

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה  
(Monsey, NY)

הדלקת נרות לשבת - 5:46  
זמן קריאת שמע/המ"א - 9:23  
זמן קריאת שמע/הגר"א - 9:59  
סוף זמן תפילה/להגר"א - 10:53  
שקיעת החמה שבת קודש - 6:03  
מוצש"ק צאת הכוכבים - 6:53  
צאה"כ / לרבעו דם - 7:15

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שבת קודש פרשת לך לך - י"א מרחשון תשע"ו  
**Shabbos Parshas Lech Lecha - October 24, 2015**  
 ט"ב תתב"ל  
 מאוצרותיו של המגיד

מאת הגה"צ רבי גמליאל הכהן רבינובין שליט"א ר"י שער השמים ירושלים עה"ק

**ואַעֲשֶׂה לָנוּ גְדוֹל וְאִבְרָכְךָ וְאִגְדְּלָה שְׁמְךָ וכו' (יב-ג) - יסורים ותכליתם**  
 א. וְגַם מִמְקָרָהּ זֶה רֹאֵים אֲנִי נִקְוָה אֲשֶׁר בּוֹמִינֵנו יְכוּלִם לְתַחֲזֹק עַל יְדֵה בִּאֲמוֹנֵהּ,  
 כֵּאֵן הִיא הַמְקוֹם הַרְאָשׁוֹן שֶׁהִקְבָּהּ הַבְטִיחַ לֵאבְרָהָם בְּבָנִים, וּבִאֲתָתָהּ שַׁעַר הָיָה אֲבִירָם  
 בְּשַׁעֲרֵים וְחֹמֶשׁ שֶׁנָּה, כְּמִשׁ לְחֹלֶן (פסוק ד) וְאִבְרָם בן חֲמֵשׁ שָׁנִים וּשְׁבַעֲסֵים שָׁנָה בְּצִאְתּוֹ  
 מִדֹּדָר, וְאִילוּ בְּפוּעַל לֵאמֹר זֶכֶּה אֲבִירָהּ לִדְרוֹת בן הַיּוֹתָן בן יִצְחָק שֵׁנִים, כְּכַתוּב בַּפֶּרֶשׁת  
 וְאִירָא (כא, ה) וְאִבְרָהָם בן מֵאָת שָׁנָה הִבְדִּיל לוֹ אֶת יִצְחָק בְּנֵהוּ, דְּרַע שִׁמְשַׁעֲהָ שֶׁהִבְטִיחַ  
 הַקֶּבֶ"ה עַד שִׁזְכֶּה בָּהּ בְּפוּעַל עֲבֵר כ"ה שָׁנִים מִמּוֹשְׁכוֹת, וְרַק אִזּוֹ זֶכֶה בְּלִידַת יִצְחָק.  
 מִכֵּאֵן רֹאִים אֲנִי, שֶׁאִף הַבְטַחְתָּ מִהִקְבָּ"ה בְּעֲצֻמּוֹ שְׁעִלֶיהָ אֲמִירוֹ בְּגִמְרָא (בִּרְכוֹת ז.)  
 שֶׁאִפְלוֹ אִם הִיתָה עַל תַּנְאִי אֵינָה חֹדֶרֶת, אֵינִי מוֹכִירָה שֶׁתִּבְרָאוֹ תִּכְיָפּ וּמִיד, אֲנִיגֵם חִיבִים  
 אֲנִי לְהֶאֱמִין שְׁבוּדָאֵי תְּבוּאָה, אֲבָל יִתְכַן שֶׁתִּבְרָאוֹ אֲחֵר חֲרַבָּה זָמָן, וְהִדְרִים אֲמִידִים לִגְבִי  
 אֵלֵי שְׁקִישֵׁים שׁוֹנִים נִקְלְעוּ לַפְּלִינִים, וּמִבְקָשֵׁים אֵם מוֹצֵא לִנְפֶשְׁהֶם וּכְיוֹן שְׂרֹאִים  
 בְּחִזָּל שְׁמֻעָה מִסְמִית מְסוּל עֲבֵר אוֹתָתָהּ צֶדֶק בּוֹ אֵם נִתְנִיגִים מִתְעַדְדִים מִקְבְּלִים  
 עֲלֵיהֶם קִבְּלָה טוֹבָה זֶה, וּמִקְוִים אֵם כִּי בִּזְכוּת הַנִּהְיָתָם בִּאֲתָתָהּ הַנִּהְיָה טוֹבָה, יִזְכּוּ מִמִּדְרָה

להיגאל מצרתם, אך מה מאוד נכונה תוחלתם כשמתנהגים בהנהגה זו זמן מה, ועדיין רואים הם כי שועתם בוששת לבוא, וממלא מתאשים מתקוות ומזניחים את קבלתם. על אלו באה כאן התורה להודיעם, כי בוא יבוא היום שיכזו לראות שדברי הכמים נתקיימו במלואם, ויזכו לצאת מאפילה לאורה כי ללא ספק שהבטחת הקב"ה והבטחת זכמינו וז' אינם חודרים אקו, ואם הם בוששות השועה במלואו, אין זאת אומרת שהיא לא תבוא ח"ו, רק שאין רגש קנאה בשבטות שמם, ויסורים מאנשים הם, ובו ברגע ששוב לא יצטרך לסבול מאותו צער, מיד יזכה באותה הבטחה ויפוש בשעות השלש. ואל לו לאדם להתפתות להוציא המפתה אותו, מתוך טענה שאין הוא זוכה לפידות על ידה, אלא עליו להתמיד באותה קבלה עד שהקב"ה יראה אותו נפלאות, והוה עבודת האמונה, להאמין בדברי הקב"ה ותכניו, ואם הבטיחו בודאי יזכה בה לבסוף.

יתר על כן רואים אנו בפשטות, הקב"ה הבטיח לאבררים את הארץ ואמר לו (ו, ח) זַנְתִּי לָךְ וְלִדְעָךְ אֲחִירָךְ וְגו' את **כָּל** אֶרֶץ כְּנָעַן לֵאחֹתָ עוֹלָם, מאותה הבטחה כבר עברו יותר מג' אלפים שנה, ועדיין לא נתקיימה בשלימות, כי גם ברגע שוכו ישראל לישב על אדמתם עדיין לא זכו בכולה, כי ג' עממין עדיין לא נכבשו, וכן בעת הגאולה נזכה באותה הבטחה בשלימות, הרי שמעת ההבטחה עד שעת קיומה אפשר שתעבור אלפי שנים, ודברה דורות, אבל בסופו של דבר בודאי נזכה לאותה הבטחה.

לא פעם נכנסים אלי אנשים, ומתנים הם את סאת צדויותם, חפצים הם בעצה טובה או סגולה המועלת להוציאם ממצוקותיהם, ואם אור בידור רואה אני שממוש איה סיבה אינו וחד בתפילת ציבור, הריני מודה לו שיקבל להתפלל תפילתו עם הציבור, שהרי ע"ז נאמר הן אל כבדי לא ימאס תפילות רבים, ולעומת זה איתא **מזא"ר ז"ל** שיש בשמים קפידה גדולה על צד שמתפללים ביחודות, ובכדי להסיר אותה קפידה, הריני מזרוז תפילת הציבור, ולפעמים אור כמה זמן באים הם שוב בטענה שאינם רואים שום שיפור, אך לו היה להם אמונה חזקה בדברי חז"ל, לא היו מתאשים כ"כ מרד, כי הדיא לא יפול מדבריהם דבר, ועלינו להתחזק בדבריהם עד שנזכה בהתגלות.

**נמש:** Although Avraham was offered any amount of money, prestige and servants, after he rescued the King of Sodom and his nephew Lot, he thought nothing of himself. He refused to accept even a “shoestring” as payment, for which he was rewarded with the *mitzvah* of *Tzitzis*. It is clear

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**"והיה מחניק קדוש" - Keeping the Jewish Camp Holy (56)**  
**Washing Hands after a Haircut (cont.)**, Last week we began to discuss the obligation of both the one who gets a haircut and the one who gives a haircut, to wash their hands afterwards. The one who gets his haircut has to wash because of a "רוח רעה" - a spirit of impurity that comes onto his hands. Regarding the one who cuts the hair, there is a difference of opinion in the *Poskim*. The **Eliyahu Raba** <sup>(1)</sup> holds that one only needs to wash because of cleanliness, which means only the hand (and the part of the hand) that touched the head of hair while cutting.. However, the **Pri Megadim** <sup>(2)</sup> disagrees and says that there is also a "רוח רעה" issue which obligates one to wash as soon as water is available, and renders wiping the hands to be ineffective even when there is no water. The **Mishna Berura** <sup>(3)</sup> rules like the *Eliyahu Raba*.  
**How Many Times to Wash Each Hand?** The *Gemara* <sup>(4)</sup> teaches us that the "רוח רעה" that is left on the hands after a night's sleep does not depart without washing each hand three times - right then left, etc. The *Poskim* and *Mekubalim* argue if this applies to every "רוח רעה" or only after a night's sleep where the impurity is especially strong. This would mean that other types of "רוח רעה" do not require three times, nor must a vessel be used and a simple rinsing of the hands under a faucet would

## ה אומר ...

**R' Menachem Nochum Twersky of Chernobyl ZT"l (N**

“כִּי אִשָּׁה יָפֶת מְרֵאָה אֶת” - The **Zohar** writes that metaphorically, man symbolizes the soul and woman symbolizes the body. The body’s ‘יָפֶת מְרֵאָה’ - ‘*beautiful appearance*,’ means its capacity to elevate the soul to heights loftier than those it enjoyed in heaven. Avraham served *Hashem* with complete selflessness; he never took notice of the body’s ‘appearance,’ and never gave a thought to accruing spiritual benefits in the process. However, when he was about to descend to Egypt, Avraham had to prepare for the spiritual task he was to undertake there, namely, disseminating Divine awareness. This entailed familiarizing himself somewhat with the depraved and immoral Egyptian ways. In a way, it modified Avraham’s own spiritual awareness as he now became more aware of his wife’s physical beauty, and in the metaphoric sense, he became more aware in general of the body’s ‘beautiful appearance,’ i.e., that the soul actually benefits from the body.”

**R' Avraham Elkanah Kahana-Shapira ZT"l (Imrei Shalom)**

“Many have asked: Since *Avraham Avinu* kept the whole *Torah* before it was given, why did he not circumcise himself before he was commanded to do so? Because the essence of the *mitzvah* of circumcision is not the surgical procedure; it is forming a covenant with *Hashem*. Hence, it is called, “*Bris Milah*.” And it takes two to form a covenant. That is not something that Avraham could have done on his own, even if he had performed the act of circumcision.”

**A Wise Man** would say:

“The greatest danger is not that our aim is too high and we miss it, but that it is too low and we reach it.”

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that Avraham's manner of performing *chesed* with others was done with such selflessness, that he refused to take part in any way. Rather, he gave it all away to those who "helped" him. Thinking of others and giving to them above himself, is what distinguishes Avraham in the area of *chesed*.

**הלכה** מאת מנה"ר ברוך הירשפלד שליט"א  
ראש כולל עטרת חיים ברוך קליבנר הישם

suffice. These opinions are listed in **Kaf Hachaim** (5) and other sources (6). When one has water available for washing, the **Ben Ish Chai** writes (7) that one should be **מרומר** - stringent on himself to wash three times. This, according to many *Poskim* (8), also means that a person should use a vessel for the washing.

Applying the above halachic application to our subject would imply that the one who received the haircut **should** wash each hand with a vessel three times. If that option is not available, he should rinse off his hands with water. The one who cut the hair could rely on a simple washing, and if he wants to be stringent like the *Pri Megadim*, he washes three times and with a vessel.

**Ladies.** Ladies are the same as men in all of the above and children age six and above should be educated to do the same. Regarding children under six, one may be lenient, but there is a preference even for them to wash their hands after a haircut (9).

**Reciting Holy Words Before Washing.** If a sudden occasion of saying holy words came to him, i.e. he heard thunder/lightning or a *shul* began saying *Kedusha*, and delaying the recital until after he washes his hands would result in it being too late to say it, the following should be done: If he is the one who received the haircut, he should say the holy words. If he is the barber, he should wipe his hands on his clothes and say the holy words (10).

## הוא היל







# מעשה אבות ... סימן לבנים

ויקה אברהם את שרי אשתו ואת לוז בן אחיו ואת כל רבושם אשר רכשו ואת הנפש אשר קשו בחרן וכו' (יב-ה)

The **Bostoner Rebbe, R' Levi Yitzchok Horowitz ZT"l**, was born in 1921 (5681) in the decidedly unchassidic town of Boston, Massachusetts. His father, **R' Pinchos Dovid ZT"l**, founded the *Bostoner Chassidus* and raised his children in the ways of the old country. He died in 1941 and three years later, his son R' Levi Yitzchok, was appointed as the first American-born *Chassidishe Rebbe*. Upon ascending to his leadership role, after his marriage and *Semicha* ordination at *Yeshiva Torah Vodaath*, R' Levi Yitzchok focused his efforts on what would be his primary role as *Rebbe*: drawing in the Boston area's large number of college students who were in a perfect position to partake of all that the New England Chassidic Center could offer them. Many naysayers tried to dissuade him, saying that *chassidus* and college did not and could not mix, but R' Levi Yitzchok persevered and was personally responsible for returning many hundreds of students from Harvard University and Massachusetts Institute of Technology to their Jewish roots.

The *Bostoner Rebbe's* legacy of *Kiruv* began early on, even before he became a *Rebbe*. He once discussed a childhood experience from the 1930's. The *Rebbe* relates: Towards the end of our first year at *Mesivta Torah Vodaath*, **R' Shraga Feivel Mendlowitz ZT"l** invited our class to go to Camp Mesivta, a *yeshivah*-oriented summer camp he had started in the Catskill Mountains of New York State. This was a radically new idea in those days, and most of us had no idea what the experience entailed. The camp had actually opened on a smaller scale a number of years earlier, but ours was the first year of a full-scale, fully organized operation. Unlike some modern American camps, Camp Mesivta had comparatively little time for sports. There were, however, some notable exceptions, one of which was particularly memorable for me.

One day, the administration announced, "Today we are going to play baseball." Not having the vaguest idea what this was all about, I decided to just watch quietly from the sidelines. Unfortunately, or perhaps fortunately as you will soon see, the teams were exactly one man short and I was quickly surrounded by eager classmates. "Come on, we need you to play." "But I don't know how to play," I replied, and one look at my short haircut, curly *payos* (sidelocks) and chassidic garb, would certainly seem to drive my point home. "Don't worry," I was told, "you'll learn fast."

I soon found myself in the outfield waiting for a ball to catch. It occurred to me, however, that once hit, baseballs travel at great velocity, are quite hard, and could cause considerable pain to a young, inexperienced *yeshivah* student without a protective baseball glove. So my first and only baseball game passed more in a state of high anxiety than fun.

I remember wondering: "What did I need this for? It's not as if I added anything to the game or helped my team in any way. I was more nervous than excited to even enjoy myself!" But later, I found out.

Approximately thirteen years passed and my family was spending the summer in Nantasker, a resort town near Boston. One day, the non-religious son-in-law of a member of our community offered me a ride into town. I hadn't really spoken to him before, and my attempts at conversation during the ride were painful failures. We simply had nothing in common to talk about. Finally, I gave up trying to reach out to him and our non-conversation lapsed into complete silence. Then he turned on his car radio to listen to the Sunday baseball game with his favorite team, the Boston Red Sox.

A few minutes went by with the radio describing each play of the game in great detail, when I suddenly commented on a play. The man's mouth dropped open. It was as if the steering wheel had suddenly started speaking! He couldn't believe that a chassidic rabbi in full chassidic garb could know anything about baseball. But I knew - not much - but enough to sound somewhat versed. So we talked baseball for some of the way to Boston, and soon began to talk about other subjects as well. He started coming by, became religious and eventually became a *Bostoner Chasid*. In fact, he later became an important local Jewish leader, both within our own New England Chassidic Center and within the broader Boston Jewish community. Then, I understood how one can retrieve stray souls even with the game of baseball.

It was then, that another thought occurred to me: A home run can actually become a run home....

## משל למת הדבר דומה

וחלק האנשים אשר הלכו אחי ענר אשכל וממרא הם יקחו חלקם .... (יד-בר)

**משל**: The counsel of the **Lubavitcher Rebbe, R' Menachem Mendel Schneerson ZT"l** was often sought by national and international government officials of all levels. After one such meeting with Senator Patrick Moynihan, the *Rebbe* asked if he could request a favor from the Senator.

The Senator quickly agreed, but thought to himself, "Here it comes. Now the *Rebbe* is looking for his payoff!"

The *Rebbe* continued. "There is a growing community in Chinatown. These people are quiet, hardworking, and law-abiding, the type of citizens most countries would treasure.

Since Americans are outgoing and the Chinese are much more reserved by nature, they are often overlooked. They miss out benefiting from government programs. As a Senator from New York, you should concern yourself with their needs."

"I was overwhelmed," the Senator said afterwards. "The *Rebbe* has a community of thousands and institutions all over N.Y. State that could benefit from government programs. But he didn't ask me about them. Instead, he was concerned with Chinatown! I doubt he's ever been there, and most people there don't know who he is, but he cares about them..."

Adapted by Yerachmiel  
Tilles from "And the Angels  
Laughed: Biography of the  
Bostoner Rebbe" (Mesorah)

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# מחשבת הלב

ויאמר הכמ נא השמיעה וכפר הכובכים אם תוכל  
לספר אותם ויאמר לו כה ידה ודעך וגו' (טז-ה)

I have always wondered why when *Avraham Avinu* was promised that he will have as many children as the dust of the earth - "Behold, I was not given offspring." But when *Hashem* told Avraham that he will have descendants like the stars of the sky, the *posuk* says "והאמין בה" - *Avraham Avinu* believed Him.

I have a *machshava* on this. Avraham wasn't looking to have many children; he wished for special and unique children who will follow in his footsteps and continue to do kindness (גומלי חסדים), for which *Avraham Avinu* was renowned for. Thus, he told the *Ribono shel Olam* "הו לי לא נתתה זרע", as Rashi explains, what good is there in everything You promised me if You have not promised me (לי) a son who will carry on my mission in life? To this, the *Ribono shel Olam* answered, "Not only will you have children in quantity, 'כעפר הארץ', but also in quality, they will be like stars!" This appeased Avraham and made him happy.

When *Hashem* created the sun, moon and stars, the *posuk* states, "ואת הכוכבים". Rashi denotes that *Hashem* created the stars later, as an afterthought, in order to appease the moon (להפיס דעתה) who was broken-hearted after becoming smaller than the sun. Interestingly, this same promise of "כוכבים" - was what appeased *Avraham* that his children will continue his legacy.

In davening, we say every day, "Who heals the broken-hearted and binds their wounds. He counts the number of the stars..." Did you ever stop to wonder about the connection between these two *posukim*? With the above thought, that the stars were created to appease the moon, and henceforth, it appeased *Avraham Avinu* as well, the connection is crystal clear. What did *Hashem* create to appease broken-hearted people as they go through hardships in life - הרופא לשבורי לב? He gives them wonderful and special children - "כוכבים" - (SUPER)STARS, who will be *Baalei Torah, Yirah* and גומלי חסדים" and who will merit to bring *Mashiach Tzidkeinu* speedily and in our times!

## DRUSH V'CHIDDUSH

ויאמר ה' אל אברהם לך לך מארצך אל הארץ אשר אראך... (יב-א)

*Chazal* tell us that *Avraham Avinu* was given ten trials (נסיונות) to prove that he was worthy of being chosen by the Almighty to establish a G-dly Nation. But in only one of those ten tests, did *Hashem* actually have a "side-motive": to provide him with a reward for doing extra *mitzvos*.

*Hashem* commanded him: "לך לך מארצך אל הארץ אשר אראך" - "Go, for your (own good) from your land to the land I will show you." Rashi quotes the *Medrash* as follows: "*He (Hashem) did not reveal the land to him (Avraham) immediately, in order to make it dear in his eyes and to give him reward for every single command. Similarly, (כב-ב), 'Please take your son, your only one, whom you love, Yitzchok.' Similarly, (יזנה-ג-ב), 'Proclaim upon it the proclamation that I will speak to you.'*" It is clear that *Hashem*

## EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... קרינת ה'

There are many hidden lessons and messages, for ALL people, for ALL times, in the eternal words of *Hashem* to *Avraham Avinu*: "לך לך מארצך". The **Cheshev Sofer ZT"l** notes that *Avraham* discovered *Hashem* at the age of three! He looked around at the world and came to the conclusion that there must be a "Master of the World" to Whom everything belongs and to Whom people must serve. He took this very much to heart and patterned his life along the lines of pure spirituality, thinking that anything physical (גשמיות) would be a distraction - even a detraction from a life of serving the Almighty!

So here, *Hashem* tells Avraham, "לך לך" - Go away from your view of physicality. Leave this mentality that *gashmiyus* is bad, that it can only be a detriment to *kirvas Hashem*.... - אל הארץ אשר אראך" - go to the "Aretz". *Hashem* says, "I will show you earthly matters in a different light! I will show you just how great and holy you can elevate the mundane!"

This lesson, says the *Cheshev Sofer*, is *Hashem* teaching Avraham the concept of "בכל דרכיך דעהו" - In all your ways you shall know *Hashem*! In every single thing we do we can come close to *Hashem*! It all depends on our KAVANA! When you eat, drink or sleep, you are just caring for your physical needs, no different than the animals. But it depends on what you are thinking. If you eat because you are starving and you sleep because you are exhausted, then you are wasting a golden opportunity to bond with your Creator! Rather, take a split second before you take that first bite or before your head hits the pillow and THINK, "I am eating/sleeping now so that I will have *koach* (strength) to serve *Hashem*!" That's all there is to it! You just changed something very physical into something very spiritual and every bite you take and every moment you sleep you get a *mitzvah*! What *mitzvah*? The *mitzvah* that *Hashem* told Avraham about - "בכל דרכיך דעהו"!

## CONCEPTS IN AVODAS HALEV FROM R' CHAIM YOSEF KOFMAN

## FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

לך לך מארצך אל הארץ אשר אראך... (יב-א)