

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי' ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה



שבת קודש פרשת חיי שרה - שבת מברכים חודש כסלו

Shabbos Parshas Chayeï Sarah

כ"ד מרחשון תשס"ו - November 26, 2005

12: 14 - מנחה גדולה / שבת	(Monsey, NY)	4: 13 - הדלקת נרות שבת
4: 30 - שקיעה של יום השבת	~~~~~	4: 31 - שקיעה של ערב שבת
5: 20 - צאת הכוכבים / מעריב	~~~~~	8: 44 - זמן קריאת שמע/מ"א
5: 42 - צה"כ / לשיטת רבינו תם	~~~~~	9: 20 - זמן קריאת שמע/הגר"א



היסוריו אלא מתוך דביקות בהקב"ה, והיינו "יצאה נשמתו באחד" - שמת מתוך יחודו בהשי"ת.

וכמו"כ לגבי שרה אמנו, שמתה מתוך דביקותה בהשי"ת, כי בעת ששמעה על מעשה העקידה והבינה את היחוד הגדול והקדוש שנעשה שם, חשקה נפשה להשתתף ביחוד הזה, ובמיתתה עשתה את היחוד הזה, כדוגמת רבי עקיבא שיצאה נשמתו באחד, שמתה מתוך היחוד הגדול שעשתה באותה שעה.

ויבא האיש הביתה ויפתח הגמלים ויתן תבן ומספוא לגמלים ומים לרחץ רגליו וכו' (כד-לב)
פרש"י שהתיר זמם שלהם, שהיה סותם את פיהם שלא ירעו בשדות אחרים עכ"ל. והנה מבואר במדרש וז"ל: לא היו גמליו של אברהם אבינו דומים לחמורו של ר' פנחס בן יאיר. חמרתיה דר' פנחס בן יאיר נסבזה לסטאי עבדת גבון תלתא יומין ולא טעמת כלום עיי"ש. ומשמע ממעשה זו שהתעלה בהמותיו של ר' פנחס בן יאיר להיות בדרגה גבוהה וטבעם משתנה, שהרי חמורו לא רצה לאכול מדברים אסורים. וא"כ יש להקשות מדוע לא מצינו כן אצל בהמותיו של אברהם אבינו,

ויבא אברהם לספוד לשרה ולבכתה וגו' (כג-ב)
פרש"י למה נסמכה מיתת שרה לעקידת יצחק? לפי שע"י בשורת העקידה שנודמן בנה לשחיטה וכמעט שלא נשחט פרחו נשמתה ממנה ומתה עכ"ל.
ומבאר המגיד **מקאזניץ**, הרה"ק מו"ה **ישראל הופשטיין זצ"ל**, בס' **עבודת ישראל**, כי בודאי לא מתה שרה מזה ששמעה שכמעט נשחט, כי אין ספק שהסכימה שיצחק יהיה קרבן לה' ושאברהם יקיים ציווי השי"ת, אלא כששמעה מעשה העקידה שעקד אברהם אבינו את יצחק לעולה, הבינה בקדושתה שנעשה עי"ז יחוד גדול וקדוש בעולם, והמקום היה רחוק ממנה ללכת שמה להתדבק עם אב ובנו בקדושת היחוד. לכן עכ"פ מסרה נפשה באהבה וטהרה להפריד מעוה"ז בעת רצון ושעה קדושה, והקב"ה הסכים על ידה ויצאה נפשה בקדושה בשעת זאת.

ומוסיף לדבריו הגמור"ר גדליה הלוי שארר זצ"ל, **בס"אור גדליהו**, עפ"י הגמ' (ברכות סא:) שמשפר על מיתת רבי עקיבא שבעת שהיו מייסרין אותו היה מקבל עליו עול מלכות שמים, והיה מאריך ב"אחד" עד שיצאה נשמתו ב"אחד" עיי"ש. ומבואר שרע"ק לא מת מתוך

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

A SERIES IN HALACHAH
LIVING IN A YESHIVAH (5)

Bentching with a Zimun

In many institutions, including *yeshivos*, seminaries and high schools, students eat together in dining halls and cafeterias, which allows for a number of unique possibilities with regard to *bentching* with a *zimun*. As we know, when three men eat together, they are required to *bentch* in a collective manner, known as "יצימון". When ten men eat a meal together, they add the word "אלקינו" into the *zimun* (1).

The fundamental issue is defining the term "eating a meal together." There are two basic distinctions: 1) When a group starts their meal together as part of a normal schedule, i.e. in many *yeshivos* and high schools, the younger students have a regular lunchtime period; or when a group plans to eat together, i.e. a *Shabbos* meal eaten together in *yeshiva*. In such cases they are obligated to *bentch* together with a *zimun*, even if they are spread out over a number of tables. 2) A group of individuals who come and go over a longer period of time, i.e. in many cases older *bochurim* who have a looser schedule, and do not necessarily eat together at the same time, they are only obligated to *bentch* together במזמון if the group actually started or finished the meal at the same time, and

are sitting together at one table (2).

Another common occurrence is when two friends finished eating together and are sitting in their places talking when a third person joins them and begins to eat his meal. Although the two are not obligated to wait for the third person to finish eating in order to have a *zimun*, if they were still sitting there when he finished, they are now obligated to join together for a *zimun* (3).

In a crowded dining room, where students come and go and no particular group (of at least three men) started or finished a meal together, there is no requirement to *bentch* with a *zimun*. Nevertheless, even in such a case, some have a custom to make an optional *zimun* with any group of people present. If one does so, he should not insert the word "אלקינו" even if there are ten men present (4).

If a group ate a meal together, but one member decides to eat quickly and leave earlier than the rest (possibly to go back to his learning or because he does not enjoy hanging around for an extra length of time), he should do the following: At the beginning of the meal, he should have in mind that he does not wish to combine with them, or, he should not actually begin eating his meal with the rest of the group. Then, he is permitted to *bentch* by himself and leave early (5).

(1) ברכות מה. (2) כמבואר באו"ח קצ"ג (3) משנה ברורה קצג:יט (4) שם:כד (5) אגרות משה או"ח א:נו



R' Yosef Leib Bloch ZT"l would say:

"If you need others to honor you, you are in a worse situation than someone who needs others to give him charity. When someone resorts to begging for *tzedakah*, others feel sorry for him and have mercy on him. But if people see that someone requires honor, they will automatically refuse to give it to him."

R' Tzvi Hirsch of Riminov ZT"L would say:

"*Hashem*, give the Jewish People wealth and sustenance and You will see we won't sin. As the *posuk* states, יתקח הצעיר ותתכס - the word 'צעיר' spells out עַמְּךָ יִשְׂרָאֵל צְרִיכִים פְּרֻסָּה - 'Your nation, Yisroel, needs sustenance.' If we are able to take this - יתתכס - our sins will be covered over!"

R' Yaakov Yisroel Kanievsky ZT"L (Steipler Gaon) would say:

"When a person comes to me with a problem, I don't make a differentiation between a large one and a small one. Whatever the problem, it fills my entire heart, the pain is just as great."

בברכת מזל טוב לכבוד מהר"ר ברוך הירשפעלד שליט"א ומשפ' עבור שמחת כלולות בנו החתן משה נ"י
יה"ר שיזכה עם בת גילו לבנות בית נאמן בישראל מתוך שמחה והצלחה וכל טוב אכי"ר

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two elderly people have no obligation to stand up for one another, though they may choose to do so as a sign of respect. Now that I am seventy," R' Sholom lamented, "I am not obligated in the <i>mitzvah</i> of standing up for an elderly person!" His voice held genuine pain at the thought. TORAH GEMS ארבע מאות שקל כסף ביני ובינך מה היא וכו' (כג-טו) An unusual and unlikely "friendship" seems to have sprung up between Avrohom Avinu and the owner of the land that he wished to purchase, Efron Hachiti. In fact, Rashi describes their relationship as such, for when Efron finally consented to sell the <i>Me'aras Hamachpela</i> to Avrohom, he demanded 400 silver coins, illogically reasoning, "<i>Between אוהבים - friends such as us, is (400 shekel) of significant value?</i>" First of all, when did these two men become such good friends? Why would Avrohom have a "friend" such as Efron? And lastly, since when is 400 silver pieces - a considerable sum in those days - to be considered not of "significant value"? The Vizhnitzer Rebbe, R' Chaim Meir Hagar ZT"L, reconciles the words of Rashi with a novel approach. In fact, <i>Avrohom Avinu</i> was not a friend of Efron, since he was a boorish Canaanite, undisciplined, unrighteous and unworthy of even conversing with a <i>tzaddik</i> like Avrohom. Rather, the two of them were "אוהבים" - people who loved and adored - albeit the objects of their desire were quite different and distinct from one another. Avrohom loved to perform <i>mitzvos</i> and good deeds, and thought nothing of spending a great deal of money to accomplish a task which he believed to be in the service of <i>Hashem</i>. Efron, on the other hand, loved money, a great deal of money, and only those amounts that he perceived as rich and vast, were deemed worth going after. Anything less, was not worth his while. Thus, he tells Avrohom, "Look, we both love and cherish things; from different perspectives, of course. But the common denominator is this: Between me and you, 400 <i>shekel</i> is no big deal!"		מדרגתם ונידונים עמו. ולפי"ז י"ל דבהמותיו של אברהם אבינו אכן עלו בדרגתם והשתנה טבעם, ובודאי שלא אכלו מן הגזל. אך יראת חטא של א"יא היתה כה גדולה עד שלא הסתמך על כך. מאחר ויש לאדם בחירה וישנה האפשרות הרחוקה שהוא ירד ממדרגתו, ואז ירדו גם בהמותיו מדרגתם, ושוב יש לחשוש שיאכלו מן הגזל. ע"כ זמם את גמליו תמיד, כי היתה בו יראת חטא גדולה עד מאד. מעשה אבות סימן לבנים ויהיו חיי שרה מאה שנה ועשרים שנה ושבע שנים שני חיי שרה וגו' (כג-א) A 70th birthday comes along once in a lifetime, if one has the merit to live that long. There are differences of opinion among our <i>Torah</i> luminaries as to the correct way to celebrate a birthday. The Chasam Sofer ZT"L believed that it was not necessary to mark the day with a festive meal. He cites <i>Avrohom Avinu</i>, who made a feast each year to commemorate the anniversary of his son Yitzchok's <i>Bris Milah</i>, but not his birthday, as was Pharaoh's custom. But there were some <i>Torah</i> leaders who did celebrate their birthdays. A 70th birthday, however, is a special day by anyone's standards. R' Sholom Schwadron ZT"L, the world-renowned <i>maggid</i> of Yerushalayim, was blessed with this special merit and he cherished the day. R' Sholom was an effusive individual, not one accustomed to repressing his joy or sorrow. His family recalls that during the day, R' Sholom smiled joyously as he called out, "<i>Rabbosai!</i> Things that my <i>Rebbe</i> said casually have come true! R' Leib Chasman ZT"L told me once, 'When you reach the age of 70, you will understand that every additional minute in <i>yeshivah</i> will make you a happy man.' He said that I would reach the age of 70 - and I have!" With his incomparable smile, he added, "My <i>Rebbe</i> told me another thing about turning 80, but I'm not telling anyone what he said!" On his 70th birthday, he shared his feelings with several friends through numerous telephone conversations. In each of them, R' Sholom described his emotions at reaching this great milestone. This was how R' Sholom marked his 70th birthday. These personal talks were not publicized for the world to hear; they belonged to R' Sholom's private and modest world. It was only by chance that his grandson happened to overhear them. His first call was to a good friend who was also among the day's great men of <i>mussar</i>, R' Hirsch Palei. "R' Hirsch!" he exclaimed, his voice holding a slight twinge of pain "Today I have the privilege of turning 70 years old! My dear R' Hirsch, I have such an unusual feeling. Today a <i>mitzvah</i> is leaving me, and the <i>gemara</i> tells us that Palti Ben Layish cried when a <i>mitzvah</i> left him." (Due to a controversial halachic ruling issued by <i>Shaul Hamelech</i>, Palti Ben Layish decided to refrain from living with his wife, until later when <i>Dovid Hamelech</i> reversed the ruling. He cried because the personal challenge to withhold himself was leaving and he faced the loss of merit that came from withstanding the challenge. The <i>gemara</i> (סנהדרין יט) showers him with high praise for his attitude.) "In my own case," R' Sholom told his friend, "we're talking about a completely different <i>mitzvah</i>. But we see from the <i>gemara</i> that one can cry over the loss of a <i>mitzvah</i>. The <i>Torah</i> commands us to stand up for an elderly person or <i>Torah</i> scholar. The <i>Shulchan Aruch</i> says, however, that two <i>Torah</i> scholars or
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