

וַיֵּרָא אֱלֹהֵי ה' בְּאֵלֵי נִי מִמֶּרָא
וְהוּא יֹשֵׁב פֶּתַח הָאֵהָל
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12 MIN. before shkia

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RABBI DANIEL COREN



To Be a Gadol

According to Chazal, *gadol hachnasas orchim yoser mikabalas pnai haShechina* - bringing in guests is greater than greeting the presence of Hashem.

Chazal learned this principle from Avraham Avinu in this week's *parsha*. While in the middle of his encounter with Hashem, he seems to put Hashem on hold and instead runs to accommodate the three angels who had arrived at his tent's door.

At first glance, this sounds very perplexing. Isn't our ultimate goal to be greeting and connecting to Hashem presence? How is it possible to consider the act of greeting guests to be greater than that of greeting Hashem?

What needs to be defined here is the word that Chazal use – *gadol*, which can mean great or large. I believe we should define the word as growth or accomplishment, not just greatness. This comes to say that greatness is measured by how much growth and accomplishment results through our actions.

Sefer Melachim describes the woman from the town of Shunam as an '*isha gedola*,' a big lady. It sounds a bit strange to praise a lady by calling her 'the big lady,' and I wouldn't suggest this for a husband who wants to compliment his wife.

(Someone jokingly told me that in America when you want to tell your wife that she looks good, you say she looks like a million dollars, and in England, you say she looks like a million pounds!)

The *Meam Loez* explains that the term '*isha gedola*' refers to a lady who is engaged in *chessed* and is accomplishing positive things in the world. The greatest positive thing a person can do is kindness, as is emphasized in the *hakdama* to *Sefer Nefesh Hachayim*. The greatest kindness you can do for someone is to provide them with more clarity of Hashem, which was indeed the mission of Avraham Avinu.

This definition helps us to understand what went on with Avraham Avinu and his three guests.

Avraham was speaking to Hashem. He was standing in Hashem's presence just like the *Amida* in prayer, and a person praying must be stationary and not move. However, when the opportunity came for Avraham to move higher level, i.e., to be greater by helping others, he understood that this is the will of Hashem. Hashem doesn't want us to stand still in this world; he wants us to accomplish as much as we can. It's in the next world that we are expected to stand still.

This idea fits well with the eulogy that many give at a *levaya*. They quote the Gemara in *Moed Katan* where Rav says *Achim hehespeda*, which means warm up the people at a *levaya*.... *d'hasam kaimna* – for I am standing there.

One explanation to the use of this phrase at a funeral is that Rav was trying to arouse and warm up the people so they would, realize that if they don't accomplish their mission in this world, then in the next world it's too late because 'there I'm just standing....'

This also sheds light on what it means to be '*gadol*.' At 13 years old, a boy can already be *motzi* others. He has reached an age when he has an opportunity to help others spiritually. And this is the idea of a *gadol b'Yisrael* – someone who grabs onto the reigns and helps to lead others, so that the world can continue to move forward under Hashem's love and guidance.

HEBREW ACADEMY OF CLEVELAND

The Angel of the Akeidah

And an angel of Hashem called to him... For now, I know that you are a G-d-fearing man, since you have not withheld your son, your only one, from me. (22:11,12)

The angel said to Avraham, "Since you have not withheld your son, your only one, from me." The Vilna Gaon wonders what the angel meant by the words "from me." If he meant Hashem, he should have said so. "Me" implies that the angel was talking about himself. Harav Yitzchak Zilberstein, *shlita*, cites *Ma'ada'nei Yosef*, who explains that every mitzvah a person performs catalyzes the creation of an angel. The quality and perfection of this angel depend upon the quality of the mitzvah. A strong mitzvah, i.e., one performed solely for the sake of Heaven, with alacrity and the proper intentions, creates a Heavenly angel that will be on a sublime level. If, however, the mitzvah that one performs is, at best, passable but lacks spiritual substance, stability, and energy, the angel will lack those same characteristics.

This is why we say in the *tefillah*, prayer, *U'Ne-saneh Tokef*, "Let us proclaim (the mighty holiness of this day). The angels tremble, fear and dread seize them." Why do the Heavenly angels tremble? It is not as if they have Torah and mitzvos to study and perform. What did they do wrong that would give them reason to tremble? When the angels consider that they are the products of the mitzvah performance of man, they worry. If the mitzvah was performed listlessly, and the man repents, does *teshuvah*, they have nothing to worry about. The man has saved them. If, however, the man goes about his Rosh Hashanah and Yom Kippur in much the same manner as before, his mitzvos are executed perfunctorily, almost as if he were compelled to do so, with no love, no passion, no excitement, no life, then the *malach* has reason to tremble.

"We now understand," explains Rav Zilberstein, "what the angel intimated to Avraham: *Mimni*, 'from Me,' I can tell from myself, from my lofty spiritual plateau, that you, Avraham, did well. You acted with alacrity to fulfill Hashem's Will. You did not deviate one iota from what He asked you to do. You imbued this mitzvah with fear of G-d, love, and pure intention for the sake of Heaven. How do I know? I look at myself – *mimni* – as the greatest indicator. I am the product of your mitzvah!"

This is something to consider when we next perform a mitzvah, such as going to shul to daven. When, how, and what attitude we manifest determines the angel that we create. We might need that angel one day to be on our side, to support us in a critical time. The last thing we want is an angel that is too "weak" to help us. We will have no one to blame but ourselves.



Angels & Mustard

The Chassidic masters offer a moving homiletical interpretation of the biblical episode of Abraham and his guests, the angels, as described in our *parsha*.

According to Jewish tradition, there exists in each generation a tzaddik, a great moral giant, who serves as the spiritual foundation of the world, as a bridge between heaven and earth. This is a human being who carries the burden of history on his shoulders and always has his finger on the pulse of the generation. While others plan their vacations and retirements, this person cannot sleep at night as long as there is one soul in G-d's universe hurting.

In his time, Abraham served as this tzaddik, the rebbe (spiritual master) of the world. When three angels were dispatched to pay a visit to planet Earth, they were determined to visit this extraordinary human being. They longed to be touched by his soul, inspired by his spirituality, and ignited by his passion. The angels craved to encounter the majesty of holiness at its peak.

When the three angels approached Abraham's tent, they expected to discover a soul burning with a sacred flame, steeped in heavenly meditation, melting away in infinite ecstasy. They expected to find a spirit dancing with the Divine, free of any trace of the mundane, suspended above the crassness of the physical universe and its materialistic trappings.

THE SHOCKING MOMENT

What was the reality the angels actually encountered?

"Let some water be brought and wash your feet, and recline beneath the tree," the great rebbe, Abraham, declared. "I will fetch a morsel of bread so that you may sustain yourselves," were the words that came out of G-d's ambassador to planet Earth.

"Abraham rushed to the tent to Sarah [his wife] and said, 'Hurry! Three measures of the finest flour! Knead it and make rolls!' Then Abraham ran to the cattle, took a calf, tender and good, and gave it to the young man who rushed to prepare

it. He took cottage cheese and milk and the calf that he had prepared, and placed these before them; he stood over them as they ate under the tree."

A man of infinite ecstasy? No. A good chef who knows how to run a smooth kitchen — that is what they saw in Abraham.

"We thought we were coming to a rebbe," they must have thought to themselves. "Instead, we ended up at a butcher."

Instead of finding the light of the divine radiating from Abraham's tent, they discovered an old man running around, tongue and mustard in his hands. "We must have come to the wrong location," the angels mused.

WHAT ABOUT THE WIFE?

Then a thought came to their mind that perhaps when they heard in heaven that Abraham was the tzaddik of the generation, it was actually referring not to him but to his counterpart, Sarah. She might be the real master of the generation, and Abraham merely her attendant.

So the narrative continues: "They asked him, 'Where is Sarah your wife?'" Perhaps we can get a glimpse of your wife, and we will finally encounter the presence of authentic holiness.

"And he said, 'Behold — in the tent!'" What Abraham was telling the angels is that if they did not 'get it' henceforth, seeing Sarah wouldn't do the job either, for she is even more concealed than Abraham. She is concealed in the tent. Her true identity is not easily appreciated.

ANGELS ENLIGHTENED

At that moment, for the first time, the angels realized how deeply they had erred. In their longing to encounter holiness, they missed the ultimate point: that the authentic majesty of human holiness consists of a person's daily acts of love, selflessness, and graciousness performed amid the stress and lowliness of physical existence. The angels failed to recognize that the genuine experience of serving G-d means not to soar to the heavens searching for angels, but to be

there for another human being in a very real and pragmatic way.

"Hurry! Three measures of the finest flour! Knead it and make rolls!" In this simple, mundane behavior, Abraham constructed a fragment of heaven on earth.

WHAT LIFE IS REALLY LIKE

"I will return to you this time next year, and your wife Sarah will have a son," came the response of the angel. This was not merely a communication of G-d's earlier promise to Abraham; it was also a response of an angel in awe of the revolution that Abraham introduced to the world, in which a human being, in his ordinary daily behavior, can build a home for G-d. Abraham's revolution, the angel insisted, must have a future in the form of a family, and, ultimately, a people, charged with the mission to teach the world how to fuse heaven and earth.

The angels never forgot that visit. Abraham gave them not only a sobering lesson in what real life is like, but also a lesson in what it means to be authentically spiritual.

True spirituality, Abraham was communicating to the angels, lies not in man's attempt to escape the trappings of the world, but rather in his commitment to drawing down light and beauty into the darkness of life. It is only here, not in Pluto, that you can create the real atmosphere.

ABOVE THE ANGELS

This explains an enigmatic change in the language of the text. At the beginning of the narrative detailing the visit of the angels, we read: "*vehinei shlosha anoshim nitzavim aluv*," meaning that the angels were standing over him. Later, when the guests are being served by Abraham, we read: "*vehu omed aleihem*," meaning that Abraham stood over them.

It was through this act of hospitality that Abraham rose far and beyond the angels; he was now standing over and above them. It is through simple human kindness practiced on Earth that the human being reaches far beyond the most spiritual angels.

SHIUR SCHEDULE

MONDAY & THURSDAY Chassidus Shiur 7:45 AM (18 Main) • **TUESDAY** Womens Shiur 9:30 AM (84 Viola Rd)

SHABBOS Friday Night – before Barchu (20 Upstairs) • **Morning 8:40 AM** (20 Upstairs) | **After Davening 12:00 PM** (20 Upstairs)

PLEASE NOTE: Rabbi Jacobson's Shabbos morning shiur will now begin at 8:40 AM, followed by the Minyan at 10:00 AM.

RABBI NACHUM SCHEINER



The Mohel Can Recite the Brachah

There are two *brachos* recited at the time of the *milah*, with the first *brachah* of “*al hamilah*,” the *brachah* recited for the mitzvah to perform the *milah*, recited by the *mohel*. But how does the *mohel* recite the *brachah* on someone else’s mitzvah, especially when the text of the *brachah* is “*v’tzivanu*,” “that He commanded us,” if the father was commanded, and not the *mohel*?

We can glean a better understanding of this subject from a similar discussion in regard to the mitzvah of *bedikas chometz*. The *Shulchan Aruch* discusses a scenario where one is not able to conduct the entire *bedikas chometz* on his own and solicits the help of others. The halachah dictates that if he is doing part of the search, he can recite the *brachah*, and the others should listen to his *brachah*. The *Magen Avraham* points out that we can deduce from here that if the owner is not participating at all in the *bedikah*, he cannot recite the *brachah*, and it must be recited by the emissary (*shaliach*).

The *Magen Avraham* there raises the same question: How can the emissary recite the *brachah* if it is not his house and it’s not his mitzvah? He adds that although when it comes to shofar blowing, one who has already fulfilled his obligation can blow for others and recite the *brachah*, that case is different. When blowing shofar for others, the one hearing the shofar is doing what is required of him – listening to the shofar. Therefore, the one blowing can recite the *brachah* for him, and the listener can answer *amein*, which is the equivalent of the *brachah* being recited by the

listener. However, in the case of *bedikas chometz*, if the owner is doing nothing, he has no reason to recite the *brachah*, and the emissary is not reciting the *brachah* for him. Which brings us back to the question: How can he recite a *brachah* on a mitzvah that is not his?

The *Magen Avraham* then points out that we find a precedent in which the emissary is the one to recite the *brachah* in our case of *milah*. The *mohel* is the one who recites the *brachah*, even if the father is not actively involved, and even if the father is not present at the *milah*. He proves from here that an emissary can, in fact, recite the *brachah* as long as he is the one who is doing the *maaseh mitzvah*, the action of performing the mitzvah.

The *Noda B’Yehudah*, in his glosses on the *Shulchan Aruch*, *Dagul M’rivava*, adds that there is a simple reason why the *mohel* can recite the *brachah*. If a father does not perform the *milah* on his son, the mitzvah becomes incumbent on the entire Klal Yisrael. Therefore, the *mohel* is indeed commanded to perform the *milah* and has the right to recite the *brachah*, including the words “*v’tzivanu*,” since he was, in fact commanded to perform the *milah*. However, this does not work for *bedikas chometz* or other mitzvos where the mitzvah is not incumbent on the entire Klal Yisrael.

In Conclusion

The *mohel* – or any emissary – can recite the *brachah*, either because the mitzvah of *milah* is a mitzvah that is incumbent on all of Klal Yisrael or because he is the one performing the mitzvah, as we see in regard to *bedikas chometz*.

UFARATZTA RABBI SHALOM BER MUNITZ

PARNASSAH: K’ATZAS YEDIDIM MEVINIM CONTINUED

In short: Inspectors shut down a business, taking their time to let it reopen. The owner had a policy to write only happy things to the Rebbe. In the midst of this ordeal, his wife gave birth to a baby girl. He wrote the good news to the Rebbe. At the bottom, he wrote P.S. *Bracha l’pamassah*. No answer came at all, which was strange. After they let him reopen his business, he received a mazal tov letter from the Rebbe. At the bottom, it said: P.S. About the *pamassah*, *k’atzas yedidim mevinim*.

he found two *yedidim mevinim* and explained to them what had transpired.

Three days later, one *yedid* recommended his services to a large construction project that he was able to fulfil faster than others because of his new upgraded equipment.

About two weeks later, the other *yedid* set up a meeting with partners of a retail chain store that needed a store set up in a mall ASAP. The owners of the chain store gave him an open check to buy the new equipment needed, as his new machinery could not handle this project. He scrambled and got the job done in a timely fashion. The partners were highly satisfied. As a result, they entrusted him to set up 120 of their stores.

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SHIUR SCHEDULE

KOLLEL BOKER 7:00-8:00AM

Chavrusa learning - Gemara
Currently: מסכת יומא
Friday - Shuirim Beinyonei
Dyoma and relevant topics

NIGHT KOLLEL 8:15-9:45PM

Chavrusa learning - Halacha
Currently: הלכות ניבוי אב ואם

SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

Daf Yomi | 8:45-9:45 PM
Mishna Yomis | 8:45-9:00 PM
Zera Shimshon Shiur | 8:15-9:00 PM

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RABBI NACHUM WINKLER



Not Giving Up Hope

How fitting the selection for today's *haftorah* is! It is fitting not simply in the stories that it relates but in the very fact that, as Professor P. Meltzer writes, it is the first time since the start of the Torah reading cycle that the *haftorah* relates the accomplishments of the righteous, G-d-fearing individual, i.e., the *navi* Elisha, just as the Torah *parshah* now focuses upon the deeds of the righteous, G-d-fearing Avraham and Sarah.

The *haftorah*, taken from the fourth chapter of *Melachim Bet*, actually tells two stories. At first glance, the initial story seems to serve as a mere introduction to the second. After all, the second and lengthier story of Elisha and the Shunamite woman appears to be closely connected to the events in our *parshah*, as it deals with the miraculous birth of a son to a once-barren woman and her elderly husband and the near loss of that cherished son to his parents. The parallels to the stories of the miraculous birth of Yitzchak and to *Akeidat Yitzchak*, the near-loss of that son, are clear.

But the first story also echoes the events of the *parshah* quite powerfully. Here we read of a woman, widowed of her righteous, G-d-fearing husband, who stands to lose her only two sons. In a similar fashion, we read in the *parshah* of a righteous, G-d-fearing husband who stands to lose both of his sons: Yishma'el, whom he was told to send away, and Yitzchak, whom he was told to sacrifice.

However, as Rav Yehuda Shaviv explains, there is also an interesting contrast between the *parshah* and the *haftorah* in the behavior of two troubled, grieving mothers. In the Torah, we read of Hagar who, upon seeing (what she believes to be) the imminent death of her son, throws him beneath a bush and cries mournfully until the angel appears to her and tells her, "*Kumi, s'ee et b'nech*," "Get up and carry your son," to return to the son she had cast aside, and subsequently shows her the source of water that would revive him. In the *haftorah*, on the other hand, the Shunamite woman does not cast the child aside. Instead, she places her son

on the bed of the prophet and travels to Elisha for divine guidance. Nor does she suffice with summoning Elisha or depending upon the *navi's* servant, Gehazi, to revive her son. The Shunamite woman declares that she will not leave Elisha, insisting on remaining until the prophet brings her son back to life.

I find the contrast in the actions of the mothers to be most inspiring. In difficult times, worried parents, anxious and concerned about their children, refuse to give up hope, refuse to throw the troubled or sickly youth "beneath the bush," but search for answers, even organize new funds and support groups, in order to help their own and others suffering in a similar fashion.

These seemingly average parents, people who never imagined what they could, or would, accomplish, follow the lead of the Shunamite and the example of Avraham ("*Vayelchu shneihem yachdav*"). And they prove that they are anything but ordinary—they are EXTRAordinary!

RABBI YISRAEL REISMAN



A Thought Regarding Bikur Cholim

At the beginning of the *parshah*, HaKadosh Baruch Hu comes to Avraham Avinu. Rashi says it was to do *bikur cholim*, since it was the third day after his *bris milah*.

Question: The Gemara in *Nedarim daf mem* defines *bikur cholim* as looking out for the needs of the *choleh*, whether it involves his food, his drink, his dress, his comfort. *Bikur cholim* means to look at what the *choleh* needs. Where do we see here that there was *bikur cholim*, that HaKadosh Baruch Hu visited him? I don't know exactly by Avraham Avinu what it means that HaKadosh Baruch Hu visited him. There must have been some type of *gilui Shechinah*, but be that as it may, it's not the *bikur cholim* that seems to be referred to there. In-

teresting.

No, the answer seems to be very, very *geshmak*. Just the opposite. There's a *limud* here. It was *bikur cholim*. HKB"H came to see what Avraham needed. You go to someone, see what he needs. You're worried about him physically, his eating, his drinking, his comfort. You go to visit a *choleh* in the hospital, or even when taking care of him at home, he usually has the things he needs. But *k'viyachol*, the Ribbono Shel Olam is teaching us, sometimes what the person needs is not physical help. HaKadosh Baruch Hu sent Avraham what he needed. What did he need? To have *orchim*, to have guests. HKB"H *k'viyachol* looked to see what Avraham needed, and He saw that he needed *orchim*.

Many *cholim* need to feel useful,

especially people who are, *lo aleinu*, sick for a while. They need the biggest gift you could give them, which is not to cover them, not to feed them, but to make them feel a purpose in their lives. *Cholim* very often have so much to offer, especially elderly people who talk about life in a time period that you won't be able to find out about anymore. What it was like, the challenges that Yidden had in a previous generation. A *choleh* needs food and drink, comfort, certainly. A *choleh* also needs somebody to put his head, his mind, into figuring out what will make him happy. Very often, what the beginning of this week's *parshah* teaches is an important lesson. You want to give the *choleh* what he needs? Guess what? Make him feel useful.



Gan HaTorah

YITZCHOK – A YID NEEDS TO LAUGH

“ותצחק שרה בקרבה לאמר, אחרי בלתי היתה לי עדנה ואדני זקן”

“Sarah laughed to herself, saying, ‘After I have withered, shall I again have delicate skin? And my husband is old!’ *Malachim* who looked like people came to Avrohom and Sarah’s tent to bring them messages. One *malach* told Avrohom that his wife Sarah was going to have a son in a year. Sarah laughed; she did not think that she could still have children. Nor did she think that her husband could have children. The Ribbono Shel Olam came to Avrohom and had a complaint against Sarah, why she laughed. Avrohom confronted Sarah about this. Out of fear, Sarah responded that she did not laugh. Avrohom reiterated to her that she did laugh. (21:12) Rashi says that Sarah’s *nevuah* was greater than Avrohom’s. Sarah Imeinu was certainly a *tzadeikes*. How are we to understand this story? What is even more perplexing is that when Sarah did have a baby, he was called Yitzchok. It seems quite embarrassing for Sarah Imeinu that the baby should be called Yitzchok, when she was reprimanded for laughing when she heard the news that she would have a baby. (Albeit Rashi says that the name Yitzchok was for the laughter of Avrohom, who laughed from joy.)

The reason that Sarah laughed was that she heard the news that she would have a son while she was standing before the tent (18:10) “ושרה שמעת פתח האהל והוא אחריו”. Sarah was listening as the *malach* told Avrohom that she will have a son, “והוא אחריו”. Targum Yonason ben Uziel explains that “והוא אחריו” means that Yishmael was standing there with Sarah and heard as well. When one gives a *brochah* to another, he should make sure that none of the person’s enemies are there because the enemy can cause the *brochah* to not be *mekuyum*. Sarah believed that the *brochah* would come true. However, she was scared that Yishmael would try to nullify the *brochah*. Sarah laughed so that Yishmael would not think that the *brochah* was real and would not try to nullify it. When Avrohom asked Sarah why she laughed, she responded that she did not laugh because she did not believe in the *brochah*, but rather so that Yishmael would not believe in it. (קרו לידוד)

Sarah was a great *tzadeikes*. She had full *emunah* and *bitachon* that the Ribbono Shel Olam can make anything happen. She may have laughed to thwart a potential *bitul* of the *brochah* by Yishmael. She may not have realized that the *brochah* was coming from the Ribbono Shel Olam. She may have laughed because she was scared that she would ultimately not be *zoche* to the *brochah* because she would do *aveiros*. Whatever the reason, she certainly never meant to question the awesome power of the Ribbono Shel Olam.

Hakodosh Boruch Hu had Avrohom name this son Yitzchok as an everlasting reminder that no one should ever question the abilities of the Ribbono Shel Olam. The Ribbono Shel Olam created the world with “*teva*,” “nature,” but He certainly can change it at will. A Yid needs to “laugh” at the rest of the world. Yitzchok stands for *gevurah*, strength. A Yid needs the strength to stand up to anything or anyone in the world and to know that the Ribbono Shel Olam is all-powerful and can do what humans call “the impossible.”



פרשת וירא

“רק אין יראת אלקים במקום הזה והרגוני על דבר אשתי.” (כ"א)

המגיד הירושלמי, רבי שבתי יודלביץ זצ"ל, פגש פעם אחת שוטר שאינו שומר תורה ומצוות, בן גילו, והתפתחה ביניהם שיחה על מצב הדור. פתח השוטר ואמר: “יודע אתה, לא חלמנו שתהיה כזו הדרדרות. חשבנו, נקים מדינה חופשית, שלא ישמרו בה שבת, לא יניחו תפלין. אבל עד כדי כך?! מי חלם שתהיה כזו אלימות, מי חלם שאנשים יהיו כה מושחתים?”

חייך ר' שבתי יודלביץ וענה: אמשיל לך משל. לא מזמן הזדמנתי לבניין 'כל בו שלום' בתל אביב (בזמנו, הבניין הגבוה ביותר בארץ), והנה להפתעתי, רואה אני יהודי עומד על המרפסת בקומה שלושים, מוציא רגל אחת החוצה, ועוד רגל... צעקתי לעברו: “הלו, מה אתה עושה?” אמר לי: “אני קופץ למטה”. אמרתי לו: “השתגעת? הרי בקפיצה כזו מגבה שלשים קומות, אפילו עם שפכטל לא יצליחו 'לגרד' אותך מהמדרכה...” והלה עונה בניחותא: “אל דאגה, אני קופץ רק שתי קומות ונעצר...” האם יתכן כדבר הזה - לקפץ 'רק' שתי קומות ואז להחליט שהנפילה נעצרת?! ומה חשבת, ידידי השוטר, שההתדרדרות תיעצר באיזה מקום? שאת הצד הימני של לוחות הברית - הצוויים שבין אדם למקום - לא יקימו, ואלו את הצד השמאלי - הצוויים שבין אדם לחברו - כן? דע לך שהדבר לא יתכן.

כי אמרתי רק אין יראת אלקים במקום הזה והרגוני על דבר אשתי”. אם הם עושים להם עגל מסכה הרי בהכרח גם “ויקמו לצחק”, היו שם גם עוונות חמורים של גלוי עריות ושפיכות דמים. לא שייך האחד בלי השני. אין כזה דבר שאדם יעבר רק על מצוות שבין אדם למקום. בסוף הוא ידרדר גם בענינים שבין אדם לחברו.

“רק אין יראת אלקים במקום הזה והרגוני”. כעין זה כתב החתם סופר על הפסוק, “נפש כי תחטא ומעלה מעל בה” וכחש בעמיתו” (ויקרא ה-כא): פסוק זה רומז לאלה הטוענים, שאמנם אין הם מקימים מצוות אבל מקפידים על 'בין אדם לחברו', שלבסוף יגיעו למצב של “וכחש בעמיתו”. טעות היא לחשב שכביכול ניתן לשמר רק על חלק המצוות שבין אדם לחברו, כי מי שאינו ירא שמים, סופו שיתדרדר גם בקיום המצוות שבין אדם לחברו.

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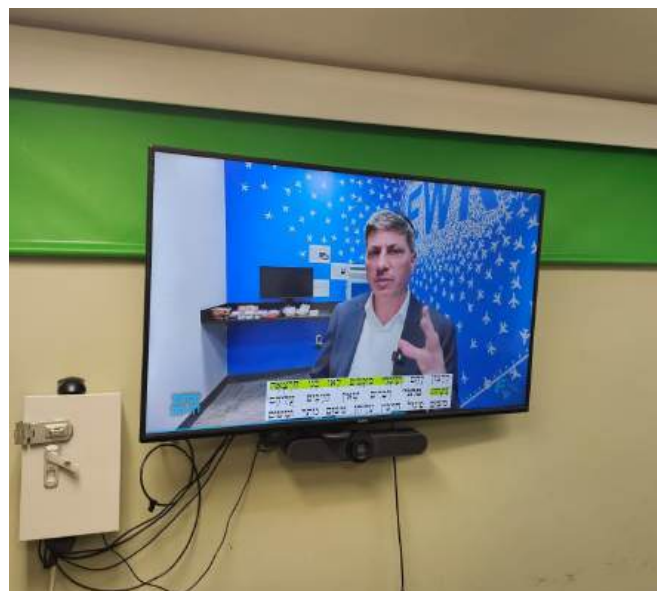
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RABBI ELIMELECH BIDERMAN



Hospitality Stories

The holy *sefarim* say that when a tzaddik excels in a mitzvah during his lifetime, he continues to perform this mitzvah after his *petirah*. For example, Avraham Avinu excelled in his *hachnasas orchim*, and until today, when a Yid performs *hachnasas orchim*, Avraham comes to help him perform the mitzvah. The story of Avraham Avinu's *hachnasas orchim* and the three *malachim* is written in the past tense: "He took... He went... He hurried..." etc. The exception is the words (18:8) "[Avraham] is standing above them..." These words are written in the present tense. This implies that until today, when Yidden do *hachnasas orchim*, Avraham stands there. He is present, for he wants to partake in the mitzvah.

Reb Chaim of Brisk zt'l was extremely ill as a child, and the doctors lost hope. Rebbe Moshe Kobriner was visiting Brisk at the time and stayed at the home of Reb Chaim's grandfather. The grandfather asked the Rebbe, "What will be with my Chaimke?" Rebbe Moshe Kobriner told him the *vort* that 'Avraham is standing' indicates that Avraham is present at every *hachnasas orchim*. He added, "Chazal (*Bava Basra* 16:) say, 'A precious stone hung from Avraham Avinu's neck. Whoever saw it was healed.' Since you are hosting me and are performing *hachnasas orchim*, Avraham Avinu is right here, in this home. Avraham has the gem that brings *refuah*. Your Chaimke will surely have a *refuah sheleimah*." And indeed, he did.

Once, Rebbe Moshe Kobriner was a guest in the home of Rebbe Aharon Karliner zt'l. Reb Aharon told him that his daughter was ill. Rebbe Moshe Kobriner told the sick girl, "Your father is performing *hachnasas orchim*. This means the stone of healing is hanging from his neck. Look at your father, and you will be healed."

Rebbe Moshe Mordechai of Lelov zt'l was once talking with his chassidim about a certain Yemenite tzaddik who fed hundreds of refugees who lost their homes during World War I. One of the chassidim added, "I heard that this tzaddik was a *chavrusah* with one of the *Kabbalah* giants..." He was implying that, in addition to his *chessed*, this tzaddik was well-versed in the hidden parts of the Torah. The Rebbe replied, "Why do you mention that? Right now, we're discussing that he fed hundreds of homeless Yidden..." as if to say that the merit of feeding Yidden is so great that it is unnecessary to add anything else.

The Sar Shalom of Belz zt'l built a majestic shul in Belz. Two generations later, his grandson, Rebbe Yissachar Dov of Belz zt'l, added the *Groise Shtub*, a large room where the *tischen* were conducted. When the *Groise Shtub* was completed, Rebbe Yissachar Dov said, "A thousand years ago, on this spot, there lived a Yid who excelled in the mitzvah of *hachnasas orchim* like Avraham Avinu. When my grandfather built the shul, this Yid thought it was time for *techiyas hameisim*. He got out of his grave and came to my grandfather. The Sar Shalom told him it wasn't time yet, and the *niftar* returned to his grave. In the merit of his *hachnasas orchim*, which he kept with all his might right here, he merited that the *Groise Shtub* be built on this location. Yidden will eat at the same place where he had fed hungry people."

RABBI JARED VIDERS



The Value of Praise

They said to [Avraham], "Where is Sarah, your wife?" And he said, "Behold - in the tent!" (Genesis 18:9)

Rashi: "The angels knew where Sarah was but they nonetheless asked to make it known that she was modest in order to endear her to her husband."

From all indications, one can reasonably postulate that Avraham and Sarah shared a wonderful and enriching marriage buoyed by a substantial degree of mutual respect and esteem. So far as we know, she was the most righteous woman on the planet and Avraham's unswerving partner in his mission of bringing knowledge of G-d to the world. They had successfully navigated many decades of matrimonial harmony, notwithstanding many personal hardships, traumatic events, and upheaval. They had graduated the *shalom bayit* school of hard knocks with flying colors. They will remain the model Jewish home for eternity. Did the angels really need to "endear her to her husband" any further?

The lesson here is that we can, with relative ease, take on a new mission in life: to raise people's esteem in the eyes of those whom they love. A teacher tells a parent what a delight it is to have her daughter in class. A parent mentions to a teacher how his child is so inspired by what she is learning in school. A shopkeeper mentions to a husband that his wife has such a pleasant disposition (and not just because she's a liberal spender!). A guest mentions to his host, "Your wife's potato kugel is really amazing." The permutations are endless. And the payoff, in terms of bolstering relationships, ratcheting up endearment, enhancing one's sense of self-worth, as well, is inestimable.

[Just to be clear, I am not advocating untruths, hyperbole, or flattery. If a person has two left thumbs, there is little to be gained in suggesting that he's Mr. Fix-It around the house. If one has a terrible sense of direction, what's the point of hailing him as the second coming of Magellan? The point is merely this: for the wise-hearted individual with a discerning eye and a sincere desire to elevate someone's esteem in the eyes of others, opportunities abound.]

Along similar lines, one should not easily shirk opportunities to praise others directly (least of all his or her spouse). As the legendary Rebbetzin Kanievsky advised, "The words a wife uses to praise her husband are the most precious words she will say in her life. There is never a situation where one spouse gives another too much praise."

This Shabbos, let us internalize the insightfulness of the angels' remarks. Remarks that were deliberately (albeit subtly) crafted with the hopes that Avraham would hold his wife in even higher esteem.



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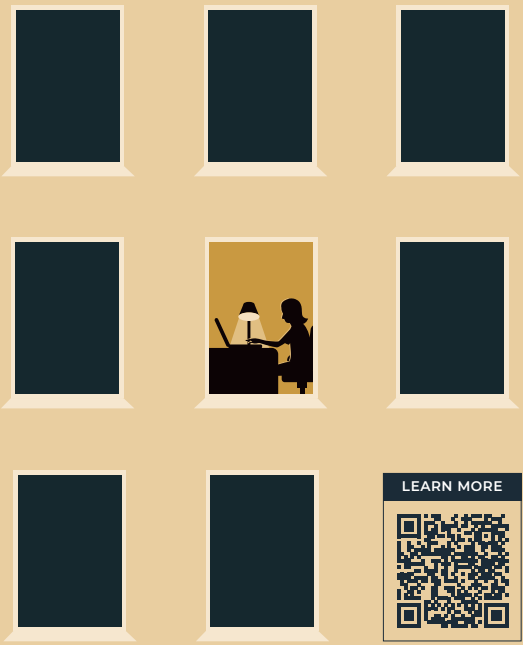
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RABBI NESANEL YOEL SAFRAN



Youth Story

A good deed (or more) a day is the Torah way! In this week's Torah portion, we learn a lot about Abraham and the acts of kindness that he would do even for strangers. He was always looking for ways to help people and make them happy. We, as Abraham's descendants, can learn from his ways and look for ways to do good deeds, too.

In our story, a kid finds a creative way to do good.

LOAN STAR

Josh fought the howling wind as he pulled the back door closed.

Whew! What a storm! he thought, as he stomped the water off his shoes on the inside doormat and snapped closed his umbrella.

Josh rolled the Totes rubbers off his shoes and hung his umbrella back in the closet, barely finding room on the peg stuffed with all the old umbrellas that had accumulated over the years.

Well, better to have too many umbrellas than none at all, he figured.

As he'd sloshed his way home from school, holding up his umbrella like a shield against the cold, liquid arrows, he'd noticed a pair of walking puddles. On closer inspection, however, he'd seen that it was Avi and Yossi,

a couple of his classmates.

"Hey, where are your umbrellas, guys?" he asked the drenched duo.

"F-forgot mine," Avi chattered through his teeth.

"The forecaster said it wouldn't rain 'til *tonight*," added Yossi, glumly.

And they weren't the only umbrella-less ones Josh had seen along the way. He wished he could have helped them all, but his personal fold-up umbrella had just barely covered him, so if people were going to forget their umbrellas, there was nothing he could do for them ... or was there?

The next day was, as the day before, rainy, and as the day before, unpredicted.

"Wow, I spaced out on the umbrella again today," Avi said to Josh after the end-of-school bell rang, and he jealously eyed Josh pulling his out from his locker. "Looks like I'll have to take another 'swim' home."

"Oh, no you won't!" Josh smiled and pointed inside his locker at the half-dozen or so umbrellas hanging there, the handle of each neatly labeled 'Josh's Lend-A-Brellas.'

"Wow!" Avi gaped. "Um, how much do they cost to use?"

"Nothing," Josh said. "Just use one and bring it back the next day – rain or shine."

"Deal!" Avi said, gratefully grabbing one.

Fall turned to winter. As the days and weeks had passed, the word had spread, and as Josh got more and more 'customers,' his classmates caught a lot less colds...

"Thanks, Josh. Who knew it would snow today?" Avi shook his head as he borrowed a 'lend-a-brella' and got ready to walk home. "They said it was going to be sunny and cold."

"Yeah, *real* cold," Josh sighed. "I forgot my gloves today, and my hands froze on the way here, and I guess they're going to freeze on the way home."

"Guess again!" Yossi said with a big grin.

"Huh?"

The boy led Josh to his locker and pulled out a box full of knit winter gloves. On each was a tag that said 'Yossi's Lend-A-Hands.'

"You gave me the idea," Yossi said.

"And if you ever forget your hat," Avi piped in from the next locker, "you can come borrow a pair of 'Avi's Lend Me Ear-muffs.'"

The boys laughed.

"Thanks to you," Yossi said to Josh, "this winter, kindness – not only colds – is going to be contagious."

RABBI YAAKOV NEUBERGER



Chesseducation

Ever since our earliest years, the phrase "*chessed l'Avraham*" has served to focus us on the selflessness of Avraham Avinu and encourage us to emulate in some manner the magnificent welcome that he extended to the three angels. We can draw further inspiration and guidance from the careful study of this *parshah* and its *midrashim*, even as we have surely grown through helping others and from observing the "masters of *chessed*" with which our communities have been blessed.

While Avraham is lauded for every gracious move and gesture, there is one phrase in this week's *parshah* in which Avraham offers water to his guests, which draws both praise as well as criticism. Throughout the *parshah*, Avraham personally provides lodging and a hearty meal to his visitors and speaks to them clearly and without hesitation. However, when he offers his guests some water, his language becomes formal

and convoluted: "Please let there be taken a little water." Chazal noted the change, a formal usage of "please," the uncharacteristic "a little," and the distancing manner inherent in the passive "let there be taken."

There is a Midrash, quoted by Rashi, that resolves the inconsistent grammar of this phrase in a way that is critical of Avraham. "Let there be water taken" is meant to instruct Yishmael to bring some water, instead of Avraham running himself as he did with all the other needs of the *malachim*. Because Avraham held back ever so slightly, the Jews received their water through a messenger, Moshe, whereas the manna and heavenly clouds came directly from Hashem. At first glance, this is very surprising. Is it not the best type of *chinuch* to involve one's children in acts of *chessed*? Do we not all assume that including our children in our projects and lifestyles gives us the best shot at establishing them as an enduring legacy? Perhaps Avraham wanted to be soft and feared be-

ing pushy; nevertheless, Chazal understood that in this case, his thoughtfulness communicated timidity, and the manner in which he called upon Yishmael belittled the very task he was assigning to his son. Chazal want us to understand that we should no doubt engage others, and certainly our children, but all the while stressing the great contribution they are making, rather than understating their efforts.

How precious is the advice of Hagazon HaRav Yaakov Kamenetzky *zt"l* who counseled parents training their children to say *brachos* as follows: "Describe to them in great detail the tumult in Heaven as thousands of angels each proclaim the praises of Hashem and how when a child makes a *brachah*, everything becomes suddenly quiet so that the *brachah* can pass directly to the Throne of Glory, where it brings immeasurable pleasure to Hashem Himself."

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JOKES

A proud and confident genius makes a bet with a fool.

The genius says, "Hey, fool, every question I ask you that you don't know the answer to, you have to give me \$5. And if you ask me a question and I can't answer yours, I will give you \$5,000."

The fool says, "Okay."

The genius then asks, "How many continents are there in the world?"

The fool doesn't know and hands over the \$5. The fool says, "Now let me ask: What animal stands with two legs but sleeps with three?"

The genius tries and searches very hard for the answer, but gives up and hands over the \$5,000.

The genius asks, "By the way, what was the answer to your question?"

The fool hands over \$5.

Why did the melon jump into the lake?
It wanted to be a watermelon.

What vegetables are not allowed on ships?
Leeks!

Why did the banana go to the doctor?
Because it wasn't peeling well!

Why did the coffee file a police report?
Because it was mugged



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ZERA SHIMSHON

Recovery

And Hashem appeared to him (Avraham) (18:1)

Rashi explains that Hashem appeared to Avraham Avinu to visit the sick and heal him. The Gemara says in the name of Rami Bar Chama that it was the third day since Avraham Avinu's *bris milah*.

The Zera Shimshon asks in the name of the *meforshim*, how did Rami Bar Chama know that it was the third day since Avraham Avinu's *bris milah*?

The Zera Shimshon answers by first asking why Hashem only visited Avraham Avinu to heal him. Didn't all those in Avraham Avinu's household also have *brissim*? If so, why don't we find anywhere in the words of Chazal that Hashem appeared in order to heal them as well?

The Zera Shimshon explains that the Gemara (*Baba Kama* 16b) says in the name of R' Shimon Bar Yochai that Avraham Avinu had a gem around his neck that when sick people would look at it, they would be healed. This is why the other people in Avraham Avinu's house did not need to be healed by Hashem, since they were healed by looking at the stone around Avraham Avinu's neck.

The *Amudeha Shivah* asks that if Avraham Avinu had such a stone, why didn't he look at it to heal himself?

The Zera Shimshon answers that all the occupants of Avraham Avinu's house were healed within the first or second day of their *bris milah* by looking at the stone. However, Avraham Avinu did not want to look at the stone to heal himself because he wanted to merit more reward for his mitzvah. As well, since this was one of his ten tests, if he healed himself, it would not be considered a test. Furthermore, people would claim, why shouldn't Avraham Avinu listen to Hashem, knowing that he would be healed right away? Therefore, he instead allowed himself to heal naturally to show the world that he was ready to accept the pain with love and joy.

In reward, Hashem appeared to heal him. However, Hashem only appeared to heal Avraham Avinu on the third day, since had He appeared before then, people would have thought that Avraham Avinu had healed himself by looking at his stone, since he was not interested in the pain of the *bris milah*. By the third day, it would be clear that although Avraham Avinu was busy giving *brissim* to everyone in his household, by day three, he would surely have had time to look at his stone and heal himself.

In fact, the very fact that Avraham Avinu was sitting outside in the sun was to heal himself naturally. This is why Hashem only appeared to heal Avraham Avinu on day three, to allow time for people to see that Avraham Avinu did not heal himself but rather accepted the pain that came with his test.

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מוצאי שבת פרשת וירא

6:45 PM Tent N

LEARNING • STORY TIME
TALKING TO HASHEM • KIDS SPEAKING
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