure, except that he may add in his tefillah that in case his petition for a cure is not accepted, the patient should stop suffering and go quickly. Either way, the Ran clearly permits such a tefillah in this case. Other Rishonim explain the Gemara differently and have no source from that Gemara to permit davening for a patient's demise.

How do we Rule? The Shulchan Aruch and נשאי כלים do not quote the words of the Ran. The Aruch Hashulchan (2) and Tiferes Yisroel (3) however, feel that since the Shulchan Aruch

בס' שועתי אליך עקו, עלינו לשבח ב' ע' תרלב (5)
חומ"מ בעד"ו (6) יו"ד נ (7) צ"א שם (8) שבה"ל שם

The Gerrer Rebbe, R' Avraham Mordechai Alter ZT"l (Imrei Emes) would say:

"The Torah tells us that there was dispute between the shepherds of Avram's cattle and the shepherds of Lot's cattle, and the posuk ends with the words: 'והכנעני והפריזי אז ישב בארץ' - 'And the Canaanim and Prizim were then living in the land.' Why was it necessary to mention these last words and how do they connect to the beginning of the posuk? The answer is to teach us, that it is the presence of strangers during a dispute that causes a Chilul Hashem, a terrible desecration of the Almighty's Divine Name."

Rabbeinu Chaim Yosef Dovid Azulai ZT"l (Nachal Kedumim) would say:

"Chazal teach that Avraham Avinu fulfilled the mitzvah of Bris Milah on the day of Yom Kippur, and indeed the numerical value of the words 'ב'עצם היום הזה נימול' - 'In the midst of that day (Avraham was) circumcised,' is equal to that of 'יום הכפורים'. Therefore, in the merit of this important mitzvah, on the day of Yom Kippur each year, the blood of Avraham's milah manifests itself before Hashem like the blood of the korbonos and atones for the sins of Klal Yisroel."

A Wise Man would say:

"Always remember that you are a Jew. Because the minute you forget, someone else will come along and remind you."

MAZEL TOV TO MR & MRS NAFTALI MINZER ON THE BIRTH OF TWIN DAUGHTERS, ROCHEL AND PESSIE.
TOGETHER WITH THE GRANDPARENTS, MR & MRS LEIBEL MINZER, MAY THEY ALL SEE MUCH NACHAS
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mingle with the gentile culture and their unholy way of life, it creates a lethal and toxic blend. We must always keep our heads above the water - so that we don't fall into the mud!

מאת מנ"ה ברוך הירשפלד שליט"א
רב דקהא אהבת ישראל, קליבלנד הייטס

cannot cite every single case, therefore as long as nothing in Shulchan Aruch contradicts the Ran, we can rule like the Ran. Others (4) hold that since it's not mentioned in Shulchan Aruch, one may not rule leniently or permit it. They hold that these final hardships and suffering atone for one's sins, bettering his eternal reward in Olam Haba, and we shouldn't mix in to change it.

Do the Ran's Words Always Apply? Some Poskim feel that although we should rule like the Ran, it doesn't always apply. The Igros Moshe (5) writes that the Ran's words apply to great people in the times of the Mishna and Gemara, who were able to tell if their tefillos were working or if they were probably not going to work. Those people were able to daven that a sick person should die quickly to end his pain. Now that we are not on that level, we should not daven for death. Sefer Chikikei Lev (6) holds that even the Ran did not permit family members, because they might somewhat have in mind to ease their own burden of taking care of him and not for the ill man's benefit.

Conclusion. One should not daven for the death of a sick person, because many Poskim prohibit it and some say that the Ran also agrees that nowadays, or for family members, it's definitely prohibited. However, one could just hold back from davening for healing. Even though many Gedolim say that one should keep davening no matter how "hopeless" it looks, it is not an absolute obligation that forces one to daven even when it prolongs the agony of such a patient. Some Poskim (7) write this with certainty, while others (8) say it as a maybe.

הוא היה אומר

(1) חלק המכתבים (2) יו"ד סלה-ג (3) יומא פ"ח בועז
(4) ישיר לב חיו"ד ח-ז, שבט מוסר פ"ה, צ"א ט-מז,
שבט הלוי י-כז, קנין תורה ב-קכ, ארחות רבינו
קה"ל א-שלד"י, רישא" שליט"א

מעשה אבות סימן לבנים

לא תקרא את שמה שרי כי שרה שמה וגו' (יז-טו)

Our Sages tell us that the name of an individual reflects his inner character and essence. It is what connects him to his spiritual nature, serving as the conduit which provides sustenance and nourishment to his soul. Therefore, the naming of a baby is a serious undertaking which involves great responsibility. The **Ari Hakadosh, Rabbeinu Yitzchok Luria ZT”L** writes that when a father names his child for the first time, the Holy One Blessed be He puts the particular name required for that soul into his mouth. Thus, a name is much more than merely a title whereby others may refer to him by; it is a reflection of that person’s very essence - and a person must take great heed before altering his essence.

There was once a family from France that made *Aliya* to the Land of Israel, and moved to a city near the Israeli heartland. The family was deeply observant and took great pride in their Jewish heritage. The father was careful to pray three times a day with a *minyan* and the mother covered her hair and kept her kitchen to the strictest standards of *kashrus*. They sent their sons to excellent *yeshivos* and their daughters to a prominent *Bais Yaakov*.

Their oldest daughter was a girl by the name of Jaquelyn. She was sent to a seminary in Bnei Brak to study; however, since the school had no dormitory facilities, she found it necessary to board by one of the seminary teachers.

It was shortly after the girl had moved into the home, when the teacher confronted her and asked, “I don’t understand something, Jaquelyn. We are taught that one of the reasons why *Hashem* delivered the Jewish people from slavery in Egypt, was because they did not alter their Jewish identities, particularly their Jewish names. Indeed, throughout history, Jews have always taken pride in their Jewish names. Yet, you are called by a non-Jewish name: Jaquelyn. Don’t you realize that you stand out from all the other girls in the class because of your name? Don’t you have a real Jewish name?”

The young girl was taken aback by the direct nature of the question and immediately went on the defensive. She explained that she had moved here from France and it is not uncommon for people there to be called by their French names. It is not a reflection of her Jewishness, she said, and she had no intention of changing it, but the teacher wouldn’t hear of it.

“Perhaps I cannot change your mind,” began the teacher, “but I’m sure if we spoke to *Daas Torah* (a rabbinic authority with true *Torah* understanding), he will set you straight. Come, let us go together to the *Rav* and he will tell you what your true Jewish name is!” In a flash, the teacher was out the door, followed by a reluctant Jaquelyn, as they both made their way to the home of the great *Ponovezher Rosh Yeshivah*, **R’ Elazar Menachem Mann Shach ZT”L**.

When they came before the *Rosh Yeshivah*, the teacher described the entire situation in great detail. R’ Shach noticed the discomfort on the part of the young girl and smiled warmly. Then he said, “So tell me, what is your name?”

The girl was tongue-tied for a moment before she sheepishly responded, “Jaquelyn.”

R’ Shach contined smiling disarmingly. “Okay. And what do your parents call you?” “Jaquelyn,” she again replied.

“And have they always called you by this name?” he inquired softly. She nodded affirmatively, less apprehensively.

“What about you?” R’ Shach continued. “Do you like this name? Do you like when they call you by this name?”

By now, Jaquelyn was feeling a bit more confident and answered enthusiastically, “Yes! Very much so!”

R’ Shach sat back in his chair and smiled broadly. “If so, that is wonderful! It is perfectly fine for you to retain your name; there is no need whatsoever to change it!” He then blessed her with success, and they took their leave.

Teacher and student walked down the steps in silence, until the teacher perceived that Jaquelyn was crying. When she looked closer, she realized that these were tears of happiness; it was as if a heavy weight had been lifted off her soul. Only the insight of true *Daas Torah* could perceive how much her name meant to her, how much it was a part of her.

משל' למה הדבר דומה

ושמתי את זרעך כעפר הארץ אשר אם יוכל איש למנות את עפר הארץ גם זרעך ימנה וגו' (יג-טז)

משל' A strapping young man once came to the home of the famed *Rav* of Kempen, **R’ Meir Leibush Malbim ZT”L**, with an unusual request.

“Rabbi, I just completed my mandatory term in the gymnasium (secular high school), and now I would like to go on to study at the big university. However, everyone knows that it is extremely difficult for a Jew to be accepted there and anti-semitism is rampant.” He paused for a moment, as if to find the right words. “I guess my question is: Is it permissible for me to convert out of my

religion just to gain admission? After all, will the few drops of water that the priest sprinkles on my head, have a real effect on me? In my heart I will remain the same loyal Jew as before.” Incredibly, the boy was serious!

“My son,” replied the Malbim thoughtfully, “the Jewish people are compared to the dust of the earth. *Hashem* told our forefather, Avraham, as much when he said, ‘*I will make your offspring like the dust of the earth.*’ The only problem is, that as we all know, when one pours a bit of water on dust, it turns into mud

ויקח אברם את שרי אשתו ואת לוט בן אחיו ... ואת הנפש אשר עשו בחרן (יב-ד)

“*Avraham converted the men and Sarah converted the women, and the posuk considers it as if they made them. Thus, it says, ‘that they made (in Charan).*’” (Rashi)

The **Rebbe, R’ Boruch’l of Mezhibuz ZT”L**, learned a different approach to teaching students and “making them” into real G-d-fearing Jews. His was an ultra-strict and hardened approach, that he based on the words of the *posuk*: - “*And the souls that were made with fury* (חרף).” He believed that with righteous indignation and a no-nonsense approach to *Avodas Hashem*, students can be molded into true *Yirei Shamayim*.

This, too, was the approach of many of the *Baalei Mussar*, including the great **R’ Yerucham Levovitz ZT”L**, who infused his *Mirrer talmidim* with a sense of awe and fear that translated into an elevated sense of *Torah* learning and serving *Hashem*. It is told that one of the top students in the *Mir Yeshivah* was once heard crying bitter tears in his private room. A fellow student, **R’ Shloime Wolbe ZT”L**, begged his friend to tell him what was wrong, to share in his pain and alleviate it. The crying student finally explained that a number of days ago, R’ Yerucham had called him aside and disciplined him very sternly, pointing out in harsh and penetrating words, what he believed was wrong with the student and what he needed to do to improve himself.

“Today,” continued the *bochur*, “The *Rebbe* called me aside again but this time he spoke softly, with kind words.” He let out a groan of anguish. “I fear that he has given up on me entirely and feels I am unworthy of proper rebuke!”

We do not have such direction today, the *Mashgiach*, R’ Wolbe would say. In our day and age, we have ‘Paper Bochorim!’ They are so brittle and fragile, that the slightest breeze of *mussar* can knock them right over!

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

כבוד הברית

כה יהיה זרעך וגו' (טו-ד)

Hashem tells Avraham Avinu to go outside and “*look up to the Heavens and count the stars ... so shall be your offspring.*” The **Baal Shem Tov ZT”L** explains that *Hashem* was implying to Avraham that all of his descendants will be like stars. Just as stars seem like tiny little specks in the sky, and yet in reality, they are giant orbiting spheres, so too, every single Jew is not small and insignificant, but rather of tremendous value and importance. In fact, it would have been worth creating the entire universe just for each individual *Yid*!

Our problem is that we do not look for, or recognize, the great value inherent in every Jew. We tend to judge others superficially; how influential they are; how much money they possess; how famous they are in this world. In essence, these outer trappings are not the value of a human being, and even a penniless, unknown, quiet and humble Jew, may be more beloved in the eyes of *Hashem*, than these people. It is a person’s *neshama* - his soul, which gives him value. Since every living being possesses a *neshama*, every single person is exceptionally valuable and deserving of respect.

There is something great and beautiful in every single person and if we can just see past the surface of their beauty or profession, we will discover the “shining star” that is every Jew. We would certainly treat each other with love, kindness and respect if we would only recognize the greatness of our fellow Jews, and of course, the greatness in ourselves! By doing so, we will surely shine and radiate goodness, truly illuminating the darkest times - like the stars in the sky!

TORAH GEMS

ויהי בימי אמרפל מלך שנינר אריזן מלך אלטר ... עשו מלחמה את ברע מלך סדום וגו' (יז-אב)

The *Medrash* recites as follows: “*Any time the word 'יהי' is mentioned, (it refers to) misfortune. What was the misfortune here? They waged war.*” The *Medrash* goes on to detail that in fact the war between the four kings and the five kings was staged so as to include, and ultimately kill, *Avraham Avinu*. The people of the world recognized that it was only in the merit of the great Avraham that the Almighty showed favor to the world, and they cried, “Vay! Vay! If Avraham is killed, it will bring great misfortune to the world!” Thus, the use of the word “יהי”.

One must understand: How exactly does this formula work? What is inherent in the word “יהי” that denotes misfortune, trouble or evil? This rule is repeated many times over in the *sedros* and it is important to understand why.

R’ Dovid Tevel ZT”L (Nachlas Dovid) provides a masterful insight. The word “יהי” (it will be) is a term used for future tense. However, by placing the letter “י” before it, it reverts to past tense. Thus, when the *Torah* is discussing an event and prefaces it with the word “ויהי” - which is future tense that is changed to become past tense - it does so in order to stress - symbolically - that this particular event is one that the *Torah* wishes to, so to speak, “get past” or “get over with.” Why would the *Torah* want to treat an incident which is important enough to mention, this way? Because it is a “צרה” - a troublesome event.

On the other hand, the word “יהי” (it was) reflects a past tense; when the letter “י” is placed in front of it, it now becomes future tense (“ויהי אם שמוע”). This, too, is done to stress that the concept being discussed is one that the *Torah* embraces with joy and *simcha*, and thus, the past is now quoted in future form. Why should this be? Because “ויהי” is a term which denotes *simcha* and happiness.

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

ויצא אתו החוצה ויאמר הבט נא השמימא וספר הכוכבים ...