

לעילוי נשמת הר' אברהם יוסף שמואל אלתר בן הר' טוביה ז"ל

בראתי יצר הרע בראתי

תורה תבלין

A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

שבת קודש פרשת וירא - Shabbos Parshas Vayera

כ' מרחשון תשס"ג - October 26, 2002

לכל זמן ועת.....(Monsey, NY)

הדלקת נרות - 5:43 שקיעה/יום השבת - 6:00

זמן קריאת שמע/מ"א - 9:24 צאת הכוכבים/מעריב - 6:50

זמן קריאת שמע/גר"א - 10:00 לשיטת רבינו תם - 7:12

מדעת עליון

ותצחק שרה בקרבה אחרי בלותי היתה לי עדנה ואדני זקן. ויאמר ה' (יח-יב)
מובא בספרים הקדושים כי "שרה" מרמזת על גוף האדם, ו"אברהם"
מרמזת על הנשמה. על פי זה, ביאר בשם האדמו"ר הגמול"ר ישראל בעל שם
טוב וצ"ל, שאפשר להבין ענין המקראות בין דברי שרה לתשובת הקב"ה,
באופן חדשי. דהיינו, הגוף צוחק בקרב האדם ואומר, "אחרי בלותי" - היתכן
שלאחרי בלותי - במיתתי - ורקבי בקבר, "היתה לי עדנה" - אשוב להיות
מחודש ואקום בתחיית המתים! האם אפשר להיות דבר כזה? ועוד טענה בפיו
של הגוף: "ואדוני זקן" - היצר הרע השולט עלי כל ימי, הלא הוא מלך ו"זקן"
ממני וחייב אני משום כך לכבדו ולשמוע בקולו, שכן נא' "והדרת פני זקן!"
וא"כ מה לי לעשות ואידך אני יכול לקיים?

על זה משיב הקב"ה ואומר, "האף אמנם אלד ואני זקנתי" - כלומר, הלא
עיניך רואות כי מוליד אני בני אדם חדשים, והרי קל וחומר יש כאן: אם יכול
אני לברוא בניא שעוד לא היו מעולם, על אחת כמה וכמה שאוכל להקים
לתחייה בני אדם שכבר היו! והיינו דומה להדרש שמבואר היטב בדברי הגמ'
(סנהדרין צ"א) שהשיבו חכמים לאותו צדוקי "ידלא הוי, הוי. דהוי, לא כל שכן"
עיי"ש. וממילא מתורצת שאלה הראשונה של הגוף - "אחרי בלותי היתה לי
עדנה" - לגבי תחיית המתים. ובאשר לשאלת השניה לגבי היצר שהוא זקן
מהגוף, יש תירוץ של "ואני זקנתי" - כלומר, הקב"ה יותר זקן ממנו, הלא
השי"ת הוא "עתיק יומין חי וקיים", וא"כ בהכרח הגוף צריך לשמוע אליו ית'
ולא אל היצר.

ויהי אלקים את הנער ויגדל הנער וישב במדבר ויהי רבה קשת וגו' (כא-כ)
איתא בפרקי דר' אלעזר דברים נפלאים על חיי ישמעאל בן אברהם. לאחר

וישלח אברהם את ידו ויקח את המאכלת לשחט את בנו וגו' (כב-י)

Why must the *posuk* tell us that Avrohom had to stretch out his hand in order to take the knife? Why couldn't it just have said, "ויקח את המאכלת" - "And he took the knife" in preparation of his *korban* - sacrifice?

R' Mendel of Riminov ZT"L answers that Avrohom had so thoroughly trained himself to do *Hashem's* bidding that his organs always sprang to the task. However, since it was not truly *Hashem's* intent to have Avrohom carry out the actual sacrifice of Yitzchok, Avrohom's hand did not respond with its normal alacrity. Somehow, it perceived that it would not actually have to do the actual slaughtering! As a result, Avrohom required a special effort to stretch out his hand - hence the extra words "וישלח את ידו".

Not only that, but the *Medrash Tanchumah* brings down that the סטרא
אחרא - *Evil forces* (of the *Yetzer Hara*), attempted to stop Avrohom all along the way as he pursued fulfilling *Hashem's* will. Avrohom had already picked up the knife, but through these evil forces, it was knocked out of his hand. Thus he required a separate "וישלח את ידו" - "And he stretched out his hand" in order to pick up the knife. This is why *Chazal* tell us that Avrohom's test was greater than that of Yitzchok - who was to be the actual sacrifice - because Yitzchok responded to *Hashem's* call unhesitatingly, with alacrity and speed in a manner befitting a *tzaddik* of his stature. Not so with Avrohom. He had to force himself to act at the crucial moment of taking the knife.

הוא היה אומר.....

R' Yerucham Levovitz ZT"L would say:

"Every person can personally experience that when he does something to be in control of his desires, he feels great pleasure. In proportion to the degree that one willfully goes against his desires, he will feel ever greater pleasure."

A Famous Historian once said:

"The instinct of nearly all societies is to lock up anybody who is truly free. First, society begins by trying to beat you up. If this fails, they try to poison you. If this fails they finish by loading honors on your head. That'll do it!"

R' Menachem Mendel Schneerson ZT"L (Lubavitcher Rebbe) would say:

"Someone once wrote a letter to me about a friend who was in need of advice and a blessing. I told him to tell his friend to write the letter himself, because when I read a letter I also read between the lines!"

MAZEL TOV DOVI MINZER ON HIS ENGAGEMENT TO YEHUDIS SVEI

For all inquiries and *הערות*, please call 845-282-9081 or E-mail: TorahTavlin@aol.com

ease the entire family's nervousness. "You'll see, everything will be just fine," she said quietly to the little boy, hoping to relax him.

As the transfusion progressed, he lay in the bed next to his sister and bravely smiled, seeing that the color was indeed returning to his sister's cheeks. This had a positive effect on everyone present. Then, without warning, the little boy's face grew pale and his smile faded. He looked up at the doctor standing nearby and asked with a trembling voice, "Will I start to die right away?" Being young, the boy had misunderstood what his parents had told him; he thought that in order to save his sister, he was going to have to give her all of his blood! The nurse later shook her head and said, "A child's pure intention can teach us all a lesson in *selflessness*. The right attitude, after all, is everything one needs to pass the test!"

TORAH GEMS

ויאמר ה' זעקת סדום ועמרה כי רבה וחטאתם כי כבדה מאד וגו' (יח-כ)

פילגש The story of Lot in Sodom is strikingly similar to the story of the *concubine in Givah*. Both Lot and the host from *Shevet Binyomin* had invited unwanted guests into their home. Both homes were surrounded by townspeople who want to harm the guests. Both offer two women in exchange for their guests. The stories differ however, in their final outcomes. With Sodom, the guests are saved and the city is destroyed. In Givah, the concubine is abused and murdered, but the punishment is less severe: A battle ensues between *Shevet Binyomin* and the rest of *Bnei Yisroel*, and only those involved in the battle die. The question is, why was there no complete destruction of Givah like there was of Sodom?

R' Meir Leibish Malbim ZT"l explains that in truth, the actions of Sodom and Givah were essentially the same. The main difference between the two cities was in the underlying social structure. The people of Givah were basically good. The problem with their act was that once a group of people went ahead and committed this heinous crime, the other citizens had an obligation to stop it. Because they didn't, they were punished. However, in Sodom the problem lay in the justice system itself. The Sodomites had purposely perverted their legal system so that it encouraged wickedness and punished charity. Evil was a way of life. This explains how it was possible for each and every citizen to participate in complete immorality. Immorality was their morality! Therefore, their entire structure had to be uprooted from its very foundation. It is clear from these incidents that a society must be based on a codified civil code in order to properly and morally function

שנשלח מבית אברהם וניצל מצמאון במדבר ע"י מלאך ה', יצא עם אמו וכל משפחתו וישב במדבריות בתוך אהלים והיה רועה צאן. לימים, הלך אברהם למדבר לבקר את בנו, כי סוף סוף בנו הוא. אברהם חיפש במדבר עד שמצא את אוהל ישמעאל. מצא שם אשתו עם בנים והיא אמרה שישמעאל איננו פה כי הלך לציד. אמר אברהם, "תני לי מעט מים כי אני עיף." והיא ענתה, "אין לי מי שיתן מים ולחם. לך לדרכך." כשראה אברהם שהיא נוהגת בענין רע נצטער עד מאד ואמר לה, "יתגידי לבעלך שאיש זקן בא מארץ פלישתים לבקרו ועליו לשנות את פתח האוהל כי אינו ראוי, ותשים אחר במקומו." והלך אברהם וחזר למקומו. כשחזר ישמעאל, סיפרה לו אשתו דברי האיש הזקן, והבין ישמעאל שהיה זה אברהם אביו ושלא דיברה אשתו אליו יפה ולא חלקה לו כבוד. עד לבסוף שמע לעצת אביו ושילח את אשתו. משם הלך ישמעאל לארץ כנען ולקח אשה משם שנקראת "פאטמה" והביא אותה לאחלו.

פעם שני בא אברהם למדבר לבקר את בנו וישמעאל לא היה. כשביקש "מעט מים" מאשתו, רצתה והביאה לו מים וכל טוב. אמר אברהם, "יתגידי לבעלך שפתח האוהל טוב מאד, ולא להחליפה." כששמע, הבין ישמעאל ושמח בלבו.

מעשה אבות....סימן לבנים

ויהי אחר הדברים האלה והאלקים נסה את אברהם וכי' (כב-א)

Many years ago, a nurse who worked as a volunteer at a local hospital, befriended a little girl who was recently admitted to the hospital. She had contracted a rare and serious disease and was being kept in a special ward for sick children of such a magnitude. The little girl's name was Aliza and she understood that her situation was quite grave. It was delicately explained to her parents that their daughter's only chance of recovery appeared to be a blood transfusion. After each family member was tested, it was determined that her five year old brother, who had miraculously survived the same disease and had developed the antibodies needed to combat the illness, possessed a matching blood type and he was the only member of the family who's blood could be used to help his sister.

The doctor explained the situation to the parents, stressing that it was important that they hurriedly explain to their young son what was needed of him. They took the little boy over to the side and asked him if he would be willing to give his blood to his sister. The nurse who had befriended the little girl was standing with the parents when they asked him this special request and she later recounted that she saw him hesitate for only a moment before taking a deep breath and saying, "Yes, I'll do it if it will save Aliza."

The little five year old was led to a bed in the same room with his sister. The nurse administered to him and even smiled as she worked in an effort to