

Could there be a greater honor than this? However despite such an honor, Avrohom left *Hashem* in the middle of His visit when wayfarers arrived, and he ran to welcome them. From here, *Chazal* learn that practicing hospitality is more

important than receiving the *Shechinah*. From Avrohom's example we must learn the importance of hospitality, for if we act in this way with others, we in turn will merit *Hashem's* hospitality when we arrive in the World to Come.

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Halachos Pertaining to the "Torah" Table (4)

Preparing Properly for a Meal or Snack. In the last few weeks we have discussed the purpose of eating and the lofty intentions one can have while eating. Now we will discuss the preparations that one should make before eating a meal or snack. Not all of these are applicable every time.

Using the Bathroom. If a person needs to use the bathroom he should not start eating until he goes. The *Gemara* ⁽¹⁾ seems to imply that it is due to health considerations. Sages of *Kabbalah* ⁽²⁾ add that the spiritual accomplishments that one creates through eating are hindered when the body is full of waste.

A Place to Sit. The *Gemara* ⁽³⁾ teaches that one should not eat or drink while standing because it weakens a person's body. Many *poskim* ⁽⁴⁾ bring this as a *Halacha*, not just good advice. Thus, when one makes *Kiddush* or *Havdala*, he should sit down and drink, even if it was said standing ⁽⁵⁾. A *Kiddush* and/or a smorgasbord should be set up in a way that people can sit down to eat and they should be encouraged to do so.

Awareness of the Berachos. A person is not permitted to eat unless he knows the appropriate *beracha* before and after the food. If he doesn't know it, he should find out by learning the *halacha* or asking a *Rov*. One may not rely on the fact that the general *beracha* "*Shehakol*" covers all foods (or "*Ha'adama*" covers fruit) but rather he must find out the specific *beracha* for the food ⁽⁶⁾. If one cannot determine the correct *beracha*, and he needs to eat the food, he can make a more general *beracha*

הוא היה אומר ...

R' Yosef Schwartz of Grosswardein ZT"l (Ginzei Yosef) would say:

"When a sick person davens on his own behalf, his prayers are accepted quicker since *Chazal* tell us that the *Shechinah* rests at the head of a *choleh* (ill person). Thus, when Yishmael cried out in the desert, the *posuk* states: '*Hashem heard the cry of the lad as he is there.*' In other words, *Hashem* heard the boy's cry since He - *Hashem* - was right there and accepted his heartfelt cries immediately."

R' Yaakov Yosef of Polnoa ZT"l (Toldos Yaakov Yosef) would say:

"Some people can sit in shul wrapped in their *talis* and *tefillin* thinking about themselves and their own concerns. But *Avrohom Avinu* was just the opposite; he sat at the edge of his tent, in obvious pain, and instead of thinking of his own pain and needs, he was focused and concentrating on doing the will of *Hashem*. His act of *Hachnossas Orchim* was the ultimate form of *Avodas Hashem*!"

A Wise Man would say:

"Too many people miss the silver lining because all they are looking for is gold."

MAZEL TOV TO RABBI & MRS MOSHE KAUFMAN ON THE BIRTH OF THEIR DAUGHTER, CHANA BRACHA

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בדאת יצר הדל ובראתי לו

(Monsey, NY)

הדלקת נרות שבת - 4:20

זמן קריאת שימל/מו"א - 8:37

זמן קריאת שימל/הגר"א - 9:43

סוף זמן תפילה/הגר"א - 10:02

מזוזה גדולה/שבת - 12:11

שיקיעה של יום השבת - 4:37

צאת הכוכבים / מעריב - 5:27

צאה כ/לשיטת רבינו תם - 5:49

A Torah Tavlin Publication

34 Mariner Way Monsey, NY 10952

שבת קודש פרשת וירא - Shabbos Parshas Vayera

י"ז זשיין תשס"ט - November 15, 2008

טיב התבלין

הגדע"רבי גמליאל הכהן רבינובין שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

עיקר הכל - יראת שמים

והתבייש מאוד על כך, ושאלו אז את הצדיק הגה"ק רבי משה מרדכי מלעלוב זצ"ל איך יתכן שאדם כה גדול יגיע למצב כזה, הרי גם על פל השכל היה צריך לחשוב מראש על התוצאות החמורות שתהיינה למעשהו, ואיך הגיע למצב כזה שנכשל בעבירה כה חמורה? וענה להם, שכלל גדול הוא, שבשעת הנסיון נוטלים מהאדם את כל שכלו, והדבר היחיד שנשאר לו הוא היראת שמים שלו, אבל כל השכל וכל החשבונות נלקחים ממנו אז!

וכן רואים אנו כאן, שאפילו אבימלך שהיה מלך ומסתבר שגם היה פילוסוף וחכם גדול, אעפ"כ עלול היה להגיע למעשים החמורים ביותר. ובאמת רואים שאבימלך לא התווכח על כך עם אברהם ולא טען שדבריו אינם נכונים ובודאי לא היה מגיע לזה, רק הבין והצדיק את דבריו, משום שידע בעצמו שבלי יראת שמים אכן עלול אדם לעבור על כל איסורים שבתורה!

מאוצרותיו של המגיד

מאת הרב שלום פערל שליט"א
נ"נ בישיבת הגר"צ קושלנסקי

וירא אליו ה' באלני ממרא והוא ישב פתח האהל כחם היום וגו' (יה-א)

ע"פ דבריו י"ל שהכתוב משמיענו, שבזכות ענוותנותו המופלגת זכה להשראת השכינה (כדאיתא במסכת סוטה [ה.]) "אני את דכא", היינו שה' שוכן אצל הדך והעניו). ויש להוסיף, שזה גם מרומז במילים "והוא יושב פתח האהל", שהכוונה לאותיות שלפני אותיות "אהל"ן"פתח"- לפני, "האהל"- המילה אהל, והם "דכא", [שלפני "א" אין אות, לפני "ה" יש "ד", לפני "ל" יש "כ", ביחד "דכא",] היינו שהיה בדרגא מיוחדת בענוה. (ע' בעטרת ישועה ויראיב).

ממשך האוהב ישראל, "וכן הוא דרך הצדיקים, הגם שעובדים את ה' כל ימיהם, עם כל זה נדמה להם בלבם ומחשבתם באמת, שעדיין לא התחילו כלום לעבוד את השם, והם עדיין מחוץ לאוהל הקדושה, ועומדים רק בפתח האוהל". (ע' גם בנועם אלימלך).

ויש להוסיף, כיון שהצדיקים הם שפלים בדעתם, וכל מחשבתם שעדיין לא התחילו לעבוד את ה', לכן שואפים תמיד להוסיף יותר בעבודת ה'. ומכוח ענוותנותם ושאיפתם הטהורה, זוכים להשיג דרגות נפלאות בעבודת ה', ולהידיק בקו בוי'.

איש להבין, לכאורה סדר הכתוב אינו נכון, שכן אחר שאמר "וירא", היה צריך להזכיר מיד מי הוא הנראה, ורק לאחר מכן "אליו"? (ע' אוה"חקה'). וכן יש להבין מדוע הוזכר שישב בפתח אהל? (ע' ברש"י).

בספה"ק "אוהב ישראל" מביא פירוש נפלא בפסוק, ולפיו מתיישבים שאלות אלו, "פירוש, שכל כך היה אברהם אבינו שפל בעיני עצמו, עד שחשב בלבו שהוא אינו ראוי להשראת השכינה [למרות שעכשיו עמד בניסיון קשה, ומל את עצמו ובני ביתו למרות כל החשבונות (ע' במדרש תנחומא ג'),] ורק בזכות שגר כאן ממרא, איש צדיק ועובד השי"ת באמת [שהרי הוא זה שנתן לו עצה למול את עצמו (קול מבשר ח"א וירא)], מתגלה ה' אליו, אך חשב שהוא עצמו עדיין לא השיג מדרגה נשגבה זו, שבזכותו יתגלה ה' אליו. והוא "וירא אליו", היינו שכך היה נראה לו בלבו ומחשבתו, "ה' באלוני ממרא", היינו שהשראת שכינתו יתברך כאן, אינו אלא בזכות ממרא, שהוא צדיק ועובד ה' באמת, "והוא יושב פתח האוהל", כלומר אבל אברהם עצמו עדיין יושב בחוץ, ליד הפתח, ועוד לא נכנס אל אוהל הקדושה".

מעשה אבות ... סימן לבנים

הנה נא אדני סורו נא אל בית עבדכם ולינו ורחצו רגליכם והשכמתם והלכתם לדרככם וכו' (יט-כ)

The angels left the tent of Avrohom and traveled to Sodom with the intention of overturning the wicked city. But first they stopped at the home of Lot and only after they were warmly welcomed and invited in, did they give detailed instructions for himself and his family to escape. The **Gerer Rebbe, R' Yisroel Alter ZT"l (Beis Yisroel)** explains that the city of Sodom was doomed due to their gross lack of kindness and hospitality amongst themselves. But Lot had seen firsthand in the home of *Avrohom Avinu* how wonderfully important such a *mitzvah* is. Thus, the angels wished to give Lot an opportunity to fulfill this *mitzvah* and thereby merit being divinely rescued.

When **R' Aryeh Levin ZT"l** was a young man, he studied in the renowned *Yeshiva* in Slutzk under the great *Rosh Yeshivah, R' Isser Zalman Meltzer ZT"l*. At the turn of the twentieth century, life was extremely difficult for European Jewry and the *Yeshivah bochurim* tended to suffer the most. Under the program known as “*essen teg*” they were relegated to eat their daily meals at various homes of members of the community and in many cases, there wasn't even enough for the family themselves. In this manner, the *Yeshivah* students of yesteryear learned *Torah* with a purity and deprivation that is nearly impossible to duplicate in recent times. Indeed, the greatness of *Torah* learning during that period yielded some of the greatest *Roshei Yeshivos* and *Tzaddikim* in recent history

A number of years later, when R' Aryeh had grown to manhood, married and became a neighbor of R' Isser Zalman in the holy city of Yerushalayim, the two met again. As R' Isser Zalman sat talking with R' Aryeh about his period of study in Slutzk, he asked innocently, “And where did you have your lodgings?”

“Oh,” replied the younger man, “I was quite comfortably situated. I had a bench in the Shneider Shul (the Tailor's synagogue) as my regular place to sleep.”

“Hmm,” mumbled R' Isser Zalman, not altogether pleased with the answer. “And where did you eat?”

R' Aryeh smiled. “I had fine accommodations. Let me see ... on Sundays I went to this family; on Tuesdays to that family; and on Thursdays to this other family.” And he named three households in the town of Slutzk.

R' Isser Zalman looked surprised. “But what about the other days?”

“Oh, I managed very well ...” said R' Aryeh quietly, and R' Isser Zalman realized that as a young student, there were days that R' Aryeh had gone hungry.

R' Isser Zalman was overcome with distress and pain. “Please forgive me for my lack of awareness,” he said with true emotion. R' Aryeh was taken aback at his *Rosh Yeshivah's* reaction and assured him that he had neither suffered nor felt any neglect. He harbored no memories of deprivation.

But that's not the end of the story. That night, Rebbetzin Meltzer came knocking at the Levine's door. R' Aryeh and his family were surprised to see the distinguished personage there so late at night. “Please come at once,” she requested urgently of R' Aryeh. “My husband, the *Rosh Yeshivah* must see you.”

Her husband was unable to sleep. R' Aryeh found his *Rebbi* sitting up, with tears running down his cheeks.

“Whatever will I answer on my day of judgment,” he asked pleadingly, “when they ask me how it is that I never knew that R' Aryeh Levine slept on a bench with no proper bed to call his own; that he did not have enough food to eat, and he studied *Torah* in hardship and suffering? What will I answer when they ask me why I did nothing for him?”

He continued crying until R' Aryeh was able to reassure him that he really did not mind what had happened.

משל' למזה הדבר דומה

וירא וירץ לקראתם מפתח האהל וישתחו ארצה (ח-כ)

משל: There was once a king who loved to eat fish. In fact the king's desire for fish was so great, he hired a professional fisherman who lived in the royal palace. This fisherman's sole task was to catch fish for the king.

One day the king traveled to a region where fish were extremely hard to find. With him were his servants, including the royal fisherman. Despite the difficulty of finding fish there, the king still had a desire for it and he and the royal fisherman went out onto the waters.

While the king was talking with the fisherman, the latter

was busy casting his nets in order to catch fish. Suddenly, the fisherman jumped up; he had caught something big in his net. Naturally, he cut his conversation short with the king as he struggled to haul it in. Of course, this was not done as a slight in any way to the king's honor? On the contrary, the king was pleased with his servant whose full intention was to fulfill the king's desire for fish, and grateful to him for having caught fish in such a remote place.

במשל: Writes **R' Dovid Pinto Shlit'a**, *Hashem* came to visit *Avrohom Avinu* on the third day after his circumcision.

ותכחש שרה לאמר לא צחקתי כי יראה ויאמר לא כי צחקת וגו' (יח-טו)

Chazal teach us: “*Just as one blesses (Hashem) for the good, so too, shall one bless (Him) for the bad.*” (ברכות מה) This has always been the hallmark of the righteous people of *Klal Yisroel* throughout the generations. No matter what they were told, no matter how good or bad the circumstances, they were sure to bless and thank *Hashem* with equanimity. Thus, to think that when *Hashem* informs Avrohom and Sarah, through His celestial intermediaries, that they were to give birth to a child in one year's time, either one of them would laugh derisively at such a notion, is unfathomable. Yet, that's precisely what Sarah did! And then when she was confronted with this apparent lapse in judgment, she denied it! Why? How? What was Sarah thinking and what made her react this way?

Sarah Imeinu was a *tzadekes* and would have never consciously questioned the Word of G-d, says **R' Shimon Schwab ZT"l**. At the same time, she was a human being and when her ears heard such an incredible report, she unconsciously “laughed” - deep down in the depths of her subconscious, a flicker of doubt revealed itself to the “*One Who knows the secrets of the heart*” - *Hakadosh Boruch Hu*. In fact, Sarah was too frightened to even know what her heart was feeling and when *Hashem* reprimanded her for doubting Him, she immediately reacted to what she thought was the truth: “No, I did not laugh!”

But in truth, she had laughed, and *Hashem* was disturbed at her for even this subconscious lapse since it was wholly inappropriate for a person of her caliber.

How careful a person must be. Whether it's in the words one speaks or the facial nuances one portrays, or even in the subconscious emotions that one feels in the depths of his heart, *Hashem* sees it all and holds him responsible!

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

תסד

דרגה יתירה

וה' פקד את שרה כאשר אמר ויעש ה' לשרה כאשר דבר וגו' (כא-א)

The *Torah* tells us that *Sarah Imeinu* became pregnant after Avrohom davened for Avimelech. *Hashem* answered Avrohom's *tefillos* by granting him his own heart's desire: a child. Rashi impresses upon us the importance of true *Ahavas Yisroel* by stating: “*One who prays for his friend and he needs the same thing, he is answered first.*” The **Tiferes Shmuel** points out that the “kuntz” is to daven for your friend the same way you daven for yourself! There is nothing so dear to *Hashem* than sincere love for another person. This is the greatest way we can give to our Father in Heaven!

The **Noam Elimelech** writes that *chessed* with other people and love of *Hashem* is directly proportional. If you want to know how much *Ahavas Hashem* you have, consider how much you truly love other people. How much do you love to do *chessed*? How much do you feel another's pain or joy? This reveals a lot about your relationship with *Hashem*.

It is told that R' Elimelech of Lizhensk ZT"l went into exile for 2 years. He wandered from place to place until he finally returned home. When he entered his town he heard that Eliezer is sick. He ran into his home and was greatly relieved to find out that the sick child was not his son Eliezer. After a moment, though, he berated himself. “Elimelech, if after 2 years of *golus* to improve your *ruchnius*, you still differentiate between your child and someone else's child, then you have not accomplished anything!” Immediately, he walked out of the house and went into *golus* for another full year!

Let us elevate our *אדם לחבירו* so that we may cultivate a loving relationship with our Creator - *אדם למקום*!

כי עתה ידעתי כי ירא אלקים אתה ולא חשכת את בנך את יחידך ממני וגו' (כב-יב)

After Avrohom had responded to the Divine command and offered his son Yitzchok as a sacrifice to *Hashem* at the *Akeidah*, he was told, “*Now I know that you are a G-d-fearing man.*” In other words, Avrohom's response demonstrated what otherwise was not apparent: his Fear of G-d. Now, isn't fear an emotion that is etched on a person's features, there for all to see? What need was there for the *Akeidah* to elicit the obvious?

R' Yaakov Kamenetzky ZT"l relates that he did not know the meaning of fear until he personally encountered it. As a young man, he was warned that the Czar had dispatched officers to conscript Jewish youths into his army, a terrible fate. He had hidden in the cellar of his house. From there he heard the officer's horse gallop up to his house. Once his boots clicked on the floorboards over his head, he began to quake uncontrollably, fearing that his hiding place may be found. Even later, when he heard the officer leave the house and the horse hooves beat on down the road, he still continued to tremble for the rest of the day, and the next, and the day after that

It then struck me, said R' Yaakov later, that a fear that is visible paralyzes a person, and does not permit him to function or accomplish what he is meant to do on this world. *Yiras Shomayim*, Fear of Heaven, on the other hand, is meant to be elevating and inspiring, not paralyzing. Avrohom possessed that motivating kind of fear and thus he was as warm, cordial and smiling after the *Akeidah* as he was before. His Fear of G-d was internal and not manifest until he gave it expression with his ultimate act of faith, directed by *Yiras Shomayim*. Only now, was it truly apparent that he was a man who feared G-d for his actions reflected the sentiment of his inner feelings.

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHILOMO