

בראתי יצר הרע ובראתני לו
תורה תבלין

A Torah Tavlin Publication
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שבת קודש פרשת וירא

Shabbos Parshas Vayera

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- דלקת נרות שבת - 5:37 (Monsey, NY)
שקיעה של יום השבת - 5:55
זמן קריאת שמע/מ"א - 9:19
זמן קריאת שמע/הגרי"א - 9:55

מדעת עליון

בתשובה שלימה, וכמרוז בדברי רש"י כאן וז"ל ביקש לעמוד אמר לו הקב"ה שב עכ"ל. פירושו, כי אין עמידה אלא לשון תפילה שהיא התחברות ודביקות בהש"ת, אבל כשהאדם מבקש להתפלל בדביקות, א"ל הקב"ה "שב" - דהיינו, שישב בתשובה שלימה, כי אינך יכול להתדבק בה' כראוי אם לא שתתקן מקודם מה שפגמת ולקבל עלך מכאן ולחבא שתהיה שומר הבית. וזהו ג"כ מרומז בתיבת "שב" שהיא נטריקון "שומר בריה".

ויבאו שני המלאכים סדמה...ויאמרו לינו ורחצו רגליכם (ט"א)
פרש"י אמר לוט, אם יבואו אנשי סדום ויראו שכבר רחצו רגליהם, "לעילוי עלי וכו' לפיכך אמר מוטב שיתעבבו כאן באבק רגליהם ויהיו נראים שבאו עכשין, לפיכך אמר לינו תחילה ואח"כ רחצו עכ"ל. ולכאורה אינה מובן, דהא מוצאים עליהם אחרת לטענתו של לוט, כשאמר אברהם למלאכים "יזקח נא מעט מים ורחצו רגליכם", פרש"י שם וז"ל כסבור שהם ערביים שמשותתים לאבק רגליהם והקפיד שלא להכניס עו"ז לביתו, אבל לוט שלא הקפיד הקדים לינה לרחיצה עכ"ל. וא"כ נמצא שלוש הקדים לינה לרחיצה משום

וירא אליו ה' באלני ממרא והוא ישב פתח האהל כחם היום וכי' (יח"א)
נתה מבואר שהשי"ת נתגלה לאברהם אבינו ע"ה לבקר אותו מחליו מחמת המילה, ודומה לזה התורה הקדושה שהיא נצחיות ומרומזת על כל או"א כשהאדם שיש לו חולי הופש מחמת פגום בבחינת יסוד אות הברית, בא ג"כ השי"ת כביכול לבקר ולרפאותו מתחלואי עונותיו. ופירש המגיד מטריסק, הרה"ק ר' אברהם טברסקי זצ"ל, בס' מן אברהם, שכל זה הוא רק כשהאדם בעצמו מצער א"ע ומקבל עליו על לחבא להיות מנוטרי הבדית ולשוב בתשובה שלימה לפניו ית', אזי השי"ת ברחמיו וחסדיו מסייע לו ומבקר אותו לרפאותו מחליו כדי שיוכל לבוא לתקון הגמור. אמנם אם אין האדם מחזיק זאת לעון כלל והולך בדרך לבן, אז גם השי"ת מתרחק ממנו ואין לו לעזור.

והיינו ביאור הקרא כאן: "והוא ישב פתח האהל" - מרומז לכשהאדם יושב באהל התורה ותפילה, "כחם היום" - כלומר, בהתלהבות גמורה בבחינת הוציא חמה מנרתקו, ונדמה לו שלומד ומתפלל בחמימות והתלהבות גדולה, עכ"ל אין זה נחשב כלום עד ששב

THE MITZVAH OF BIKKUR CHOLIM

וירא אליו ה' באלני ממרא וכי' (יח"א)
The mitzvah of visiting the sick, is one of the greatest mitzvos that a Jew can perform (1), as we find that even Hashem fulfilled this mitzvah when he visited Avrohom Avinu. Not only that, but being visited accomplishes a number of other purposes:

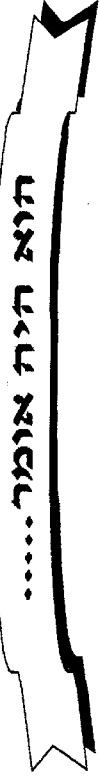
1) By visiting a sick person, one may be able to assist him and see to his needs in a meaningful way (2). Even visiting a patient who is receiving capable care in the hospital is beneficial for an ill person, as it is well known that a patient with frequent visitors, is tended to with extreme care by the hospital staff.

2) Tefillah on behalf of a sick person becomes more effective while visiting, as one tends to daven with more feeling after actually seeing the choleh. Also, the Shechina is present over the sick man's bed (3), similar to the presence of the Shechina in a minyan with 10 people.

The Shulchan Aruch (4) gives us a text for the special tefillos said for a sick person. During the week one says: *"The Shulchan Aruch (4) gives us a text for the special tefillos said for a sick person. During the week one says: mercy on you, from among the ill of Yisroel."* On Shabbos, one says: *"It is Shabbos and no prayers (for the sick) are said, yet a cure will soon come. His mercy is abundant, thus rest peacefully."*

3) Presumably, the choleh enjoys and looks forward to the visit. This is true even if the roommate is a gentile (10).

(1) שיעור יומי ט"ה (2) דריים ג' (3) יח"א ט"ה (4) ענין אהרן רמ"ב (5) פסוק חתומה עמי רמ"ב (6) רמב"ם הל' אבה"ט (7) אורחות משנה יומי אהר"ט (8) יומי ט"ה (9) יומי ט"ה (10) דבר יצחק



R' Yitzchok Hutner ZT"L would say:

"One always has the ability to pray. There is tremendous power in a chapter of Tehillim to change a distressing situation, when it is said with a broken heart and deep feeling."

R' Avrohom Twerski ZT"L (Maggid of Trisk) would say:

"When Hashem wished to give Avrohom Avinu the mitzvah of Hachmosas Orchim - hospitality, he sent angels in the disguise of pagans. We learn from here that when one does a chesed, he should not be discriminating as to who is the recipient or whether he is deserving of that chesed."

A Wise Elderly Man would say:

"My inner struggles hound me constantly. It is as if inside of me there are two dogs. One of the dogs is mean and evil. The other dog is good. The mean dog fights the good dog all the time. And you know which dog wins? The one I feed the most."

MAZEL TOY MR & MRS HESHY SCHLOSSER ON THE BIRTH OF THEIR DAUGHTER CHANA LEAH

R' Avrohom Yaakov would smile and answer his own question. "I understand now. The *Baal Shem Tov* could have brought about the salvation from where he was. But he said to himself, if I can succeed in saving the town, fine. But if not, then I will perish together with them!"

TORAH GEMS

ויקה הנמאה וחלב ... והוא עומד עליהם וכי (יה-ה)

The *gemara* (בבא מציעא פ:) teaches: "In the merit of three, they merited three. In the merit of the *Avrohom* gave to the *Yitzhak* - 'Butter and milk' (that *Avrohom* gave to the *Mann* (in the desert). In the merit of 'עומד עליהם' (And he stood over them', they merited to have the *Clouds of Glory*. In the merit of 'מקד מים' - 'Take please a bit of water', they merited to drink from the well of *Miriam*." It is quite remarkable that as a reward for the seemingly mundane actions of *Avrohom Avinu* - serving his guests water, butter and milk - his descendants enjoyed Heavenly delights and basked in a spiritual glory. How does the exceptional reward reconcile with the action? How may we understand the מדה כנגד מדה?

R' Simcha Bunim Berger Shlit"a explains: Rashi quotes the *gemara* that *Hashem* removed the sun from its sheath in order to keep roving guests away from the tent of *Avrohom Avinu*. This action represents the world on a higher spiritual plane - a manifestation of *עולם רחם* on Earth, similar to what *Hashem* will do in future days when the nations of the world will be unable to resist the extreme heat and spirituality and will turn their backs on G-d (and even kick their *sukkahs*). Thus, the greatness of *Avrohom's* actions was in the fact that in the midst of experiencing a revelation of pure Heavenly spirituality, and even talking to *Hashem*, he put himself back into the mundane world in order to fulfill a seemingly ordinary *chesed*. He was willing to set aside *רחם* just to perform חסד. It was in the merit of this extraordinary self-sacrifice, that his descendants were rewarded with spiritual and *חכם* quality gifts in the desert.

כי ידעתי למען אשר יצוה את בני ואת אחי אחרי ושמו דרך ה' לעשות צדקה ומשפט וכי (יה-יט)

Why does *charity* - *צדקה* precede *justice*, in this *posuk*, while in other places in *Tanach* we find it the other way around? Shouldn't a lawful and just existence precede doing charitable deeds and acts of kindness? However, when the *posuk* praises *Avrohom Avinu* for educating his household in the way of *Hashem*, it first mentions *charity* and only afterward *justice*.

The reason, writes **R' Elazar Menachem Mann Shach ZT"L**, lies in the context of the *posukim*. The *Naviim* speak about the correct path a person must follow on his personal journey toward perfection. In this context, justice must precede charity and kindness. The world can only exist on the foundations of law, justice and peace; this is our foremost obligation and only afterward can one strive to fulfill kindness and charity. On the other hand, *Avrohom Avinu's* heritage was not merely his personal heritage; he also bequeathed it to others. He created a *Derech Hashem*, a manner of serving *Hashem*, and taught it to others, making them into converts. Thus, when he commanded his children and household to keep this *דרך ה'*, he first taught them about charity even before he taught them about justice. He told them: Look at what the *Torah* demands of a person. One must refine himself and constantly improve the way he interacts with others; he must perform acts of *tzedaka* and *chesed*. He must give *tzedaka* wholeheartedly and with a friendly face. The foundation of our nation and the manner in which we serve *Hashem*, was forged by *Avrohom Avinu* with the express intent that *chesed* and *tzedaka* will ultimately lead one to the perfection of character with law and justice.

של אנשי סדום, ואילו היה לוט מקפיד כראוי על אבק של עוין, היה חשש זה מכריע עליו שלא להכניס את האורחים עם האבק של רגליהם, והיה הפחד מאבק של עוין מכריע את הפחד מפני אנשי סדום. אבל עכשיו שלח אמר קודם לרוץ רגליהם ואח"כ ללון, והפחד של אנשי סדום הכריע את הפחד מפני אבק של עוין, סימן מובהק הוא שלוט לא הקפיד כ"כ על עבודה זרה ולא קיים הכנסת אורחים כמו שקיים אברהם בשלימות.

מעשה אבות.... סימן לבנים

אולי יש חמישים צדיקים במדבר העיר האב תספה ולא תשא למקום וכי (יה-כד)

R' Avrohom Yaakov of Sadigora ZT"L, the son of the famed **Rizhiner Rebbe**, was once sitting with a group of *chassidim*, and he told them over the following story:

One *Erev Shabbos* the holy **Baal Shem Tov ZT"L** appeared in a town unexpectedly. Declining invitations from all the locals, he elected to remain alone in the *shul* after the *Shabbos tefillos* and remained in a deep meditative state. The wonder of the residents turned to alarm when they saw his fervent *Tefillah* and *Tehillim* continue the whole night long. Something was amiss and surely the great master was grappling with the Heavenly Court to effect a fortuitous resolution..

The morning, however, found the *Baal Shem Tov* relaxed and joyful, and he accepted the invitation of one of the locals for the morning *Shabbos* meal. Naturally, all of the townspeople crowded into the house of the host to see the holy *Baal Shem Tov* and to hear his wonderful words of *Torah*.

As they were sitting at the table, a local peasant came around looking for a drink of vodka. This was not an uncommon practice of the gentile, but as they were about to drive him away, the *Baal Shem Tov* called out that he should be brought in, and provided with a generous glass of vodka. He asked the gentile to tell him where he's coming from and the man responded that he had been at the *Poritz's* (wealthy Polish estate owner) home. R' Yisroel said to the gentile, "Tell us, please, what did you see when you were in the mansion of the *Poritz* the previous night?"

The peasant's tongue, loosened by the vodka, related that the *Poritz*, believing that he had been cheated in a business deal by a Jewish merchant, assembled his peasants and armed them with knives and hatchets telling them to be on the ready to avenge themselves on the Jews at his command. They would then all be able to liberate their stolen riches from the Jews. "The whole night we waited for the command," he continued, "but the *Poritz* had closeted himself in his office with an unexpected visitor, an old friend that he hadn't seen for 40 years!" The men were getting restless and frustrated.

"Finally," explained the gentile, "he emerged and told us all to go home, that the Jews were upright and honest people and nobody should dare lay a hand on them. We all went home and that's the whole story!" The *Baal Shem Tov* nodded his head and the gentile left.

"This old friend," explained the *Sadigerer Rebbe*, "had been dead for decades. The *Baal Shem Tov* had dragged him from the grave to influence his friend, the *Poritz*. The only remaining question is this: Why did the *Baal Shem Tov* have to travel all the way to that town for *Shabbos* to avert the decree? Couldn't he just as well have remained in his hometown of Medzibuz?"