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הדלקות נרות שבת - 5:36
זמן קריאת שיבוץ/מ"א - 9:27
זמן קריאת שיבוץ/הג"ר - 10:03
סוף זמן תפילה / הג"ר - 10:55
שקיעת הזמנה של יום השבת - 5:53
מוצאי"ק צאת הכוכבים/ מולידים - 6:43
צאת הכוכבים / לשיטת רבינו תם - 7:05

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הגד"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

טיב התבלין

ויאמר ה' אל אברם לך מלאך וממולדתך ומבית אביך וכו' (יב-א) – גודל הזהירות הנצרכת במצות כיבוד אב

יתירה מזו רואים, שהקדימה התורה לכתוב בסוף פרשת נח (יא, לב): "וימת תרח בחרן", לפני יציאת אברהם מחרן, וביאר רש"י (שם) וז"ל: "ולמה הקדים מיתתו של תרח ליציאתו של אברהם, שלא יהא הדבר מפורסם לכל, ויאמרו לא קיים אברהם את כבוד אביו, שהניחו זקן והלך לו", ע"כ.

ומכך שהוצרכה התורה הק' להקפיד על כבוד אברהם שלא יאמרו הבריות שעזב את אביו הזקן. זה עצמו מראה לנו עד כמה יש להזהר בכיבוד אב ואם, ולא לזלזל בהם בשום פנים ואופן, ורק אם ישנה הוראה מפורשת מהש"ת ניתן לצאת ממקום מגוריהם.

ורבות יש לחשוב ולהתבונן לפני שהולכים לעשות משהו שעלול לפגום בקיום מצות כיבוד אבואם.

מאת הרב שלום פערל שליט"א
נו"נ בישיבת הגר"צ קושליבסקי

מאוצרותיו של המגיד

וילך אברם כאשר דבר אליה' וילך אתו לוט וגו' (יב-ד) – חיבתו של אברהם אבינו לדבר ה'

והנה כתב הגמ"ר חיים מוואלאוין זצ"ל בס' 'רוח חיים' (אבות ה' ג') על דברי המשנה "עשרה ניסיונות נתנסה אברהם אבינו וכו'", וז"ל: כאן אמר אברהם אבינו, ולעיל אמר 'מנח ועד אברהם', ולא אמר אבינו, ירצה בזה, על פי מה שכתוב (משלי כ, ז), 'מתהלך בתומו צדיק אשרי בניו אחריו', כי כמה מידות שהצדיק טרח ויגע להשיגם, לבניו אחריו המה כטבע מוטבע, ובקצת יגיעה יגיעו לזה, כמו שנראה בחוש, שרבים מעמי ארץ מהיהודים מוסרים את עצמם על קידוש השם, והוא מוטבע בנו מאבינו אברהם שמסר נפשו באור כשדים על אמונתו. וכן כל העשרה ניסיונות היו להשיג את הדרך לפנינו. וכן ההתעוררות לאדם פתאום לילך לארץ הקודש הוא מכוח שאברהם עמד בניסיון של "לך לך" וכו'.

ויש להוסיף על פי דברי האוה"ח הנ"ל, שכיון שאברהם הלך לארץ ישראל ללא מחשבה על קבלת תועלת מכך, ואף למרות הקשיים הרבים שבהליכה, לכך הוטבע בורעו אחריו שיעזבו את מדינת חו"ל ויעלו לאר"י למרות כל הקשיים, הגם שלא הובטח להם דבר על כך.

וא"כ יש לומר שהתורה כתבה לנו כוונת אברהם אבינו בהליכתו, לא רק כדי שנקיר את מעלתו הרוחנית העצומה, אלא גם כדי שנדע שהוטבע בנו לעזוב את הכל וללכת לאר"י למרות כל הקשיים, בלי שהובטחו על כך דבר, ובכך נהיה מוכנים לעשות כן.

רואים אנו מכאן, דהגם שתרם היה עובד עבודה זרה, אף על פי כן לא עזב אותו אברהם מדעת עצמו בשום אופן, עד שקיבל הוראה מיוחדת. ורק כששמע מהש"ת בכבודו ובעצמו, בלי שום שלוחים, שעליו לעזוב את אביו - יצא מארצו.

ציווי זה, היה בעצם כמו ציווי העקידה שאמר לו הש"ת בעצמו, כדכתיב (כב, א): "והאלקים ניסה את אברהם, ויאמר אליו אברהם ויאמר הנני, ויאמר קח נא את בנך את יחידך אשר אהבת את יצחק, ולך אל ארץ המוריה והעלהו שם לעולה". מה שאין כן הבשורה על לידת יצחק נאמרה לו רק על ידי מלאך (יח, ג), וגם ברית בין הבתרים (טו, א-יח) לא נאמרה לו ישירות, אלא "היה דבר ה' אל אברם במחזה", שהוא גילוי יותר קטן מהציווי כאן שהיה מפורש וגלוי ממנו.

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

לכאורה פסוק זה מיותר, שהרי אח"כ נאמר "ויקח אברם וגו' ואת לוט בן אחיו וגו' ויצאו ללכת ארצה כנען וגו'", וא"כ למה הוצרך הכתוב לחזור ולומר "וילך אברם וילך אתו לוט"?

וכתב ה'אור החיים' הק': "כוונת הכתוב היא, להודיע חיבתו של אברהם [כמה חיבב אברהם את דבר ה'], שלא נתעכב אפילו שעה אחת, אלא הלך מיד כאשר גמר ה' לדבר עמו, וכוונת הפסוק היא, 'וילך אברם [מיד] כאשר דיבר אליו ה'" [כאשר סיים ה' לדבר עמו].

וכתב לבאר גם באופן אחר: "עוד ירצה הכתוב לומר, להיות שהבטיח לו ה' הבטחות נפלאות אם ילך לו מארצו וכו', א"כ הגם שילך, יסבור הוראה כי אין להחזיק לו טובה על כך, שאפילו קל שבקלים כשיראה כל התועלויות ימחר ליסע, לזה הודיע הכתוב צדקתו של אברהם, כי מה שהלך לא לצד ההבטחות האמורות אלא לקיים דבר ה'".

ודקדק לומר "כאשר דבר", ולא 'כאשר אמר', כמו שהתחיל בתחילת הפרשה 'ויאמר ה', לאמת כדברינו, והוא שיש לך לדעת, כי כל מקום שיאמר הכתוב דיבור יגיד על דבר קשה, והאמירה היא רכה, וכאן הזכיר בתחילת הפרשה 'ויאמר ה', לצד שכל הדבר הוא להנאת אברהם, ובמעשה אברהם אמר 'כאשר דבר', פירוש שעשה הדבר לצד גזירת מלך עליו, ולא לתועלת הנמשך לו".

נמשל: We are carrying around other people's baggage. We have been stuck with the leftover remnants, the throw-aways of other cultures that don't belong to us. In order for us to identify the foreign baggage, we have to know who

A SERIES IN HALACHAH
LIVING A "TORAH" DAY
Halachos Pertaining to the "Torah" Table (45)

The Beracha on Fruit - פרי העץ - (cont.). Last week we began a discussion on various fruit, the correct *berachos* made on them, and we concluded with the *beracha* on bananas and pineapples. Some hold the correct *beracha* is "העץ" because the tree trunk lasts from year to year, while others deem them "האדמה" because the branches or shoots are new each year. We make on them "העץ" but if one said "העץ" he doesn't have to repeat the *beracha*. This creates a dilemma in the following common case. One sits down to eat an apple and banana (or pineapple). He first says "העץ" on the apple and now he comes to eat the banana. If the first "העץ" exempts the banana which was in front of him, how can he now say a *beracha* of "האדמה"? One should therefore preferably have in mind that the *beracha* on the apple should not exempt the banana. If he didn't have that in mind he can still say "האדמה" on the banana because since the *halacha* is to make a "האדמה", it is as if he had in mind not to exempt the banana with the first *beracha* (1).

The following set of *halachos* are true both about "העץ" items and "האדמה" items.

(האדמה) (or) העץ Five Conditions That are Necessary to Say

The specialty *beracha* of "העץ" was only given when a fruit item is being eaten in it's "peak" form, otherwise it falls back to the more general *beracha* of "שהכל" (or possibly "האדמה").

To be considered in it's peak form, the fruit item must be:

R' Moshe Teitelbaum ZT" L (Yismach Moshe) would say:

"Before *Hashem* guaranteed Avrohom children, his legendary hospitality might have seemed unremarkable. After all, with no one to inherit his wealth, he may as well have lavished it on others. Once he received this promised and believed it completely, his generosity became truly outstanding for he could have saved his riches for his son, and yet, he continued to share them with others. This is the meaning of the *posuk*: 'והאמין בה' ויחשבה לו צדקה' - By believing in *Hashem*, it proves that Avrohom's 'Tzedakah' - charity and kindness - was much more considerable."

R' Yaakov Yitzchok of Pshischa ZT" L (Yehudi Hakadosh) would say:

"Everything can be tested to see if it is good or bad. For example if one wanted to determine whether one is a good or bad Jew, what is the test? It is his love for his fellow Jew. For if a Jew feels that his love for his fellow Jew is increasing greatly from day to day, it is a sure sign that in fact his *Yiras Shamayim* - Fear of Heaven, is likewise increasing every single day of his life."

A Wise Man would say:

" A non-believer never thinks that the *Torah* means what it says; he is always convinced that it says what he means!"
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we are and where we come from. We come from *Avrohom Avinu*, the father of our nation, the "*Father of many nations*." It is this great legacy that we perpetuate through our *chessed* and good deeds, until this very day.

מאת מו"ה ברוך הירשפלד שליט"א
רב דקדוק אהבת ישראל, קליבלנד הייטס

- 1) Fully grown.
- 2) Edible (and pleasant).
- 3) Eaten in it's normal manner - raw or cooked.
- 4) The product that the tree was planted for.
- 5) In it's original form, not mashed or pressed into juice.

[A mnemonic (ר"ת) to help one remember is: **FENPO** - Fully grown - Edible - Normal manner - Planted for - Original form]
Fully Grown. If a fruit was picked before it fully ripened (although what is sold is rarely picked before full growth, it could occur by a home tree where it fell off too soon) and is hard to eat, there are 3 opinions. Some hold, we make "העץ", others hold "האדמה", and others hold "שהכל". There is no clear ruling and it's better not to eat such a fruit. According to all:

- 1) If one said "העץ" he is **רצא**.
- 2) If there is a doubt whether it is fully grown he says "העץ".
- 3) If he cooked it in a way that it became ready or sweet enough to eat he makes a "העץ".

This all refers to fruit that was picked or fell off the tree before it was fully grown or ripened, but if it is fully grown and just needs a few days of softening in the house (such as green - yellow bananas or avocados), it gets its proper *beracha* even if it is hard to eat right now. Also if one has a cluster of ripe grapes, and there are few smaller grapes that were hidden from the sun that are not as sweet, they still get a "העץ" because this is the natural full ripening of the cluster (2).

הוא היה אומר ...

(1) פסקי תשובות ריג (2) כל המקורות של דינים אלו סודרו היטב בפסקי תשובות רב ה,ו

מעשה אבות ... סימן לבנים

אמרי נא אחתי את למען ייטב לי בעבורך וחיתה נפשי בגללך וגו' (יב-יג)

Toward the end of the summer of 5709 (1949), **R' Simcha Bunim Alter ZT"l**, the “**Lev Simcha**” (brother of the *Gerrer Rebbe*, the **Beis Yisroel**, and father of the current *Rebbe*, **R' Yakov Aryeh Shlit'a**, who took over the mantle of the Gerrer chassidic dynasty after his brother's passing), and his family arrived in the seaport city of Marseilles, France, where they boarded a ship that would take them to *Eretz Yisroel*. They had been in Europe for a number of months seeing to the welfare of the *She'aris Hapleitah* (remnants of Holocaust refugees), promoting various functions and organizations, and for health reasons. Several chassidic Jews from various sects were on board, but the Lev Simcha managed to mingle with them without allowing them to discover his true identity. His humility was such that he refused the honor he knew would be accorded him had they known who his family was.

There was one man, a *chassid*, who observed the Lev Simcha on the ship and was impressed by his noble demeanor.

One day, the man sidled up to R' Simcha Bunim while he was sitting and learning and inquired, “Perhaps, Reb Yid, you are a *Rov*?” The Lev Simcha shook his head, and replied, “No, just a simple Jew.”

“Where do you come from?” the man continued, hoping to surmise further information.

“*Eretz Yisroel*.” The Lev Simcha thought that by keeping his answers short, the man would let him go.

Apparently, it didn't help. “Of course, that's where we are headed now. Where in *Eretz Yisroel*?”

“Yerushalayim,” was the reply. A smile crossed the man's face. “Perhaps you know my uncle, a Reb so and so?” In the late 40's, the Yerushalmi community was not nearly as large as it is today, and most of the people who lived there at the time, really did know each other and their families.

R' Simcha Bunim nodded his head slightly. “Yes, I know him,” he answered, once again looking down into his *sefer* to dissuade further conversation. But alas, the man would not give up.

“And my other uncle?” R' Simcha Bunim nodded again. “Yes, I know him too.”

Peering intently at R' Simcha Bunim, the man ventured, “Then is it accurate to say that you are probably a Gerrer *chassid*, since both my uncles are Gerrer *chassidim*?”

“No, I'm not a *chassid*,” the Lev Simcha answered, eyes down, perhaps feeling unworthy of such a title. “But in all honesty, I was in Ger years ago.” (In fact, the Lev Simcha was born in Gora Kalwaria - Ger - in 5658 [1898] and spent his formative years studying under his illustrious grandfather, the **Sefas Emes**, and his holy father, the **Imrei Emes**.)

Despite the Lev Simcha's assertion that he was just a simple Jew, his actions - abstaining from food that had been cooked in the ship's kitchen, his regal bearing, his manner of conversation and his constant *Torah* study - belied his claim.

On the last day of the voyage a rumor spread that the Gerrer Rebbe's brother was on board the ship. The person who had asked the Lev Simcha about his identity once again approached him, this time to ask forgiveness for not having honored him properly. “Forgiveness?” the Lev Simcha asked in a bewildered tone of voice. “For what?”

“Well, I understand that I have the honor of speaking with the son of the Gerrer Rebbe ZT”L.”

“What gave you that idea?” the Lev Simcha asked, with a wave of dismissal.

“I asked your daughter and she told me your last name was Alter.”

“Oh,” the Lev Simcha smiled sheepishly. “Too bad you didn't ask my son; he's the one I had warned to keep our identities secret! I hadn't thought to tell my daughter as well!”

משל' למה הדבר דומה

והפרייתי אתך במאד מאד ונתתיך לגוים ומלכים ממך יצאו וגו' (יז-יח)

משל' There was once a *chassid* who went to visit his *Rebbe* in Poland. On the way back, enraptured by the experience, he sat on a Polish train humming a *niggun*, a chassidic tune. The Polish conductor came through the car and noticed a package on the floor at the *chassid's* feet.

“Jew,” he said, “We don't allow packages on the floor. Get rid of it.” The Jew, in another world, continued to hum his merry little tune. The conductor walked on.

Half an hour later the conductor returned to the car, and the package was still sitting there. “Jew,” he said, “I gave

you a warning. If that package is still there when I come back through, I am going to throw it out.” The Jew hadn't even heard, and continued humming his *niggun*.

Another half-hour passed. The conductor came by, and the package was still sitting there. “Jew!” he said. “I'll show you I mean business.” He picked up the package and threw it out of the window.

“What do you think of that?” he sneered.

The *chassid* simply shrugged and replied in all honesty, “It wasn't my package.”

ויאמר ה' אל אברם לך מֵאֶרֶץ וּמִמְּלֹחָתָךְ וּבְמִית אֲבִיךָ אֶל הָאָרֶץ אֲשֶׁר אֵרָאךָ וְגו' (יב-א)

Rashi comments that it was for Avram's own benefit that *Hashem* commanded him to pick up and leave his land. In Haran, *Hashem* told him, he would not merit the many blessings *Hashem* planned to bestow on him. If so, why was leaving Haran listed among the ten *נסיונות* - *trials*, with which Avram was tested? It is common for people to relocate for economic reasons, even though they have no assurance that they will be successful in their new locations. Why should we think that Avram, who had a Divine promise of success for himself and future generations, would hesitate to comply with *Hashem's* command to move?

R' Moshe Feinstein ZT"l (Darash Moshe) explains that Avram's trial was whether he would have second thoughts about obeying a command whose logic he could not see. While he certainly had no doubt that *Hashem* would fulfill His promise, there was room for him to wonder why he had to go to the great trouble of moving with his family to a distant land, when *Hashem* could just as easily have granted the same blessings there in Haran. Even the simplest demand can be difficult to fulfill if one does not understand the reason for it; how much more difficult is it when the demand involves uprooting one's whole life to move to a strange and distance place. By refusing to entertain any of these thoughts and simply trusting that *Hashem* had good reason to do as He did, Avram passed this test.

Bitachon, writes **R' Joseph Breuer ZT"l**, means answering the "לָךְ לָךְ" that *Hashem*, our G-d, commands us throughout our days on this earth, for in such a life only with *Bitachon* will we triumph. This is the example our forefather Avram set for us; it dares us to wander in the darkness where no light beckons because trust in *Hashem* - the support granted by our Creator - does not fail us even there.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

חשת'לות

After Pharoah abducted Sarai, the wife of Avram, and was divinely punished with *נִגְעִים* (plagues), **Targum Onkelos** tells us that Pharoah released Sarai and escorted her and Avram out of the palace. The *gemara* (סוטה מו:) writes that because of the four steps that Pharoah took while escorting Avram and Sarai, he was entitled to enslave the Jewish People in Egypt for 400 years, which *Hashem* in His great mercy later shortened to 210 years.

Chazal further tell us that Nevuchadnezzar, King of Bavel, once wrote a letter that said, “To the Jewish people and their G-d.” After realizing that it was inappropriate to write in this order, he walked four *amos* to retrieve the letter. This showed great honor and respect to *Hashem* and the Jewish People remained in exile under his rule for 70 years.

R' Yonasan Eibenschutz ZT"l explains that the average step a person takes is 1/3 of his height. A normal person is three *amos* (cubits) tall so every step that he takes is the length of one *amah*. Pharoah, however, was very short, only one *amah* tall, one-third the size of a normal person. In order for him to walk 4 *amos* it took three times the effort of Nevuchadnezzar. Thus, Nevuchadnezzar exiled the Jews for 70 years while Pharoah had them for three times as long!!

What a great lesson to be learned from this! *Hashem* rewards a person for his effort, not necessarily for his action. Both kings walked the same distance but Pharoah received three times as much! How much more does this apply when we work long and hard to accomplish something positive? Remember, it is not the outcome that counts - it is the effort!

TORAH GEMS

וישמע אברם כי נשבה אחיו וירק את חניכיו וילדי ביתו שמנה עשר ושלש מאות ויודף עד דן (יד-יד)

There was an alliance of nine kings in and around the Land of Canaan who all served one king, the mighty Kedarlaomer. After twelve years of such an arrangement, five of them rebelled against his authority. Finally, after one year of putting up with the rebellion, a coalition of the remaining four kings went out to crush the rebellion, once and for all. They rampaged across the land, and even captured Lot, Avram's nephew, in the process. Avram took an army of three hundred and eighteen men and miraculously, they defeated the four kings, rescued Lot, returned all the spoils and rid the world of this terror.

The question is: why would Avram put his life in danger to to rescue Lot? Not only had he just banished Lot because of his wickedness, but Lot had chosen to live in Sodom of all places! For such a person, he should risk his life?

R' Yosef Zundel Salant ZT"l (Be'er Yosef) explains that before they separated, Avram had given Lot his word that he would always come to his rescue, wherever he lived. Avram, his renowned uncle, pledged that he would never forsake a family member, no matter where, what or when. Now that Lot had been abducted, he felt duty-bound to keep his word, even at great risk to himself, as failing to do so would cause a desecration of *Hashem's* Name.

With this idea we can also understand why this war was listed as one of Avram's trials. With the other tests, such as Nimrod throwing him into the furnace, or his wife Sarai being abducted, he was in a situation beyond his control. Similarly, by *Akeidas Yitzchok* he was directly commanded by *Hashem* and fulfilled the commandment. With this test, however, Avram went of his own accord. The test was to see if he would risk his life for the honor of *Hashem*, and by keeping his word he sanctified *Hashem's* Name.

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ויצו עליו פרעה אנשים וישלחו אותו ואת אשתו ואת כל אשר לו וגו' (יב-כ)