

בגמטל In the beginning, people did not know who the real Creator of the world is. They believed in pagans and forsook the Name of *Hashem*. But through Avrom and his actions, the world came to know about the greatness of the

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Halachos Pertaining to the "Torah" Table (3)

In addition to the important intentions one should have by regular meals that were mentioned last week, there are special intentions that one could and should have by special *mitzvah* meals, known as *Seudos Mitzvah*. This includes:

- 1) **Shabbos Meal.** To have in mind when eating a *Shabbos* meal that we are celebrating and bearing witness to the fact that *Hashem* created the universe in six days and rested on the seventh day at the end of His wonderful project. This includes: a) Wining [*Kiddush*] and dining [the *Challah* and meal] since *Hashem* chose **us** to commemorate His rest, b) Celebrate the *Neshama Yesera* [extra soul] that we receive on *Shabbos* to feel and be closer to *Hashem*, and c) Thank *Hashem* for this wonderful taste of the World to Come. The *Shabbos Zemiros* [songs] help bring out these feelings.
- 2) **Melava Malka.** When one eats *Melava Malka* [the meal eaten after *Shabbos* is over], he should have in mind to escort and bid farewell to the *Shabbos*, both in an "appreciation" mode for having this special guest, and in an "anticipation" mode for the coming *Shabbos*.
- 3) **Rosh Chodesh Meal.** When eating a *Rosh Chodesh* meal [it is a *mitzva*, but not an absolute obligation to have a bread meal on each day of *Rosh Chodesh*.], he should feel joy in the month ahead and the atonement of *Rosh Chodesh*. This also includes the privilege of living according to the Divine lunar calendar of *Hashem*.

הוא היה אומר

Rabbeinu Bechaye ZT"l writes:

"It was the custom of the righteous men (*chassidim*) in France to have their tables transformed into caskets after their deaths for burial, thereby signifying that one carries nothing away with him except the *tzedakah* he does in his lifetime and the *chessed* he bestows upon his table. That is why our sages declare that one who prolongs his stay at his table (by being hospitable to others), his days and years will be prolonged."

R' Zalman Sorotzkin ZT"l (Oznaim L'Torah) would say:

"The *Medrash* tells us that Avrohom pitched his wife Sarah's tent first and afterwards pitched his own tent. This teaches us a timeless lesson: Sarah's tent took precedence over Avrohom's tent because it is more important to bring women close to *Hashem* before working on men. Since women are more predisposed to faith to begin with, by starting with women, one deals with the 'easy' before tackling the 'difficult' which is the accepted method in education. As a result, the women will then be able to better influence the men."

A Wise Man would say:

"Some people come and go and never get anywhere in life. Remember: Wherever you are - be there!"

לזכות רפואה שלימה בעד החולה דוד בן אסתר ז"ל בתוך שאר חולי ישראל

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בדאת יצר הדל ובראתי לו

(Monsey, NY)

מזוזה גדולה/שבת - 12:10

שקיעה של יום השבת - 4:43

צאת הכוכבים / מעריב - 5:33

צאה כ/לשיטת רבינו תם - 5:55

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שבת קודש פרשת לך לך - Shabbos Parshas Lech Lecha

י' זשוין תשס"ט - November 8, 2008

טיב התבלין

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים ע"ה

הגורסים "אויבוי", כי בעצם יש לאדם שני מיני מעכבים: ישנם שונאים המעכבים את האדם לעשות את גזירת הבורא מפני השנאה כלפיו, אבל ישנם כאלו שהם כן אוהבים של האדם, והם באים לפתות את האדם בדברי ריצוי הנך כבר זקן וחלש מאוד ולמה לך לעשות את הדברים הללו וכו'.

ונמצא ששניהם לדבר אחד באים: לעכבו מעבודת השם, אלא שכל אחד מטעם אחר ומצד אחר בא. ובאמת ליצר הרע יש כל פעם שליחים אחרים להרחיק את האדם מן העבודה, ולפעמים הוא בא מצד האוהב של האדם. ובאמת האוהב מתכוון לטובת האיש, אלא שבעצמו אינו יודע שבארק בשליחות היצר.

וצריכים לזהר משניהם, כי שניהם שלוחי אמת של היצר הם, וצריך האדם לבקר עצמו הרבה מאוד מכל מיני אנשים המעכבים אותו מלעבוד את בוראו, ולדעת כי כולם שלוחי היצר הם, והרבה צריך האדם להתפלל על כך שלא יפריעוהו בעבודת השם ויזכה לקיים תמיד את רצון בוראו בשלימות.

מאת הרב שלום פערל שליט"א

נו"נ בשיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

ומבית אביך, אל הארץ אשר אראך וגו' (יב-א)
וכן איתא בזוהר (ב' קצט.) על הפסוק "ויאמר ה' אל יונה בן אמיני, קום לך אל נינוה וגו'" (יונה א', א'): יונה דנחת לספינה, דא אייה נשמתא דבר נש, דנחתא להאי עלמא, למהוי בגופא דבר נש", היינו שכונת הפסוק לרמוז על ירידתו של הנשמה לחיות בעולם הזה, שהנשמה נקראת "יונה" כיון שהיא הולכת לחיות בעולם הזה שבו ירמו ויונו אותה (יונה מלשון אונאה), להחשיב החומר וההבל, ולהימשך אחרי תענוגות עולם הזה (אזרח ש[ם], ונקראת "בן אמיני", כיון שהיא כביכול בנו של ה' שהוא אמיני (פירוש **הגר"א** על יונה). ואומר לה ה': "קום לך אל נינוה וגו'", היינו לעוה"ש שמויעד לחיות הנה - דירה של השכינה, וכמבואר במדרש תנחומא (נשא, אות ט"א): "בשעה שברא הקב"ה את העולם, נתאוה שיהא לו דירה בתחתונים" (**גר"א** שם).

ויש להוסיף בדרך זו, שכתוב **"קום לך אל נינוה"**, היינו שע"י ירידתך לעולם החשוך והשפל תהיה לך תקומה והתרוממות, כשתקיים רצון ה' כראוי. (ע' **אלשיך** על יונה).

רעיונות ופרושים לעורר את האדם לעבודת
הש"י והתחזקות באמונה ובשתיון מאת

לא לחשוש ממפריעים בעבודת ה'

כתבי: "ויקה אברהם את ישמעאל בנו ואת כל ילדי ביתו ואת כל מקנת כספו כל זכר באנשי בית אברהם וימל את בשר ערלתם בעצם היום הזה כאשר דבר אתו אלהים" (י"ז, כ"ג). ופירש רש"י בעצם היום - בו ביום שנצטוו, ביום ולא בלילה, לא נתיירא לא מן הגוים ולא מן הליצנים, ושלא יהיו אויביו (נוסח אחר אוהביו) ובני דורו אומרים אילו ראינוהו לא הנחנוהו למול ולקיים מצותו של מקום.

וי"ל ממה שהשוה כאן רש"י את הלצים לגויים, לומדים אנו עד כמה חמורה היא מדת הליצנות, והלץ היהו כגוי גמור רח"ל, כי עלול להגיע על ליד ליצנותו לקרירות לכל דבר שבקדושה. אבל אברהם אבינו לא פחד מאלו, וקיים את דברי הש"ע "ולא יבוש מפני המלעגים עליו" (א"ח סי' אס"א) בעבודת השם, והלך בעזות דקדושה לקיים את ציווי הבורא.

עוד פירש רש"י שעשה זאת בעצם היום, כדי שלא יאמרו בני דורו שאם היו רואים כשעושה היו מעכבים בידו מלעשות, לכך עשה בפירסום רב ובעצם היום ממש.

והנה בפירוש זה יש הגורסים ברש"י שלא יאמרו "אוהביו" ויש

לקחי חיים ודברי התעוררות

נסדורו עפ"י פרשיות השבוע

ויאמר ה' אל אברם, לך לך מארצך וממולדתך

פרש"י, "לך לך. להנאתך ולטובתך", וכמבואר בפסוק הבא "ואעשך לגוי גדול וגו'", היינו, שע"י הליכה זו יזכה לטובה מרובה ועצומה. והנה איתא בזוהר חדש (רות): "ויאמר ה' אל אברם, דא נשמתא, דהיא אב לרוח, ורם לגוף. לך לך מארצך, דא גנתא דעדן. וממולדתך, דא בטן דאימא, של בשר ודם. ומבית, דא שכינתא. אביך, דא הקב"ה. שאין אביו, אלא הקב"ה וכו'. אל הארץ, זה העולם השפל [עוה"ז]". היינו שנרמז בה על ירידת הנשמה מעולם האמת בכדי לחיות בעלמא דשקרא. וכן איתא במדרש הנעלם (אחרי מות): "מארצך, דא גנתא דעדן דלתתא. ומבית אביך, דא גנתא דעדן דלעילא. אלהארץ אשר אראך, דא ארעא חשוכא שפלה".

ויש להוסיף עפ"י דברי הזוהר את המשך הכת': "ואעשך לגוי גדול וגו'", שאמנם יש כאן ירידה נוראה לנשמה, אולם היא ירידה לצורך עלייה", שע"י ירידה לעולם הזה, יכולה הנשמה להתעלות, בעמל התורה וקיום המצוות, והתמודדות עם הנסיונות הקשים שבכל יום ויום. נמצא שהליכת הנשמה לחיות בעולם הזה היא להנאתה ולטובתה, שכן תוכל להתעלות.

מעשה אבות ... סימן לבנים

וישמע אברהם כי נשבה אחיו וירק את חניכיו ילדי ביתו שמונה עשר ושלש מאות ויורדף עד דן וגו' (יד-יד)

The first Prisoner of War in human history was Lot, the son of *Avrohom Avinu*’s brother Haran. He was captured by the four marauding chieftains and detained on account of his great wealth. It took an effort of truly miraculous proportions by Avrohom and his trusted servant Eliezer, to rescue Lot and restore him and his possessions. *Chazal* tell us that it was partly in the merit of growing up in the home of Avrohom and absorbing the attributes of *chessed* and kindness to his fellow man, that Lot was worthy of being saved through an overt display of the *Yad Hashem*.

In more recent times, another POW of Jewish descent left an indelible mark on his comrades. Tibor Rubin was born in Paszto, a Hungarian *shtetl* of 120 Jewish families, the son of a shoemaker and one of six children. At age 13, his town was overrun by the Nazi hordes and he was transported to the Mauthausen concentration camp in Austria. Both his parents and two sisters perished in the Holocaust, but Tibor had an iron will and lived to see the welcoming sight of American troops liberating Mauthausen and punishing the German officers.

In 1948, Tibor came to the United States and settled in New York, where he worked first as a shoemaker and then as a butcher. In 1950, with few skills and a weak command of the English language, he decided to enlist in the U.S. Army, both as an assumed shortcut to citizenship and, he hoped, to attend the Army’s butcher school in Chicago. However, after a short stint in basic training, by July of that year, Private First Class Rubin found himself fighting on the frontlines with the U.S. Army’s Eighth Regiment, First Cavalry Division, in a country he had never heard of before: Korea.

As luck would have it, Tibor’s commanding officer was a vicious anti-Semite, who consistently “volunteered” Rubin for the most dangerous patrols and missions. In one such mission, Private Rubin was ordered to secure a route of retreat for his entire company, and through sheer will and determination, he single-handedly defended a hill for 24 hours against wave after wave of North Korean soldiers. Yet, although he was three times recommended for the Medal of Honor for these and other harrowing acts of bravery, including being shot in his left hand and chest, he was never awarded these coveted medals as his commanding officer made sure that the papers were never processed properly.

Towards the end of October 1950, massive Chinese troop concentrations crossed the border into North Korea and attacked the unprepared Americans. After most of his regiment had been wiped out, a severely wounded Rubin was captured and spent the next two and a half years in a North Korean prisoner of war camp.

Faced with constant hunger, filth and disease, most of the GIs simply gave up. “No one wanted to help anyone. Everybody was for himself,” wrote a fellow prisoner. The exception was Tibor Rubin, who had learned to survive in a Nazi concentration camp and applied his experience and “skills” almost every night to sneak out of the camp and steal food from the Chinese and North Korean supply depots. He would give this food to other prisoners, especially the sick and dying. Every time he went out for food, Tibor was risking his life knowing that he would be shot if caught, but he felt that this was his way of getting back at the enemy as they were short on food themselves.

“He shared the food evenly among the GIs,” testified another survivor. “He also took care of us, nursed us, carried us to the latrine. He did so many good deeds in the camp, which he told us were *mitzvos* in the Jewish tradition. He was very firm in his religious beliefs and helping his fellow men was the most important thing to him.” Following in the footsteps of his forefather, *Avrohom Avinu*, the *chessed* that Tibor Rubin did under horrific conditions with his fellow prisoners is still remembered today by the 35 to 40 POWs that he is credited with keeping alive.

משל' למזה הדבר דומה

ויברכהו ויאמר ברוך אברהם לא – ל עליון קנה שמים וארץ וגו' (יד-יט)

משל' As graduation approached, the faculty and school board of a renowned institution made it clear that the graduating class was not to pray nor were they permitted to invoke G-d’s Name during the commencement ceremony. A recent court ruling had expressly forbidden it and a distinct “separation” was to be maintained. All those who spoke were careful to stay within the guidelines allowed by the ruling. They gave inspirational and challenging speeches, but no one mentioned divine guidance and no one asked for blessings for the graduates or their families.

The speeches were nice, but they were routine and ordinary. That was until the final speech. A solitary student walked proudly to the microphone. He stood still and silent for just a moment. And then it happened: All 92 students, every single one of them Sneeze!

The student on stage simply looked at the audience and said, “G-D BLESS YOU.” And he walked off the stage.

The audience exploded into applause. This graduating class had found a unique way to invoke G-d’s blessing on their future with or without the court’s approval.

ואברהם כבד מאד במקנה בכסף ובזהב. וילך למסעיו מנגב עד בית א – ל עד המקום וכו' (י-ג,ג)

A righteous man once traveled far away looking to earn some money for his starving family. Along the way, he encountered people who mocked him for his belief and sincerity. “You believe in G-d that He will support you,” they laughed, “Well, where is He now?” The righteous man had no answer and left them to their jest.

The **Chovos Halevovos** writes that when *Avrom Avinu* was forced to travel down to Egypt because of the terrible famine, all along the way, people would laugh and mock him. “Where is this G-d that you preach about all day? We are not suffering. Why doesn’t He support you so you don’t need to leave your home?” Avrom had nothing to say and was forced to abandon their confines. However, after his short stay in Egypt, during which *Hashem* plagued Pharaoh with leprosy, rescued Sarai and made Avrom enormously wealthy, he now revisited all those places in which he was mocked on the way down, and answered the people decisively. Thus, says Rashi, when Avrom traveled back to his home, he was “פרע הקפתי” - “*paying back his debts*” - in other words, responding to all those whom he felt he “owed” an explanation to for his belief in *Hashem*.

The **Bnei Yissaschar, R’ Tzvi Elimelech of Dinov ZT”L**, gives a different understanding of Avrom’s actions. We know: “שכר מצוה בהאיעלמא ליכא” (קידושין לט): “*One is not rewarded on this world for doing mitzvos.*” However, the more effort, any added measure of perseverance and alacrity that one puts into performing *mitzvos*, this is granted to a person on this world in the form of wealth, honor and respect. Thus, Avrom was showing all those who questioned him that he was not enriched as a result of following *Hashem*. Rather, it was the sincere and exalted way that he complied with G-d that he was richly rewarded.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

רוחניות

When *Hashem* promised Avrom that his children will be as numerous as “עפר הארץ” - “*the dust of the land*,” Avrom was not convinced and requested: “מה תתן לי ואנכי הולך ערירי” - “*What (guarantee) can You give me being that I am childless?*” So *Hashem* took him outside and told him to count the stars: “כה יהיה זרעך” - “*So shall your children be.*” This time, Avrom was happy: “ויחשבה לו לצדקה” - “*And it was considered (on his part) a righteous deed.*” Why was Avrom not happy after the *beracha* of the “dust” but only after the *beracha* of the “stars”? And what is this “*righteous deed*” he is credited with?

R’ Yitzchok Dovid Grossman Shlit’a answers with a twist. *Hashem* showed Avrom all future generations of “*kibbutznikim*” - people who worked the soil and “dust of the land” without any connection to *Torah* and *mitzvos*. But Avrom was not pleased. “For that,” he said, “I already have someone - my servant Eliezer!” So *Hashem* showed him future generations of *Tzaddikim, Talmidei Chachamim*, people who have reached the heights of spirituality - like stars in the sky - and Avrom was happy. This was what he truly wanted from his offspring - and this showed his righteousness.

The winter is here and we’ve just begun to say “משיב הרוח ומוריד הגשם” **R’ Shlomo Brevda Shlit’a** once commented that a person must take these words to heart: “משיב הרוח” - Return the *Ruchnius*, “ומוריד הגשם” - and lower the level of *Gashmius*! During this cold, dark and dreary winter period, we must make every effort to minimize the גשמיות and maximize the רוחניות, for only this will bring *nachas*, happiness and a feeling of righteousness to our Zaida Avrohom!

TORAH GEMS

ויאמר אברהם ה' אלקים מה תתן לי ואנכי הולך ערירי וכן משק ביתי הוא דמשק אליעזר (טו-טז)

The *gemara* (ברכות ז:) quotes the famous words of Rabbi Shimon Bar Yochai: “*From the day that the Holy One, blessed be He, created the world, there was no man that ever called Him (Hashem) אדוני*” - “*Master*” until Avrom came along and called Him Adon.”

What is the significance of the Divine appellation ‘אדוני’? **Rabbi Dr. Joseph Ber Soloveitchik ZT”L** comments that all sinning emanates from a denial of the “אדנות” (mastery or ownership of the world) of *Hashem*, and His right to restrict a human being from doing what he wants. Modern man, in particular, insists that he is free, that all restrictions are repressions of the human spirit. אדנות, however, insists that man be humbled before the Lord, that he recognize the Master who bestows all gifts.

When *Avrom Avinu* asked *Hakadosh Boruch Hu* for a child and the assurance of a land that his descendants will be able to call their own, he understood that such gifts can only be bestowed by the Almighty. They are not to be taken freely; one must mightily beseech for them. It was Avrom, therefore, who introduced the name א' ד' נ' י' and thereby proclaimed the basic Jewish tenet of *Hashem* as our “אדון”.

It is told that someone once asked the holy **Vilna Gaon ZT”L** for a letter of approbation for a commentary he wrote on the *Siddur*. The Gaon read the opening page and found an explanation as to why the order of the *Shachris* prayer begins with “*Adon Olam.*” It read: “Since we know that Avrohom initiated *Tefillas Shachris*, it is fitting and proper that this service be opened with the Divine designation ‘אדוני’, which Avrohom was the first to use.”

The Vilna Gaon was so taken with these words that he proclaimed that the publication of the *Siddur* would be worthwhile if only for this one commentary!

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHILOMO

והאמין בה' ויחשבה לו צדקה וגו' (טו-יז)