

בראתי יצר הרע בראתי

תורה תבלין

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Shabbos Parshas Chayei Sarah

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לכל זמן ועת (Monsey, NY)

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מדעת עלינו

וישקול אברהם לעפרון את הכסף ... ד' מאת שקל כסף עובר לסוחר (כז-טז)
איתא במדרש, "א"ר אלעזר רשעים אומרים הרבה ואפי' מעט אינם עושים.
מנל? מעפרון. מעיקרא כתי' 'ארבע מאת שקל כסף ביני ובינך מה היא', ולבסוף
כתי' 'וישקול אברהם לעפרון ... ד' מאת שקל כסף עובר לסוחר', דלא שקיל
מיניה אלא קנטרין, הה"ד 'נבהל להון איש רע עין' - זה עפרון שהכניס עין רעה
בממונו של צדיק" ע"כ. ולכאורה קשה הלי' 'רשעים' - אפי' מעט אינם עושים",
שהרי שיקר עפרון בעזות והפר כל דיבור - בתחילה מתנה גמורה ולבסוף
שקלים קנטרין - וא"כ הדבר יותר גרוע והוצרך לומר "רשעים שקרנים הם"?
אלא שבאמת אינו שקרן בזה, מפרש הגמ"ר 'שלוש שבדיון זצ"ל, בס' לב
שלוש, כי מהו שקרן? הרוצה בלבו דבר אחד ומשקר בדיבורו לומר בהיפוך. אך
עפרון היה שלם בלבו ובפיו, כי בתחילה באמת היה רוצה ליתן מתנה גמורה
לאברהם, וזהו שנחשב כ"אומרים הרבה", לפי שמתכוין לזה, אך לבסוף
"נבהל". וממה? נבהל להון, שכבר היה רואה בעיניו את השטרות ומרגיש
בכיסו את הכסף, וכשעפרון רואה כסף נכנס כולו לבהלה כאדם רעב שתפסו
בולמוס, וזועק "געלט! געלט! כסף! כסף!". אך א"כ למה מכנים אותו חז"ל
"רשע"? כי הרוצה בכסף ותאב לכסף נקרא "בעל תאוה", אבל הנבהל מכסף
אינו אלא רשע ממש, שמדת הבהילות מכסף נובעת ממדת עין רעה, שזו דרגה
עמוקה וקשה יותר מתאוה. וע"ז אמר 'נבהל להון איש רע עין'.

ואברהם זקן בא בימים וה' ברך את אברהם בכל וגו' (כד-א)

אחז"ל בגמ' (בבא מציעא פז.) עד אברהם לא הוי זקנה. אך מפני שהקב"ה

ויצא יצחק לשוח בשדה לפנות ערב וישא עיניו וירא והנה גמלים באים (כד-סג)

Yitzchok went into the field - *Har Hamoriya*, the future site of the *Bais Hamikdosh* - in order to pray and instituted *Tefillas Mincha*, the afternoon prayer. The *gemara* advises us to be especially vigilant about *Mincha*, for *Hashem* is especially attentive to our prayers in the afternoon. The question is: Why is *Tefillas Mincha* so important and what makes it so effective?

R' Shlomo Horowitz Shlit"l quotes the *Tur* who links *Mincha's* prominence to its timing. It comes at a time when people are preoccupied with their daily work and business affairs. In order to pray, one has to pause and concentrate on his dependence upon the Creator, who is the source of all blessing. This is far from easy to do. In the morning, before one starts out for work, we wake up refreshed, and in the proper mood for prayer and offer thanksgiving for our very existence on earth. At night, with a productive day behind us, it is likewise easier to take a few moments to thank *Hashem* for the blessings of the day. In the afternoon, however, the situation is different. We are called upon to interrupt the pursuit of our livelihood, to suspend our seeming dependence on the strength of our hands and turn instead to *Hashem* in prayer. *Tefillas Mincha* testifies to man's humility in the presence of G-d and this offering of worship and devotion recited in the afternoon is a precious *manah* - gift, readily accepted by *Hashem*. No matter where one finds himself - at home, at work, or out in the field - let him stop and take a break of inspiration and then be confident that *Hashem* will hearken to his *tefillah*.

הוא היה אומר

R' Shlomo Carlebach Z"l would say:

"There was once a man who had an adoring wife and seven beautiful children, but he was so poor and destitute that he was heartbroken. Gevald! He was too rich to die but too poor to live!"

R' Binyomin Frankel ZT"l would day:

"If you would not be forgotten, as soon as you are dead and rotten, either write things worth reading, or do things worth the writing!"

R' Avrohom Yeshaya Karelitz ZT"l (Chazon Ish) would say:

"A person who begins to learn *Torah* at a later age, should set goals to become the greatest possible scholar. Discouragement is a cruel destroyer. As long as one does not allow himself to feel discouraged, he will be able to reach great heights."

MAZEL TOV TO MR & MRS TZVI WEILL ON THE BIRTH OF TWINS

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voice exclaim, "Wow! How long have you two been married?"

The man replied in a casual, unhurried tone, "We're happily married for 12 years." Without even thinking, the onlooker blurted out again, "Well, then, how long have you been away?"

The man finally turned and looked at him. "Two whole days!" Two days? By the intensity of the greeting, he'd assumed he'd been gone for at least several weeks, if not months. His shocked expression betrayed him, and he said almost offhandedly, "I hope my marriage is still that strong after 12 years!" The man suddenly stopped smiling. He looked straight at the newlywed, and with a forcefulness that burned he pointedly remarked, "Don't hope, my friend; Decide!" Then he flashed his wonderful smile again and waved as he and his family turned and strode away.

The young man was still watching that exceptional family when his wife came up to him and asked, "Hey, what are you looking at?" Without hesitating, and with a curious sense of certainty, he answered, "Our future!"

TORAH GEMS

ויאמר אברהם אל עבדו זקן ביתו ולקחת אשה לבני ליצחק וגו' (כד-ב)

Why did Avrohom enlist his servant Eliezer to find a wife for his son Yitzchok? Yitzchok was not a child, nor was he a person who was incapable of looking out for himself, yet his father would not trust one of the most important decisions in his life to his forty year old son! Rather, his elderly servant was instructed - and even sworn to uphold - with all the pertinent details and necessary requirements that Yitzchok would need in a wife. Why couldn't Yitzchok carry out this mission for himself?

R' Eliyohu Meir Bloch ZT"L gives us a fascinating insight into the nature of man. The greater and loftier one's potential in the world, the more one needs to prepare and mine the depths of his capabilities until he is ready to show the world all that he is capable of. An animal is able to walk, eat and even sense danger and the need to run from it, soon after it is born because an animal does not possess the ability to grow and learn and make itself greater in order to accomplish more. A human being, however, starts out as a baby and progresses ever slowly, learning and understanding more each day, until he can reach his potential and achieve what he was brought into the world for. Avrohom Avinu recognized that his son Yitzchok had a ways to go to fulfill his tremendous potential and was still a "child" when compared to the elderly Eliezer, his foremost pupil and trustworthy attendant, and thus made Eliezer responsible for finding a wife for his son.

צר צורתו של אברהם ביצחק שלא יאמרו שמאבימלך נתעברה שרה, לכן היה העולם מתחלפין מזה על זה. אתא אברהם ובעי זקנה שנא' "ואברהם זקן בא בימים" עיי"ש. ולכאורה צריך עיון, דהא מצינו כמה פעמים תאר "זקנה" עד אברהם, כדכתי' "אנשי סדום נסבו על הבית מנער ועד זקן" (יט-ד), ובאברהם גופיה כתי' "ואדוני זקן". וא"כ מה אולמיה קרא "ואברהם זקן" מהקודמים? וביאר הגמ"ר ברוך הלוי עפשטיין זצ"ל, בס' תורה תמימה, דבאמת העיקר דיוק כאן הוא מדכתי' "זקן בא בימים", כי יש אדם שהוא בזקנה ואינו בא בימים, ויש שבא בימים ואינו בזקנה. כלומר, לפעמים יש אדם שהשיבה זרקה בו קודם זמנו מרוב צער ויגיעה, וכמ"ש ראב"ע הרי אני כבן שבעים שנה (ברכות יב:), ולהיפך יש אדם שבא בימים ועדיין לא נראו בו סימני זקנה. לפי"ז י"ל שאע"פ שקודם אברהם ג"כ היה זקנה, אך לא היתה ניכרת בסימניה, ורק אברהם מפני שחפץ שיבדילו אותו בהיכר פנים מיצחק ביקש מהקב"ה שתהיה הזקנה ניכרת בו, וזהו "ואברהם זקן בא בימים" - שהיה הראשון שאצלו ב' מיני זקנה, היינו ש"בא בימים" וגם ה"זקנה" ניכרת בו.

מעשה אבות סימן לבנים

ויבאה יצחק האהלה ויקח את רבקה ותהי לו לאשה ויאהבה וכו' (כד-סז)

While waiting to pick up his wife from the airport, a newly married young man couldn't help but notice another man who had just deplaned, walking swiftly towards a woman holding a baby, flanked by two young boys on each side. As the man approached his anxiously awaiting family, the two boys, age 8 and 10, ran forward, arms outstretched, loudly yelling, "Daddy!" The man laid down his bags and took the boys into his arms, hugging and caressing them, and in a low voice mouthing the words, "I missed you two so much." This continued for another minute until the man finally stood up. All the while, the baby girl was squirming excitedly in her mother's arms, never once taking her little eyes off the wonderful sight of her returning father. The man said, "Hi, baby girl!" as he gently took the child from her mother. He kissed her and held her close to his chest while rocking her from side to side. The little girl instantly relaxed and simply laid her head on her father's shoulder, motionless in pure contentment.

After several moments, he handed his daughter back to his wife and turned his attention toward her. They stared at each other, beaming big smiles at one another. "I missed you so much," he barely was able to utter the words as the emotion gripped his voice. She, too, had no words in response, but the look in her eyes bespoke volumes of her caring and love for her husband. For an instant, the onlooker thought that they reminded him of newlyweds, but he knew by the age of their kids that they couldn't possibly be. Suddenly, and without warning the young man heard his own