

לעילוי נשמת

DAVID ben IMASHALOM
ZILPA bat SARACH
ZEVO bat HEDVO



Sha'arei Eliyahu

פרשת וירא

Table Talk

Time & Potential

This week we read the pinnacle of all of Avraham Avinu's tests. This week we read the coveted portion of the Akedah Yitzhak. It is true that the test was geared towards Avraham but the Akedah also showed us the greatness of Yitzhak Avinu.

In the Parasha we read how Sarah tells Avraham to kick Yishmael out of the house since he is mocking Yitzhak as the pasuk says: וְתָרָא שָׂרָה אֶת־בְּנוֹהֲגֵר הַמִּצְרִית אֲשֶׁר־יִלְדָה לְאַבְרָהָם. Rashi tells us on the word מִצְחָק [mock] that Yishmael was invoicing himself [thereby influencing Yitzhak] with 3 major sins. Those 3 sins were Idolatry, Immortality and Murder. On a simple level Rashi is telling us that Sarah did not want Yitzhak to sin so she had Avraham get rid of Yishmael [the influencer].

HaRav Avraham ben Moshe Maimonides [Rambam's son] says that the fact that Yitzhak will run after sin wasn't what bothered Sarah. Because had Yitzhak followed Yishmael's path he always had Teshuva to return to Hashem. Rav Avraham says that what really bothered Sarah was that if Yitzhak was influenced by Yishmael and was involved with sins he would not reach his potential. She was worried that if his youth is squandered on sinning even if he does Teshuva that lost time will remain lost and Yitzhak would not be who he is meant to be.

The Gaon MiVilna used to tell his students don't waste time. He was particular on this matter and as a result all his students weren't simple community Rabbeim, but Rashei Yeshivot. They all reached a level where they gave over the Torah to multitudes. There was once an incident that the sister of the Gaon once came to see him after many years. The Gaon came out and spoke to her for 2 minutes before excusing himself and getting back to his learning.

Rav Elhanan Wasserman would recite mishnayot anytime there was "free time" between his Sedarim. His reasoning being that every second shouldn't go to waste. Once he received a letter from his home informing him that his wife had given birth to a boy and the date of the Brit. He asked his Rebbe, the Chafetz Haim, if he can go to the Brit and the Chafetz Haim said if you are the Mohel or a Doctor than yes you can go. Implying that the learning he would do is greater than even attending his own sons Brit. This is the level of Torah that they had reached. Before going to the Brit of their own children they sought the advice of their Rabbeim to see if it was Bitul Torah. The Chafetz Haim did however advise him to first ask his wife if it was ok to miss the Brit since he was learning in order to keep Shalom Bayit.

Lastly Rav Moshe Lundinsky, the grandfather of Rav Moshe Walkin, used to say "I am not against a luxurious lifestyle, but how much Torah [time] will this luxury cost you?" A person spends all that time trying to acquire the luxuries of life but at the expense of the Torah that he could've learned during that time.

Rav Chaim Volozhin would say that if someone who has time to learn Torah but doesn't learn it is worse than Bitul Torah. He is shaming Hashem's object and neglecting his own potential. This is what Sarah was afraid of say Rav Avraham. Since Sarah cared for his time and made sure that his time wasn't wasted he became who he was and was not only chosen as the Akedah but also was ready to give his life up for Hashem.

~Rabbi Yosef Akilov

From the Teachings of Rav Moshe Walkin



Shabbat Shalom U'Mevorach



SHABBAT SCHEDULE

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|---------------------|-----------------|
| Mincha | 5:15 PM |
| Candle Lighting | 5:30 PM |
| Shacharit | 8:30 AM |
| SHEMA (MA) | 9:22 AM |
| SHEMA (GRA) | 10:04 AM |
| Derasha | 4:15 PM |
| Mincha | 5:00 PM |
| SUNSET | 5:47 PM |
| Shabbat Ends | 6:31 PM |
| Rabbenu Tam | 7:00 PM |

SHORT & SWEET

אַל-תִּבְטֹחַ אַחֲרֶיךָ וְאַל-תִּשְׁעָמְד בְּכָל-הַפֶּקֶד
 "Do not look behind you, and do not stand in the entire plain etc."
 (Bereshit 19:17)

The Torah is alluding to a fundamental lesson for every individual. "Do not look behind you" when individuals speak negatively about one for merely performing the service of Hashem and being religious, instead, continue in your service. "And do not stand in the entire plain," namely, do not spend all one's time in the plains earning a living; sustenance is only a means to the end, it is not the goal.

אלף המגן

1. The 3 Angels were disguised as 3 different people. What were the disguises and why?
2. What is the most essential part of Bikur Holim?
3. Under what circumstances would Avraham charge a lot of money for his hospitality?

1. They were disguised as a sailor, a baker and an Arab. Because there are 3 parts on earth: water land and desert. Each Angel's disguise represented each part to show Avraham that the entire world was created for him and his descendants. {Bereshit Rabba 48:9, Maayanah Shel Torah}
 2. Besides tending to the needs of the ill and cheering them up, the most important part of Bikur Holim is to pray for the ill party to recover. {Kambam Hilchot Eivel 14:6}
 3. If Avraham's guest refused to thank Hashem for the food that he served them, he would charge them the cost of these expensive meals served in the desert. {Pesikta, Bereshit Rabba 49:4}.

מסר של שבוע - Weekly Dose of Ethics

א. מידת הבטחון ההזק שיהיה לאדם, נמשכה מן מידת הענוה, כי מי שהוא עניו באמת שאינו מחשיב את עצמו ואת קניינו לכולם, אזי אפשר לו לזכות למדת הבטחון. מה שאן כן אם הוא מתגאה בחכמתו ועושרו וגבורתו, איך יזכה למידת הבטחון האמיתי כי בלי ספק ודאי יבא לסמוך על חכמתו ועושרו וגבורתו אשר מתגאה בהם, וזה פשוט וברור (שפתי חיים).

True Bitahon (faith/reliance) in Hashem can only manifest itself in an individual that is humble. One that is genuinely humble views himself and his possessions as futile allowing him to sincerely rely on Hashem. This is not so if one takes pride in their wisdom, wealth or might. There is no doubt that this individual, deep down, relies on these qualities without fully relying on Hashem.

ב. כאשר תבקש הגאולה, לא תבקשנה בעבור הנאת עצמך, כי אם תבקשנה בעבור כבוד שמו יתברך המחולל בגויים (שבת מלכתא).

When one pleads for the final redemption it should not be for the sake of one's own pleasure and redemption. Rather, one must plead for the final redemption for the Honor of Hashem's name that is desecrated amongst the gentiles.

ג. אזהרה שמעו מפי חכמי האמת, שיזהר האדם בתפילתו בכל יום, שלא יבקש רעה על אויביו. כי ילכד בזה ורע לו, אלא אדרבה קודם תפילה יסלח לחבירו (תשובה מחיים). One should never pray for the downfall of one's personal enemies in their prayers. Such a prayer might lead to their own downfall. Rather, one should forgive their friends wholeheartedly and only then proceed to pray.

ד. ידוע שהתפללות בכוונה מצילין מדינה של גיהנם (תשובה מחיים).

Heartfelt prayers with intent and concentration have the ability [to even] save a person from the punishment of Gehinam.

ה. בזכות האמונה שנבטה ונאמין בהשי"ת שישלח לנו משיח צדקיננו אז יבא משיח צדקנו גם בלתי שנהיה ראויים לזה (שבת מלכתא).

In the merit of the Emunah one has in Hashem and the coming of the Mashiach, Hashem will send the Mashiach even if the generation is not worthy.

חידושים של שבוע - Weekly Dose of Insights

א. וַיְהִי אֶחָד הַדְּבָרִים הָאֵלֶּה וַהֲאֵלֶּה נִסָּה אֶת־אַבְרָהָם - דרך אגב יש להעיר: מדוע באמת לא הקריב אברהם קרבן תודה על לידת יצחק? עובדה שנתנה בעצם פתחון פה לשטן לקטרג עליו - באופן אחר אפשר ז"ל כי המל את בנו נחשב כבונה מזבח ומקריב לו, לומר, על פי מה שאמרו עליו קרבן (עיין בראשית רבה מח ד) לכן לא היה צורך להביא קרבן על יצחק שנימול לשמונה ימים (פניני הבן איש חי).

"And it came to pass after these things that Hashem tested Abraham etc." (Bereshit 22:1)

The Sages taught (Sanhedrin 89b) that Hashem tested Avraham to bring Yitzhak as a sacrifice after the words of the Satan who prosecuted Avraham for the feast he made in the honor of his son without first bringing a sacrifice for Hashem. Why did Avraham not offer a thanksgiving offering to Hashem and let way for the persecution of the Satan to pass. The explanation is based on the teaching of our Sages that said, indeed, one that circumcises their son is considered to have built and alter and brought a sacrifice on it. Therefore, there was no need for Avraham to offer another separate sacrifice to Hashem and he was not guilty of any shortcoming.

ב. בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיַּרְא אֶת־הַמָּקוֹם מֵרֶחֶק - והנה ידוע, דאיכא מאמר בדברי רז"ל שאמרו (עיין חמדת ימים ח"ד רף צה ע"א, ובתורת המועדים יוה"כ דף שז) אותו יום השלישי היה יום כיפור, דנעקד יצחק אבינו ע"ה ביום כיפור, ולכן מנהג ישראל קדושים לומר פרשת "העקידה" קודם מנחה ביום כיפור עם הבקשה המתוקנת לה (עוד יוסף חי דרושים).

"On the third day, Abraham lifted up his eyes and saw the place from afar etc." (Bereshit 22:4)

There is an opinion of the Sages that cites that this third day was actually Yom Kippur and that Yitzhak was bound on Yom Kippur as well. That is why some have the custom of reading the passages of the Akedah, along with the Rabbinic liturgy, prior to the Mincha of Yom Kippur.

ג. וַיִּקְרָא אֵלָיו מִלְאָךְ יְהוָה מִן־הַשָּׁמַיִם - ונראה לפרש בס"ד, כי הנה השמים הוא רמז למיתוק הגבורות בחסדים, כי ידוע שארז"ל שמים הוא נרטריקון אש ומים, שעירב השי"ת אש ומים ועשה מהם שמים, והאש הוא גבורה, והמים חסד, ונרמזו המים לבסוף כי חתאה גבר. והנה כאן בעקידת יצחק נמתקו הדינים וגבר החסד, ונעשה עתה סוד המיתוק הנרמז בשמים, וזהו עיקר מצות העקידה. וז"ש ויקרא אליו מלאך ה' מן השמים דייקא, שנעשה המלאך מן מצות המיתוק, ונרמז בשמים (ברכת הרי"ה).

"And an angel of Hashem called to him from Shamayim (heaven) etc." (Bereshit 22:11)

This is so because when Hashem created the Heaven he mixed the components of fire and water in order to create the Heavens. Fire represents the strict judgement of Heaven and water represents mercifulness and kindness. During the Akedah of Yitzhak, Avraham Avinu, which represented the characteristic of kindness bound Yitzhak Avinu, who represented the characteristic of strict judgement thereby sweetening the judgements. That is that explanation of the Pasuk, the angel called out from "Shamayim" the combination of both judgement and kindness to hint to Avraham that he had succeeded in sweetening the judgements.