

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

הדלקת נרות שבת - 5:41

זמן קריאת שמע/מ"א - 9:25

זמן קריאת שמע/הגד"א - 10:01

סוף זמן תפילה/הגד"א - 10:54

שקיעת החמה ליום השבת - 5:58

מוצש"ק צאת כ' / מעריב - 6:48

צאת כ' / לריב"ז חג - 7:10

Courtesy of MyZmanim.com

בראתי יצר הדע ובראתי לו

תורה תבלין

A TORAH TAVLIN Publication
34 MARINER WAY MONSEY NY 10952

TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR / DEDICATE AN ISSUE, OR RECEIVE IT BY E-MAIL FOR YOURSELF AND FOR YOUR SHUL, PLEASE CALL 845-821-6200 OR SEND AN E-MAIL TO: TORAHTAVLIN@YAHOO.COM

שבת קודהש פרשת לך לך - י"א מרחשון תשע"ג

Shabbos Parshas Lech Lecha - October 27, 2012

לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד מושרים בק"ק בית שמש

מאצרותיו של המגיד

הרימותי ידי אל ה' א-ל עליון קונה שמים וארץ

(יד-כב) - החיוב של האדם לבוראו משום הכרת הטוב

כתב רש"י, "הרמתי ידי - לשון שבועה, מרים אני את ידי לא-ל עליון וכו' ואם אקח מכל אשר לך, ואז"ל לתת לי שכר מבית גגנוך לא אקח, ולא תאמר וגו' שהקב"ה הבטיחני לעשרני שנאמר ואברכך וגו'.

ומן הראוי להביא דברים מן הספר **צדור המד'** "כשהרימותי ידי, והניעותי את ידי ועצמי לדבקה בו, זה לא היה בשביל ממון, כי עובתי את ביתי וגטשתי את נחלתי בשביל כבודו, וזהו, הרימותי - לשון עבד" ידי, ולא אמר אני מרים ידי, אלא הרימותי ידי בתחילה, בשביל א-ל עליון, ולא בשביל ממון וחמדה, ולכן אם מחוט ועד שרוך נעל, ואם אקח מכל אשר לך'.

ורמו גם כן באומרו 'הרימותי ידי אל ה', א-ל עליון, קונה שמים וארץ', שלמד זה מדברי מלכי צדק שאמר 'ברוך אברהם לא-ל עליון קונה שמים וארץ', באופן שרמו מלכי צדק בדבריו, שהיה ראוי לעבוד את ה' בשביל שני דברים, האחד, שראוי לעובדו מצד מעלתו וגדולתו, בלי שום סיבה אחרת, וזהו שרמו באומרו א-ל עליון, והיינו מצד עליונותו וגדולתו, והשני, שראוי לעובדו מצד הטובות והחסדים שעשה עמנו בברית שמים וארץ, שהכולל ברא לכבוד האדם, והיה הכול מסודר לפניו כשולחן ערוך, דכתיב 'תוצא הארץ', וכן 'שרצו המים', ואחד זה סידר את הנרות לשולחן, דכתיב 'יהי מאורות', והכול בשביל האדם, וזהו 'קונה שמים וארץ', וכמו שפירש רש"י (שם י"ט), 'קונה שמים וארץ-כמו 'עושה שמים וארץ', שע"י עשייתו קנאן להיות שלו'.

וזהו 'הוא תהילתך והוא אלוהיך', מצד עצמו, שיש לו היכולת, ומצד שני, אשר עשה אתך את הגדולות ואת הנוראות' (דברים י' כ"א), ולזה אמר אברהם 'הרימותי ידי אל ה', א-ל עליון-היינו, שאני מחויב אליו מצד מעלתו וגדולתו, וכן אני מחויב אליו מצד הטובות שעשה עמי, וזהו 'קונה שמים וארץ' וכתבארבא.

ולפ"ז מבאר **הכלל יקר** את הכתוב "אנוכי ה' אלוהיך, אשר הוצאתיך מארץ מצרים וגו'" (שמות כ' ב'), "ומה שנאמר 'אשר הוצאתיך מארץ מצרים', ולא נאמר 'אשר בראתי שמים וארץ', לפי שהרוצה לשקר ידחיק עדיו, שהרי דבר זה לא ראו, על כן הוכיח להם את הדבר אשר ראו בעיניהם וכו', ואשר בראתיך' לא נאמר, גם מפני שאמרו ר"ל (עירובין ג') 'נזח לו לאדם שלא נברא משנברא, ולא בא כאן להוכיח, כי אם הטובות אשר הטיב להם, כי בעבורם הם חייבים לעובדו'.

ומוסיף ב'דרוש הצליח' (להנאן רב **יוחנאל לנדא זצ"ל**, ריש דרוש ל"ט לשבת הגדול), "ולא על חינום אמר הקדוש ברוך הוא 'אשר הוצאתיך מארץ מצרים', שזהו טובה גדולה יותר מברית האדם, שעל בריאת האדם נמנו וגמרו ש"נזח לו לאדם שלא נברא, אבל על שכבר אנו בעולם, ועבודתו מצרים היתה זוהמה גדולה שלמאות הנפש, עד שהיינו שקועים במ"ש שעדי משאמה, טובה גדולה עשה עמנו הקב"ה כאשר הוציא אותנו ממצרים וטומאתה וכו'".

גמסל Avraham Avinu was the first person to set himself a place for prayer. He understood that when talking to the Almighty, one must act and speak with the proper reverence. Thus, after numerous journeys, Avraham returned

A SERIES IN HALACHA למעשה הלכה
LIVING A "TORAH" DAY
Forgotten and Little Known Halachos and Customs (5)
The Constant Mitzvos. In addition to the numerous constant *mitzvos* previously mentioned that a person can always fulfill, there is one other concept that is very important to know. The **Ramban** ⁽¹⁾ holds that a person living in the Holy Land, is also a constant *mitzvah* and an ongoing obligation even today. One who lives in *Eretz Yisroel* fulfills this *mitzvah* continuously. Those who live outside Israel, and cannot just pick up and move there, do not have the merit of fulfilling this *mitzvah*. However they do have some level of this *mitzvah* in one of three ways:

- 1) If one learns about the detailed *halachos* of the many unique and special *mitzvos* concerning living in *Eretz Yisroel*, it is considered as if he has actually performed this *mitzvah*.
- 2) If one helps those who live in Israel to continue living there, it is like he lives there himself. (Every seventh year when many of the Israeli farmers keep the laws of *Shemita*, our *Gedolim* encourage us to contribute financially to help them and thereby become a partner in their observance of this *mitzvah*.)
- 3) If one is bothered that he cannot fulfill this *mitzvah* and accepts upon himself that when circumstances permit, he will do so, it also counts, somewhat, as if he did the *mitzvah*. This is based on the words of the **Shlah** and **Prisha** ⁽²⁾. They discuss a case where a person finds himself in a place with a bad smell from human waste and is unable to leave that area. He may not

say, or even think the words of *Krias Shema*. He should think about how he cannot fulfill his *mitzvah* obligation and consciously feel regret about it. For doing so, *Hashem* will reward him. **Special Tefillah.** The *nusach* of the following *tefillah* is brought in **Kitzur Shlah** ⁽³⁾ (some bring it in the name of the **Alshich**):

הריני מקבל עלי לקיים היום ובכל יום כל מצוה שתבוא לידי, בין רמ"ח מ"ע, ולהזהר שלא לעבור אפי' על אחת מש"ה (מצוות) ל"ח יה"ה מלפניך ה' אלקי ואלקי אבותי שתעזרי לקיים מצות כשיבאו לידי ומה שלא אפשר לקיים אותם במעשה תצורף מחשבתי הטובה למעשה, ויה"ר כאילו קיימתי אותם במעשה.

I hereby accept upon myself to fulfill today and every day, all the mitzvos that come my way, from the 248 positive commandments, and to be careful not to transgress even one of the 365 negative commandments. Let it be Your will, Hashem my G-d and the G-d of my fathers, that You help me to fulfill all the mitzvos that come my way, and those commandments that do not come my way, consider my good thoughts to do them as if I have actually done them.

There are some people, based on this prayer, who have in mind the following: When they wrap themselves in their *Talis* - which is a reminder to keep all 613 *mitzvos* - they accept on themselves;

- 1) To do all the *mitzvos* that come their way;
- 2) To be careful not to transgress any negative *mitzvah* that comes their way;
- 3) Any *mitzvah* that does not, or cannot come their way, *Hashem* should accept their thoughts of wanting to do them as if they did them.

הוא היה צמר

(1) במדבר לגנ, וכן להנחתו לספר המצות להרמב"ם מצוה ד'
(2) הובא במשנה בדרה סב"ט (3) שער האהבה והנה בעמ' ט"ו

Chacham Chayim Yosef Dovid Azulai ZT”L (Chida in the name of Yalkut Dovid) would say:

“*You shall surely know that your offspring will be foreigners in a land not their own.*’ Given the spiritual nature of the *Torah*, it cannot reside within the heart of a human being whose thoughts are directed toward physical indulgence, desires and arrogance. The Egyptian exile wore down the power of the evil inclination and ego such that *Bnei Yisroel* could receive the *Torah*. This also gives us an explanation as to the reason behind this long, bitter exile, the inexplicable suffering and poverty. With *Hashem’s* help, when *Moshiach* comes soon, we will have the great merit of learning spirituality directly from Him, as it says, ‘*And all your children are students of Hashem.*’ (ישעיהו נד-יג.) The subjugation and suffering of our long exile is thus necessary in order for us to merit the secrets of the sacred *Torah* at that time.”

Chacham Rabbeinu Yosef Albo ZT”L (Sefer Haikarim) would say:

“*And Hashem said to Avraham...your reward is exceedingly great.*’ According to logic, the reward for doing a *mitzvah* should be finite and limited to the amount of effort which a person expends on its behalf. From here we see that *Hashem*, in His infinite greatness, is capable and willing to increasing the reward beyond the boundaries of time and place.”

A Wise Man would say:

“Once learned, the ability to disagree with a smile is the best way to win an argument and pays dividends for a lifetime.”

ISRAEL BOOKSHOP Publications

1.888.536.7427

WWW.ISRAELBOOKSHOPPUBLICATIONS.COM

AVAILABLE ONLINE & IN YOUR LOCAL JUDAICA STORE

Dedicated in honor of the aufruf of Moshe Fogel. Mazel Tov to Moshe and Miriam Selig and Yitzie and Bryndie Fogel. May they always see nachas from the young couple.

מעשה אבות... סימן לבנים

זאת בריתי אשר תשמרו ביני וביניכם ובין ודעך אחריו המול לכם כל זכר וגו' (י-יז)

Aside from the horrendous loss of life the second world war dealt our people, another disastrous effect of the Holocaust was, for a large portion of survivors, their loss of faith. After what they had been through, they became disenchanted and threw off any semblance of their Jewish past and their lineage. One such man survived the second world war in body; but not in spirit. He was “angry” with G-d and vowed to shake off anything to do with religion. After some time in a DP camp, he boarded a ship that brought him to New York and he resettled in the Crown Heights section of Brooklyn. He soon married a similarly disenchanted woman and started a family. They had a son who was the apple of their eye, but they were careful to raise him without anything resembling *Yahadus*; no *Bris Milah*; no *Shabbos*; no *Torah*!

The child grew up with only the slightest awareness of his religion. As it happened, he married a Jewish woman, but there was absolutely nothing even remotely religious about their existence. Just as his father had done to him, he carefully and intentionally instilled a dislike for religion in his children, and wouldn’t even celebrate Jewish holidays. It worked for all of his sons - except one. To his displeasure and chagrin, he failed with one child; the boy became a *Baal Teshuvah*!

Although living in very different worlds, the repentant son remained close to his non-religious father and other than religion there really was nothing that separated them. And so, when the young man called his dad to inform him of the happy news that he was engaged to be married and he wanted his father to attend his “*chasuna*,” he was shocked by his father’s very hostile reaction. “I have no interest in your religious ceremony! In fact, it pains me. My son, I love you and would do anything you ask of me, but I cannot attend your religious ‘*chasuna*’ - it simply conflicts with everything I stand for!”

The son took a few moments to digest this information. But then he seized the moment. “Okay, Dad, so don’t come to my *chasuna*, if it bothers you so much. But when you say you will do anything else I ask of you ... do you really mean it?” “Yes, anything. If I can physically do it - leave out the religious mumbo jumbo - I will do it for you. I give you my word.”

The son didn’t hesitate. “Okay, Dad. If that’s the case, then the one thing I ask of you is that you have a circumcision!” A circumcision! The father was shocked. A *bris milah* was something he always avoided for it was the quintessential sign of a Jew, the one thing he disliked most. On the other hand, he had given his word to his son to physically perform anything he asked. At first he said no, but after quite a bit of arguing back and forth, in the end, he agreed and underwent the procedure.

It seemed that the *bris* had an immediate effect on his psyche for a few days later, while still recuperating from the difficult surgery, he began to reconsider his decision not to attend his son’s religious ceremony. He would come for a short time, he told himself, definitely not long enough to be influenced by those religious fanatics.

Sure enough, at the wedding, the father was so impressed by the enthusiasm of his son’s friends, that he found himself dancing up a storm and just couldn’t pull himself away! At one point, a man who turned out to be the caterer, approached the father and said, “Sir, I am so inspired by your *simcha* and countenance that I wish to present you with a gift, something which is very precious; a dollar bill blessed by the **Lubavitcher Rebbe, R’ Menachem Mendel Schneerson ZT”L**.”

The father looked at the man and then at the bill, and suddenly, he turned white! A moment later, he fell down to the floor in a dead faint! When he came to, the first words he uttered were, “THAT’S MY BILL!” And then, he fainted again.

When he was fully revived, he explained. “As a teenager growing up in Crown Heights, I once went with a few of my public school buddies on a Sunday morning to an old man who just gives out dollar bills. We stood on line giddily watching as the bearded man handed out dollar after dollar. When my turn arrived, he handed me a bill which I greedily took and moved on. But suddenly, he called me back and asked me if I had a circumcision. I told him no, and upon hearing my answer, he proceeded to take back my dollar. Cryptically he proclaimed, ‘When you have your *bris*, I will give you back your dollar.’”

The father shook his head in wonder. “Well, I just had my *bris* last week, and now all these years later, I see that the rabbi sure did keep his word!”

אל מקום המוכח אשר עשה שם בראשונה ויקרא שם אברהם בשם ה' וגו' (יג-יד)

משל: A renowned *chazzan*, who had a beautiful voice but injected no warmth or feeling into his prayers, was once invited to lead the congregation in the big *shul* in Berdichev.

His performance was rousing and the people crowded around him after davening to adulate and congratulate him. However, the *Rav*, **R’ Levi Yitzchok of Berdichev ZT”L**, was not among them, as he slipped out of the *shul* immediately after the conclusion of the *tefillos*.

A few hours later, the *chazzan* walked over to R’ Levi Yitzchok’s house, to personally greet the rabbi and hear his

critique of the davening. When the *Rav* welcomed him into his home, the *chazzan*’s voice was slightly hoarse.

“After such a davening,” asked a surprised R’ Levi Yitzchok, “how can it be that your voice sounds hoarse?”

The *chazzan* cleared his throat a bit theatrically, and said, “Apparently, I caught a cold while I was davening in front of the *amud*,” he said, croaking out the words.

“Perhaps,” retorted R’ Levi Yitzchok sharply, “if you would daven ‘in front of *Hashem*’ instead of only ‘in front of the *amud*’ - you wouldn’t get sick so easily!”

ויקה אברהם את שרי אשתו ואת לזוט בן אחיו... ואת הנפש אשר עשו בחרן וגו' (יב-ה)

Rashi points out that the “*souls they made in Charan*” refer to the many converts that Avraham and Sarah brought into the fold: “*Avraham converted the men and Sarah converted the women, and the Torah considers it as if they ‘made’ them.*” What would have happened to these “souls” had they not been converted? They would have been lost to the true faith forever. Thus, Avraham and Sarah literally saved their lives and gave them a new existence. We learn from here that one who rescues a wayward soul from a life of heresy and non-commitment to the principles of *Torah* and *mitzvos*, is no different than one who rescues another from physical and life-threatening danger.

R’ Joseph Ber Soloveitchik ZT”L once responded to the argument of those who asked: “What right does the State of Israel have to sacrifice so many Jewish lives for the sake of a Jewish State? Is not *Pikuach Nefesh* (*preservation of life*) more important than a Jewish State.”

Quoting the position of his grandfather, **R’ Chaim (Brisker) Soloveitchik ZT”L** who held that saving a Jew from *apikorsus* (apostasy) was a matter of *pikuach nefesh*, he explained that one is required to enter a state of doubtful *pikuach nefesh* (ספק) in order to save someone from definite *pikuach nefesh* (ודאי). Furthermore, saving a life is not limited to cases of imminent mortal danger; it includes even the most doubtful of cases where preserving life is concerned. This even includes situations in which spiritual life is endangered. Thus, the bane of assimilation is no different from apostasy in this respect. The Land of Israel provides Jews from all over the world, especially after the Holocaust, with a sense of pride and dignity, and, in so doing, serves to stem the tide of assimilation. The young Israeli soldier is thus, entering a situation of doubtful *pikuach nefesh* - going out to battle - in order to save countless Jews from definite *pikuach nefesh*, i.e., assimilation.

**EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...**

כבוד הבריות

It is difficult to imagine that *Sarah Imenu* could have possibly caused pain to Hagar! What exactly did Sarah do to her? Could Sarah have been jealous of her maidservant who conceived immediately while she was still barren after many years?

No, Sarah was not the problem. In fact, she did not change any aspect of her behavior vis-a-vis Hagar. It was Hagar who viewed Sarah differently after she was with child. In her mind, she believed that Sarah was not as righteous as she appeared and lost a measure of respect for her. As a result, when Hagar “looked down” on her mistress, she perceived everything that Sarah told her as a slight to her own honor. What she was perfectly happy to do for Sarah in the past, was now disdainful and even painful for her! It wasn’t Sarah who changed her behavior; it was Hagar’s perception of Sarah that caused her to feel slighted.

This is true of all people, says the **Chasam Sofer ZT”L**. When one looks down on others, he cannot maintain an unbiased relationship with that person. For example, if one supports *Torah*, but does not respect those who are learning *Torah*, he will not give his money wholeheartedly or honorably. Similarly, it is important to always speak highly of our children’s *Rebbeim* and *Moros*, for even the slightest disparaging word about educators, the rabbi of a shul or even relatives, will cause children to look down on the very people they need to look up to. Much of the *chutzpah* we experience today among our youth is a result of the negative and disparaging remarks they hear from their elders. Knocking others is bad! Children respect those who respect others. Let us take the lesson of Hagar to heart and never allow ourselves to view others in a disdainful manner.

TORAH GEMS

ולא יקרא עוד את שמך אברהם וזהו שמך אברהם כי אב המון גוים נחתך וגו' (יז-ה)

The *gemara* (ברכות יג.) explains that the name “אברהם” is a contraction of “אב לארם” - “*Father of Aram.*” Aram was Avraham’s homeland. His original name indicates that he acted as a father to the people of Aram. He influenced this nation and showed the people the truth of monotheism. The name “אב המון גוים” - “*Father of a multitude of nations.*” This name means that Avraham is to be the father of all the nations of the earth. His influence will extend beyond his homeland. All peoples will be affected by his teachings. The bestowal of the name Avraham implies that *Hashem* will assist Avraham to communicate his message to all of civilization. As a result, *Chazal* teach us, with the granting of this name, the previous name, Avram, is inappropriate and forbidden. The old name represents a limitation to Avraham’s influence, which was removed when his name was changed. A new message is now communicated. The outdated message was removed.

Furthermore, writes **R’ Yosef Nechemia Kornitzer ZT”L**, the name change had an effect, not only on his influence regarding the nations of the world, but on his own family existence as well. As long as his name was “Avram” he was unable to bear children, for he had a responsibility to teach the world of the existence of the One True G-d, and raising his own children would have impeded his ability to do so. However, once his name was changed, *Hashem* showed Avraham that his mission was succeeding and that he has indeed created a wellspring of faith and belief in the Almighty, that will continue to flourish and eventually light up the world. Since it was to his credit that this new ideology had taken wings, he was worthy of the moniker “Father of a multitude of nations.” Likewise, with his mission well on its way, he was now prepared and worthy to populate the world himself, with his own offspring, and indeed his descendants - *Bnei Yisroel* - carry his banner for all time.

**FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO**

ותרא כי חרתה ותקל גברתה בעיניה (יז-ד)