

בראתי יצר הרע ובראתי לו **תורה תבלין**

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 34 Mariner Way Monsey, NY 10952

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מדעת עליון

ברא בריאותו וכל העולם כולו למען השפיע בה חסדו - "עולם חסד יבנה" - כמו כן על האדם להיות בעל חסד השופע חסד, ומכח שאיפה עזה זו נולדה ההזדמנות להשפעת החסד לאברהם אבינו בהבאת המלאכים בדמות אנשים.
 והנה יש נפקמ"נ בזה לדינא, שאם אין לו לאדם הזדמנות לקיים חסד בפועל, ואינו עובר במצות "ואהבת לרעך כמוך", אבל מ"מ עליו להרגיש בקרבו את הרגש והשאיפה לעשיית החסד, שאל"כ ביטל בזה המצוה הגדולה של "והלכת בדרכיו".

המכסה אני מאברהם אשר אני עושה ... כי ידעתי למען אשר יצוה את בניו ואת ביתו אחריו (יח-יז-יט)
 לכאורה אינה מובן המשך המקראות, דאזיה נימוק יש במה דכת' "אשר יצוה את בניו ואת ביתו אחריו" לגבי זה שאמר השי"ת "המכסה אני מאברהם"? הלא משמע כאילו שהטעם שהוצרך הקב"ה לכסות זה מאברהם בגלל שאברהם מצוה לביתו לשמור דרך ה'! אלא מבאר החתם סופר, הגמון"ר משה סופר זצ"ל, שבאמת הטעם שכסה הקב"ה מאברהם והיה נמנע את

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

פרש"י הוציא הקב"ה חמה מנרתיקה שלא להטריחו באורחים. ולפי שראוהו מצטער שלא היו אורחים באים, הביא המלאכים עליו בדמות אנשים עכ"ל. ובאמת מה שראה הקב"ה שאברהם היה מצטער מבואר בזה שכתוב "וישא עיניו וירא" - והיינו, שהתאמץ אברהם לראות שמא יבאו אורחים.

ומפרש הגמון"ר מרדכי גיפטר זצ"ל, בס' פרקי תורה, שמפרשה זו יש לנו לקח יסודי במעשה החסד, שרגילים אנו לחשוב שהמניע ותפקיד החסד הוא צרכו של המקבל, ולכן כשאין שום מקבל שנצטרך למעשה חסד, אין כאן גורם כלל לעשיית החסד. אבל האמת היא אינו כן, שבאמת המניע הוא צרכו של הנותן, שהאדם צריך להיות שופע חסד ומיטיב עם אחרים, שכן היא הצורה אמיתית לחיי האדם שהוא בחיר היצורים, וכל שאין לו אפשרות להפעלת החסד הנהו מחוסר חיים ממש, כיון ששורש החסד בזה שהקב"ה הוא בעל חסד, ומכלל מצות "והלכת בדרכיו" היא שיהא האדם בדומה לו ית'. ולכן, כמו שאצל הקב"ה מפאת היותו שופע חסד

**Dvar Halachah from Rav Boruch Hirschfeld Shlit'a
 LAWS OF HACHNOSAS ORCHIM**

ויאמר ה' אם נא מצאתי חן בעיניך אל נא תעבור מעל עבדך וגו' (יח-ג)

The *gemara* (שבת קכז.) learns from the episode of *Avrohom* and the three *Angels*, that *מלאכים* - *welcoming in guests* - in effect, acting like *Hashem* - is greater even than communicating with *Hashem*. In *Tikunei Zohar* (ח) it is written that one who takes in guests cheerfully, will be greeted cheerfully when he leaves this world, and the table that he feeds his guests on will become an altar of atonement for him, as well (1).

Responsibility of the host

When a guest arrives, the host should immediately offer him the opportunity to wash up, rest (2) and avail himself of the restroom (3). It is proper, as well, to direct him to the appropriate area. One should not wait for his guests to ask for something to eat; food and drink should be placed on the table right away (4). The host should slice enough bread and/or provide enough nourishment for his guests so they will not feel uncomfortable

helping themselves, or require more food (5). If possible, the host should make every effort to eat with his guests (6). He should also ask them if there is anything else he can offer them (7).

In (תרל"ט-סז) שער הציון, the *Chofetz Chaim ZT"L* writes that on *Shabbos* or *Yom Tov*, a host should not make lengthy preparations for the meal, since his guests may be poor people who haven't eaten all day and are quite hungry (8).

It is improper for a wife to invite guests without first asking her husband for permission (9).

When a guest leaves, he should be given food and provisions, directions if necessary (5), and suitably escorted out of the house (10).

Responsibility of the guest

A guest must not give food that has been placed before him to his host's children without the host's permission (11). Once a person has stayed by a specific host, he should not change his lodgings for future trips (12), lest he arouse suspicion on his host or on himself (See *Rashi* : גמ' ערכין טז). If there are obvious technical reasons that warrant such a change, then he may do so (13).

מדרש (7) משנה ברורה (תקט"ו-יב) (6) זהר פרשת נח (סז). (5) אהבת חסד שם (4) סידור יעב"ץ - בית נתיבות (ב-יא-ב) (3) אהבת חסד ג פרק ב (2) עיין רש"י חגיגה כז. (1) אהלך בעמדת פרק כה See (13) מן אברהם (ק"ע-י) (12) א"ח (ק"ע-יט) (11) רמב"ם הל' אבל (יד-ב) (10) זהר שם (9) ע' דבר אברהם ח"ב ס"ב בהג"ה (8) תנחומא פ' נח (יד)

הוא היה אומר.....

R' Pinchos of Koretz ZT"L would say:

"All sins require some type of physical action - a movement of the hand or foot, an opening of the lips. All except for pride. A person can lie in bed, not moving at all, and say to himself, 'I am great!'"

R' Yaakov Yitzchok Hurvitz ZT"L (Chozeh of Lublin) would say:

"An insincere peace is still better than a sincere quarrel!"

R' Yehoshua Leib Diskin ZT"L would say:

"Any *Rov* whom the congregants do not want to oust is no *Rov*!" (כתובות קה:) A *Rov*, who is the leader of his community, has the responsibility to make many difficult - and sometimes unpopular - decisions. The fact that he lacks universal popularity is an indication of his greatness! The supreme level of his position makes it impossible to be beloved by all equally!"

**A SPECIAL MAZEL TOV MR & MRS SHLOIME SCHLESINGER ON THE BIRTH OF A BABY BOY
 MAY THEY BE ZOCHEH TO SEE MUCH NACHAS FROM HIM AND FROM ALL THEIR CHILDREN**

being seen, and when he regained his strength and composure he continued along his way. Upon his safe arrival in Tripoli, he told of the great miracle that he had personally experienced in the merit of the great <i>tzaddik</i>, R' Shimon Lavi. TORAH GEMS ויתמהמה ויחזיקו האנשים בידו וביד אשתו (יט-טז) The musical note over the word "ויתמהמה" - the "<i>Trop</i>" as it is known - is a <i>shalsheles</i>, a long, drawn-out sound that rises and falls three times, and suggests lingering or stalling. It fits perfectly in the <i>posuk</i> since the word "ויתמהמה" is translated literally as, "<i>And he delayed.</i>" Its only other two occurrences in <i>Sefer Bereshis</i> are when <i>Avrohom's</i> servant, <i>Eliezer</i>, is about to begin the search for a suitable bride for his master's son, <i>Yitzchok Avinu</i>, (חיי שרה כד-יב), and when <i>Yosef</i> rebuffs the advances of <i>Potiphar's</i> wife in Egypt (וישב לט-ח). R' Yitzchok Goodman Shlit"a writes that all three of these incidents are worthy of a <i>שלשלת</i> - <i>chain</i>, because in each instance, the very chain of Jewish survival is at stake. <i>Lot</i> may have delayed his departure from Sodom because of his doubts, but he had to be saved, not because of his righteousness, but because he was destined to be the father of Moav, the ancient ancestor of <i>Dovid Hamelech</i>, an indispensable link in the Jewish chain! So, too, <i>Eliezer</i> forges another vital link by enabling the joining of our matriarch <i>Rivkah</i> and <i>Yitzchok Avinu</i> in marriage. And had <i>Potiphar's</i> wife succeeded in corrupting <i>Yosef</i>, causing him to lower himself by succumbing to her immodest advances, she would have most certainly changed the course of Jewish history. Thus, we see clearly that the tradition of the musical "<i>trop</i>" that we use when we read the <i>parsha</i> are not random notes but fit appropriately to the understanding of the word. ויקרא אברהם שם המקום ההוא ה' יראה אשר יאמר היום בהר ה' יראה וגו' (כב-יד) The <i>Medrash</i> here describes how <i>Yerushalayim</i> received its name. Since <i>Malki-Tzedek</i> called it "יִירָאָה" and <i>Avrohom</i> called it "יִשְׁלֵם", <i>Hashem</i> combined both names into "יִירוּשָׁלַיִם". The question is: What is the deeper meaning here, and why isn't <i>Malki-Tzedek's</i> name put first, as it was originally labeled historically? R' Meir Shapiro ZT"L of Lublin explains: <i>Yerushalayim</i> is a magnificent sight. All who see it are overwhelmed by its natural beauty. It's ancient stones and asthetic brilliance is a sight to behold. But more so, it is also the spiritual center of the world, and for the righteous Jew, this is its essence. Thus, although <i>medrashim</i> depict <i>Malki-Tzedek</i> as a holy man, he focused solely on the physical magnificence of <i>Yerushalayim</i>. He called it "יִשְׁלֵם" a word meaning "<i>whole</i>" and perfect and peaceful. <i>Avrohom Avinu</i>, however, recognized the higher, spiritual beauty, which he called "יִירָאָה" - "(G-d) will see," for as the <i>Torah</i> says of <i>Eretz Yisroel</i>, "<i>The eyes of Hashem, your G-d, are always upon it</i>" (עקב יא-יב). For this reason <i>Chazal</i> tell us that <i>Hashem</i> chose the site of the <i>Beis Hamikdash</i> before even Creation itself (פסחים נד.). Therefore, just as the spirituality of the city preceded its physical beauty, <i>Avrohom's</i> name precedes that of <i>Malki-Tzedek</i>. This, then, is the meaning of the <i>posuk</i> here. "what is said today" - "אשר יאמר היום" - on this day that <i>Avrohom</i> called the mountain "יִירָאָה" due to its spiritual splendor and holiness, "בהר ה' יראה" - "<i>on the mountain, Hashem will be seen.</i>" For when the <i>Beis Hamikdash</i> is rebuilt, we will then experience the supreme presence of <i>Hashem</i> on this very spot, speedily and in our days.		גם היה טפל לשרה בנבואה וכמו שאחז"ל, כיון שהיא היתה תמיד "באוהל" ומתבודדת מאנשים, וזכתה להגיע למדריגה יותר עליונה בנבואה ורוח הקודש. לכן אמר הקב"ה "המכסה אני מאברהם" - לשון בתמיה, כי בשביל זה יפסיד אאע"ה לנבואה ממני! הלא ידעתי שכל עצמו שלא הגיע לזה הוא רק מתוך "למען אשר יצוה את בניו ואת ביתו אחריו" - מחמת שהקדיש עצמו לחינוך ולקירוב הבריות תחת כנפי השכינה! מעשה אבות....סימן לבנים ואת האנשים אשר פתח הבית הכו בסנורים מקטן ועד גדול וילאו למצוא הפתח וגו' (יט-יא) About four hundred and fifty years ago, there lived a great <i>Chacham</i> in Northern Africa by the name of R' Shimon Lavi ZT"L. He was well-known as a miracle worker and held the respect of the Jewish and non-Jewish citizens. R' Shimon had a dream of moving one day to <i>Eretz Yisroel</i> and late in his life, R' Shimon finally decided to emigrate to the Holy Land. He began the long arduos journey with his family and possessions but as he was passing through the city of Tripoli, a city with a large and active Jewish community, he found an opportunity for involvement in <i>Torah</i> and spiritual causes in that city. He was asked to remain in Tripoli and decided that the interests of the public should come first. He stayed and settled there. R' Shimon met with much success in many of his communal endeavors and when he died he was buried with much fanfare in Tripoli. His grave became a pilgrimage site, and soon great wonders and miracles became associated with his grave. Unfortunately, this aroused the jealousy of the local Muslim population, who, as the ruling body, eventually decided to withhold access to the grave from the Jews. They built a dome upon it, turned it into a site for their prayers, and called it "<i>ibn l'mam.</i>" They then began burying their dead in the environs of the grave and the great <i>tzaddik</i> R' Shimon Lavi was encircled in a large Muslim cemetery. The story is told that years later, the rabbi of a local community was traveling on his way to Tripoli and happened to be in the area of the graveyard near the site of R' Shimon's grave. Suddenly, he was attacked by gangsters. His fear gave his legs the strength to run, and with nowhere else to turn, he fled to the site of the sacred grave. As he reached the gates of the domed structure erected by the Muslims, he found that the iron gates were locked, as part of the municipality's attempt to prevent Jewish entry to the grave. The rabbi grabbed onto the two iron rings in the locked gate and exclaimed with intense emotion, "R' Shimon Lavi, R' Shimon Lavi - your merit shall stand for me, redemption you shall bring me!" As he stood in deep intense prayer, the thieves caught up to where he was standing, but lo and behold, they could not see him! They began scouring the area, and he could hear them saying, "Where is he? Where did he disappear to?" They searched frantically, having seen him go to in that specific area. They searched everywhere high and low, but could not find him. The rabbi, trembling from fear all the while they searched, attached himself to the gate and held tightly onto the rings. Finally, the thieves gave up and left, at which point he felt it was safe to let go of the gate. For one entire hour he could see without	
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