

מאת מוה"ר ברוך זירשפלד שליט"א
ראש כולל עשרת חיים ברוך קליבלר הייטס

worried and want him to sleep more? Does he have to listen? As far as *Kibbud Av V'em* goes, he technically doesn't have to listen if this affects his growth in *Torah* learning. However, the issue might indeed require intervention because *Gedolim* have advised, and experience has shown, that well-rested students perform better. They accomplish more in less hours, see **TAZ** (2). Parents also usually know their children well enough to judge if he is overdoing it. Some advise that going to sleep early and rising early is better because when the body rises earlier than it needs to, it generally means that one has slept enough. **Case 9.** Sometimes a parent, especially a mother, is afraid for the safety of her child when her son learns in a *Beis Medrash* till a late hour and walks home alone. Everything should be done to make his walk safer, or he should try to learn at home, because the genuine suffering of a parent is a serious issue.

בן הריחים – תבלין מדר היוםי "Todah Rabah" - Menachos daf 76b

The *Poskim* tell us that in place of the *Korban Todah* that was brought in the *Bais HaMikdash*, today we recite the *Birchas HaGomel*. The question is: does one recite this *beracha* if he intentionally put himself in danger? Some *Poskim* hold, that if one is saved from danger while performing a *mitzvah* he does not recite the *beracha*. **R' Shlomo Zalman Auerbach זי"ל** argues that even while performing a *mitzvah*, if one is saved from danger, he *bentches Gomel* (the term "חייבים" is not an issue עיי"ש). For example, if one crosses the sea and travels to *Eretz Yisroel* to be *mekayem Yishuv E"Y*, he recites the *beracha*. If so, how about *Yitzchok Avinu* after the *Akeidah*? Did he *bentch Gomel*? Perhaps, as the **Sefer M'rafsin Igra** writes, the purpose of the *Akeidah* was to test Avraham - Yitzchok realized later on he was never in danger!

(1) ארחות רבינו חלק ג' עמ' קח' (2) טורי זהב אה"ע כהא

הלכה למעשה

A SERIES IN HALACHA
LIVING A "TORAH" DAY

The Greatest Mitzvah of All (99) - "ותלמוד תורה כנגד כולם" **Torah Learning vs. Mitzvah Obligations: Kibbud Av V'em.** We continue with more cases where *Talmud Torah* can clash with *Kibbud Av V'em*, based on previously mentioned *halachos*. **Case 5.** If a son wants to learn in *Eretz Yisroel* and his parents do not want him to be so far away, there are number of factors to consider. If there is no special *Rebbi* or *Yeshiva* known for its success in teaching, and there are solid institutions closer by, it seems that the son should not go. The fact that many *yeshivos* in *Eretz Yisroel* do not have tight supervision is also a factor that is concerning regarding many boys. If there is a specific address recommended by a boy's current *Rebbi* for his success that can't be attained elsewhere, *halacha* gives the son the right to go, and he should ask his *Rebbeim* to work it out with his parents.

Case 6. Visiting parents in a different city. Every visit to parents can technically cause *Bitul Torah*. Nevertheless, at reasonably accepted intervals, or in special times of need, one must stop his learning to travel and perform the proper *mitzvah* of *Kibbud Av V'em*. Of course, these visits must be sensibly balanced between parents and in-laws to keep all family members happy.

Case 7. When parents live in the same city. Sometimes parents, especially elderly parents, require extra attention and numerous visits. *Sefer Orchos Rabbeinu* (1) writes that the **Chazon Ish זי"ל** visited his elderly mother daily and talked with her for close to a half-hour or more each time. Nevertheless, a *talmid* should not let this practice ruin his learning if such time is required, and sometimes hiring a person to help out can be a solution.

Case 8. Sometimes a boy learns with great *hasmada* (diligence) day and night and doesn't sleep a lot. What if his parents are

הוא היה אומר ...

R' Moshe Bogomilsky *shlit'a* (Vedibarta Bam) would say:

'*three tongues in mustard.*' Wouldn't one tongue have sufficed for all three angels? Tongues are big! Whenever Avraham had guests he would not only sustain them with physical food, but also encouraged them to live a meaningful and spiritually enriched life. *Chazal* tell us that the disciples of Avraham were exemplified with three attributes: 'good eye, 'humble spirit, 'meek soul. The word 'good eye' - 'in *mustard*' - can be rearranged as two words to imply three different meanings. 1. 'choose the poor.' Have a good eye towards the poor. 2. 'חרד לב' - 'G-d-fearing heart.' This leads to a humble spirit. 3. 'חדל רב' - 'avoid having too much.' Be modest and meek of spirit. Don't be greedy and over-ambitious. Be satisfied with your blessings."

Chacham Rabbi Avraham Saba זי"ל (Tzror Hamor) would say:

After Avraham slaughtered the ram, why does the *posuk* tell us that the angel spoke to Avraham, '*a second time from heaven*'? Because until this point, Avraham was still a bit conflicted. First, he is told to slaughter his son. Then, he hears a heavenly voice telling him not to. Although he didn't slaughter Yitzchok, he was unsure if maybe the first voice was right. Now, that he heard a second voice telling him no, he knew he had done the right thing."

A Wise Man would say:

“Being busy isn’t always being productive. Busy is doing stuff; productive is getting stuff done.”

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חדלקת נרות שבת - 5:42 | זמן קריאת שמע / מ"א - 9:25 | זמן קריאת שמע / הגר"א - 10:01 | סוף זמן תפילה/ להגר"א - 10:54
זמן לתפילת מנחה גדולה - 1:10 | שקיעת החמה שבת קודש - 5:58 | מוצש"ק צאת הכוכבים - 6:48 | צאה"כ / לריבנו תם - 7:10

טיב התבלין

מאת וועד רב גמלא חסד ובשביז שליט"א ר' שר השם יחזקע שוויק

**ויאמר ה' אל אברהם למה זה צחקה שרה לאמר האף אמנם
אלד ואני זקנת' וגו' (יה-ג)** - רמזים מן השמים

פרש"י: ואני זקנת; שינה הכתוב מפני השלום. שודי היא אמרה ואדוני זקן. לכאורה יפלא דברי רש"י. שודי הקב"ה שינה מפני השלום כדי שלא יחלש דעתו של אברהם בזה ששרה מחזיקו לוקן. ואילו עצם הדבר שביטלה את בלבה את בשורת המלאך זאת לא מנע מלהודיעו, ודדי ללא ספק שידיעה כעין זו לאברהם היתה סיבה פי כמה להפיר את שלום ביתו, כי איך יתכן כזאת שנוות ביתו אינה מאמינה בבשורה שזכו לו מן השמים, ולמה אם כן לא מנע כלל מלהודיע את הדברים לאברהם? אך האמת של דבר, איך כל כך טענה לעצם הדבר שלא האמינה שרה באותה בשורה, שודי למעשה לא ידעה כלל שמדובר במלאכים, והיתה סוברת כי עדיבים הם. על כן לא היתה העדר אמונתה סיבה להקפיד עליה, ולכן לא חשש הקב"ה לגלות את הדבר לאברהם, אך לפי זה יש להבין מה היתה אם כן טענתו של הקב"ה, הרי לא היתה יודעת כלל כי בדבר ה' באו האורחים ואת דברו הביאו עמהם? וצ"ל שטענתו של הקב"ה היתה על חוסר ההכרה בהשגחה העליונה. כי ראיה היתה צדקת זו להאמין שכל מה שהיא רואה ושומעת הכל הוא בהשגחה העליונה, ואם שמעה מגוי שכעת היה יוכה לכן היתה צריכה להאמין כי לא לחינם שמעה זאת, ובהכרח כי חפץ הש"ת להחשי את ישועתה, וכיון שלא האמינה היה בזה פגם קטן באמונתה, וזאת היתה טענת הקב"ה, אך אברהם לא הקפיד כ"כ על כנון דא, כי לזה הדבר ישנם כמה וכמה מדרגות, ולא כל אחד מסוגל להאמין ששכינה מדברת מתוך גרונו של גוי, אך הקב"ה ידע להעריך ערכה וחשיבותה של שרה, וידע שלצדקת כמותה נחשב הדבר לפגם.

מאוצרותיו של המגיד

מאת הרב שלום פערל שליט"א מו"ד מישום בקיץ בית שמש

ויקח אברהם ויאמר הנה נא הואלתי לדבר אל אדני- ואנכי עפר ואפר ... ויאמר הנה נא הואלתי לדבר אולי ימצאון שם עשרים (יה-כולא)
פרש"י "הואלתי; רציתי; כמו 'יוואל משה לשבת את האש". וכתב ב'מודחי', 'אבל בפרשת אלה הדברים פידש, 'הואיל משה (באר את התורה) התחיל, כמו 'הנה נא הואלתי, ושמא יש לומר, שמא שפירש פה 'הואלתי; רציתי' הוא על 'הואלתי' השני, ואילו מה שפירש שם 'הואלתי; התחלתי' הוא על 'הואלתי' הראשון שודי; אחד שפירש מילת 'התשחית בחמשה' שהוא אחד 'הואלתי' הראשון, פירש 'הואלתי; רציתי', ואם כן אין זה אלא השני, אולם אין זו ראיה גמורה, דאיכא למימר, שמפני שהתחיל לפרש מילת 'אולי' יש חמשים צדיקים (פסוק כ"ד) עשרה צדיקים לכל כךך וכרך, כי ה' מקומות יש שהוא קודם 'הואלתי' הראשון (שהוא בפסוק כ"ו), פירש מיד אודיו מילת 'התשחית בחמשה (פסוק כ"ח) והלא הן ט' לכל כךך, ואתה צדיקן של עולם תצטרף עמהם' שהוא המשך אותו עניין, והמשך וסיים את העניין לכל העיירות הנשארות על הסדר ('אולי ימצאון שם ארבעים, וימלטו ר' הכרכים וכן ו'ל יצילו ג' מהם, וכ' יצילו ב' מהם, ו' יצילו א' מהם), ואח"כ שב לפרש מילת 'הואלתי', וכמנהגו בכמה מקומות.

וב'גזר א"ייה' (אות ט"ה) הוסיף, 'הואלתי; רציתי; על 'הואלתי' הראשון לא פירש

מעשה אבות סימן לבנים

וישכם אברהם בבקר אל המקום אשר עמד שם את פני ה' וגו' (י"ב-כ)

The *Gemara* (*Berachos* 26b) tells us that Avraham Avinu established the *Tefillah* of *Shacharis* (Morning Prayer) based on the *posuk*, “*And Avraham arose early in the morning to the place where he had stood before Hashem.*” It was Avraham who introduced the notion of daily prayer to the world. *Tefillah* is a very powerful tool. It connects us to *Hashem* in ways beyond our comprehension. How careful we must be when we *daven* that we focus on the words and actually talk to *Hashem*, rather than be busy with everything else around us. If we focus on *Hashem*, He responds in ways beyond our wildest dreams.

A few months ago, a *Chassidishe Yid* contacted **Irgun K’vod Shomayim (IKS)**, whose altruistic goal is to inspire people to improve their *davening* and show the *Shechinah* respect from the beginning to the end of every *Tefillah*. The *Yid* had recently signed up for their “Master List” which lists the names of those who have pledged to be more careful with *Tefillah*, and now he wished to tell them the following incident: When he signed up, he was *mekabel* upon himself to refrain from using his cellphone during *davening*. This pledge was very difficult for him due to his nature and the peer pressure from friends starting conversations with him. Nevertheless, he took it upon himself in the fervent hope that certain *yeshuos* he desperately needed would come to fruition. Very shortly after he accepted this pledge, he had a vivid dream one Friday night.

He dreamed that he was walking down a street that was unfamiliar to him. He soon came upon a large building that appeared to be a *Beis Medrash*. Bright lights were radiating from its windows. He heard beautiful *niggunim* emanating from the building. He was unfamiliar with the songs being sung, but he thought they were reminiscent of tunes from his *Chabad* upbringing. He then heard a voice asking him if he wished to go inside, and he replied, “Yes.” He was told to go inside.

Upon entering the building, a *gabbai* approached him who remarked, “You’re an *einekel* of the *Baal HaTanya*. Therefore, you go straight in.” He proceeded to enter what turned out to be a giant room filled with lots of people - all of whom were shining brightly, dressed in white. They were singing the beautiful *niggunim* he had heard outside. All around him were tables piled up with food, but no one was eating. At the front of the room, he saw a *Tzaddik* with a glowing face - he instinctively knew it was the **Baal HaTanya, R’ Schneur Zalman of Liadi ז”ל** - who was beckoning him to come forward and sit next to him. Upon sitting down, the beautiful singing slowly subsided and the *Baal HaTanya* began speaking words of *Torah*.

The *Rebbe* spoke and after a while he began to focus his remarks on the current generation and the challenges that we face today. He pointed out that we are living in a time where so much is competing for our attention and unfortunately, what is happening in *shul* is a lack of recognition of the presence of the *Ribono shel Olam*. The disrespect is extremely destructive.

The *Baal HaTanya* then turned to the awestruck *Yid* sitting next to him and said, “For people who are *mekabel* on themselves to be exceptionally careful with these *inyanim*, they will be *zoche* to see *yeshuos* of all types.”

The singing then resumed in a most lovely and melodic way. A short time later, the scene repeated itself as the singing gradually subsided and the *Baal HaTanya* spoke *divrei Torah* once again. Amazingly, the same thing occurred as before: in the middle of his thought, the *Alter Rebbe* focused again on our generation and the need for all Jews to bring the *Ribono shel Olam* into their lives. He also again disdained the disrespect taking place in our *shuls* and *batei medrash*, a common issue in today’s day and age, and he once again looked at the *Chassidishe Yid* and said softly, “But people who are *mekabel* on themselves to be careful in these practices will have the *yeshuos* that they need and are going to end up in a very good place.”

It happened a third time - and then the *Yid* woke up with a start: he was actually humming one of the *niggunim* from his dream. The man’s wife turned to him and said, “You’re singing? You never sing, and certainly not in your sleep! What’s going on? What is this *niggun*? It actually sounds beautiful.” The man explained to his wife how he had just seen the *Baal HaTanya* and described all the things that he had heard. *Boruch Hashem*, since the dream occurred, this *Chassidishe Yid* has seen his *tefillos* answered time and time again, and the *yeshuos* he so desperately needed are all coming to fruition.

אשר בזה בנביאים טובים ...

ותאמר למועד הזה בעת חיה את הנבית בן ... (מלכים ב' ד-כז)

In the *Haftorah*, the *posuk* tells us how *Elisha Hanavi* repays the “אשה השונמית” (woman from Shunam) for her hospitality with a promise for a child. Elisha told her, “*This time next year, you will be embracing a son,*” as a way of assuring the woman that she will have a child. However, the *Medrash* tells us that the woman was not impressed with this choice of words. She immediately countered by saying that the angels who informed *Sarah Imeinu* of her impending child had told her: “*This time next year WE WILL RETURN to see you with your child.*” Elisha had omitted that promise to return. Why did the woman not believe the *Navi*? Was it

not the same word of *Hashem* that Sarah had received?

Rashi explains that the woman did believe Elisha that she will have a child, however, if the *Navi* would not make a similar promise like that of the angels, how sure can she be of the child’s survival? What good is embracing a child if he will eventually die (as we know did indeed happen)?

The *Medrash* insightfully explains, that even though *Elisha Hanavi* was a tremendous *tzaddik*, he was still only human. Angels are not bound by the uncertainties of the human world; therefore they were able to promise Sarah not only a child, but that they will return the following year as well. Elisha, who was uncertain if he himself will be alive the coming year, could not promise the same.

מחשבת הלב

וישם עינו וירא והנה שלשה אנשים נצבים עליו וירא ודין לקראתם מפתח הדור וכו' (י"ד-ג)

The curtain opens on this week’s *parsha* with a picture of Avraham Avinu sitting outside his tent disappointed that he has no guests to cater to. *Hashem* has mercy on him and as he lifts his eyes, “*he saw three men standing in front of him.*” The *posuk* then continues, “*and he saw and he ran towards them.*” Why does the *posuk* say “וירא” - “*he saw*” twice? What does it add?

I once heard a *derasha* from **R’ Meir Bergman *shlit’a***, a son-in-law of **Rav Shach ז”ל**. He said that a kind heart does not make one a *baal chessed*. One must also focus on perceiving another *Yid*’s actual needs. Many times, we lose a *chedsed* opportunity because we do not grasp the urgency of the matter. **Rashi** answers our question here and says that the first “וירא” refers to when Avraham Avinu saw the 3 people standing before him, while the second “וירא” refers to Avraham perceiving and realizing what their needs were. The *Torah* teaches us, that just like Avraham saw two things, we too must look twice. In order for a *Yid* to be a true *baal chessed*, he must open his eyes twice. Once to see and once to perceive what the other truly needs. In fact, the *Gemara* (*Kesuvos* 68) refers to a person who is not a *baal chessed* as someone who is “נוצם עיניו” - one who “*shuts his eyes*” to the plight of others. The fact of the matter is: *Tzedakah* does not start with the wallet - it starts with the eyes!

There is a story about a poor Jew who came to the **Beis Halevi, R’ Yosef Dov Soloveitchik ז”ל** before *Pesach* asking whether milk has the status of “חמר מדינה” which would qualify it as a wine substitute for the *Arba Kosos* (4 cups). The *Beis Halevi* answered immediately that it did. As soon as the man left, the *Beis Halevi* sent him enough money that would not only cover the cost of the wine but also the other *Yom Tov* needs, explaining that if this man was asking if he could drink milk on the night of *Pesach* for the *Arba Kosos*, he was obviously so poor that he surely didn’t have chicken or meat on his menu.

We must all *daven* that our children follow in our footsteps of *tzedakah* and *chedsed*, and *Hashem* should give them insight to understand another person’s needs which will hasten our escape from this quagmire called *golus*. במחרה בימינו אמר.

משל למח הדבר דומה

רק לאנשים האל אל תעשו דבר כי על בן באו בצל קרתי ... (י"ז-ה)

משל: After WWI, **R’ Yaakov Kamenetzky ז”ל** and a few other *bochurim* who had fled Slabodka were returning home and found themselves in a small town on *erev Shabbos*. They found a single Jew and asked if they could stay for *Shabbos*. The unkind Jew turned them down and told them to leave, suggesting they go to the next town before *Shabbos*.

They had no choice but to go. The following year, on *Rosh Hashana*, when he was already back in Slabodka, **R’ Yaakov** saw that the same man who had refused to take them in for *Shabbos* was in *yeshivah*, and even received an *aliya*! He was beside himself until he found out the rest of the story.

A few weeks after **R’ Yaakov** had been to this man’s home, the **Alter of Slabodka, R’ Nosson Tzvi Finkel ז”ל**, and a group of *talmidim* were also making their way back to

EDITORIAL AND INSIGHTS ON THE MIDDAH OF צחוק

ותאמר שרה צחק עשה לי אלקים כל השמע צחק לי ... (בא-י)

In this week’s *parsha* we find the same word with opposite interpretations. First we see that Sarah calls her son Yitzchok because of the tremendous joy and laughter - “צחק” - that came to the world with his miraculous birth. A few *posukim* later, Avraham makes a great party to celebrate the weaning of Yitzchok. At this party Sarah sees Yishmael “מִצְחָק”. She tells Avraham that he must send Yishmael out of the house. **Rashi** tells us that the word “מִצְחָק” denotes idol worship, murder and immorality. The name “צחק” is an expression of great joy and happiness. How can two words with the same *shoresh* “צחק” have such opposite meanings? The answer says **R’ Avraham Pam ז”ל** is found in the words of *Koheles*, who says: שִׂמְחָה זו? מה עושה? On a simple level this means that joy is purposeless. On a deeper level this means that a person must see where his *simcha* leads him. People say that laughter is the best medicine, but they should know that laughter can also be the deadliest poison! It all depends on what effect the laughter has on you! Yishmael was a young boy, sitting at this party with his esteemed father and the *Gedolei Hador* who were present. And what was he doing? He was laughing! He was mocking and scorning all that was good and holy. This kind of scornful behavior, explains **R’ Gamliel Rabinowitz *shlit’a***, is a free pass to do everything that is wrong! Sarah saw his mocking laughter and she knew that he must go. This is “צחק” that removes one from *Hashem*.

Sometimes we get together with friends and have a great time! We laugh and joke and have lots of fun. But how do you feel AFTER the party is over? Do you feel uplifted and full? Or do you feel depleted and empty? This is the litmus test to see if your laughter was *simcha shel mitzvah* or scornful jest. Is it the “*tzchok*” of Yitzchok or the “*metzachek*” of Yishmael? We must always make sure that our laughter and joy lead us to higher levels in *avodas Hashem* and not *c”v* the other way around.

CONCEPTS IN AVODAS HALEV FROM R' CHAIM YOSEF KOFMAN

דרכה יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHILOMO

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