



Torah U'Tefilah

A Collection of Inspiring Insights

בס"ד

י"ז חשוון
17 Cheshvon

Besamei HaTorah ... Beneath the Surface

By: R' Shmuel Winzelberg

וירא אליו ה' באלני ממרא (יח:א)

Hashem appeared to him in the Plains of Mamre (18:1)

Why did HaKadosh Baruch Hu reveal Himself in a tree (אילן is literally translated as a tree)? This was to hint to Avraham that just as the tree produces two types of fruit, sweet and bitter, so too, a Tzadik and a Rasha will issue from Yitzchak. (*Medrash Gadol*)

Parshah Thoughts - Ideas and Reflections - Rabbi Aron Moshe Jacobsohn

The Gemara (*Brachos* 26b) states that the source for Davening Shacharis is from Avraham waking up the morning after his advocating for Sodom, and returning to the same location to Daven (19:27). Rav Baruch Hager of Seret (*Mekor Baruch, Vayeichi*) quoted the Belzer Rebbe, who observed, that even though Avraham had spent much effort advocating for Sodom, and his Tefilos were not answered, he still got up the next morning to Daven. That is why particularly this situation is our source for Shacharis. Even if we feel that yesterday's Tefilos may not have been successful, we still get up the next morning and Daven anyways!

Working on our Middos

Rav Shimon Finkelman wrote about Rav Moshe Sherer's son, Rav Shimshon, who related an incident about his father that happened when he was young. As a young boy, he would walk through the streets of Boro Park on Shabbos morning together with his father as they made their way to Shul. Rabbi Sherer would wish a "Gut Shabbos" to every Jew he passed, and a "Good morning" to every non-Jew. One Shabbos morning, the young Rav Shimshon asked his father, "Are you running for president? Why do you say 'Good morning' to every person we pass?" Rabbi Sherer replied, "As you know, when I was a Bachur learning at Mesivta Torah Vodaas, I had the great privilege of serving as an assistant to the Gaon and Tzadik Rav Elchonon Wasserman when he visited America in 1938. I first met Rav Elchonon when I reported to his room one morning at the Broadway Central Hotel. I greeted the Tzadik with a 'Shalom Aleichem,' and then we headed for the elevator to go downstairs. As we waited for the elevator, Rav Elchonon turned to me and asked, in Yiddish, 'How do you say 'Good morning' in English?' I replied, 'Very much like we say 'Gut morgen' in Yiddish, 'Good morning.' Rav Elchonon then paced back and forth and practiced saying 'Good morning.' The elevator arrived, and as we entered it, Rav Elchonon wished the gentile elevator attendant, 'Good morning.' He then turned to me and asked in Yiddish, 'Did I say it well?'" Rabbi Sherer concluded, "I learned from Rav Elchonon that saying 'Good morning' to everyone is something that a Yid should do, and that's why I do just that!"

A Summary of Hilchos Chanukah By: Rav Shmuel Goldstein

What, and How Many to Light

1. Any fuel and wick may be used as long as it is not something that is forbidden to have benefit from.
2. Technically, the minimum for one to be Yotzei the lighting is for each household to have just one candle on each night.
3. However, we do the Mitzvah in a way that is Mehadrin Min HaMehadrin, and each person lights one light on the first night, two on the second night, etc.
4. If one accidentally lights three candles on the second night, he should put them ALL out and relight only two candles.
5. If one accidentally lights three lights on the fourth night, he should put them ALL out and light four candles.

פרשת וירא תשפ"ו

Parashas Vayeira 5786

Compiled by: Rabbi Yehuda Winzelberg
Staten Island E'manim

Erev Shabbos:

Plag HaMinchah: 3:43

Candle Lighting: 4:28

Sh'kiah: 4:46 Tzeis: 5:29

Shabbos Kodesh:

Sof Z'man Krias Shema:

Mogen Avraham: 8:31 Gra: 9:07

Sof Z'man Tefillah (Shacharis): 9:58

Chatzos: 11:40 Sh'kiah: 4:45

Havdalah: Tzeis HaKochavim: 5:28

Rabbeinu Tam (72 minutes): 5:58
(some say 6:09)

Next Week: Chayei Sarah

Candle Lighting: 4:21

The Siddur Speaks

Rav Avigdor Miller, zt"l, constantly taught those close to him to be grateful for every aspect of life. When it rained, he would encourage people to not complain about the bad weather, and instead thank Hashem for making the fruits and vegetables grow. He frequently pointed out how the shape, color, and size of Hashem's various creations were so perfectly suited to the purpose they served in the world. He would say, "Hashem's wisdom is obvious in everything around us. Just examine an orange, a banana, your eye, your hand. Only Hashem could have designed these things. We must be aware of this constantly and never stop thanking Him!" He would say that Hashem could have created a black-and-white world. He chose to make it colorful only in order to make it more pleasurable for us. A grandchild once watched him sit down to eat an apple. Before saying the Brachah, Rav Avigdor looked closely at the apple and said, "Ribono Shel Olam, look at this magnificent apple that You created! There is so much wisdom in its waterproof enclosure and so much beauty in its deep red color. And it smells so temptingly sweet! How can I even begin to thank You for making it grow especially for me?!" Only then did he say the Brachah and take an appreciative bite. A different grandchild once came to visit and found Rav Miller with his face submerged in water in the kitchen sink. A moment later, Rav Miller lifted his head from the water, took a deep breath, and said, "Ahh, the air is so wonderful!" Puzzled by what he had seen, the child asked his grandfather why he had held his face under water. Rav Miller replied, "On my way home earlier today, someone commented to me that the air was so full of pollution lately. I was afraid his comment might affect my appreciation of the wonderful air Hashem created, so I decided to remind myself just how necessary and wonderful air is. After submerging my head in water and not being able to breathe for a few seconds, I can tell you with certainty, that there is nothing more wonderful!"

ע"י Sterling Character

You Are Not Regular

In a *Shiur*, Rav Yissocher Frand taught that a *Nazir* is a person who accepts upon himself added restrictions. He is compared in some ways to a *Kohein Gadol*, and as a result of his added holiness, he is not allowed to drink wine, he is not allowed to cut his hair, and he is not allowed to come into contact with a dead person, which would make him *Tamei*. After he finishes his period of *Nezirus* he must bring a series of *Korbanos*. Regarding these *Korbanos*, the *Torah* says (*Bamidbar* 6:11) that the *Kohein* should bring one *Korban* as a *Chatas* and one as an *Olah*, and he should have atonement for having sinned. We understand why a *Nazir* would bring a *Korban Olah*. It seems he did a very virtuous thing by accepting upon himself the holiness of a *Nazir*, and an *Olah* offering would be in line with that idea. However, the *Gemara* is bothered. What *Aveirah* did the *Nazir* commit that requires him to bring a *Korban Chatas*? The *Gemara* in *Nazir* (19a) cites an opinion that the *Aveirah* of the *Nazir* was the fact that he caused himself pain by abstaining from wine. The *Ramban*, in his commentary on *Chumash* (*Bamidbar* 6:11), says something which seems to be the opposite of what this *Gemara* is teaching. The *Ramban*, after acknowledging that the *Torah* does not state why a *Nazir* brings a *Korban Chatas*, speculates that the reason for the *Korban Chatas* is that he knows he is going to re-enter the mundane world again, and once again drink wine. After having elevated himself to the status of a *Nazir* who abstains from these earthly pleasures, ideally, he should have remained in that level of earthly separation. Ending his *Nezirus* and resuming a life of normal earthly pleasures, according to the *Ramban*, is the action that requires him to bring a *Korban Chatas*.

Rav Simcha Zissel Broide asks how the *Ramban* can offer such an interpretation which seems to contradict the *Gemara*, which states that the *Korban Chatas* is for having abstained from wine in the first place? Rav Simcha Zissel explains that when this person started out as a regular person and accepted *Nezirus* on himself, he "pained himself from wine". However, something happened to him over his time as a *Nazir*. He became a more elevated person. The person who started the *Nezirus* is not the same person who ended it. The "plain guy" who began the *Nezirus* is the type of person about whom the *Torah* says, "Do not forbid upon yourself more than the *Torah* has already forbidden upon you." This criticism applies for "regular Joes". However, once he has completed a term of *Nezirus* where he elevated himself in *Kedushah*, he has reached a higher level. He is no longer a "plain guy" anymore. He is now standing at a level where such holy behavior becomes appropriate for him. Therefore, to now stop this level of holiness and go back to being a "regular Joe" does require atonement.

Rabbi Frand says, "We are supposed to grow through life. Maybe there are certain things in life that when we started out were not appropriate for us. But with time and experience, we grow, and then greater things are expected of us. This is why the *Halachah* views a person who has learned and has gone away from his learning, with great disregard. Such a person knows better. He has achieved more. However, sadly, a person who has never learned, does not know any better if he turns away from learning. But someone who has learned and knows better and then leaves it all, that is very bad."

Pearls of Wisdom...A Word for the Ages

Rav Gamliel Rabinowitz shared an amazing insight about *Shalom*, peace. There is a teaching that the study of *Maseches Succah* is a *Segulah* to bring about peace and avoid argument. It is written in the *Sefer HaMiddos* (*Eirech Merivah* 57): "To prevent an argument, study *Maseches Succah*." A *Succah* is called "*Succas Shalom*", a shelter of peace. It has the ability to unify and group of all of *Klal Yisroel* together, with peace and tranquility. There is a hint to this from the *Gemara* (*Succah* 27b), "All of *Klal Yisroel* are fit to sit in one *Succah*." The power of the holy *Succah* affects peace and unity in *Klal Yisroel*, to the point that we become like one person with one heart (כאיש אחד בלב אחד)!

The Chofetz Chaim Heritage Foundation shared a story. Shaya sat across the table from the nice young man who was engaged to his daughter, Dassi. The *Choson* had asked for a meeting, and it was short. He said, "This is nothing against Dassi, it's just a feeling inside me that this marriage isn't right for me." Shaya assured the boy that there were no hard feelings. Better a broken engagement than a broken marriage. He wished the *Choson* well and went home to deliver the news. Dassi was devastated. The whole family wandered around in a state of disbelief. Then Shaya got a call from an old friend of his who said, "You don't know this, but my daughter also had a broken engagement. I'm going to tell you something that helped us. At the time, we made a *Kabalah* that when people would ask us what happened, we wouldn't speak any *Lashon Hara* about the *Choson*. In that merit, we asked that the *Chofetz Chaim* should intervene for us and help our daughter find her *Bashert* quickly. And she did." Shaya knew this was the right way. He gathered his family together and said, "We all know that we'll be getting questions from people about the *Choson*. He's going to be dating, Dassi's going to be dating, and people are going to ask what happened. We're going to be tempted to vent our pain. I want us to agree right now that there will be absolutely no *Lashon Hara* said about him. In that *Zechus*, I believe that the *Chofetz Chaim* himself will intervene for us and Dassi will soon be a *Kallah*." The family accepted this *Kabalah*, and it was one that was difficult to keep. But Shaya knew they had made the right decision when, on the 24th of Elul, which is the *Chofetz Chaim's Yahrtzeit*, Dassi became engaged!

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