

Rabbi Reisman – Parshas Vayeira 5787

1 – Topic – Sechar in Olam Hazeh: The Gra on Bayom Hashlishi

As we prepare for Shabbos Parshas Vayeira, the beginning of the story of Klal Yisroel, the birth of Yitzchak. As one of the Gedolei Yisroel said, Avraham Avinu was the ershter gevorener, the first one who became a Jew, and Yitzchak was the ershter geborener, the firstborn Jew. That's in this week's parsha.

I'd like to share with you a Gra. The Gra is on Perek Chof Beis, Pasuk Daled, in the Kol Eliyahu. And there he says, a Yesod. Now that pasuk is going on (בַּיּוֹם הַשְּׁלִישִׁי), that Avraham Avinu traveled for two plus days, and on the third day he came to Har HaMoriah, the place where the Akeidah would take place.

The Gra is explaining a pasuk in Hoshea. The pasuk in Hoshea 6:2 says, (יְחַיֵּנוּ, מִיָּמִים; בַּיּוֹם, הַשְּׁלִישִׁי, יְקִמֵנוּ). Somewhat mysteriously it says, HaKadosh Baruch Hu gives us chiyus from two days, and gives us kiyum on the third day. And the Gra explains it as follows. There's a yesodosdika question that has to do with the sechar that a person gets in this world for mitzvahs that he does. On the one hand, we have a rule that sechar mitzvah b'hai alma leka (Kiddushin 39b). There is no sechar for a mitzvah in Olam Hazeh. On the other hand, there are multiple sources that say the reverse, the most famous being the Mishnah in Pe'ah 1:1, (אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶן בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא). There are types of sechar in this world. And therefore, it needs a biur, which sechar is in this world, which sechar is not in this world.

The Gra explains the following. He says, and he explains, that there is no sechar for a mitzvah in this world because nothing in this world comes to the sechar of Olam Haba. A moment of sechar in Olam Haba is yafeh, is more valuable than all of the pleasures a person could have in this world. (וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה). (see Avos 4:17).

I once heard somebody ask Rabbi Avigdor Miller about going skiing. He says he enjoys skiing. He wanted to know, if he doesn't go skiing in this world, would he go skiing in the next world? And Rabbi Miller, in his tone, said, certainly, certainly. Whatever hana'a you get from skiing in this world, it'll be in that world, because whatever hana'a a person could have in this world, the sechar of Olam Haba includes that, and it's much more. Well, I don't know about skiing, which I don't particularly care for. But the Gra says, therefore there can't be sechar for a mitzvah in this world. It's shortchanging the person. Ai, it mentions sechar. The Gra says the sechar in this world is for the peripheral parts of a mitzvah. The zrizus with which a person does a mitzvah. The hiddur

mitzvah with which a person does a mitzvah. Those two examples he mentions specifically. He says that is what sechar there is, and the only sechar that there is really in Olam Hazeh is the sechar of zrizus and hiddur.

Turns out, we always talk about the sechar of Akeidas Yitzchak. (זכור לנו ברית אברהם, עקידת יצחק). But there is no sechar in this world for Akeidas Yitzchak. Zagt the Gaon, yeah, we get sechar. 22:3 (וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר), we gets sechar for the things he did. He chopped wood, we gets sechar for his pre-chopping the wood.

Zogt der Gaon, that's the pshat in the Nevuah. (יְחַיֵּנוּ, מִיָּמִים), in this world we get sechar, that's for the first two days. Well, two and a half days perhaps. The days of zrizus, of preparation for a mitzvah. (בַּיּוֹם, הַשְּׁלִישִׁי, יְקִמֵנוּ). The kiyum of bayom hashlishi, that is what we have. It's omed vekayam it stands, it's stored, and it remains as a sechar for Avraham and his descendants for Olam Haba. That's what is brought here b'sheim the Gra, and it's quoted by many.

The Mesilas Yesharim, in Perek Yud Tes, he deals with the same question, and he says a slightly different lashon, but a very similar idea. He says, sechar mitzvah is leka. Sechar hanhagas hachassidus, sechar of extra credit. The extra credit that you get in this world. He says, that's pshat, a beautiful pshat, in the amud of Gemara in Megillah daf chof zayin. There in that Gemara, many Amoraim, or Tannaim, but mostly Amoraim, were asked, bameh he'erachta yamim, with what were you zocheh to long life in this world? And different Tannaim, or mostly Amoraim, gave answers. Many different answers.

What is the sugya of the Gemara? What do you mean? They sat b'hasmada and they learned. They were mekayem mitzvahs. Why are you asking them, bameh he'erachta yamim? Zogt the Mesilas Yesharim, because there's no sechar in this world. So there's no sechar for mitzvahs. How were you zocheh to be ma'arich yamim? So each one says a hiddur that he did.

Rebbi Yochanan says, (מימי לא הלכתי ארבע אמות בלא תורה ובלא תפילין). You're not mechuyav to do that. That's a hiddur mitzvah. That's a hanhagah of chassidus. I never walked four amos. Another amora says, (ולא פסעתי על ראשי עם קדוש). When I spoke, I never walked in and people had to stand up for me. I was always there in front of them. That's an extra hanhagah, that's something extra. So the sechar is for extra things. And that's what he says as well.

Zogt the Mesilas Yesharim, something beautiful. (אין העולם מתקיים אלא בשביל הבל פיהם של תינוקות של בית רבן). We have an idea that the world, Olam Hazeh, is only kayam in the zechus of (הבל פיהם). The Torah of others doesn't count. Zogt the Mesilas Yesharim, no, the Torah of everybody else is put away for Olam Haba. The (הבל פיהם של תינוקות של בית רבן), they're not obligated. A child under bar mitzvah is not mechuyav to sit and learn. When he sits and learns, that sechar is available in Olam Hazeh.

A third, Chazal, he explains: Megillah chof zayin, (אין העולם מתקיים), and Bava Kamma daf tes amud beis. The Gemara there says, (הידור מצוה עד שליש). Hiddur mitzvah, you're supposed to spend up to a third of what you would otherwise spend on hiddur mitzvah. If you're ready to spend $100

on an esrog, you should spend $150. (שליש מלבר). A shlish of the total. The $50 is added for hiddur mitzvah. So for a person, hiddur mitzvah ad shlish.

The Gemara goes on. It says, (הידור מצוה עד שליש, מכאן ואילך של הקב"ה). More than a third, what does mishel HaKadosh Baruch Hu mean? The Rashi and Tosafos say (מכאן ואילך הקב"ה משלם לו). Like this. On hiddur mitzvah you spend up to a third. You spend more, it's on G-d. G-d gives it to you back in this world. Zogt the Mesilas Yesharim, yeah, ad shlish you're supposed to spend. More than a shlish, that you're not obligated to spend. That's hanhagas chassidus. Hanhagas chassidus, G-d pays it to you back in this world. So this is the idea, that comes from these two great sources, the Gaon and the Mesilas Yesharim.

The kasha I had was this. The Gra starts by saying that no sechar in Olam Hazeh can compare to a moment of sechar in Olam Haba. And that's why sechar mitzvah b'hai alma leka. Why by zrizus and hiddur mitzvah and hanhagas chassidus, why doesn't the same thing apply? Why don't we say the same thing? Why don't we say that the sechar in Olam Haba is so much more? So it should be in Olam Haba. It needs some sort of an explanation why that doesn't apply to really everything.

I'm thinking now, maybe sechar for mitzvos, HaKadosh Baruch Hu guaranteed us. For that, we get in the best way possible. Sechar for hiddurim, there's no guarantee that we know of. We just trust HaKadosh Baruch Hu, that for extra things, HaKadosh Baruch Hu will pay us. If He pays us why in Olam Hazeh and not in Olam Haba, based on this Olam Haba is better? I don't know.

I would add then in the Pele Yoetz he says, on the sechar, he adds that the simchah with which you do a mitzvah is payable in Olam Hazeh. That's a more famous teretz. It's all the same idea. The etzem sechar is Olam Haba purely; the extra is Olam Hazeh.

2 – Topic – Going to a Political Meet-and-Greet on Shabbos

I'd like to share with you a question somebody asked, and an important yesod to know. I was asked the following. Someone is running for political city office, and it happens to be not in New York City, out of New York City. He's a frum Yid. He's running for political office. On Shabbos afternoon, the party headquarters, they have a meet-and-greet session. Meaning that the people running are there, and the citizens walk in and meet and greet those who are running from his party. The question: can he go there on Shabbos? He's not going to have to speak on a mic. He can walk there; it's a long walk, but he can walk there. Is it appropriate to go on Shabbos?

I told him, it's meforash in the Gemara. The Gemara says, as you know, we darshen (וְדִבַּר דָּבָר) (Yeshayahu 58:13), (שֶׁלֹּא יְהֵא דִּבּוּרְךָ שֶׁל שַׁבָּת כְּדִבּוּרְךָ שֶׁל חוֹל) (Shabbos 113b). On Shabbos you're not supposed to talk about mundane things, (שֶׁלֹּא יְהֵא דִּבּוּרְךָ שֶׁל שַׁבָּת כְּדִבּוּרְךָ שֶׁל חוֹל).

The Gemara in Kesubos 5a says certain things you're allowed to talk about. (חֶשְׁבּוֹנוֹת שֶׁל מִצְוָה), you're allowed to calculate things that have to do with mitzvah. If the shul wants to have a board meeting to decide how to pay for improvements, a board meeting could be on Shabbos. They can't write, chas v'shalom, but they could meet.

Example number two, (פּוֹסְקִין צְדָקָה לַעֲנִיִּים בְּשַׁבָּת). You could meet to make up how to fund paying for aniyim.

Example number three, (הוֹלְכִין לְבָתֵּי כְנֵסִיּוֹת וּלְבָתֵּי מִדְרָשׁוֹת לְפַקֵּחַ עַל עִסְקֵי רַבִּים בְּשַׁבָּת). You can have a board meeting in shul on Shabbos, a membership meeting, to talk about how to take care of the needs of the tzibbur.

Example number five of course, you're allowed to (מְשַׁדְּכִין עַל הַתִּינוֹקֶת לִיאָרֵס בְּשַׁבָּת). But the example before that, (הוֹלְכִין לְטַרַטְיָיאוֹת וּלְקַרְקְיָיאוֹת לְפַקֵּחַ עַל עִסְקֵי רַבִּים בְּשַׁבָּת), you're allowed to go to places where the government officials will be. Rashi says (פַּלְטֵי מְלָכִים וְשַׁלְטוֹנִים), those who run the place. You're allowed to go and meet with them to talk about iskei rabim on Shabbos. Exactly this case: to meet, to take care of iskei rabim on behalf of Klal Yisroel. And therefore, it's certainly mutar. This is what I told him when the question was posed to me on the phone.

Later I took a glance at the Gemara. I said, hmm. (חֲשֻׁבּוֹנוֹת שֶׁל מִצְוָה) has a small letter aleph, the Ein Mishpat, which tells us it's in Shulchan Aruch. (פּוֹסְקִין צְדָקָה) has a small letter, says it's in Shulchan Aruch. (הוֹלְכִין לְבָתֵּי כְנֵסִיּוֹת... לְפַקֵּחַ עַל עִסְקֵי רַבִּים), yeah. (מְשַׁדְּכִין עַל הַתִּינוֹקֶת), yeah. But this one, (הוֹלְכִין לְטַרַטְיָיאוֹת וּלְקַרְקְיָיאוֹת לְפַקֵּחַ עַל עִסְקֵי רַבִּים), there's nothing on the side in the Ein Mishpat that indicates it's brought in Shulchan Aruch. Did I make a mistake?

So, of course, I opened up a Mishnah Berurah. In Siman Shin Vav, Se'if Vav (Orach Chaim 306:6), it says (חֻפְצֵי שָׁמַיִם מֻתָּר לְדַבֵּר בָּהֶם, כְּגוֹן חֲשֻׁבּוֹנוֹת שֶׁל מִצְוָה, וְלִפְסֹק צְדָקָה, וּלְפַקֵּחַ עַל עִסְקֵי רַבִּים, וּלְשַׁדֵּךְ הַתִּינוֹק). It only says four things; it doesn't say this particular example. However, the Mishnah Berurah says (וּמֻתָּר אֲפִילּוּ לִילֵךְ לְבָתֵּי טַרְטִיאוֹת שֶׁמִּתְכַּנְּסִין שָׁם הָא"י, כְּדֵי לְפַקֵּחַ בִּשְׁבִיל הָרַבִּים) (Mishnah Berurah 306:28). The Mishnah Berurah says this case as well.

In the Shaar HaTziyun he says, what's the source? The Gemara (Kesubos 5a). So the Mishnah Berurah understood that even though the Mechaber leaves it out, it's not meant to be left out; it's included in iskei rabim. And therefore we have the psak of the Mishnah Berurah that it's mutar.

But I should add, (וְכָתְבוּ הַפּוֹסְקִים דְּלֹא הֻתַּר אֲמִירָה לְעַכּוּ"ם לַעֲשׂוֹת מְלָאכָה) (Mishnah Berurah 306:28). To tell a goy to do melachah bishvil iskei rabim, no, that's not mutar. A goy to do melachah, that would not be mutar. But to go and talk about it and meet, all of that is mutar.

Last Friday night, someone knocked on my door. He said, I filled up the urn with water, I forgot to plug it in. Could I have a goy plug in my urn for hot water for Shabbos? I said no. He said, why not? I said, amirah l'akum is the name of an aveirah; it's not the name of a mitzvah. The point being, to talk for iskei rabim is mutar. To tell goyim to do things, that people are too meikel, is assur. But to be involved in discussing iskei rabim is mutar. Kol shekein on a weekday, someone could take the time and go somewhere to vote, to be osek in iskei rabim; it would be the correct thing to do. If Shabbos, you could talk about these things. Certainly on a weekday, it's an important thing to do. And with that, I want to wish everybody an absolutely wonderful Shabbos Kodesh haba aleinu l'tovah!

Rabbi Reisman – Parshas Vayeira 5786

1 – Topic – A Thought on the Parsha from the Maharal

As we prepare for Shabbos Parshas Vayeira, Parshas ha'Akeida. An extraordinary parsha with so much in it from which we could learn. I'd like before my first dvar Torah to preface it by relating to you a Gemara in Brachos 5b (25 lines from the top), I believe it's in Perek Chelek as well (Sanhedrin 95a (8 lines from the bottom)), (Nedarim 7b (3 lines from the bottom)), where the Gemara tells us a rule: (אין חבוש מתיר עצמו מבית האסורים). Literally, the person who's jailed cannot free himself from jail. He needs someone from the outside to free him.

Now, this is mentioned in the Gemara as a mashal for somebody who needs help from the beis din shel mailah, needs help from heaven. Specifically, the Gemara relates that Reb Yochanan had an ability to help a person who is ill become healed. The Gemara cryptically says, (יהב ליה ידיה ואוקמיה). He gave him his hand, in other words Rebbi Yochanan held on to his hand and was able to heal him from his yesurim, from the pain that he was having.

Yet the Gemara says that when Rebbi Yochanan himself was sick, he needed someone else to help him. And the Gemara asks why? It says, (אין חבוש מתיר עצמו מבית האסורים). The person himself, the person who is sick himself, can't do what a healthy person could do for someone else. It is quite clear from this Gemara that when someone is undergoing challenges, difficulties, or illness, it's someone else who has the special ability to help him get better, b'siyata d'ishmaya, more than the person who's suffering himself.

The usual understanding of this, and Rav Yonasan Eibschutz explains this in the Yaaros Dvash in Chelek Beis, Drush Tes, is that the person who's suffering, he himself, midas hadin mesucha alav. The midas hadin is upon him. He is not at the moment being viewed with rachamim min hashamayim, so ain t'fillaso m'eilas kol kach. So his tefillah doesn't help as much as someone else.

Rav Yonasan Eibschutz explains beautifully something regarding Megillas Esther. 6:1 (בַּלַּ֣יְלָה הַה֣וּא, נָדְדָ֥ה שְׁנַ֖ת הַמֶּֽלֶךְ). There was an episode in which Achashverosh discovered that Mordechai had saved his life, and he showed his gratitude to Mordechai. Now that's not really necessary for the Purim story, as has been pointed out. It's not necessary, Esther could have just gone to Achashverosh, found favor in his eyes, and the yeshua could have come. Why did this happen in the events that unfolded in the Megillah?

So Rav Yonasan Eibschutz says the following. He says as long as Mordechai was included in the decree of Haman and Achashverosh, as long as he too was in danger of being killed along with the rest of Klal Yisrael, his tefillah would not have helped for Klal Yisrael. He himself would be chovesh, he himself would be somebody who is, so to speak, the person who's in trouble, the person who's ill.

After the episode of (בַּלַּ֣יְלָה הַה֣וּא, נָדְדָ֥ה שְׁנַ֖ת הַמֶּֽלֶךְ). and Mordechai was paraded through the street, there's no question that even if, G-d forbid, the gezeira of destroying the Jewish people would have taken place, Achashverosh would have exempted Mordechai from this. So Mordechai became non-

part of the gzeira, and subsequently he was able to be po'el yeshuos, he was able to through his tefillos to help Klal Yisrael. Ad kan, this is what it says in the Yaaros Dvash. This is his explanation of the Gemara in Brachos daf hey.

We come now to this week's parsha, and we find something that is quite confusing. We have with Yishmael in 21:17, (וַיִּשְׁמַע אֱלֹהִים, אֶת-קוֹל הַנַּעַר, בַּאֲשֶׁר הוּא-שָׁם). Hakadosh Baruch Hu heard the cries of Yishmael. Yishmael, as Rashi tells us, had fever, he was sick, his mother abandoned him, and Hakadosh Baruch Hu had mercy on him. (וַיִּשְׁמַע אֱלֹהִים, אֶת-קוֹל הַנַּעַר), peirush Rashi, that (מִכָּאן שֶׁזְּכָּה תְּפִלַּת הַחוֹלֶה מִתְּפִלַּת אֲחֵרִים עָלָיו וְהִיא קוֹדֶמֶת לְהִתְקַבֵּל). Hashem heard the kol hana'ar because the kol hana'ar, the kol of the choleh helps more than other people's tefilos. Halo Davar Hu. There's something that needs an explanation. It's a contradiction to the Gemara of (אין חבוש מתיר עצמו מבית האסורים). Seems to be a contradiction to the end of the Gemara. Certainly a contradiction to Rav Yonasan Eibschutz explanation. But it seems to be a contradiction to that Gemara.

The Chizkuni and, and the Re'em, the Mizrachi in his peirush on Rashi, are bothered by this. And they say that the pshat in (אין חבוש מתיר עצמו מבית האסורים) differently than Rav Yonasan Eibschutz. They say that usually a person who's sick himself cannot have kavanah in tefillah. It depends of course how much his illness affects his ability to concentrate. And they say that if a person is able to daven properly, he's able to call to Hashem, then the choleh is better than anyone else. Mashe'einkein, if he's not able to daven then he needs someone else. All right, a practical answer. Obviously not so satisfying.

I'd like to share with you the Maharal's approach to this whole thing. The Maharal is on the Rashi, I believe it's perek chaf aleph, pasuk yud zayin. But it's also in the Nesiv Hachesed. The Maharal has a sefer, Nesivos Olam, an extraordinary sefer. The Nesivos Olam is a collection of kuntreisim of a piece on Nesiv HaTorah and Nesiv HaTefillah and one on Nesiv Hachesed. And there, in the beginning of perek daled, he says, if I understand it correctly, the following.

When a person is in trouble, when a person, rachmana litzlan, is ill, when a person is struggling, there are two ways for a person to get Hakadosh Baruch Hu, or to sort of beseech heaven for rachamei shamayim. Those two ways are as follows. Number one is through tefillah, out and out davening. Davening itself works. We have a kabbalah from Moshe Rabbeinu from Har Sinai that just asking the Ribbono shel Olam, tefillah alone with the proper kavanah is a zechus to be saved. So that's one pathway in being saved.

There's another one. The other pathway is to tell Hakadosh Baruch Hu that I'm going to lift myself up. I'm picking myself up. I'm in a higher dargah. I'm in a higher point. I'm not where I was yesterday. If I had to give a mashal to the Maharal, I would give an example of someone who is in jail and needs clemency from the king. So what happens? Somebody wants to get a pardon from King Trump. How does he do it? There are two ways. One is to beg him, to beseech him. The equivalent of that in our mashal is tefillah. The other way is to say to the king, if you let me go, something good will come from it. It's worthwhile. That's not tefillah. That's a specific request. Says the Maharal, Rashi here is talking about the crying of Yishmael. The cry of a choleh is better, is more powerful than the cry of someone else. And that's what Rashi is telling us.

There's another type of crying out to Hakadosh Baruch Hu. And that is to tell Hakadosh Baruch Hu that things will be different, I will lift myself up, I will raise myself. Now, in theory, I would think a person who's sick could pull himself up, go to a higher madreigah. In practice, it's very, very challenging.

It has been noted, that in the history of our galus, teshuvah movements did not start from times of punishment. The teshuvah movement did not follow the Holocaust. A teshuvah movement followed the war in '67, a great yeshuah. That followed. But it's very, very difficult for a person in pain and suffering to actually be able to change himself. There, (אין חבוש מתיר עצמו מבית האסורים). The type of requesting from Hakadosh Baruch Hu which requires lifting a person up, it's very hard when middas hadin nesucha alav, when the middas hadin is on a person. It's very, very hard. (יהב ליה ידיה ואוקמיה). Somebody else, Reb Yochanan in this case, could give him his hand and pick him up. He lifted him up.

If we know others who are having challenges in life, we can try to lift them up, not by giving them musar, but by (יהב ליה ידיה ואוקמיה), by including them in things that we do that are uplifting, that are on a madreiga. (יהב ליה ידיה ואוקמיה). So beautifully the Maharal says, there are two points. Our Rashi is true. Weeping, crying to Hakadosh Baruch Hu, of course, is more min haleiv when the choleh himself davens. That comes from the heart. A beseeching which comes from the head, saying to Hakadosh Baruch Hu, I'll be different, I'll change, is k'dai. It's kaviyachol worth it for you to let me live. That, somebody needs help. A choleh can't do it himself. Others have to aid him in doing that. So this is a thought on the parsha. It comes from gedolei olam, from the Maharal.

2 – Topic – A Thought from the Michtav M'Eliyahu

Let me share with you a second very powerful point from the pasuk. And this is from the Michtav M'Eliyahu, Cheilek Hei, page 323. The Michtav M'Eliyahu says that in this week's parsha, there's a pasuk that we don't take proper note of. 19:14 (וַיְהִי כִמְצַחֵק, בְּעֵינֵי חֲתָנָיו). When the malachim said and Lot said, run, we're going to destroy the city, the city will be turned over. It was a joke in the eyes of Lot's sons-in-law. Sounds like a pasuk that's easily understood. Says the Michtav M'Eliyahu, hold on a minute. When were these words said? Moments after the whole city had gathered around Lot's home, and the malachim caused all of the people to suddenly become blind and bewildered and unable to do things. In front of the sons-in-law of Lot, they saw this incredible miracle. And a minute later, when they say we're going to destroy the city, it's a joke?

It's one thing they say, well, you can make them all blind. Do you really destroy the city? But to make a joke out of it after they see such a miracle? The yesod we learn (וַיְהִי כִמְצַחֵק, בְּעֵינֵי חֲתָנָיו) is, zugt der Michtav M'Eliyahu, is how a person could see even miracles around him and not be moved. A person has the ability to have a resistance, a resistance to seeing things what the Maharal calls, seeing it with the seichel hayashar, with the proper thing. Everyone around him knows he should see it that way. But people, they don't see it. That's the way it is.

Hakadosh Baruch Hu talks to us. Hakadosh Baruch Hu gives us messages. We don't see them. There are things that we attribute to coincidence, and they make no sense to be coincidence. (וַיְהִי כִמְצַחֵק, בְּעֵינֵי חֲתָנָיו), says the Michtav M'Eliyahu, is a tremendous lesson. He refers you back to page

289 in the same volume, where he points out that the keitz hageulah, the word keitz is used for a time of redemption, is the same word as waking up. 41:7 (וַיִּיקַץ פַּרְעֹה, וְהִנֵּה חֲלוֹם). You want to see the redemption coming, it could be in front of you. You just need to reach out for your yeshua. But if you're sleeping, if you don't see Hakadosh Baruch Hu's messages, you could lose them. An incredible pasuk, (וַיְהִי כִמְצַחֵק, בְּעֵינֵי חֲתָנָיו), incredible. And so, with these two thoughts, I wish everybody an absolutely wonderful Shabbos, a meaningful Shabbos, a Shabbos of yeshuos for all of Klal Yisrael.

Rabbi Reisman – Parshas Vayeira 5785

1 – Topic – Three Points Regarding the Ram that Avraham Avinu Found by the Akeida.

As we prepare for Shabbos Parshas Vayeira, the Parsha that begins with Bikur Cholim and ends with the Akeidah. So let's start with the Akeidah. I'd like to make a point about a Posuk. 22:13 (וְהִנֵּה-אַיִל, אַחַר, נֶאֱחַז בַּסְּבַךְ בְּקַרְנָיו). As you all know, after the Malach Hashem tells Avraham (אַל-תִּשְׁלַח יָדְךָ אֶל-הַנַּעַר), not to harm Yitzchok, Avraham looks (וְהִנֵּה-אַיִל, אַחַר, נֶאֱחַז בַּסְּבַךְ בְּקַרְנָיו). He sees a ram that is caught in the woods, caught in its horns.

I'd like to make a point about this Posuk, which has three steps. The Dikduk of the Posuk, the Pshat in the Posuk, and a Vort, which are all connected. (וְהִנֵּה-אַיִל, אַחַר, נֶאֱחַז בַּסְּבַךְ בְּקַרְנָיו). It's not (וְהִנֵּה-אַיִל, אַחַר, נֶאֱחַז בַּסְּבַךְ בְּקַרְנָיו), and there was another ram that was stuck in the woods in its horns. No, no. That Ayil is not another ram. There was no first ram. The first was Yitzchok. It wasn't a ram. It's not (וְהִנֵּה-אַיִל, אַחַר, נֶאֱחַז בַּסְּבַךְ בְּקַרְנָיו). No. (וְהִנֵּה-אַיִל). And there was—what do you know? (וְהִנֵּה). Surprise! There was an Ayil. (אַחַר, נֶאֱחַז בַּסְּבַךְ בְּקַרְנָיו). Afterwards, it got caught in the woods in its horns, and Avraham was able to take it and Shecht it. After Avraham Avinu was told not to sacrifice his son, that is when the incident happened with this Ayil, with this ram that got caught. So the Dikduk of it is, not Ayil Achar, but (וְהִנֵּה-אַיִל, אַחַר, נֶאֱחַז בַּסְּבַךְ בְּקַרְנָיו). Afterwards, it got caught in the woods with its horns. So this is the Dikduk of the Pshat.

What's a Nafka Mina if it happened before or afterwards? The Meforshim say, the Rashbam says, that the Malach caused it to get caught (בַּסְּבַךְ בְּקַרְנָיו). In other words, it hadn't happened before, and well, what do you know? Avraham Avinu can use it as a Korban. No! The Malach deliberately caused this to happen so that Avraham Avinu would have an offering of a Korban.

Others say because otherwise, maybe it was a ram whose owner deliberately tied it to the bushes to come back for it later. Avraham Avinu wouldn't be allowed to take it. He didn't know if it's Hefker. Avraham Avinu saw, after he saw it was a wild ram, a lost ram, and it got caught, and then he was able to take it. So that's the Pshat in (אַחַר), and afterwards, (נֶאֱחַז בַּסְּבַךְ בְּקַרְנָיו).

In the Sefer Dover Tov, he says an additional reason, a Vort, in why this happened. When Avraham Avinu was going to the Akeidah, the Midrash tells us how the Malach Hamaves tried various tricks in order to stop him, in order to prevent him. He came to him as a Tzaddik, and he said, Avraham, what are you doing? It's not the right thing to Shecht your son. He came to him as somebody blocking the travel. He came to him in many, many forms. So the Kasha is, maybe this Malach is

also a Shaliach of the Malach Hamaves. Maybe. (וַיִּקְרָא אֵלָיו מַלְאַךְ). The Malach calls to him, and he says, (אַל-תִּשְׁלַח יָדְךָ אֶל-הַנַּעַר), how does Avraham Avinu know? Maybe this is also a Malach Hamaves trick.

The answer is, Avraham Avinu saw that this Malach prepared another animal to be a Korban. He said, a Malach Hamaves as a Shaliach, will try to get me to stop, but he wouldn't prepare for me the ability to do a Mitzvah. Therefore, he understood, it's not the Avodah of the Malach Hamaves as a Malach only does one Shlichus and not more. If he's sent to stop him, he's sent to stop him. He wouldn't have a second job to prepare for him a ram to offer. And that's how he understood that this was an honest to goodness, a (וַיִּקְרָא אֵלָיו מַלְאַךְ יְרוָר, מִן-הַשָּׁמָיִם), it was a Malach Hashem calling to him. This is a thought that starts with Dikduk and ends with something of a Hesber.

2 – Topic – Dikduk Regarding a Dageish in the Word Sh'lach

Once we're on the topic of Dikduk, I would make another point. And that is that when the Malachim come to Lot, they say in19:13 (וַיְשַׁלְּחֵנוּ יְרוָר לְשַׁחֲתָהּ), Hashem sent us to destroy it. There's an old rule, which I mentioned on numerous occasions, [iii] that the word Shelach which I believe appears in every Parsha in the Torah, the word Shelach sometimes appears with a Dagesh in the Lamed and sometimes without a Dagesh in the lamed. And the difference is that when it has a Dagesh in the lamed, it's Binyan Kaveid, it's a one-way trip. It's somebody being sent in a strong way. Devarim 22:7 (שַׁלֵּחַ תְּשַׁלַּח אֶת-הָאֵם, וְאֶת-הַבָּנִים תִּקַּח-לָךְ). It's a one-way trip. So therefore, there's a Dagesh in the lamed. When there's no Dagesh in the lamed, it's to go and come back.

In Parshas Shelach, Bamidbar 13:2 (שְׁלַח-לְךָ אֲנָשִׁים), send people, they're going to come back. By Beraishis 32:4 (וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים), they're going to come back. No Dagesh in the lamed, that's Binyan Kal. And this is an old rule that we have seen time and time again, fits.

Uh-oh, here it doesn't fit. (וַיְשַׁלְּחֵנוּ יְרוָר לְשַׁחֲתָהּ), there's a Dagesh in the lamed. HaKadosh Baruch Hu sent these Malachim to destroy the city and come back. It wasn't a one-way trip. Why does it say (וַיְשַׁלְּחֵנוּ) with a Dagesh? Ah, a Kasha? Don't say the rule might be wrong. I've already pointed out this rule is in a Rashi in Parshas Noach (in 8:8). I've probably spoke about it one year in Parshas Noach (5770). Here, it's Shver.

Fortunately, if you take out the Mikraos Gedolos Chumash, you'll see that both the Rashbam and the Chizkuni ask the Kasha. Isn't that great? You Mamash see our rule B'feirush, in easy language. Rashbam says that why is it Degusha? Why does the Lamed have a Dagesh? The Malachim were not sent on a one-way trip. And they both answer the same thing.

They say with a Dagesh is Binyan Kaveid. It's a strong sending. Typically, it means a one-way trip. Over here, when they were sent to destroy a city, that's also always called a strong sending. It's a sending that's Kaveid, that's with a Koveid Rosh, with a challenge. So here, it's Degusha, even though they're coming back, but still, it's a Binyan Kaveid type of sending. So besides answering this Posuk, we have here another Mar Makom for our rule.

Once I'm telling you something about Dikduk and something else about Dikduk, I just want to point out that in this week's Parsha, before Sheni, the word that is found in 18:14 (חַיָּה), if it is mispronounced, it changes the meaning. It says (לַמּוֹעֵד אָשׁוּב אֵלֶיךָ, כָּעֵת חַיָּה--וּלְשָׂרָה בֵּן), that HaKadosh Baruch Hu says to Avraham Avinu, I'll be back in a year and Sarah will have a child. The word (חַיָּה), pronounced with the accent on the Ches, is a midwife. If a Baal Korei says, the Ribbono Shel Olam says, I'll come back in a year, there'll be a midwife, and Sarah will have a son. Well, maybe that's what Hakadosh Baruch Hu meant, maybe he meant a midwife. But no, no, no, the Trop is not on the Ches, the accent is on the Yud, (כָּעֵת חַיָּה). A year's living time, a year of the same time ChaYa, a year's living time, (וּלְשָׂרָה בֵּן), it doesn't mean a midwife, and therefore, it has to be ChaYa and not CHaya.

So what do you know, three Dikduk items in one time, at the end of the Parsha, to say properly, (וְהִנֵּה-אַיִל, אַחַר, נֶאֱחַז בַּסְּבַךְ בְּקַרְנָיו), to put the space in the right place. (וַיִּשְׁלְחֻנוּ יְרֻעַ לְשַׂחֲתָה), it's not a difference in the way we pronounce it, but it is a Dikduk rule of the Dagesh, and here, in the beginning of the Parsha, (חַיָּה).

3 – Topic – A Thought on the Beginning of the Parsha Regarding Bikur Cholim

In the beginning of the Parsha, things are working from the end of the Parsha back to the beginning this week. HaKadosh Baruch Hu comes to Avraham Avinu, Zagt Rashi, (לְבַקֵּר אֶת הַחוֹלֶה) to do Bikur Cholim, (יוֹם שְׁלִישִׁי לְמִילָתוֹ הָיָה), it was the third day of 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 means. Where do we see here that there was a Bikur Cholim, that HaKadosh Baruch Hu visited him? I don't know exactly Avraham Avinu, what it means that HaKadosh Baruch Hu visited him, there's must have been some type of Gilui Shechina, but be that as it may, it's not the Bikur Cholim that seems to be referred to there. Interesting.

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 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 a physical help. HaKadosh Baruch Hu sent Avraham his needs. What was his needs? To have Orchim, to have guests.

HKB"H K'viyachol looked to see what Avraham needs. He saw what he needs. (וְהִנֵּה שְׁלֹשָׁה אֲנָשִׁים, נִצָּבִים עָלָיו). 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.

The 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, the beginning of this week's Parsha is an important lesson. You want to give the Choleh what he needs. Guess what? Make him feel useful.

And so with that thought, I want to wish one and all an absolutely extraordinarily wonderful Shabbos Kodesh, Parshas Vayeira, a meaningful Shabbos as we head into a long winter Zman. Don't waste your Shabbos. Make sure you have the Masechta, or the Perek, that you're learning a Blatt a week, every Shabbos. Everybody has to have a Shabbos Masechta. During the week, you have a certain amount of time to learn. You have a Seder Halimud, but you have so much more available time on Shabbos. You got to have your Shabbos Masechta, your Shabbos Perek. And so I want to wish everybody an absolutely wonderful Shabbos Kodesh, a meaningful Shabbos Kodesh. Make it so. Kol Tuv!

Rabbi Reisman – Parshas Vayeira 5784

1 – Topic – Current Events

As we prepare for Shabbos Parshas Vayeira with broken hearts over the Korbanos in Eretz Yisrael. The young men who were Moser Nefesh Al Kiddush Hashem for Klal Yisrael. HKB"H should give their families a Nechama and let their sacrifice be for a purpose HKB"H that we should have Yeshuos and Shalom.

After Covid, my main Chizuk in Shemoneh Esrei was the Beracha of Modim, to thank HKB"H for my friends who were saved B'chasdei Hashem. As this goes on, I think my main Tefillah will be Sim Shalom Tovah Uv'racha, HKB"H should give peace. War is a terrible thing. Let's move on and talk about the Parsha.

2 – Topic – The city of Tzohar

In this week's Parsha we have the strange story of the city of Tzohar. Very strange, the whole thing. Tzohar is one of the 5 cities of Sedom and Amora that is to be destroyed. As Chazal tell us, when Avraham Avinu asked for 50 Tzaddikim B'soch Ha'ir, he meant 10 per city. Tzohar was one of the cities to be destroyed. When Lot is allowed to escape from Sedom and the Malach says run to the mountain, Lot makes a request. He says as is found in 19:20 (הִנֵּה-נָא הָעִיר הַזֹּאת קְרֹבָה, לָנוּס שָׁמָּה), there is a closer city, let me go to Tzohar. For that, the Malach says okay we won't destroy the city of Tzohar. Very strange episode.

Not only that, that Hashem saved Tzohar because of Lot, but it is very strange because he runs to the city of Tzohar as it says in 19:23 (וְלוֹט, בָּא צוֹעֲרָה) and then 7 or so Pesukim later the Posuk tells us that Lot ran away from Tzohar. He ran to the mountains where the episode happened with him and his daughters 19:30 (וַיַּעַל לוֹט מִצּוֹעַר וַיֵּשֶׁב בָּהָר). He went to Tzohar, he didn't go to Tzohar, what is the whole business with Tzohar? Very strange thing.

First, let me share with you a thought I saw in the Sharei Aharon who asked the question that many ask. How is it that Avraham Avinu Davened for the cities of Sedom and nothing happened and Lot for his own parochial reasons, his own personal reasons asks for Tzohar to be saved and it is saved?

The Sharei Aharon brings a beautiful Pshat. We find in Sefer Shoftim that there was a Shofeit named Gidon, also known as Zerubal. He was not one of the greatest of the Shoftim in terms of scholarship. Even though Devora judged Klal Yisrael and Shimshon was a judge on Klal Yisrael, they had Zechusim. Not so with him.

As a matter of fact, Chazal say something absolutely fascinating. Chazal say that Gidon Davened to HKB"H. He said yesterday was the Pesach Seder, and my father told me how the Jewish people were taken out of Mitzrayim. He said to HKB"H, Mima'nafshach, if Klal Yisrael has Zechusim let them go out because of their Zechusim, let them go out of the current difficulties because of their Zechusim. If Klal Yisrael doesn't have Zechusim, so let them go out Biz'chus Avos just like they left Mitzrayim in the Zechus of our Avos. That is what Gidon said.

HKB"H said to Gidon as it says in 6:14 (וַיֹּאמֶר לֵךְ בְּכֹחֲךָ זֶה, וְהוֹשַׁעְתָּ אֶת-יִשְׂרָאֵל מִכַּף מִדְיָן). Go with this Koach and save Klal Yisrael. Chazal say what Koach? He had the Koach that he was Milameid Zechus on Klal Yisrael. He said Hashem help Klal Yisrael. He was a Milameid Zechus. What did he say already, he didn't have any great Chiddushim, he just spoke emotionally about helping Klal Yisrael. (לֵךְ בְּכֹחֲךָ זֶה, וְהוֹשַׁעְתָּ אֶת-יִשְׂרָאֵל מִכַּף מִדְיָן). Hashem said this Koach will help you save Klal Yisrael.

So it is Megaleh to us that Limud Zechus helps. Says the Sharei Aharon, Avraham Avinu Davened that if there are Tzaddikim the city should be saved. There were no Tzaddikim and they were not saved. Lot as Rashi explains said, don't destroy Tzohar. The other cities got 52 years to try to get their act together and then they are being destroyed. But Tzohar is only 51 years old. Hoshana, NA is Nun Aleph. Please save Tzohar because it is only 51 years. Because he was Milameid Zechus on Tzohar, that is why Tzohar was saved. A beautiful idea.

Klal Yisrael in Eretz Yisrael today, we have to be Milameid Zechus on Klal Yisrael. We have to really be Milameid Zechus on all Yidden in Eretz Yisrael. Whoever they may be, whatever background they may be. There is friction over religious observance in Eretz Yisrael. It is a time Limud Zechus on Klal Yisrael. It is a time to understand that all parts of Eretz Yisrael are Moser Nefesh when it comes a time like this giving their young men over to such dangerous battles and we know that not everyone is going to come back B'derech Hateva. You have to be Milameid Zechus on all Yidden and HKB"H B'koach Achar Zu will help Klal Yisrael.

3 – Topic - The City of Tzohar

Let me get back to the city of Tzohar and share with you an incredible Chiddush that I saw. There are many difficulties with the story of Tzohar. Why Lot wants to go there, he didn't learn his lesson. He spent years in Sedom in a terrible environment and now he wants to go to Tzohar which is one year less. Then he runs away from there. The whole episode is very strange. The Ramban asks these Kashas.

I would like to share with you a thought that I saw in Matnas Chaim from Rav Mattisyahu Solomon in Cheilek Beis of the volume called Mamarim. There he says the following. He gives an insight into Lot. Why did Lot go to Sedom in the first place. It is strange, in the whole world he chose Sedom? Pashut Pshat is because it was a fertile place for his sheep to graze. It needs an explanation.

We need to understand that Lot had greatness to him. Lot was not a simple person. Zagt Rav Mattisyahu, Avraham Avinu was Mekareiv people. As we know, Avraham Megayeir Es Anashim and Sarah Megayeres HaNashim. His whole Avoda was to bring people closer to Hashem. When they separated, Lot said I am going to go to Sedom. It is a place of terrible Ra. Let me go there and try to convince them to be close to HKB"H, to repent, to do better. We see that that is what happened in this week's Parsha. When they came to disrupt the guests that had come to Lot, he said as is found in 19:7 (אַל-נָא אַחַי, תָּרֵעוּ), my dear brothers why do you act in a bad way? He tried to convince them to behave properly. When Lot went to Sedom that was his goal. To set up a Kiruv house. To set up a place that he will try to be Mekareiv the people to do Teshuva. That was his goal.

Zagt Rav Mattisyahu, his mistake was that Kiruv has to be where people come to us for Kreivus. People knock on our doors. People come to Avraham Avinu. Maybe they come for food, but they come to us and then we are Mekareiv them. To go out into the places where they are living a lifestyle that doesn't conform with Torah and Avodah, that is not the ideal type of Kiruv because people get influenced more than they influence others. This was the Machlokes Avraham and Lot. Lot went because he held that he could go out and be Mekareiv people. He was wrong. It affected him.

Lot L'shitaso decided let me go to Tzohar. His calling, what he understood was his Zechus that he was saved from Sedom was because he had noble intentions. He said HKB"H let me go to Tzohar. Let me continue my work. I failed in saving Sedom and Amora but give me a year to save the city of Tzohar. With that noble intention he went to Tzohar. For that reason, HKB"H said okay try Tzohar. Lot got to Tzohar and he saw that it is Sedom all over again. He was in Sedom in year 51, he knew what it was like. He came to Tzohar as he said he had wanted to come to Tzohar. But then he left Tzohar. Why did he leave?

As it says in 19:30 (כִּי יָרֵא, לָשָׁבֶת בְּצוֹעַר). He was afraid to stay in Tzohar. Why was he afraid to stay in Tzohar? The Malach told him that Tzohar would be saved. The Ramban and the Maharal ask this Kasha. It was already promised. Zagt Rashi, (לְפִי שֶׁהָיְתָה קְרוֹבָה לִסְדוֹם) L'fi She'oso Krova L'sedom. Tzohar was close to Sedom. Not just in geographical proximity but it was close to Sedom. It was like Sedom all over again. That is why he left.

This insight from Rav Mattisyahu gives us a Pshat, a little bit of a Hesber both in why Lot went to Sedom in the first place, why he chose to go to Tzohar, why he saw that it is just not going to work it is not going to happen and he left Tzohar. A tremendous insight into what happened.

Interestingly, the main theme of this Maimar in the second volume of Rav Mattisyahu's Sefer, is that Yisro and Moshe Rabbeinu had the same dispute in Parshas Behaloscha. When Moshe

Rabbeinu says stay with us and Yisro says no I am going to go back, Rashi says to be Mekareiv the people in my city. It is the same Machlokes all over again. Moshe Rabbeinu said no, you will be affected. What happened with Lot and Avraham and Moshe and Yisro we see today all the time in Artzeinu Hakedosha in Eretz Yisrael. In Aish Hatorah, in Ohr Sameach, people come and they find HKB"H and they find a Hiskarvus. Very often they say let me go back, let me be Mekareiv my girlfriend, let me be Mekareiv my family. Let me show them what I discovered. You have to be careful. It is a very dangerous terrain. A person is affected more than he affects others.

When people come to you, they knock on your door and you can bring them close in a strong environment, that is the ideal environment for Kiruv. To go into a place where the Hash'pa is not good, where the influence is not good, it is a very dangerous thing. It is going into harm's way. It is highly questionable if such a type of Hashkafa is proper and Rav Mattisyahu is saying look Yisro held that way, it is not way off the wall, but Moshe Rabbeinu said it is not Kedai, it is not worth it. A tremendous insight.

And so, it gives us an insight into the story of Lot. It makes us understand a little better. Lot was not that terrible. Lot was a person who had accompanied Avraham, he was a Baal Madreiga, he was deserving of the Malachim saving him. Why did he want to go to Tzohar, he wanted to try again. An insight into the very mysterious story of the city of Tzohar in Parshas Vayeira.

And so, Klal Yisrael continues with their Avodas Hashem. Klal Yisrael continues with all the heartbreaking news we are hearing from Artzeinu Hakedosha. We continue, we Daven for Acheinu Bnei Yisrael and hope it should continue B'ezras Hashem that HKB"H should have Rachmanus on us and allows us B'ezras Hashem to see the Yeshua B'artzeinu Hakedosha, the Yeshua very soon. A Gutten Shabbos to one and all!

Rabbi Reisman – Parshas Vayeira 5783

1 – Topic – When is a Bris Milah when crossing the dateline?

As we prepare for Shabbos Parshas Vayeira. This week we have once again the Mitzvah of Bris Milah which was commanded in last week's Parsha, and in this Parsha with the birth of Yitzchok of course we have a Bris Milah again. I would like to mention something that was discussed in our Beis Medrash last week and something of interest that has to do with a Diyuk, with a language of the Pesukim both in this week's Parsha and last week's Parsha.

I mentioned that a Shaila had come up in our area in Flatbush a little over 20 years ago I believe. There was a young man learning in the Kollel in Australia who had his first son. If I recall correctly for his parent's it was a first grandchild. However, his mother was not well and she was confined to bed, and would not be able to go to Australia for the Bris. So they decided to fly to NY. If I recall correctly the baby was born on a Monday, and on Thursday they flew back to NY to have the Bris the following week. It is not common to fly with such a tiny baby, but Maiseh She'haya Kach Haya and this is what happened. When a baby is born on Monday the Bris is the following Monday. This is true with any day of the week. If a baby is born on a certain day of the week, then

the Bris is that day of the week the next week. This is because the day of birth is day 1, Miktzas Yom K'kulo, and then 6 complete days which is 7, and then the day of the Bris is the 8th day. Once they got here, a tremendous question was brought up and it is a question which needs an answer. Even until today I am not certain what the correct answer is.

The question is when you fly from Australia to Brooklyn you cross the dateline because you are flying across the Pacific, and according to all Shittos you are passing the dateline. Which means to say that when this baby here in Brooklyn was 8 days old, meaning that a sunset had passed on in the first day, 6 more days and now is in his 8th day, that was Sunday. This is because he passed the international dateline he fell back a day and he was 8 days old on Sunday. The question was whether to have the Bris on Monday because born on Monday, Bris on Monday or we say born on Monday, Bris is 8 days later which is Sunday. That was the issue.

Let me explain the issue. What is the general rule about someone passing the dateline in either direction? The answer to that is the following very simple rule. Some Halachos are dependent on the calendar. For example, Yom Kippur is the 10th day of Tishrei. Whenever the 10th day of Tisrei comes, that is Yom Kippur. Therefore, even if someone crosses the dateline and we are talking where he certainly crossed the dateline as it is a Machlokes exactly where the dateline actually is. From Australia to NY you pass the dateline according to everyone. When you cross the dateline and you arrive in Brooklyn whenever the 10th of Tishrei is in Brooklyn that is going to be Yom Kippur. This is because Yom Kippur is determined by the calendar. It is a calendar day. So even if someone had Rosh Hashana in Australia and he flew to Brooklyn, and the 10th day from Rosh Hashana is the 9th of Tishrei here, he would not fast because he doesn't fast on the 10th day of his Aseres Yemai Teshuva, he doesn't count 10 days. Whenever the calendar day Yud Tishrei is that is Yom Kippur.

There are other Halachos that don't depend on the calendar day but depend on lapsed time. The amount of time that lapsed or passed from day 1 to the day that we are standing in today. For example, let's say someone is Tamei, he touched a Meis. It takes him 7 days to become Tahor. Those 7 days are totally not connected to the calendar day as it doesn't make a difference what the day of the month it is, 7 days have to pass.

If a woman becomes a Niddah she needs 7 days to become Tahor. Those 7 days are not connected to any date on the calendar, they are a period of lapsed time. So that, if somebody had Tumah day # 1 in Australia on Monday and flew here, the following Shabbos would be day 7. So that, it is Talui in lapsed time and it has nothing to do with the calendar day. This is the basic rule of crossing the dateline. If it depends on the calendar you go by the day in the place you are located, and if it has to do with lapsed time then you count the time that lapsed.

What about Bris Milah and this was the Tumult? Do we say that Bris Milah is a calendar date, the baby is born on a Monday the Bris is on the next Monday, he is 8 days old or is it that it is lapsed time, is it that 7 days have passed and now it is the 8th day? If I recall correctly there was no clear Psak, and the Bris therefore, was done on the later day. Anytime you are not sure if a Bris should be done on one day or the next you always do it on the later day to play it safe, because a Bris done

a day late is certainly Kosher while a Bris done a day earlier if it is done before the 8th day would not be Kosher. This is what they did.

Many asked me, what is the Shaila? A Bris should certainly be the 8th day so it should be lapsed time and what is the question? It is not really a calendar day? So to that I want to respond that the language used in the Torah for Bris Milah both in Parshas Lech Lecha and in Parshas Vayeira indicates because it doesn't say (וּבְיוֹם, הַשְּׁמִינִי, יִמּוֹל, בְּשַׂר עָרְלָתוֹ). It says in Lech Lecha in 17:12 (וּבֶן-שְׁמֹנַת יָמִים, יִמּוֹל לָכֶם כָּל-זָכָר). What does it mean (וּבֶן-שְׁמֹנַת יָמִים)? It means when the baby is 8 days old. If a baby will be 8 days old or not depends on the calendar day. Just like a bar Mitzvah, when is he going to be 13 years old, you have to look at the calendar. If it is Talui in being 8 days old should depend on the calendar. This is where the Shaila took place. The same thing in our Parsha in Vayeira 21:4 (וַיָּמָל אַבְרָהָם אֶת-יִצְחָק בְּנוֹ, בֶּן-שְׁמֹנַת יָמִים). When he was 8 days old. It doesn't say L'acher Shemoneh Yamim, after 8 days had passed. It says when the baby was that age. Therefore, it would appear that as I am saying, the question is still valid. Logic would somehow dictate lapsed time, however, the language of the Torah dictates calendar time and I think that that was the Safeik.

2 – Topic – A Machshava about the difference between Aveiros Bein Adam Lamakom and Bein Adam L'chaveiro.

Moving from a Halacha topic to a Machshava topic. That has to do with an understanding of the Aveiros of the city of Sedom. I would like to share with you a Shmuz that Rav Pam would often say on this week's Parsha. There is a Sugya in the Gemara in Yoma and in Shulchan Aruch in Hilchos Yom Kippurim in Siman Taf Reish Zayin (עונות שהתודה עליהם ביום הכפורים שעבר). An Aveira that a person said Viduy or did Teshuva for on the last Yom Kippur, (ולא שינה עליהם) and he didn't repeat those Aveiros, what is the Din the following Yom Kippur. Should he say Viduy again for those Aveiros?

The Shulchan Aruch says, (יכול לחזור ולהתודות עליהם). He is not obligated, it seems that it is praiseworthy to say Viduy again on the past Aveira. I am not talking about the general language of the Al Cheits that are printed in our Machzorim as that we say as a matter of Nusach. I am talking about the Al Cheit's that individuals add because they know they did an Aveira.

Let's say someone G-d forbid missed a Zman Krias Shema one day in the year, and he didn't say Krias Shema Biz'mano, he was Mevateil a Mitzvas Asei which is a terrible thing, so he says Al Cheit Shechatanu Lefanecha B'bital Mitzvas Krias Shema. He should say that. Now what happens if it happened one year and he did Teshuva and now it is the next year. Should he say it again? So it says in the Shulchan Aruch we Pasken that you are allowed to but you are not obligated to.

Zagt the Mishna Brura (in S'if Kotton Yud Gimmel), what about Bein Adam L'chaveiro Aveiros? Missing Krias Shema is Bein Adam Lamakom, what about Bein Adam L'chaveiro? It is a fascinating thing that the Mishna Brura says there in Siman Taf Reish Zayin. He says that it depends what type of Aveira. If he stole from somebody else (גנב וגזל וכדומה), or he cheated him in a price, then he should keep on saying Viduy and it is (הרי זה משובח) Harei Zeh Meshubach because that is an Aveira to G-d as well. It is an Aveira Bein Adam L'chaveiro but the Mishna Brura says (דמ"מ בין אדם למקום חטא) that he still sinned to Hashem as well. Then the Mishna Brura says (אבל

כיון שביקש מחילה מחבירו והתודה (אם הקניט חבירו בדברים but if he caused him pain with words, then ביו"כ א' א"צ להתודות ביו"כ שנית), then this doesn't apply. If you caused him pain with words then you have to do Teshuva but you don't have to do Teshuva the second Yom Kippur. The Shaar Hatzion there says a bigger Chiddush but we are talking about the Mishna Brura.

So the question is what is the difference between stealing and causing someone pain with words. Why is one also Bein Adam Lamakom and the other is Bein Adam L'chaveiro alone? Rav Pam would explain that in the Holech Yeilech of life, sometimes you cause people pain with words. It is an Aveira and you have to do Teshuva and you have to ask for Mechila. It is a Maiseh Aveira. However, when people are dishonest in their business dealings and they steal or they cheat one the other, it is more. It causes an atmosphere of dishonesty in a society. It ruins a society. It does harm to a society. That there are people who profess to be Orthodox Jews and G-d forbid are dishonest. That causes a greater amount of harm.

I will give another example. Let's say for example you are in a Shul and for some reason you have to run out right after Krias HaTorah of Shacharis. It happens that sometimes people have to run out and it is not ideal but if you have to make it to a job, you have to make it to whatever it is you are going to, be it a Simcha or a Bris, you run out. So it is something that happens in a Shul. I don't know if you have to do Teshuva on that at all. What happens if you are in a Shul where everyone is Mezalzeil or everyone takes light staying until the end of Davening. You have 35 people Davening and 20 of them are running out right after Krias HaTorah so that by Aleinu you are stuck.

Someone once said that there are three Kadeishim at the end of Davening. After (וּבָא לְצִיּוֹן) it is Shaleim as everyone is still in Shul. So it is a Kadeish Shalom. After (אֵין כֵּאלקינוּ) there is a Kaddish D'rabbanan because the Rabbis are still in Shul. Everybody else ran out already. After (עָלֵינוּ) there is (קדיש יתום) because everyone ran out and the Yesomim stay behind. There are such Shuls. In those Shuls, for you to leave early is terrible. Why? Because you are contributing to an atmosphere of Zilzul, an atmosphere of making light of something that is happening. Those are two levels of Aveira. One level of Aveira is you do something which sometimes might not even be an Aveira, but if you are in a Shul where they are Mizalzeil, if you are in a Shul where people talk Bein Gavra L'gavra, you have to be extra careful not to talk Bein Gavra L'gavra. This is because you are contributing to a rotting of the atmosphere of Kedusha of the Shul.

And so, that is the Musag that Rav Pam explained. He explained that that is the terrible Aveira of Sedom. The terrible Aveira of Sedom is that it was a city with an atmosphere of oppression of the poor. It was a city with an atmosphere of hatred for Orchim or for Hacnosas Orchim. That compounds the Aveira. A person has to be very careful.

Obviously this explains that we find on Rosh Hashana (כל באי עולם עוברין לפניו כבני מרון). That everybody is judged individually in front of G-d. Then it says (כולם נזכרים בזכירה אחת) that G-d looks at everyone with one look. It is a Stira, is it individually or is it with one look? The answer is Rav Pam's Yesod. Even though an individual is judged individually, but if he is contributing to a negative atmosphere of a Tzibbur then it is (כולם נזכרים בזכירה אחת). So this is a very practical point of behavior that people have to be extra careful about. If they find themselves in a group that

is Mizalzeil in something they have to be extra careful in that. I wish everybody an absolutely wonderful Shabbos. May it be a Shabbos of Aliyah for you, for me and for all of Klal Yisrael!

Rabbi Reisman - Parshas Vayeira 5782

1 – Topic – A Dvar Machshava on the beginning of the Parsha

As we prepare for Shabbos Parshas Vayeira. Today I would like to share with you a Dvar Machshava at the beginning of the Parsha and an Inyan of Halacha that comes up later in the Parsha. There aren't so many Halacha Inyanim in these Parshios but here there is one which is actually brought in the Gemara.

First a Dvar Machshava on the beginning of the Parsha. 18:1 (וַיֵּרָא אֵלָיו יְרוָר, בְּאֵלֹנֵי מַמְרֵא). The Parsha begins with the word (וַיֵּרָא) as you would expect from Parshas (וַיֵּרָא). Rashi says (באלוני ממרא: הוא שנתן לו עצה על המילה). As you know, Mamrei gave an Eitza to Avraham Avinu (לפיכך נגלה עליו בחלקו), and therefore, he is mentioned here as the place where HKB"H appeared to him.

The Maharal here gives an insight into why Avraham Avinu asked Mamrei for an Eitza. Did Avraham Avinu really need the Eitza of Mamrei, was there something that Mamrei offered that Avraham Avinu couldn't figure out? Why was he asking for an Eitza from Mamrei?

The Maharal says a fascinating Yesod. Says the Maharal, Avraham Avinu was going to perform a Bris Milah at the age of 99 and on his 13 year old son. He thought that people will assume that Avraham Avinu got all excited as HKB"H said to do a Bris Milah and in his enthusiasm he went quickly and he did a Bris Milah. However, had Avraham Avinu been calm and thought it through, he might have done things differently. Avraham Avinu wanted to make it clear to everybody in the world that this is not just the moments enthusiasm.

It happens a lot of times that people get enthusiastic about something and they rush and do it. It has no Kiyum, it has no permanence. Avraham Avinu wanted to make it clear that this was thought through, and therefore, he sat down with his good friends, with Mamrei and the others and spoke to them about the fact that he plans to do it and he thought it through and he asked an Eitza. The idea was to show that the Avodas Hashem of Avraham Avinu was not a get hyped up, get excited and do it and then you go back to your old ways. It was a thought through type of a process.

This is an important rule. It is not ideal way to do things in the excitement of the moment. When things are done in the excitement of the moment they have no permanence. When someone is dating, sometimes a person says I am not excited. I say that is great. He says what?

I say people who get engaged because they are excited, well excitement doesn't last. A man who is married for a few years is not excited to be married. Hopefully he is happy to be married. Happy is good. Excited, no. Excited is an exuberance of the moment which makes a person not examine

what he is doing, not look before he jumps. Excited, wait don't make a decision. Happy, that is good.

Zagt the Maharal, Avraham Avinu did the same thing by the Akeida. It says in 22:4 (בַּיּוֹם הַשְּׁלִישִׁי, וַיִּשָּׂא אַבְרָהָם אֶת-עֵינָיו וַיַּרְא אֶת-הַמָּקוֹם--מֵרָחֹק). After three days traveling they saw Har Hamoriah. I don't understand, the Ribbono Shel Olam couldn't do Kefitzas Haderech to the Akeida. We find Kefitzas Haderech a number of times, Eliezer has Kefitzas Haderech in next week's Parsha. Avraham Avinu going to the Akeida shouldn't have Kefitzas Haderech?

Says the Maharal, the same idea. People should not say, in his exuberance, in his excitement he did the Akeida. No, it was a three day long travel. It wasn't in an air-conditioned vehicle. It was three days long traveling with donkeys. Avraham Avinu had plenty of time to think about it and he went and performed the Akeida. The same exact idea.

I remember once when I was still a Bochur many years ago there was a young man, a Ben Torah in camp Ohr Shraga who found out that he wasn't Jewish. He found out that his mother or his mother's mother had undergone a non-religious conversion. I remember because he was a Kohen or at least he thought he was. He was getting Aliyahs as a Kohen. His name was Cohen. His father was Jewish and his father was a Kohen. But they found out that his mother was not Jewish.

The boy found this out in camp and he went to Rav Yaakov. He told Rav Yaakov that I want to be Megayeir. Rav Yaakov told him in his wisdom, he said take two weeks to calm down and then you will be Megayeir. That is what he did. Because if in excitement a person runs to be Megayeir and then the dust settles, Yiddishkeit is not excitement. Happy I certainly hope so. Fulfilling, absolutely. Exciting? No.

People make a mistake and confuse excitement with happiness. Excitement is not happiness. Excitement is a momentary thrill. Sometimes it is good. It is okay to once and a while to get excited. That is not what should motivate people. That is not what should make people make decisions. Happiness, satisfaction, fulfillment that is what counts. Avraham Avinu wanted to show that, and therefore, he spoke it over with Mamrei, and therefore, it took three days to travel. This is the Dvar Hamachshava at the beginning of the Parsha.

2 – Topic – A Dvar Halacha

The Gemara in Pesachim 93b discusses the fact that day does not begin at sunrise. Halachic day begins earlier, by Alos Hashachar. Alos Hashachar is prior to sunrise. How much earlier? The Gemara there has an opinion that it is either (חמשה מילין) or (ארבעה מילין). Four Mil is usually understood to be 72 minutes and five Mil is understood to be 90 minutes. The 18 minutes a Mil being the most popular and most prominent Shittah that it is that many minutes.

The GR"A holds that it is more - 22 and half minutes, but however, many minutes, we usually go with 18 minutes which is four Mil. So the Gemara says how do I know that? The Gemara says (24 lines from the top) that it says in this week's Parsha 19:15 (וּכְמוֹ הַשַּׁחַר עָלָה). Alos Hashachar came. (**דאמר רבה בר בר חנה אמר רבי יוחנן כמה מהלך אדם ביום עשרה פרסאות מעלות השחר ועד הנץ החמה חמשת**

מילין). It is 5 Mil. (וּכְמוֹ הַשַּׁחַר עָלָה, וַיָּאִיצוּ הַמַּלְאָכִים בְּלוֹט לֵאמֹר: קוּם). When Lot traveled from Sedom to Tzohar from Alos Hashachar and then it says 19:23 (הַשֶּׁמֶשׁ, יָצָא עַל-הָאָרֶץ; וְלוֹט, בָּא צֹעַרָה). The sun came up as he arrived in Tzohar. So the distance of Sedom to Tzohar is the amount of time it takes from Alos Hashachar until sunrise and (**ואמר רבי חנינא לדידי חזי לי ההוא אתרא והויא חמשה מילין**). So that it how we know it is 5 Mil.

Again, it says that at Alos Hashachar he left Sedom, it says by sunrise he arrived at Tzohar and we know by observation that that is five Mil. What about the Man D'amar who holds that it is four Mil? The Gemara says (on 94a, 16 lines from the bottom) (ויאיצו שאני). Here they were rushing they were running for their lives. (וַיָּאִיצוּ), that is different, that is something else.

The Maharsha brings from the Yerushalmi that there is a different explanation why it was less. But that is not important, what is important is that it is 5 Mil in distance and that is how we know it is 5. That is what it says in the Gemara.

You must know a basic idea regarding Alos Hashachar. There is a difference of opinion that goes back centuries in how to measure Alos Hashachar. We say 4 Mil. 4 Mil is 72 minutes. One Shittah holds that 72 minutes is a constant time. That today where sunrise was 7:14 in NY so Alos Hashachar was 6:02. 6:02 is morning. Before 6:02 it is still night. You should wash Negel Vasser after 6:02 even if you wake up 5:30 for the Daf, before you Daven you have to wash Negel Vasser because night comes to an end at 6:02 if it is constant minutes.

There are others who hold most prominently the Minchas Kohen that no, it is not a constant time, it depends on the amount of light on the horizon which varies at different times of the year. Therefore, calendars are printed with many different times. Some with 18 degrees below the horizon, many with 16.1 degrees below the horizon, some with 11 or 12 degrees below the horizon. They go by the amount of sunlight.

When we grew up here in NY we always said a constant time of 72 minutes. Rav Pam always Paskened a constant time of 72 minutes. The Chassidim and Satmar always use a constant time of 72 minutes. In Eretz Yisrael they went by the light over the horizon. They had a different Shittah. Eretz Yisrael itself was split. I remember Davening in a Minyan but it was an American Minyan where they went with the 72 minutes.

What has taken place over the last two decades is that a lot of pressure has been put on the calendar makers to switch and if you take any calendar from the 70's, 80's and even 90's still it was 72 minutes and now calendars have two times for Alos Hashachar, one with the degree over the horizon that they call the variable and one the constant of 72 minutes.

I mention this because there is a Chalukai Dai'os. Our custom really is the 72 minute constant Shittah. Today it is a Kulah. If you go with 16.1 degrees and you wash Negel Vasser according to their Zman which is earlier then according to the traditional custom in our circles, you washed too early. You should wash Negel Vasser after the Alos Hashachar according to our Minhag which is 72 minutes constant.

From this week's Parsha, from the Gemara that I just quoted, it is Mashma that it is constant. If it is a variable time, so what does it help for someone to say that I saw the distance from Sedom to Tzohar and it is this and this many Mil. What does that help you?

If you don't know how to adjust the time for the time of the year and for the level of the spot on the globe where you are, it is not a constant time. The fact that he said L'didi Chazi Li that I saw the place and it is this many Mil certainly it is Mashma like the traditional American Minhag which is to go with the 72 minutes constant. This is the Minhag of many Gedolei Olam, according to the Beis Meir and others who go back a long time.

At any rate, my main point is to tell you this piece of knowledge. From Alos Hashachar until Neitz there are two Shittos. There are two popular Shittos. I am not saying one is right and one is wrong, but there are two Shittos. Our Shittah which is the one that my Rabbeim taught me is a constant 72 minutes. I believe Rav Yaakov went with constant. Rav Shmuel Zol Zein Gezunt goes with constant. That has been pretty much the Minhag in the USA. So one Halacha thought and one Machshava thought.

3 – Topic – A Question of the week – The Akeida

I will tell you a great Kasha from Rav Chaim Kanievsky. He asks Yitzchak is walking with Avraham and he says as is found in 22:7 (וְאַיֵּה הַשֶּׂה, לְעֹלָה). You have the wood, you have the fire, you have the knife – where is the sheep?

Freigt Rav Chaim, they are traveling three days why didn't he ask earlier? You might say when they get there they will buy it. But they were Schlepping wood, they were Schlepping knives, they were Schlepping everything.

So Rav Chaim suggests something fascinating in Taima Dik'ra (on page 27). Rav Chaim Kanievsky suggests that Yitzchok had a sense that he was the (שֶׂה), he was the Korban. But now he had a Kasha. Avraham and Yitzchok go and Avraham gave Yitzchok to Schlepp the wood. So Yitzchok thinks to himself I am the Korban. You are not allowed to work with a Korban, what is going on?

Avraham Avinu answers him I wasn't Makdish you yet. I didn't confer on you the status of a Korban yet. So you can Schlepp it. Then HKB"H (יִרְאֶה-לּוֹ הַשֶּׂה לְעֹלָה, בְּנִי). It will come that my son will be the Olah. I will Makdish you later. What a way to learn up the Pesukim.

With that I wish one and all an absolutely wonderful Parshas Vayeira, an absolutely delightful Shabbos, a meaningful Shabbos and a great week to come in that order. Good Shabbos to all!

Rabbi Reisman-Parshas Vayeira 5781

1 – Topic – The Akeida

As we go through a very tumultuous week and prepare for Shabbos Parshas Vayeira. Shabbos Parshas Vayeira of course has as the most memorable part the Akeida at the end, and I would like to talk about a few points regarding the Akeida.

Let me begin with a Rashi in Shemos, in Parshas Yisro 19:13. There after Matan Torah the Posuk says (בִּמְשֹׁךְ, הַיֹּבֵל, הֵמָּה, יַעֲלוּ בָהָר). After the Yovel which is the Shofar sound will be blasted then all are permitted to go up on Har Sinai. Rashi says that Matan Torah ended with a Shofar sound. Which Shofar sound? Rashi Teitches the word (הַיֹּבֵל) as (הוא שופר של איל). The word Yovel refers to a ram's horn, (ושופר של אילו של יצחק היה) and the Shofar that was blown at that occasion was the one from the Ayil that was brought in place of Yitzchok at the Akeida. This is what Rashi says.

The Ramban on that Posuk quotes Rashi and he asks what seems to be a very Shver Kasha. He says what are you talking about. Avraham Avinu took that Ayil and he offered it as a Korban and he brought it as a Korban as it says in 22:13 (וַיַּעֲל�ֻהוּ לְעֹלָה תַּחַת בְּנוֹ). He brought it as a Korban Olah. The Halacha is as the Ramban brings from Maseches Zevachim (85b) that when you burn a Korban Olah it is Kulo Kalil, it is entirely burnt including the horns (the Shofaros). It is entirely burned. How can that possibly have been the Shofar at Har Sinai?

The Ramban says (אולי גבל הקב"ה עפר קרנו והחזירו למה שהיה). Ulai, perhaps HKB"H took the ashes of that Shofar and recreated it so that it should be back into a Shofar. This is what the Ramban says that Ulai that is the answer.

The Maharal in Gur Aryeh brings that the Mizrachi said a different Teretz to this Kasha. The Kasha was how can it be the Ayil Shel Yitzchok, Ai it was burned? The Mizrachi says this Ayil (נֶאֱחַז בַּסְּבַךְ בְּקַרְנָיו), this Ayil had gotten caught with its horns in the brush. Now it must have gotten very stuck if it wasn't able to run away. So suggests the Mizrachi the horn was cut off when it was still alive. Either it got pulled off or maybe Avraham cut it off and then he was Makriv it. Then he brought it as an Olah.

The Halacha is that if the horn comes off the animal when it is still alive then it is not a Mum and the Korban is Kosher and you are not Makriv the now disconnected Shofar. So Mimeila he says it is Geshmak. How was it the Keren of the Ayil? Because it got disconnected from the Ayil when it was still alive.

The Maharal rejects this Teretz as well. The Maharal says if the horn fell off this Ayil prior to Avraham Avinu Shechting it, so then it is not the Ayil Shel Yitzchok, then the horn doesn't come from a Korban Olah. It wasn't part of a Korban Olah because it got disconnected beforehand. So, he doesn't agree with that Teretz either.

The Maharal himself says a third approach. (As of now, we have the Ramban who says that HKB"H recreated this Shofar, the Mizrachi who says it was disconnected and now we have the

Maharal). Before I mention this, I have to remind you that there is a general Machlokes all over Shas between the Maharal and the Maharsha. We have from earlier generations two main Meforshim on Agadata Gemera and they are the Chiddushei Aggados of the Maharsha that appear in the back of the Shas and the Chiddushei Aggados of the Maharal which have been printed in a four volume set. There is a fundamental Machlokes between the Maharal and the Maharsha on how to learn Aggadata.

The Maharsha's Shitta is that an Aggadata is Aino Yotzei Midei Peshuto. Wherever possible it has to be understood as its simple meaning, as its literal meaning. The Maharal disagrees. The Maharal's Shitta is that Aggadata is meant to be understood as Aggadata, as something that is a Mashul. Not something that is meant literally. The Rambam in Moreh Nevuchim Cheilek Gimmel Perek Mem Gimmel has such an approach.

So the Maharal holds not to explain it literally all the time and the Maharsha says you got to. For example, the idea that Pharoh was an Amoh tall which is a Gemara in Moed Kotton 18a (9 lines from the bottom), so the Maharal says that he wasn't an Amoh tall. The Gemara means that had his physical stature mirrored his spiritual stature he would be an Amoh tall human being. But not that he was physically an Amoh tall.

So this is a general Machlokes between the Maharal and the Maharsha. It is good to know that Sefarim like the Michtav M'eliyahu go with the approach of the Maharal all the time. It is the more popular Mehaleich HaMachshava in the Yeshiva world of the Seforim that are more popular. The Maharal's approach – The Michtav M'eliyahu, the Pachad Yitzchok constantly goes with this approach. On the other hand, most of the Chassidishe Seforim go with the Maharsha's approach and they are two absolutely legitimate approaches in Toraseinu Hakedosha.

The Maharal Leshitaso is Matmia on the Ramban and the Mizrachi who both understand literally that it was the horn of the Ayil that was at Mattan Torah. The Maharal says is there any human being who thinks that when it says the sound of the Shofar came out at the end of Mattan Torah that there was literally a ram's horn that was blown, that it is meant to be understood literally?

He says there is no human being that would understand it that way. Therefore, even though the physical horn was burnt and was destroyed, the Kol of that Shofar, the sound that was heard mysteriously, not because anyone was blowing the Shofar but you heard the sound of the Shofar at the end of Har Sinai, that was the sound of that Shofar that it could have blown had it been physically in existence.

So we have three approaches to Rashi, the Ramban, the Mizrachi and the Maharal. I would add that it would be interesting for you to see in the Teshuvos Dovev Mei'sharim the Tchebiner Rov (Rabbi Dov Berish Weidenfeld (1881 - 1965)) who asks on the Ramban who said that HKB"H took together the Aifer and recreated the Shofar. The Dovev Mei'sharim asks that there is a Mishna which says if you glue together a Shofar's pieces it is Pasul. It is hard to understand that even if it is Pasul it is Pasul for the blowing of Rosh Hashana it is not Pasul for the blowing of Mattan Torah. For those who want to see it inside the Dovev Mei'sharim is in Cheilek Daled, Teshuva Ayin Hei.

2 – Topic – The Akeida

22:12 (אַל-תִּשְׁלַח יָדְךָ אֶל-הַנַּעַר). HKB"H tells Avraham don't touch him. The Medrash says that Avraham spoke up and said I want to tell you something that is bothering me. First You told me that I would have children from Yitzchok as is found in 21:12 (כִּי בְיִצְחָק, יִקָּרֵא לְךָ זָרַע), and then you say bring him up as an Olah as is found in 22:2 (וְהַעֲלֵהוּ שָׁם, לְעֹלָה) and now you say (אַל-תִּשְׁלַח יָדְךָ אֶל-הַנַּעַר)? What is going on?

The Velt asks now Avraham asks that Kasha? When Hashem told Avraham (וְהַעֲלֵהוּ שָׁם, לְעֹלָה) he should have asked, what? You told me earlier (כִּי בְיִצְחָק, יִקָּרֵא לְךָ זָרַע). Now you are telling me to offer him up as an Olah? Yet the Medrash says that Avraham didn't ask that Kasha until after HKB"H said (אַל-תִּשְׁלַח יָדְךָ אֶל-הַנַּעַר).

Rather famously it is said in the name of the Rav of Brisk which some interpret to be Rav Chaim Brisker and others say that it is Reb Yehoshua Leib Diskin who was the Rav in Brisk. Either one or the other or both say the following. That when he had a Kasha he had a Kasha. There is a Midda in the Torah (וְכֵן שְׁנֵי כְתוּבִים הַמַּכְחִישִׁים זֶה אֶת זֶה) and you look for (הַכָּתוּב הַשְּׁלִישִׁי וְיַכְרִיעַ בֵּינֵיהֶם). So Avraham had a Kasha but when Hashem said be Makriv he went. Ai you have a Kasha, nothing to do with what you do. Now (הַכָּתוּב הַשְּׁלִישִׁי וְיַכְרִיעַ בֵּינֵיהֶם). Now came the third Posuk (אַל-תִּשְׁלַח יָדְךָ אֶל-הַנַּעַר). Ah, (וְהַעֲלֵהוּ שָׁם, לְעֹלָה) bring him up as an Olah but don't actually Shecht him. Now is when Avraham Avinu speaks up. This is a Vort from Reb Yehoshua Leib Diskin or from Rav Chaim Brisker.

The Pachad Yitzchok in the Mamarei Pesach and I saw the same Machshava in the Chasam Sofer on the Parsha. They both say, it is more than a Vertel. It is Klal Yisrael. Klal Yisrael always knows that we learn, and in learning we have Kashas, we have problems. If you learn a Gemara you have Kashas and then two Gemaras are a Stira. We ask our Kashas within the respect for what we are learning. We don't say that we have a Kasha on this Gemara to that Gemara so throw out the Gemara, erase the Gemara, change the Girsa of the Gemara. Chas V'shalom. We subject our will to the understanding of Torasainu Hakedosha and then we try as best we could to understand it. We have a Kasha, we try to work it out. That has nothing to do with the Lemaysa of life. Lemaysa we do the Maskanas HaGemara even if we have a Kasha.

So there are Kashas in Lomdus and then there is Halacha Lemaysa. Halacha Lemaysa is Chutz Mai'hakashas. So they say, the Akeida is the survival of Klal Yisrael. Yitzchok not being killed allowed Klal Yisrael to be born. Klal Yisrael was born into a world where you have Kashas, you don't understand. HKB"H says offer up your child as a sacrifice, you don't understand you have a Kasha. The Kasha is for Lomdus. Halacha L'mayseh, we do what the Ribbono Shel Olam says, we do exactly what He says. When a (הַכָּתוּב הַשְּׁלִישִׁי) then we are (וְיַכְרִיעַ בֵּינֵיהֶם).

In the world around us we have Kashas, we don't understand. So we wonder what is HKB"H planning, what is HKB"H thinking. We wonder. One thing has nothing to do with the other. Halacha L'mayseh is as Klal Yisrael we do as we are commanded, we do what we have to do. In the L'mayseh'dika world we sometimes wonder what is HKB"H thinking. That is fine as long as

you do it within the realm of Limud Hatorah, within the Seforim. You can't just sit back and say what is G-d thinking.

People sometimes ask me what would Rav Pam have said in this case. I respond that I don't know because I am not Rav Pam. Rav Pam was smarter than me and I am not Rav Pam. The same thing here. We say what is G-d thinking. I will tell you what He is thinking. I got news for you. G-d is smarter even than Rav Pam was. You hear that? So we don't know HKB"H's plans we just try with the Toraseinu Hakedosha to understand. May HKB"H open up our world and make it a world which is more open and less Kashas B'ezras Hashem. We hope that going forward we should be Zoche with Hatzlacha Gedola. Klal Yisrael should have Shemira from all the challenges in the world. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Vayeira 5780

1 - Topic - A thought regarding Davening for Ruchnios

As we prepare for Shabbos Parshas Vayeira an extraordinary Parsha which is capped by the Akeida. On the Yomim Noraim we say Mi She'ana L'avraham Avinu B'har Hamoriah Hu Ya'aneinu. The one who answered the prayers of Avraham Avinu on Har Hamoriah should answer us as well. Or in Aneinu, we say Aneinu Mi She'anisa L'Avraham Avinu B'har Hamoriah. The question is when did Avraham Avinu Daven at Har Hamoriah? To my recollection there is no Posuk that states any type of Tefilla was. What exactly was the Tefilla of Avraham Avinu that was answered on Har Hamoria?

The gut feeling would be that Yitzchok was not killed, however, Avraham didn't Daven that Yitzchok not be killed. HKB"H said as is found in 22:12 (אַל-תִּשְׁלַח יָדְךָ אֶל-הַנַּעַר). Very very puzzling indeed.

Rav Schwab in his Sefer on Parshas Beshalach says a Pshat in this. (Ed. Note: this topic was discussed in Parshas Vayeira 5775, second Dvar Torah as well). In order to explain that let me first share with you an idea that should be familiar to you from Rav Schwab's writings on Iyov.

Rav Schwab writes that besides the Akeida the fact that Avraham Avinu was told to offer up his son as a sacrifice, there is something that he calls Akeidas Hada'as. Akeidas Hada'as is when something seems to be incomprehensible, it doesn't fit with the idea of a creator. The Akeidas Hada'as is a time where a person has a question on G-d and he moves on in serving HKB"H despite the Kasha that he has. It is called an Akeidas Hada'as.

Someone who went through the holocaust and suffered through terrible unspeakable tragedies through the hands of cruel people, he went through a period of Akeidas Hada'as. A place where he says my brain doesn't fathom it, Akeidas Hada'as, I offer up my understanding, my intellect as an Akeidah, a sacrifice. Rav Schwab talks about that often, the idea of Akeidas Hada'as.

Turning to the Akeidah, Avraham Avinu besides the pain of killing his one and only son from Sara, he also had Akeidas Hada'as. He knew that this doesn't make sense. He could not understand how could this be. How could it be that HKB"H said sacrifice your son. It did not fit with his understanding of the Ratzon Hashem of what needs to be done to serve Hashem.

When he came to the Akeida he Davened. He Davened for Emunah. He prayed that with everything that was going to go on it should not affect his Emunah, his faith in the Ribbono Shel Olam.

Zagt Rav Schwab, all of the Tefillos that we refer to in Mi She'ana are either all or certainly for the most part Tefillos that have to do with Emunah. Mi She'ana Avosainu Al Yam Suf. The Ikkur at Yam Suf was that the Emunah was challenged, the faith was challenged. Klal Yisrael had to stay faithful and had to be willing to jump into the Yam.

The same thing Zagt Rav Schwab, Mi She'ana Yaakov B'beis Eil. Yaakov was going to Lavan and he said Efsher She'avarti El Makom She'mispallel Bo Avosai. He realized that when he goes to Lavan he is going to have a test in his Emunah, in his Ruchnios in keeping his Madreiga. For that he turned around and went back to Daven at Har Hamoriah. The Tefillos at Har Hamoriah were Tefillos for Ruchnios.

Turns out, that the concept of Tefillos as a Mi She'ana, are Tefillos for spirituality. Most of us use most of our Davening energy, most of our thoughts regarding Davening for Gashmios, for physical things. Actually, we need to understand that Davening should be for Ruchniosdika things. It should be for spiritual things that a person should Daven. That is Rav Schwab's point.

Somebody who leaves Yeshiva to look for Parnasa Davens that he should have a good Parnasa. That is fine. Of course you Daven for that. But you know something, I have seen people come and go and people make Parnasa, some with more difficulty some a little more easy. But not everybody keeps his strength, his Ruchnios, his spirituality, his Sedorim, his Davening, his sincerity. We have to learn to Daven for Ruchnios.

HKB"H let me return to the strength, the Hasmada that I had in my strong Yeshiva years. Let me return to that Hasmada. Let me look to You when there are issues. When I would get angry let me look to You. The Gemara in Pesachim 118a (14 lines from the top) says (קשין מזונותיו של אדם כקריעת ים סוף). Just like by Kriyas Yam Suf it was a Nisayon in Emunah, when a person goes out for Parnasa it is a Nisayon in Emunah and for that a person has to Daven.

When someone goes to a doctor and he is having a test whether it is an X-ray or MRI or whatever test is taking place. It says (Ed. Note: Berachos 60a, 4 lines from the bottom) that he should say, Yehi Ratzon (**שיהא עסק זה לי לרפואה**). Let it be G-d's will that this Eisek that is happening now should work.

G-d forbid if a person has to go for treatments, radiation, chemotherapy, he should say Yehi Ratzon (**שיהא עסק זה לי לרפואה**). But he shouldn't stop there. This is because that is a Gashmiosdika Tefilla. The Nusach is Yehi Ratzon (**שיהא עסק זה לי לרפואה ותרפאני כי קל רופא נאמן אתה**). We say to HKB"H let what is happening here heal me, because You Hashem are the Doctor. The trusted faithful

doctor. It is a Nusach. It doesn't have to be the most extreme medical procedure. Any medical procedure we say Yehi Ratzon (**שיהא עסק זה לי לרפואה ותרפאני כי קל רופא נאמן אתה**). We Daven to have our faith where our faith should be.

2 - Topic - A thought regarding times where we are Mevateil Talmud Torah for whatever it may be, to have an understanding that the Bittul Talmud Torah is ultimately for a Chizuk in Talmud Torah.

We have a rule that we are Mevateil Talmud Torah to go to a wedding to be Mesameiach Chosson V'kallah. So we take off time from learning to go. Why? I guess Poshut Pshat is the importance of being Mesameiach Chosson V'kallah overrides the importance of Limud Hatorah.

I once heard from Rav Moshe Adler from Yerushalayim the following which is beautiful. He said about the Imrei Emes. One night the Imrei Emes called in his Gabbai and he said to him do you know of a wedding I can go to somewhere in town? The Gabbai said I can't think of any Heimishe wedding. The Rebbe said Heimish? Who said Heimish? A Yiddishe wedding!

So the Gabbai took the Rebbe and there was a wedding. One of the Sephardic young men in Yerushalayim was having a Chasuna and he brought the Rebbe and the Rebbe walked in. The Gerrer Rebbe walked into the Chasuna and was Misameiach Chosson V'kallah.

The next day the Gabbai inquired of the Rebbe what made you go to that wedding? The Rebbe said I was having a very difficult time with a Tosafos and I could not figure it out. The Gemara says in Berachos 6b (10 lines from the bottom) that someone who Mesameiach Chosson V'kallah is (**זוכה לתורה**), and therefore, I went to be Mesameiach and Al Yedai Zeh, through this I would have an understanding of the Tosafos with which I struggled. What a faith in the Divrei Chazal.

With this we can understand Mevatlin Talmud Torah to be Mesameaich the Chosson and Kallah. When we are Mevatlin Talmud Torah to be Mesameaich the Chosson and Kallah we are Zoche to more Torah.

It is very similar to be Mevateil Talmud Torah for Hotzo'as Hameis. We are Mevateil Talmud Torah to go to a Levaya. Why? Because hopefully it will make me a better person, it will make me focus better in my learning.

A third example of this. Rabbeinu Bachya in Parshas Yisro says about Kibbud Av V'aim that it says V'harachta Yamim that you will live long. He says you know why? Because you have to take time off to go and be Mechabeid Av V'aim. It costs time. So Hashem says (וְהַאֲרַכְתָּ יָמִים) I will pay it back. It is a Kiyum.

I was wondering, it says a similar thing that a person is Mevateil Talmud Torah Leilech Likras Melech, to go and see a King. If you have the opportunity to see a King you should be Mevateil Talmud Torah as it says in Shulchan Aruch. The Gemara says (Ed. Note: Berachos 58a, 27 lines from the top) (**שאם יזכה יבחין**). If you are Zoche to see Moshiach, Yavchin, you will be able to

understand the difference. So it is not a reason that is so satisfying why a person should be Mevateil Talmud Torah to go and see a Melech. But it may be the same thing.

When a person goes and sees all of the pomp and honor given to a king and he comes back to a Gemara he understands, believe me he understands that it is all Narishkeit. It is all silliness compared to the ability to sit and concentrate on a Gemara, on a Rashi, on a Tosafos. The whole Olam Hazeh with all of the trappings in its highest level is nothing. (**שאם יזכה יבחין**). If you will be Zoche you will be Mavchin. People who are Zoche should take with it the understanding of the reality of Olam Hazeh.

I believe that Rav Pam once said and I saw it later in the Bnei Yisascher's Sefer on Berachos that the Gemara says that when Zeira was exhausted and he had to take a break from learning, he would sit near the Bais Hamedrash and when Talmidai Chachamim came he would stand up for them. (Ed note: Berachos 28a, 9 lines from the bottom) (**ר' זירא כי הוה חליש מגירסיה הוה אזיל ויתיב אפתחא דבי ר' נתן בר טובי אמר כי חלפי רבנן אז איקום מקמייהו ואקבל אגרא**). He said let me stand up for them that I should get Schar for being Mechabeid them.

Rav Pam asked is that how you serve Hashem that you say let me give Kavod so that I should get Schar? It is very strange. Rav Pam Answered if the Schar is a reward that you become wealthy or you can get Olam Habah then you shouldn't do the Mitzvah for the Schar, but the Schar of Kavod Hatorah is if you honor the Torah you get a better understanding of Torah. Your heart opens up to Limud Hatorah.

The Rambam in Hilchos Talmud Torah says two Mitzvos, learning Torah and giving honor to Torah. Even though the Rambam counts all the Dinim of giving honor later in Hilchos Mamrim, but in Talmud Torah part of Talmud Torah is Kavod Hatorah. A person who gives honor to Torah is Zoche to a heart that opens for understanding of Torah.

Rav Zeira said if there are moments where it is hard for me to learn let me at least help my learning by sitting at the entrance of the Bais Hamedrash and standing up for Talmidai Chachamim. This is a practice which has unfortunately in our Dor has become measurably weakened. Kavod Hatorah and simple honor for Talmidai Chachamim and Zekainim. It opens up the heart to Limud Hatorah.

This is all part of the same Yesod that you are Mevatlin and if you are not learning it should be something that is an Emtzo'i, that helps a person get closer to Limud Hatorah.

With that, I want to wish one and all an absolutely wonderful Mishmar night, Erev Shabbos tomorrow and a Heilige Shabbos Kodesh to one and all.

Rabbi Reisman - Parshas Vayeira 5779

1 - Topic - Rav Yaakov on a Diyuk in the Parsha regarding whose son Yishmael was.

As we prepare for Shabbos Parshas Vayeira. I would like to share with you a beautiful insight into the Parsha from Rav Yaakov in Emes L'yaakov (on page 122 on 21:12) and K'darko Rav Yaakov in the language of the Pesukim and in this case in the language of Unkelos as well and gives us a beautiful insight into the dispute between Avraham Avinu and Sarah regarding Yishmael.

We find in 21:12 (וַיֹּאמֶר אֱלֹהִים אֶל-אַבְרָהָם, אַל-יֵרַע בְּעֵינֶיךָ עַל-הַנַּעַר). Yishmael is referred to here as Nar and the Targum says on the word Nar here is (עולימא) U'leimah, the youth. This is not what the Targum uses for Nar in the rest of the Parsha of Yishmael. For example, in Posuk 17 (וַיִּשְׁמַע אֱלֹהִים, אֶת-קוֹל הַנָּעַר) the Targum for Nar is (רביא) Rav'ya, which means child. Yeled is Rav'ya. Nar in reference to this Parsha is translated by the Targum always as Rav'ya. In Posuk 18 (קוּמִי שְׂאִי אֶת-הַנַּעַר) the Targum says Rav'ya. So it is always Rav'ya for Nar except in Posuk 12 and Rav Yaakov will give us an insight into this change.

First let's step back. There was a disagreement between Avraham Avinu and Sarah regarding the status of Yishmael the son of Avraham through Hagar. Avraham Avinu held that Klal Yisrael at that stage had the status of an Umah, of a nation among the nations. The Din of Umah is that the child goes after the father.

The child of L'mashal a Mitzri is a Mitzri, of an Adomi is an Adomi. The children of the nations of the world go according to the father. Therefore, Avraham Avinu held that Yishmael is my son and he is entitled to Yerusha through me.

Sarah disagreed and held that they already had the status of Yehudim and by Klal Yisrael, by Yidden, Yichus goes through the mother. Therefore, Avraham's child would go with the rules of Klal Yisrael and Yishmael does not have a Din of a Yehudi. So when Sarah said that this Yishmael would not Yarshun together with my son, she did not have in mind the physical Yerusha that he shouldn't get money as we weren't talking about money at this point, we are talking about his status. So that again, Sarah held that he has a Din as a child of Hagar and Avraham said no, he has a Din of a member of Klal Yisrael.

Sarah said as is found in 21:10 (גָּרֵשׁ הָאָמָה הַזֹּאת, וְאֶת-בְּנָהּ). This woman should leave (בְּנָהּ) with her son. Meaning it is not your son. The Posuk says about Avraham 21:11 (וַיֵּרַע הַדָּבָר מְאֹד, בְּעֵינֵי אַבְרָהָם, עַל, אוֹדֹת בְּנוֹ). You see how Rav Yaakov learns the Pesukim. Sarah said it is (בְּנָהּ) it is her child not your child. (וַיֵּרַע הַדָּבָר מְאֹד) Avraham Avinu did not like this idea (בְּעֵינֵי אַבְרָהָם, עַל, אוֹדֹת בְּנוֹ) and said no it is my child.

HKB"H comes to Avraham and says (וַיֹּאמֶר אֱלֹהִים אֶל-אַבְרָהָם, אַל-יֵרַע בְּעֵינֶיךָ עַל-הַנַּעַר וְעַל-אֲמָתֶךָ--כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה, שְׁמַע בְּקֹלָהּ). HKB"H said you are wrong and Sarah is right. This child is not your child, and therefore, the Targum on (אַל-יֵרַע בְּעֵינֶיךָ עַל-הַנַּעַר), is (עולימא). (עולימא) is often used for someone who is Meshameish, a servant or one who services a father. So the Targum is explaining what HKB"H said. Sarah is right (אַל-יֵרַע בְּעֵינֶיךָ עַל-הַנַּעַר). Not your Nar, not your child. (עַל-הַנַּעַר).

Back in Parshas Lech Lecha it says in 16:15 (וַיִּקְרָא אַבְרָם שֵׁם-בְּנוֹ אֲשֶׁר-יָלְדָה הָגָר, יִשְׁמָעֵאל). Avraham L'shitaso named his son Yishmael. If you are learning Lech Lecha you will have a Kasha. In 16:11 when the Malach comes to Hagar, the Malach says to Hagar guess what (הִנָּךְ הָרָה וְיֹלַדְתְּ בֵּן, וְקָרָאת שְׁמוֹ יִשְׁמָעֵאל). You should give the name. This is because HKB"H really held that it is her child and not Avraham's child, yet the Posuk says that Avraham gave the name.

Zagt Rav Yaakov that is why. Avraham held that it is (בְּנוֹ). Hagar could have said stop, the Malach told me it is not your son it is my son. But Hagar didn't want that, Hagar was happy that Avraham held it was his son. Mimeila, Rav Yaakov gains not only the Pshat in our Pesukim of Beno and Bena but here too, the Malach said (וְקָרָאת שְׁמוֹ יִשְׁמָעֵאל). Hagar give a name but the Posuk says (וַיִּקְרָא אַבְרָם שֵׁם-בְּנוֹ אֲשֶׁר-יָלְדָה הָגָר, יִשְׁמָעֵאל). Avraham L'shitaso Takeh didn't hold that way. A beautiful Diyuk in the Pesukim.

Rav Yaakov is not done. In the Haggada we say something that it is in Yehoshua Perek 24. 24:3 (וָאֶקַּח אֶת-אֲבִיכֶם אֶת-אַבְרָהָם). 24:4 (וָאֶתֵּן לְיִצְחָק, אֶת-יַעֲקֹב וְאֶת-עֵשָׂו). It is very Meduyak. We say Hashem gave Avraham Yitzchok and Hashem gave Yitzchok Yaakov and Eisav. Yishmael is not mentioned even though Eisav is mentioned. This is because the Halacha is like Sarah and Avraham only had Yitzchok but Yitzchok had through Rivka Yaakov and Eisav.

Now we turn to the Machzor of Rosh Hashana. In the Machzor it says Akeidas Yitzchok Hayom L'zaro Tizkor. If you remember from not too long ago, in most Machzorim it says in parenthesis Akeidas Yitzchok Hayom L'zaro Tizkor, and after L'zaro it says Shel Yaakov Tizkor. That is a Girsa that comes from the Rivosh, from 500 years ago. It is brought in the Taz and the Magen Avraham in Siman Taf Kuf Tzadik Aleph. According to this, Akeidas Yitzchok Hayom L'zaro Shel Yaakov Tizkor, because Yitzchok had two children Yaakov and Eisav. So we say Akeidas Yitzchok is L'zaro Shel Yaakov Tizkor.

Zagt Rav Yaakov, so when we mention Avraham Avinu and his Zechusim why don't we mention L'zaro Shel Yitzchok Tizkor? He answers Kidivareinu. His answer is that the Din of Yishmael is Basar Imo after Hagar and not after Avraham and Mimeila all of these things are beautifully Miduyak.

2 - Topic - A Dvar Halacha in the Parsha also from Rav Yaakov.

Let's move on to a Dvar Halacha. At the beginning of the Parsha it says as is found in 18:6 (לוּשִׁי, וַעֲשִׂי עֻגוֹת). Avraham Avinu tells his wife, go, prepare and bake Ugos for our guests. A Chashuva Yid asked me a Shaila. It was Pesach. On Pesach the Halacha is Lachem V'lo L'akum, it is not permitted to bake or to cook for an Akum. How could Avraham tell Sarah (לוּשִׁי, וַעֲשִׂי עֻגוֹת) go bake Ugos. How could he tell her that? Geavldige Kasha.

The Teretz that came to me at the moment is 1 and a better Teretz is number 2. Number 1 first. Chazal say in the second Perek of Beitzah 17a (18 lines from the bottom). (**ממלאה אשה כל התנור פת**). A woman who is baking on Yom Tov can fill the whole oven even though she only needs one bread and the reason she can do it is because it improves all of the bread if it is an oven full of

bread. Even though she needs one she can fill up the oven. So perhaps this was Sarah's Heter. That would assume that she didn't prepare ahead of time and was baking now for Avraham.

A second Teretz. There is an old rule about the Avos which Rav Yaakov used to say, that the Avos kept the Torah only when it was a Chumra. If keeping the Torah would intrude on another person, then the Avos didn't keep the Torah as they were not obligated to.

Rav Yaakov used to say why did Yaakov Avinu marry Rochel as he was taking two sisters. I know that there are numerous Teirutzim. Rav Yaakov said Al Pi Pshat, the reason Yaakov married Rochel is because he gave his word when he told Rochel he was going to marry her. In the meantime something happened and he married Leah. But he wasn't going to go back on his word.

Now, the question of course is, he kept the Torah so he wouldn't marry sisters. The answer is, he kept the Torah but not when it intruded on another person. Not when it would be a disappointment to Rochel. So too here, he kept the Torah, but when guests came then it is not a Chumra to not bake, therefore, they did bake. Beautiful!

So we have a Dvar Halacha which is connected to Rav Yaakov's thought and we have a Diyuk in the Pesukim from Emes L'yaakov. A Rav Yaakov week.

3 - Topic - The question of the week with an apparent Stiras in Rashi.

Let me end with a Kasha that appears to be a Stira with two Rashi's in the Parsha. At the beginning of the Parsha the Arabs come to visit Avraham Avinu and the Posuk says that when he met them what did he do? He immediately went and before he let them in he washed their feet. Why is he so into washing their feet? Rashi tells us that the Arabs, their Avodah Zora was the dust of their feet and as it says in 18:4 (וְרַחֲצוּ רַגְלֵיכֶם) first. Wonderful!

Zagt Rashi (אבל לוט שלא הקפיד) Lot who did not care so much about Avodah Zora (הקדים לינה לרחיצה) as it says in 19:2 (וְלִינוּ וְרַחֲצוּ רַגְלֵיכֶם). By Lot the order is reversed. He said first come into the house and have a good night's sleep and then wash (your feet) tomorrow. Why so? Zagt Rashi this is because he was not so Makpid on Avodah Zora as Avraham was. Fine a beautiful Pshat.

We go to 19:2 where Lot actually said (וְלִינוּ וְרַחֲצוּ רַגְלֵיכֶם) there is a whole different Rashi. (וכי דרכן של בני אדם ללון תחלה ואחר כך לרחוץ). Do people sleep first and take showers in the morning? People do but anyway Rashi says first you wash up and then you go to sleep. (ועוד שהרי אברהם אמר להם תחלה ורחצו רגליכם). What is going on? (אלא כך אמר לוט). So Lot said I have a plan, if the people of Sedom will accuse me of having guests for many days, I will show them that the dust of your feet is still on your feet. So then they will be Mekabeil that it is not such a terrible thing. You were my guests for just one night and of course the people of Sedom were not even happy with people who had guests for just one night. But it appears to be a Stira in Rashi. Maybe there are two Midrashim. It is unusual that Rashi should bring contradictory Midrashim.

I want to mention in passing, what kind of Avodah Zora is this the dust of the feet. That is an Avodah Zora? You should know a Klal for the Avodah Zora of Tanach. The Avoda Zoras of

Tanach always represented the earning power, what it is that gave Parnasa, gave food to the particular country. For example, you know that in Mitzrayim the Nilus, the Nile was the Avoda Zora. What kind of Avoda Zora is that? This is because there is no rain in Egypt, it is the Nilus and the fact that the Nilus has water which floods the Nile delta that allows things to grow, that is what gives Parnasa. That is what gives sustenance. The Avoda Zora is what you make money with.

We find in Tanach that the Pelishtim had an Avoda Zora called Dagan. Dagan was the shape of a fish. Why did the Pelishtim into fish? This is because the Pelishtim were fishermen. They had 5 cities along the Mediterranean Sea and they were fishermen, so Mimeila their Avoda Zora was the shape of a fish together with the shape of a person. Avoda Zora was always what they made Parnasa with.

The Bedouin (Arab) Parnasa was the dust of the desert. They were trackers. They would take people through the desert, so Mimeila that was their Avoda Zora. Naturally, the question is so why did Klal Yisrael go after these Avoda Zoras?

For that, there is a Yesodosdika answer that has to do with Nach which will come up one day in the Navi Shiur if you are fortunate enough to hear about it. Whatever is in the Navi Shiur will someday make it to this Shiur. We shall see. But anyway a Yedia.

I want to wish everybody an absolutely wonderful Shabbos. Of course you should come to the Navi Shiur but first to the Mishmar tonight and then to the Navi Shiur on Motzoei Shabbos which will keep you out of trouble and in the Beis Medrash. A Gutten Shabbos to everybody!

Rabbi Reisman - Parshas Vayeira 5778

1 - Topic - A thought on Bikur Cholim

As we prepare for Shabbos Parshas Vayeira. A few thoughts on the Parsha beginning with the very first Posuk. The Parsha begins 18:1 (וַיֵּרָא אֵלָיו יְרוָר, בְּאֵלֹנֵי מַמְרֵא; וְהוּא יֹשֵׁב פֶּתַח-הָאֹהֶל, כְּחֹם הַיּוֹם). Why did the Ribbono Shel Olam come? Rashi says Levakeir Es Hacholeh - for Bikur Cholim. Freigt Rav Moshe in the second volume of Darash Moshe (page # 8), the Mitzvah of Bikur Cholim the way it says in Shulchan Aruch, is to visit the Choleh, L'hispallel Ba'avuro - to Daven for him and L'ayein Bitzrachav - to look and examine what he needs. Bikur Cholim is to do these two things. When you visit someone you need to Vintch Him Un with a Tefilla and you have to try to see if you can help him in any practical way.

Freigt Rav Moshe, if that is how the Shulchan Aruch Teitches up Bikur Cholim then Lechora it is not Shayich for the Ribbono Shel Olam. What is Shayich by the Ribbono Shel Olam that He came to Avraham to be Mispaleil Ba'avuro? What is Shayich that He came L'ayin Bitzrochov. The Ribbono Shel Olam is the one who takes care of the Tzerachim of everybody. This is Rav Moshe's Kasha.

From this Kasha it is a Raya to a Yesod in the understanding of Bikur Cholim. Although the Shulchan Aruch says that Bikur Cholim is when you visit the Choleh L'ayin Bitzrochov and to be Mispaleil Ba'avuro, it is not for the Toeles of taking care of his Tzerachim. L'ayin Bitzrochov, when you go to the Choleh to see what he needs, it is not for the purpose of taking care of the things that he needs, it is for the purpose of showing him that you care, it is for the empathy, the feeling, the Chavershaf. When you are M'ayin Bitzrochov it is a method by which you make him feel better.

If L'ayin Bitzrochov is to take care of him, if Mispaleil Ba'avuro is so that the Tefilla should be answered, if that is the only Teitch, so then it is Takeh not Shayich by the Borei Olam. However, if we understand that L'ayin Bitzrochov and Mispaleil Ba'avuro is to give him the feeling that there is somebody who cares about him, there is someone who with him, then Farkert by the Borei Olam it is more Shayich then by anything else.

A Nafka Mina is what happens if you have a Choleh and you know that all of his Tzerachim are taken care of, you know that he is well taken care of. Is there still a Mitzvah to be Mevakeir Choleh if the whole thing is L'ayin Bitzrochov?

The answer is yes because it is the feeling and Hergish that you give him. Not the practical part of taking care of the Choleh's Tzerachim. So it is a beautiful Iyun, and a Hesber in the idea of Bikur Cholim.

2 - Topic - A thought on saving Lot

Let me move on to a Machshava regarding the Parsha of Lot. Why was Lot saved? The Gemara gives two reasons. One Man D'omar says that it was in the Zechus of Avraham Avinu and one Man D'omar says because he was quiet when Avraham pretended that Sarah was his sister, Lot knew that it wasn't true and he didn't reveal the secret of Avraham and Sarah.

The question is Freigt the Netziv in Harchiv Davar, why did he need the Zechus of Hachnasas Orchim? He had the Zechus of Hachnasas Orchim in that he took in Orchim which wasn't usual in the city of Sedom. Why did he need that Zechus if it wasn't that Zechus that saved him? The Gemara says that the Zechus that saved him was Avraham Avinu and the fact that he was Shoseik.

The Harchiv Davar answers with a Yesod and this Yesod mirrors an old Yesod that I have said in the name of Rav Pam in a number of places. I was Medameh Milsa L'milsa. It is a big Yesod that comes up in many places. To repeat, Rav Pam had a Yesod in HKB"H's Hanhaga with people. The Rambam says that there are ten Madreigos of Tzedaka. If you give someone a gift that is one way. Another way, a third way, a fourth way... a ninth way. That is Tzedaka. But the highest level of Tzedaka says the Rambam is that you don't give him any gift, you give him a job, you give him a way that he can earn his own keep. The highest level of Tzedaka is if you make it possible for him to make a Parnasa on his own without the Busha of having to take gifts from anybody. Azoi Shteit in Rambam.

Rav Pam's Yesod is that HKB"H's Hanhaga with people to just give them Chesed to just be Maitiv to them, it is true that is the Midas Harachamim, but the highest Darga is that HKB"H puts in front of a person an opportunity to do a Mitzvah. You have a person who needs a Zechus. HKB"H can just sit on the Kisai Rachamim and be Meracheim and give him a gift. But a higher level of Tzedaka is that HKB"H throws a Mitzvah in front of him and if he grabs that Mitzvah and does it then he is Zoche with Middas Hadin and he doesn't need a gift. This is Middas Hadin itself. He is Zoche and he wins.

That is HKB"H's Midda and I mentioned then Avinu Malkeinu Kasveinu B'sefer Zechuyos. What is the book of Zechuyos? Either you have Zechusim or you don't. This Hesber of Avinu Malkeinu Kasveinu B'sefer Zechuyos, the book of Zechuyos is that we should have the opportunity for a Mitzvah to come our way. The easiest example is if you are walking down the street and someone in front of you drops something and you pick it up and you give it back. It is an easy Mitzvah. You are Mekayeim a Mitzvah Asei of returning it and a Lo Sasei of Lo Suchal L'hisaleim. Easy Mitzvos.

When you are in the Sefer Zechuyos it means that HKB"H gives you the opportunity to get Mitzvos. Mitzvos should come your way.

Rav Pam explained with this why by the Yud Gimmel Middos it says that HKB"H is Noheig Chesed V'emes. It is the opposite order. It should be Emes, if you are Zoche with Emes you win and if you are not Zoche with Emes Hashem does Chesed. What is Chesed V'emes?

Rav Pam said this Yesod. If a person is not going to be Zoche then Hashem gives him Chesed. What is the Chesed? HKB"H throws a Mitzvah right in front of him. HKB"H gives him the opportunity. An Ani knocks on his door and he has the opportunity to give the Ani Tzedaka, to greet him with a happy face, to give him a drink. Chessed V'emes. Hashem gives him the opportunity to be Zoche and then he is Zoche with Emes and then he is Zoche with Middas Hadin. This is the Yesod and I think that we have attached it in many places in different Parshios.

The Harchev Davar, the Netziv says that is the Pshat by Lot. The Gemara says why was Lot Zoche because of the Zechus of Avraham. That is Chessed. HKB"H on the Kisai Shel Chesed said okay, Lot in the Zechus of Avraham you will be saved. The Middah of the Ribbono Shel Olam is to give a person a chance to be Zoche in the Middas Hadin. So HKB"H was going to save Lot anyway but he threw to him these two Orchim who came to his door and by being Machnis them Lot had the Zechus and he was able to be Zoche with the Kisai Harachamim.

Zagt the Netziv, Kach Hanagoso Shel HKB"H. In Mitzrayim the same thing happened. HKB"H remembered Es Brisi, Avraham, Yitzchok and Yaakov. He remembers the Bris Avraham, Yitzchok and Yaakov and that Bris is enough to take Klal Yisrael out and then HKB"H gives them Dam Milah and the Mitzvah of Korban Pesach as it says in Yechezkel 16:6. (וָאֶעֱבֹר עָלַיִךְ וָאֶרְאֵךְ, מִתְבּוֹסֶסֶת בְּדָמַיִךְ; וָאֹמַר לָךְ בְּדָמַיִךְ חֲיִי, וָאֹמַר לָךְ בְּדָמַיִךְ חֲיִי). With these things HKB"H says you will be saved.

Zagt the Netziv, aren't they going to go out anyway Biz'chus Avos? Of course they are going to go out anyway because of the Zechus Avos. But Kach Midaso Shel HKB"H, giving you the opportunity to be Zoche.

A Gevaldige Yesod that we see here once again and we have to notice it when an opportunity comes our way. When right in front of us we have an opportunity to be Zoche, who knows there is a Tzorech and who knows if HKB"H caused you to be in a place where you have an opportunity to do Chessed, or you have an opportunity to sit down and learn, we have an opportunity to be a person who is Zoche in Middas Hadin without having coming on to any Middas Harachamim.

3 - Topic - A thought on saving Lot

Let us move to a third Vort on the Parsha related to the previous one I mentioned to you how Lot was saved that the Gemara says in Maseches Sotah that either in the Zechus Avraham or another Man D'omar says because he was quiet and didn't reveal the secret when Avraham and Sarah pretended that they were brother and sister.

The problem is Rashi. Rashi in this week's Parsha brings both reasons in two different places. In 19:17 Rashi brings that (ובזכות אברהם אתה ניצול) which is one Man D'omar and then in 19:29 he brings that HKB"H remembered that (ולא גילה הדבר). Lot was not Megaleh to Avimelech (ששרה אשתו של אברהם).

Very strange to bring two Man D'omrim, one in Posuk 17 and one in Posuk 29. If you didn't learn the Gemara then it is a Stira in Rashi. One place he says Zechus Avraham and one place he says that it was in the Zechus that he wasn't Megaleh. Even if you know that it is two Man D'omrim in the Gemara it is still a Stira in Rashi. Why does Rashi bring both and how do they somehow complement one the other?

To answer this we go back to yet another one of our old Yesodos and that is the Yesod that HKB"H runs the world with a Cheshbon of Din Hak'lali and Din Hap'rati. There are two separate Cheshbonos in Shamayim. Each person has his own Cheshbon, things that they have to be able to do themselves to be Zoche. They have a scale and the Mitzvos and Aveiros go on the scale that is called a Din Hap'rati. Then there is a Din Hak'lali, there is a Din on the Tzibbur which he is a part of and even if he is Zoche in Din and the Tzibbur is not Zoche, he can have trouble.

It is an old rule that comes from the Ran in Daf 16 in Maseches Rosh Hashana and Kovetz Mamarim from Rav Elchanan among others. We can use that to be able to answer here. Lot deserved to be saved. Why? What did Lot do to deserve to be saved?

The answer would be that Lot did something. He was quiet and didn't reveal the secret between Avraham and Sarah. What about the Onesh Hak'lali. What about the fact that he lives in Sodom and there is an Onesh Hak'lali on Sodom. Why should he not be included? Why not?

On that question, we have to have some overriding Cheshbon and some overriding reason that he is not included. That is the reason that Rashi brings in Posuk 17. Because you see in Posuk 17 it

says (הָהָרָה הִמָּלֵט, פֶּן-תִּסָּפֶה). Maybe you will be included in the Onesh of Sedom. Maybe the Onesh of Sedom will attach itself to you as it says in Posuk 19 (פֶּן-תִּדְבָּקַנִי הָרָעָה, וָמַתִּי). As a Yachid I don't deserve to die but the Avon Hatzibbur will connect to me. For that he needed something else. For that he had the Zechus of Avraham Avinu. So that Rashi very fittingly when he is talking about what Lot did to be Zoche, Lot did do something, he was quiet. When you are talking about (פֶּן-תִּסָּפֶה) in the sin of the Tzibbur, then he needed something more in the Zechus of Avraham.

And so, three thoughts on the Parsha, one on Bikur Cholim and two regarding the saving of Lot. May it be an absolutely wonderful Shabbos. A Shabbos of Hatzlacha for one and all. A Hiskarvus to the Ribbono Shel Olam. As you all know we have a very big special in the Navi Shiur this week, the Navi Shiur begins at 8:30 and you can come at 8:30 and after an hour leave at 8:30, you just have to change your time during the hour. An hour of no cost learning. You are gaining an hour make sure it is an hour of learning and not an hour of sleeping. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Vayeira 5777

1. At the beginning of the Parsha we have the three Arab guests who come to Avraham Avinu. The Gemara in Maseches Shabbos 127a (8 lines from the bottom) which is well-known says (אמר רב יהודה אמר רב גדולה הכנסת אורחין מהקבלת פני שכינה). We learn from here that Avraham Avinu who was busy being Mekabeil Pnei Hashechina and diverted himself to accepting these guests and from here we learn that greater is Hachnosas Orchim than Kabbalas Pnei Hashechina.

Rav Shlomo Heiman in his Chiddushei Rav Shlomo, Nichtavim Siman 34 asks, Osek Mitzvah Patur Min Hamitzvah. Avraham Avinu is not obligated in Hachnosas Orchim. The Halacha is that if you are Osek in one Mitzvah you are Patur from a different Mitzvah. Therefore, the entire idea seems to be off. We don't measure Osek Mitzvah in how great a Mitzvah is. If you are busy with one Mitzvah you don't go and do another Mitzvah instead.

Rav Shlomo answers that the rule of Osek B'mitzvah Patur Min Hamitzvah does not apply to a Mitzvah Kiyumis. Meaning to say, that an obligation like that of shaking a Lulav or blowing a Shofar is a Mitzvah which you are obligated to do or the Gemara has an example of someone who finds an Aveida and you are taking care of it then Osek B'mitzvah Patur Min Hamitzvah. That is something that he must do. But there are Mitzvos Kiyumis, Mitzvos that you don't have to do but you choose to do, you elect to do and we don't say Osek B'mitzvah Patur Min Hamitzvah. This is Rav Shlomo's Yesod.

There is a source for this in the Nesivos Hamishpat Siman 72:19 who writes that someone who is Osek in Gabaos for a Tzedaka, he is in the Yeshiva working in the office busy collecting money for the Yeshiva. Or he is involved in board meetings for a Shul. He is Osek in Gabaos which is something that is involved in Tzorchei Mitzvah and at that time an Ani comes to him, so Lechora we should say Osek B'mitzvah Patur Min Hamitzvah, if he busy with Tzorchei Tzibbur he should be Patur from giving Tzedakah.

The Nesivos says no, that is a Mitzvah Kiyumis, he is not obligated to be involved in the Shul, he is not obligated to be involved, it is a Mitzvah but it is not an obligation Mitzvah, it is a Mitzvah Kiyumis and we do not say Osek B'mitzvah Patur Min Hamitzvah. Here we have a beautiful Yesod that Osek B'mitzvah Patur Min Hamitzvah does not apply by a Mitzvah that you are not obligated to do.

The Imrei Binah in Orach Chaim Siman 13 asks a Kasha on the Nesivos. This rule seems to be contradicted in Maseches Sukkah 26a that says that someone who is busy selling Tefillin is Patur from Mitzvos because Osek B'mitzvah Patur Min Hamitzvah. We learn that Osek B'mitzvah Patur Min Hamitzvah from the Posuk of Uv'lecticha Baderech. B'leches B'derech Didach. You should be involved in other Mitzvos V'lo B'leches Shamayim. Not when you are busy doing Shamayim Mitzvos. Therefore, the Gemara says that someone who is a Mocher Tefillin is Osek B'mitzvah Patur Min Hamitzvah. That seems to contradict the Nesivos and Rav Shlomo. A Kasha. According to that the Kasha comes back on our Parsha.

The Chavatzeles Hasharon brings a beautiful Teretz. A Teretz that is very Mistaver. He says the rule that we know from Gemara Osek B'mitzvah Patur Min Hamitzvah, if you are involved in one Mitzvah you don't have to do another Mitzvah, there are really two parts to it. One is that you are really Patur, you are not obligated to drop one Mitzvah to do another. What about if you want to, you want to drop one to do another. Well Osek B'mitzvah Patur Min Hamitzvah is also an Issur. You are doing a Mitzvah, you don't drop it to go do another Mitzvah. The Nesivos and Rav Shlomo are referring to the second part. The fact that when you are Osek B'mitzvah you don't have to do another Mitzvah that is true in all cases and therefore, someone selling Tefillin is not obligated to go sit in a Sukkah and do other Mitzvos. The Issur of doing another Mitzvah, that doesn't apply to a Mitzvah Kiyumis. If you are sitting in a board meeting or if you are involved in collecting money for a poor family, it is not Assur to go do another Mitzvah. After all, you are not obligated to do the first Mitzvah at all. You can stop it and just to go to sleep, certainly you can stop it to do something else. Therefore, Osek B'mitzvah Patur Min Hamitzvah that you are not allowed to do another Mitzvah, that is true when it is a Mitzvah Chiyuvis an obligatory Mitzvah, however, by a Mitzvah Kiyumis you can divert to go do another Mitzvah.

With this we understand much better Avraham Avinu. Avraham Avinu was Mekabeil Pnei Hashechina, he could have said that I am Osek in a Mitzvah and I don't have to go and greet the Hachnosas Orchim but since Gedola Hachnasas Orchim, he chose, he elected to divert from a Mitzvah Kiyumis to do another Mitzvah. Ad Kan this is what it says there. Very Geshmak.

A person should learn from this Gemara that someone who is selling Tefillin and is Osek B'mitzvah and the Gemara says if you find something and you are busy putting it away you are Osek B'mitzvah. There are many things that we do that we do not fully appreciate and they fall under the category of Osek B'mitzvah. It would be natural for someone now to ask the following Shaila. What happens if I am Davening and a collector comes around, do I say in that case that Osek B'Mitzvah Patur Min Hamitzvah or not? Maybe it should be the same rule?

Rav Chaim Kanievsky in his Derech Emunah, Hilchos Matnas Aniyim, Perek Yud. In the Shaar Hatzion on the bottom Os 96 is Mesupaik, he expresses a Safeik if you are in the middle of

Davening whether you break to give Tzedakah. After all, Davening is a Mitzvah Chiyuvas and it should be Assur.

Many years ago, in the Am Hatorah journal which is published by the Agudas Yisrael, there was a letter from Rav Dovid Feinstein in which he responded to this Shaila and he said something very Geshmak. The Shaila was in the middle of Davening are you Osek B'mitzvah and Patur from giving Tzedakah. Rav Dovid answered very wisely. He said it is a Sugya in the Gemara and the Shulchan Aruch that in middle of Birchas Kriyas Shema if a person comes and says good morning are you allowed to respond to him and there the Halacha is that if it is Mipnei Kevodo, if you have to have respect for him you do answer him. In middle of Pesukai D'zimra certainly.

Zagt Hagaon Rav Dovid if so, if there is someone collecting, since there is a specific exception that during Birchas Kriyas Shema and certainly Pesukai D'zimra you are allowed to be Mafsik to say Aleichem Shalom, so if it is someone that you have Kavod for, you have respect for, you give him Tzedakah. On the other hand, if there is someone who is obviously not religious, as for example there is a fellow who comes around collecting in Flatbush and when they say Kedusha he has no idea why the people are standing straight and he has no idea what Kedusha is. He may be a Tinok Shenishba but there is no obligation of respect for him, no Kavod for him. In this case it would seem that one is Dafka not Mafsik in order to give him Tzedakah. Ad Kan, we got into a Lomdeshe Sugya.

2. Let's talk about an Inyan of Machshava. At the end of the Parsha is the Akeidah. The Gemara in Maseches Rosh Hashana 16a (3 lines from the bottom) says that we blow Shofar on Rosh Hashana with a Shofar of an Ayil (ram). Why? Because HKB"H said (אמר רבי אבהו למה תוקעין בשופר של איל אמר הקדוש ברוך הוא תקעו לפני בשופר של איל כדי שאזכור לכם עקידת יצחק). The Akeida is not the ram, the ram is something that Avraham did afterwards as sort of a consolation prize. He had the big Mitzvah to be Makriv his son and then the Ribbono Shel Olam sent a Malach to say don't do it and then he brought an Ayil in his place. Bringing the ram is not a big Mitzvah, the Mitzvah is the Akeida. Why is blowing the Shofar Shel Ayil something that reminds Hashem Kavayochel of the Akeida.

A more pointed question, if you look in the Parsha you will see that Avraham Avinu is ready to sacrifice his son and the Malach says in 22:12 (אַל-תִּשְׁלַח יָדְךָ אֶל-הַנַּעַר, וְאַל-תַּעַשׂ לוֹ, מְאוּמָה). Don't do anything to him. Then the Malach says to him that (כִּי עַתָּה יָדַעְתִּי, כִּי-יְרֵא אֱלֹהִים אַתָּה). Now I know that you are a Yir'ai Elokim and it doesn't give him any promise of reward. After that, Avraham brings a ram, as a sacrifice and after the ram is offered the Malach speaks to him again and then he says 22:16 (יַעַן אֲשֶׁר עָשִׂיתָ אֶת-הַדָּבָר הַזֶּה, וְלֹא חָשַׂכְתָּ, אֶת-בִּנְךָ אֶת-יְחִידֶךָ). Then he says 22:17 (כִּי-בָרֵךְ אֲבָרֶכְךָ, וְהַרְבָּה אַרְבֶּה אֶת-זַרְעֲךָ). Then he promises him a reward. Again, there seems to be something important about this ram because before the ram was offered there is no promise of reward only afterwards. Halo Davar Hu! Why is it that way?

A third question. After Avraham refrains from Shechting Yitzchok the Posuk says 22:13 (וַיִּשָּׂא אַבְרָהָם אֶת-עֵינָיו, וַיַּרְא וְהִנֵּה-אַיִל, אַחַר, נֶאֱחַז בַּסְּבַךְ בְּקַרְנָיו). There was another ram in the brush stuck with his horns. The word Acher seems to be wrong. Why is it mentioning another ram? What other ram, there is only one ram?

The Har Tzvi Al Hatorah says a Pshat and I have seen this elsewhere. He says beautifully. He says the Etzem Akeidas Yitzchok was a Nisayon, but after all, Avraham heard the command straight from the Ribbono Shel Olam, so is it such a tremendous Chiddush that he did what Hashem wanted? Ok, it is a Nisayon. What made Avraham's behavior exemplary was this. Afterwards, when the Malach said to Avraham do not kill your son, do not offer your son as a sacrifice, Avraham should have danced for joy.

Avraham was disappointed. He wanted to be able to express his Ahavah to the Ribbono Shel Olam. He wanted somehow to be able to do something, an extraordinary act. He saw (אַיִל, אַחַר, נֶאֱחַז בַּסְּבַךְ בְּקַרְנָיו), he saw a second sacrifice. The Ayil wasn't just a separate incident, a consolation prize. Avraham's tremendous drive to do the Ratzon Hashem and to bring him a Korban which he thought he would do with his own son was instead done with this ram. The ram is an exhibition, it shows the tremendous Ahavah, the tremendous Mesirah of Avraham Avinu. Therefore, after that then the Malach promised him reward. (כִּי-בָרֵךְ אֲבָרֶכְךָ, וְהַרְבָּה אַרְבֶּה אֶת-זַרְעֲךָ כְּכוֹכְבֵי הַשָּׁמַיִם). Because it is one thing to offer your son as a sacrifice when you heard it directly from G-d and it is another thing to feel let down when the Ribbono Shel Olam asks you not to do it.

And so, a tremendous lesson. A tremendous lesson in devotion to HKB"H. There are times that we do things that are not easy for us to serve Hashem. There are times that we sacrifice. We have to learn to do with a Ratzon, there should be a desire to sacrifice. Giving something up for HKB"H is a tremendous opportunity. If you are sitting and learning and you are exhausted, you are tired and you have a good excuse, you can space out, you can put your head down, you can go home and instead you push yourself. You have a Daf Yomi Shiur and you stand up instead of feeling drowsy when you are sitting with everyone. You pull over a Shtender, you rededicate yourself after you have an excuse to bow out, that makes everything that much more Chashuv. So push yourself and be willing to do more to show that that which you are doing is with a tremendous Ahavas Hashem.

And so, an amazing Parsha, Parshas Vayeira, one for which there is so much to learn from. A Gut Gebenched Shabbos to one and all!

Rabbi Reisman - Parshas Vayeira 5776

1. I would like to share with you a few thoughts on the Parsha. We begin with a Posuk shortly after Sheini. For this we turn to a Halacha in Shulchan Aruch. In Shulchan Aruch it is brought that before Shemoneh Esrei we have the custom to take three steps forward in order to show that one is beginning Shemoneh Esrei. The custom of taking three steps backwards is brought so that we should take three steps forwards. Be that as it may it is a Halacha brought in Shulchan Aruch. The GRA (in Siman Tzadik S'if Aleph) says the Makar is from the fact that we find in Tanach three times that a Tefilla or a Bakasha began with the word (וַיִּגַּשׁ). The most famous one is as is found in 44:18 (וַיִּגַּשׁ אֵלָיו יְהוּדָה). When Yehuda was approaching Yosef, but we understand that in his heart he was really talking to the Ribbono Shel Olam. Melachim I 18:36 (וַיִּגַּשׁ אֵלִיָּהוּ) by Har Hacarmel, and one is in this week's Parsha 18:23 (וַיִּגַּשׁ אַבְרָהָם). When Avraham Davened he stepped forward.

Since it says three times Vayigash from there we have the custom, the Remez to take three steps forward. The Aruch Hashulchan brings this Makar as well.

The question is the other two Vayigash words are understood. Yehuda stepped towards Yosef and Eliyahu Hanavi stepped towards the people. In this Posuk the word Vayigash is strange. The Posuk says that when the three Malachim left Avraham 18:22 (וְאַבְרָהָם--עוֹדֶנּוּ עֹמֵד, לִפְנֵי יְרוָר). Avraham was standing in front of Hashem. (וַיִּגַּשׁ אַבְרָהָם, וַיֹּאמַר: הַאַף תִּסְפֶּה, צַדִּיק עִם-רָשָׁע). Then he begins to ask for the city of Sedom. He is already standing in front of the Ribbono Shel Olam. What is this Vayigash?

I would like to share with you two answers. One is in the Ayeles Hashachar from Rav Shteinman (the new one that is printed with the Zemiros of Shabbos). There Rav Shteinman says Adaraba, on the contrary, that is the whole point. The point is that when you step forward because you have to approach someone, ok. That is not a Chiddush that you step forward. That is not why you step forward at the beginning of Shemoneh Esrei. Vayigash, when you don't have to step forward. But you create a sense, a feeling of stepping towards the Ribbono Shel Olam that is the whole purpose. The purpose of the three steps is to give you a Hergish of Hachana of preparation for Davening.

There were those who thought that Rav Pam didn't take three steps back before Shemoneh Esrei because they looked at him and as the Tzibbur was beginning Mincha he was not taking three steps forward. In fact, if my recollection serves me right, he did take three steps forward but he did it before Kaddish of Mincha and before the last part of Davening in Shacharis before (תְּהִלּוֹת לְקֵל עֶלְיוֹן). I recall that Rav Moshe did the same, that before Kaddish he would take the three steps forward. The reason for that for which the Minhag by the way is brought in the Mishna Berura is to give the sense of stepping before HKB"H, preparing for Davening. You do it before Kaddish as if he is standing before the Ribbono Shel Olam. The Kaddish is an appropriate part of that.

There is a second idea that is brought here by the Netziv. The Netziv has a theme that he writes about in numerous places, in Parshas Ki Sisa as well and in regard to Shmuel Aleph right at the beginning. I remember when the Navi Shiur began 30 years ago, speaking out this Netziv then. The Netziv says a Yesod. He says the Ikkur Koach Hatefilla is when you do it in Shemoneh Esrei. You need something and you make a Bakkasha in Shemoneh Esrei that is the Ikkur Koach Hatefilla. With this he answers a Kasha.

There is a Yesod which is brought in Halacha and learned from a Posuk that before you make a Bakasha, before you ask HKB"H for anything, you are supposed to start with Shvach, end with Hoda'a, and put the Bakashos in the middle. He asks a Kasha that it doesn't seem that way from Chumash. We have in this week's Parsha that Avraham begins with 18:23 (הַאַף תִּסְפֶּה, צַדִּיק עִם-רָשָׁע). He doesn't begin with any sort of a Shvach. Shemos 32:11 (וַיְחַל מֹשֶׁה, אֶת-פְּנֵי יְרוָר אֱלֹהָיו) in Ki Sisa he begins right away (לָמָּה יְרוָר יֶחֱרֶה אַפְּךָ בְּעַמֶּךָ), he doesn't begin with Shvach. So it is a big Kasha. If Tefillos are supposed to begin with praise why did the Gedolei Yisroel do that, why did the Amudai Hatorah do that, why did Avraham and Moshe do that?

Says the Netziv because they Davened these Tefillos in Shemoneh Esrei. (וַיִּגַּשׁ אַבְרָהָם, וַיֹּאמַר) Avraham went and he Davened his regular Tefilla of the day. In that Nusach of Tefilla he added the Bakashos. The same thing (וַיִּחַל מֹשֶׁה). The same thing with the Tefilla of Chana.

As you know, Chana had no children and Davened and Eli did not understand why she was moving her lips and no words were coming forth. The Netziv explains. Chana understood that the main place to ask Bakashos is in Shemoneh Esrei. Therefore, when she wanted to make a request from the Ribbono Shel Olam she Davened Shemoneh Esrei and inserted her Bakasha there. Eli didn't understand that she was Davening Shemoneh Esrei. The Halacha of Davening in a silent voice is only for Shemoneh Esrei says the Netziv, not for other Bakashos. He wondered why she was whispering. To that, the response of Chana was you are not a Sar B'davar Zeh. She said Eli you don't understand, I am a broken soul and feel emotionally distraught. It is time for me to Daven a Shemoneh Esrei with a Bakasha. So too, the Vayigash here. It is an important lesson. I try whenever I go to Kever Rochel in the summer, I go Davka at a time when they are Davening a Shemoneh Esrei. Usually Mincha, sometimes Maariv, occasionally Vasikin. Using this idea from the Netziv. The main place to have a Tefilla is in the Shemoneh Esrei. Certainly it is Tefilla B'tzibbur, but even in the Etzem Shemoneh Esrei. Every Tefilla is supposed to begin with Divrei Shvach and that Tefilla begins that way. And so, with that I have explained the Vayigash in a technical sense. This is the Yesod of the Netziv.

2. Let's move on to something else in the Parsha. We find that Avimelech is punished. Avimelech is punished for taking the wife of Avraham although he didn't think she was his wife he thought that it was a sister that wasn't Assur to him. The Gemara says in Maseches Bava Kamma 92a (23 lines from the top) (אמר רבי שמואל בר נחמני אמר ר' יונתן השב אשת האיש מכל מקום ודקא אמרת הגוי גם צדיק תהרוג הלא הוא אמר לי אחותי היא והיא גם היא אמרה אחי הוא נביא הוא וכבר לימד אכסנאי שבא לעיר על עסקי אכילה ושתיה שואלין אותו או על עסקי אשתו שואלין אותו אשתך היא אחותך היא מכאן לבן נח שנהרג שהיה לו ללמוד ולא למד) that Avraham spoke harshly and when Avimelech said why did you lie to me he responded, if a guest comes to town you ask about the woman with him, you should be asking if he needs food or drink. Why do you ask about the woman that is accompanying him, there is something wrong with you. Rashi says (שהיה לו ללמוד.דרך ארץ ולא למד) that this is why the punishment came upon you.

I want to share with you a thought from Rav Yaakov Kaminetzsky. They just printed Rav Yaakov on Nach volume two. Volume one has not yet been printed. For reasons explained in the Hakdama, volume two was printed first. There on Sefer Yechetzkel Perek 16 Rav Yaakov has a tremendous Yesod. He asks, why is Avimelech criticized for not asking a guest if he needs food or drink and for instead inquiring about the woman with him. That is not one of the Sheva Mitzvos Bnei Noach, it doesn't violate anything. As a matter of fact, regarding Sedom the Posuk says in Yechezkel that Sedom was criticized because they didn't practice Tzedaka. Tzedaka is not one of the Sheva Mitzvos Bnei Noach. Why are the Bnei Noach punished for this?

Rav Yaakov there says an amazing Yesod. He says that the Bnei Noach are obligated in Dinim. Simply put, Dinim means to have a set of laws. Rav Yaakov says the idea of Dinim is more than that. Hashem created human beings with a certain sense of values, a certain sense of Yashrus. He writes there Mentchlichkeit. The idea of Mentchlichkeit is not a separate Chiyuv in the Torah. But

they are all part of Dinim, they are part of the Dinim that we are obligated in and from there we get the understanding for a number of practices which you can say Vu Shtait (where does it say this)? Du Shtait, it says it in the heart of a Yid the ideas of Yashrus, of values that are universal among all human beings. That sense of values is part of Dinim. This is Rav Yaakov's Yesod.

Then Rav Yaakov adds something that is a tremendous Chiddush. He says if you have a Choleh She'yaish Bo Sakana, somebody must have meat because it is a Sakana for him, and he has a choice he can either eat Basar Nevaila which is an Issur Lav. Or he has available to him Cheilev which is an Issur Kareis. Or Basar Adam, human flesh. Human flesh according to the Rashba is not prohibited by any Issur in the Torah. According to the Rambam it is an Issur Asei of (זֶה תֹּאכְלוּ) eat the Kosher items so it comes to exclude Basar Adam. But by the law, eating human flesh is certainly less strict than eating Cheilev which is punishable by Kareis. So if a Choleh has a choice between the two which one should he eat?

In the footnote in this piece from Rav Yaakov, they bring that this speech took place in 1973 when there was a plane crash in the Andes Mountains (which took place on Friday October 13, 1972). It took many weeks until the survivors were found. The survivors had to survive by resorting to cannibalism by eating the flesh of others who had died in the crash. Rav Yaakov was disturbed because somebody had said at that time that the Torah according to the Rashba doesn't even prohibit the consumption of human flesh. This disturbed Rav Yaakov. Although B'makom Sakana certainly a person is allowed, but Rav Yaakov made the point that eating Basar Adam is something which goes against the grain, against the sense of Yashrus of every human being. Therefore, it is part of Dinim not to eat it. Rav Yaakov writes B'lashon Bit'mi'a. If a Choleh She'yaish Bo Sakana has a choice to eat Cheilev, or Nevaila, or Treifa or Basar Adam, even according to the Rashba that Basar Adam is not Treif in the sense of Ma'achalos Asuros, Rav Yaakov says certainly a person should better eat the Nevailah, Treifah, or even the Cheilev because it goes against the sense of Yashrus of human beings. That is a tremendous Chiddush and a bit of a dangerous Chiddush. People can hear this Drasha and then go say my sense of Yashrus says to violate Issurim of the Torah Chas V'shalom. My sense of Yashrus says that fasting on Yom Kippur is not (דְּרָכֶיהָ דַרְכֵי נעַם). So Chas V'shalom, it has to be used right. The idea, the sense, this is a Chiddush of Rav Yaakov which is something not meant to be a Kulah, it is meant to be a Chumra. To tell people that certain items with a certain sense of value and you say Vu Shtait, where does it state that you have to do it? It is a universally accepted idea that human beings with a sense of Yashrus in certain areas and that is binding. It is binding on the Bnei Noach and it is certainly binding on the Bnei Yisrael. So these are two Chiddushim one on Avraham's Tefilla for Sedom and one from Avimelech being punished.

3. I would like to add a small Nekuda which maybe one day we will elaborate upon. When the people of Sedom surround the house and the Malachim pull Lot in and afflict the people outside with (בַּסַּנְוֵרִים), with blindness. The Posuk says in 19:10 that they pulled Lot into the house and they locked the door behind him and then they caused the people who are outside to become blind. The Kasha is when did they lock the door? For what reason? The Posuk says that they were blinded to the degree that they couldn't even find the house. So why does it say in Posuk 10 (וַיָּבִיאוּ אֶת-לוֹט וְאֶת-הָאֲנָשִׁים אֲשֶׁר-פֶּתַח אֵלֵיהֶם הַבָּיְתָה; וְאֶת-הַדֶּלֶת, סָגָרוּ) that they locked the door. In the very next Posuk (

הַבַּיִת, הִכּוּ בַּסַּנְוֵרִים, מִקָּטֹן, וְעַד-גָּדוֹל; וַיִּלְאוּ, לִמְצֹא הַפָּתַח). They were blinded and confused to the degree that they could not find the door. Then why lock the door? This is a Kasha on Pshat.

The answer which I saw this summer is based on the Haftorah. In the Haftorah (which is found in Melachim II Perek Daled), the wife of Ovadya does something miraculous in the house as you will see in the Parsha. But here again it says numerous times (וַתִּסְגֹּר הַדֶּלֶת). The Navi said lock the door. She locked the door. Why is she locking the door? The Malbim says if the influence of the outside world is in the house then it is going to prevent the Kedusha from being Chal. Certainly the influence of the outside of Sedom will prevent the Kedusha in the house. Sometimes you have to lock the door not so much to keep anybody physical out but to keep a certain spirit out.

It is brought a story that the Baal Hatanya was told about a certain one of the Gedolei Hachasidus that someone said did you hear the news that Moshiach came to Yerushalayim? This Tzaddik opened the window and stuck his head out and said no, I am not Margish (I don't sense) the air of Moshiach.

The Baal Hatanya said on that, he had to open the window to stick his head out, it seems that in his study, in his Bais Medrash there was an air of Moshiach from the Kedusha. He had to stick his head out to see. Outside, (וַתִּסְגֹּר הַדֶּלֶת), sometimes you have to lock the door in order to be able to keep the outside air from affecting you.

What a Mussar for a generation that is steeped in addiction to cell phones and the internet. There is barely a Mincha or Maariv in a Shul where there isn't someone or numerous people taking out their cell phones and checking their mail, checking whatever it might be. It is pathetic, it is sad. People don't even feel that it is a problem. Waiting for Chazaras Hashas and waiting for Hashem Elokeichem Emes, they have to be connected. It is an addiction, it is a Bizayon. It is a Bizayon for the Shul, it is a Bizayon for the Davening. People are addicted. Lock the door. Leave it out, leave it outside. When you come in you bring in the Shmutzidike Avir. The distraction from Avodas Hashem comes with you. (וַתִּסְגֹּר הַדֶּלֶת) & (וְאֶת-הַדֶּלֶת, סָגָרוּ). What a message. With this message I wish one and all an absolutely wonderful and meaningful Heilege Mishmar night and Shabbos Kodesh. Kol Tuv!

Rabbi Reisman - Parshas Vayeira 5775

1. Let me start with a short Vort and then something that is a bit longer. On 19:26 (וַתְּהִי, נְצִיב מֶלַח) as you know when Sedom was overturned, Lot and his wife were allowed to escape with their daughters, and when the wife of Lot turned around and looked behind her she turned into a pillar of salt. It is a Ketzas Pela, it is interesting that the Shulchan Aruch which was written in the mid 1500's contains a S'if in Siman Reish Chaf Ches (228) which talks about the Beracha one makes if one sees the (נְצִיב מֶלַח) which is Eishes Lot, if one sees this pillar of salt which was originally the wife of Lot that turned into salt. The Gemara talks about the proper Beracha one should make if one sees such a symbol of great miracle. But it seems certainly that the (נְצִיב מֶלַח) of Eishes Lot lasted for an extended period of time.

There is a Gemara in Niddah 70b where the Gemara deals with the question of whether this pillar of salt is Mitamei, whether someone who touches it becomes a Tamei Meis because he touched a Meis or whether the transition to salt is such that it changes its Halachic status. That Gemara may be theoretical, but that which is brought in Shulchan Aruch which comes from the Gemara in Berachos 54a certainly indicates that at least at the time of the Gemara there was still knowledge of where the (נְצִיב מֶלַח) stood.

Rav Chaim Kanievsky in his Taima Dikra brings that in the Pirkei D'rav Elazar it says that this was a miraculous lasting of this (נְצִיב מֶלַח). That even if some of the salt would be washed away or licked away by an animal etc. it would miraculously grow back. So that as long as the location of the pile of salt was known to human beings and people could see it and learn Mussar from it the (נְצִיב מֶלַח) miraculously remained and even grew back as some of it was used up. It is an interesting thought and an interesting idea.

What is incredible is what Rav Chaim Kanievsky writes parenthetically. We are going to have the very difficult idea later in Sefer Beraishis that Eisav pretended to his father to be a righteous person. One of the examples that is brought is that he asked his father a Shaila. This is found in Rashi to the words (אִישׁ יֹדֵעַ צַיִד) that can be found in 25:27 (ושואלו אבא היאך מעשרין את המלח). How does one give Maaser from salt? In general it is a very strange Shaila because it doesn't make sense, there is no Maaser taken from salt and especially difficult is the fact that if Eisav wanted to impress his father why talk about Maaser from salt since a person uses a very small amount of salt in a lifetime and the Maaser is not much. He could have asked his father how do you give Maaser from chicken or fish etc. (היאך מעשרין את המלח)?

Rav Chaim Kanievsky suggests that he was referring to this salt. The salt of (נְצִיב מֶלַח) of Eishes Lot which grew. Things that grow from the ground have Dinim of Maasros. Therefore, this (נְצִיב מֶלַח) which grew in the sense that the salt grew back, it grew every time salt was used, is something which regarding one could Kler a Shaila does one give Maaser from this. Therefore, Eisav was asking a Shaila that is not entirely ridiculous. He was asking (היאך מעשרין את המלח) which (מֶלַח) the (נְצִיב מֶלַח). An interesting thought from Rav Chaim Kanievsky.

2. I would like to share with you a very broad and global idea that Rav Schwab writes in his Sefer on Iyov. There he writes a fascinating Limud regarding the lesson that we take from the Akeidah, the lesson in our practical lives. We know that Avraham Avinu had this Nisayon to sacrifice his son to HKB"H and he withstood that and that became for the Jewish people, for all our generations a pride. Throughout the generations there have been many who have given their lives and even lives of family members rather than give in to the temptation of Avodah Zorah.

There are two parts to the Akeida says Rav Schwab. One part is the Akeidas Haguf, the fact that Avraham had to sacrifice his son which was a physical sacrifice, a sacrifice of the generations which he had hoped to leave. There is another aspect and that Rav Schwab calls Akeidas Hadaas. A person sacrificing his Seichel. What makes a human being special is his intellect, his ability to reason, to understand, to think, and that is the essence of a person. Avraham Avinu came to a point where HKB"H told him something that made no sense to him. It made no sense to him because as it says in 21:12 (כִּי בְיִצְחָק, יִקָּרֵא לְךָ זָרַע) because Yitzchok was going to be the ancestor of Klal Yisrael

and here unmarried and childless Avraham understood that he was commanded to kill his son. The Nisayon of Akeidas Hadaas is that a person says I don't understand it but if that is Hashem's will then I will do it.

Many have struggled in the difficulty in understanding the Nisayon of terrible Tzaros such as the Holocaust. What was the Nisayon of the Holocaust? People were not given a choice bow to an Avodah Zorah, assimilate, convert or we will kill you. Jews were taken forcibly and killed. How do we call that a Nisayon, what is the test, where were Jews tested, Jews were slaughtered. Jews were not tested?

Rav Schwab explains that sometimes the Nisayon is Akeidas Hadaas. It is to be able to say this makes no sense, it can't be. How can a loving Hashem do this, how can he allow it to happen, how can evil run so rampantly and so invincibly and kill 6 Million Jews? It is not to be understood. In the question of Tzaddik V'ra Lo (why bad things happen to righteous people) we really have no handle, we have no real satisfying understanding of it. Our only understanding is that HKB"H runs the world and we bow to his wisdom. We are M'akeid our Daas (we tie up our Daas) and we say HKB"H our intellect, it is yours. That is the Nisayon.

The Kovetz Oraissa which is a Kovetz which comes out in Eretz Yisrael, in volume 21, has topics related to the Holocaust. There they had a Shmuz from the Slonimer Rebbe (the Nesivas Shalom) in which he said a similar idea. He mentioned the following from the Mussaf of Yom Hakkipurim. When we read about the Asara Harugai Malchus we read in the Piyut the following. Sar'fei Maila Tzeaka B'mara (the heavenly angels screamed bitterly). Zu Torah V'zu Schora? Why should Rabbi Akiva and the other greats be killed in such a manner? Is this Torah and its reward? Ansa Bas Kol M'shamayim (to that a heavenly voice replied) Im Eshma Kol Acher Eh'hephoch Es Haolam L'mayim (if I hear another complaint I will turn the world back to water). L'sohu Vavohu Ashis Hadomaim (I will put the world back to an emptiness). Gizara Hi Milifanai Kib'luhu M'shashai Das Yomaim (accept it my beloved).

The Slonimer Rebbe asks, the heavenly angels have no Bechira, they don't do things that are bad? Tzeaka B'mara, when they complained their complaint was something that was not bad. Why should the world be destroyed because of that complaint? The answer was that HKB"H was telling them that in this world it is a place of Akeidas Hadaas. Of a person sacrificing his intellect, his understanding. Even heavenly angels seeing things they can't understand and following through with their full faith and understanding in the Keil Rachum V'chanun. How can one do it? That is what the world is about. If you don't have that, says HKB"H, Eh'hephoch Es Haolam L'mayim. Then the world has no existence.

When Nachshon Ben Aminadav jumped into the Yam Suf, HKB"H had commanded as it says in Shemos 14:15 (דַּבֵּר אֶל-בְּנֵי-יִשְׂרָאֵל, וְיִסָּעוּ) tell the Jews to move forward. To move forward where? Into the sea? Nachshon Ben Aminadav did not understand. But he sacrificed his intellect and he said Hashem said go forward. I don't understand it. I can't understand how this could possibly be a way of saving the Jewish people but I will do it anyway.

Sheivet Levi was chosen because as it says in Devarim 33:9 (הָאֹמֵר לְאָבִיו וּלְאִמּוֹ, לֹא רְאִיתִיו) because Sheivet Levi said to their parents we don't see you, (וְאֶת-אֶחָיו לֹא הִכִּיר) they didn't recognize brothers, (וְאֶת-בָּנָו לֹא יָדָע) and they didn't recognize children. When Hashem commanded and said that people had to be killed, the Leviim went against their natural instinct and did what HKB"H said. The Leviim could have said I don't have to kill my relative who is Chayuv Misah. Let a different Levi do it. The Leviim said no, Akeidas Hadaas, we sacrifice our feelings, our intellect, our emotion to the will of HKB"H. That is the Nisayon of the Shoah and it lasts until this day. Something which nobody can understand, no one can begin to understand and we say Hashem we don't understand, however, we sacrifice our intellect to your will.

This is not only true about the Shoah, about tragedies that befall the Jewish people. In the individual lives that we live, we sometimes come to points where we look to heaven and we say HKB"H where are you, what is going on, why should this be, I don't understand. We say to HKB"H I did what you commanded, why is this happening to me. Some people have lives with greater challenges and they don't understand. They look around at people who are not as religious as them, who have good lives, and they are struggling. The Nisayon is Akeidas Hadaas. Just as Jews have taken for generations the Akeidas Haguf of Avraham, willing to jump into fire and water rather than disobey HKB"H. So too, the Akeidas Hadaas. The sacrifice of intellect.

Every human being whether his life is more successful or less successful, that is only compared to others. Every human being in his own life has times where he feels despondent, where he feels that HKB"H is distant. He doesn't understand why Hashem is making this happen. When that happens we say Modim. We say (נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ). HKB"H we bow our heads to you, we praise you. (עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ). Our lives are given over to your hand. HKB"H I don't know why this is happening to me in my life. (עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ). We entrust you with our lives. (וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ). Our souls are entrusted to you. It is an Akeidas Hadaas. We praise HKB"H and say (עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ. וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ). Then we give ourselves Chizuk and we say (וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ. וְעַל נִפְלְאוֹתֶיךָ וְטוּבוֹתֶיךָ שֶׁבְּכָל עֵת. עֶרֶב וָבֹקֶר וְצָהֳרָיִם). HKB"H you have done miracles with us till here. You have done kindness with us till here. We trust that moving forward HKB"H's kindness will be there as well. The Akeidas Hadaas, what a guiding light for the life of a Frum Yid. What a guiding thought for a person going through a difficulty. Akeidas Hadaas.

3. The question of the week is: as I was reviewing the Parsha this bothered me and it doesn't seem to bother anyone else on the page of the Mikraos Gedolos Chumash that I was using. We read a Rashi here at the beginning of the Parsha 18:9 (אַיֵּה שָׂרָה אִשְׁתֶּךָ) the Malachim said where is Sarah your wife (לחבבה על בעלה). The Malachim said this to remind Avraham that his wife is a Tzanuah, to make her beloved to him. For Shalom Bayis they said (אַיֵּה שָׂרָה אִשְׁתֶּךָ). How beautiful.

What is going on? Four Pesukim later in Posuk 13 HKB"H says to Avraham Avinu (לָמָּה זֶּה צָחֲקָה שָׂרָה) why is Sarah laughing when she hears that she will have children. (הֲיִפָּלֵא מֵיְרוָר, דָּבָר)? Is HKB"H incapable of this? If there was a desire (לחבבה על בעלה) then it hardly seems to make sense to tattletale to Avraham and say look at this when Sarah is told that she has a child she behaves in a way that is inappropriate, she laughs. (לָמָּה זֶּה צָחֲקָה שָׂרָה). It needs some sort of explanation.

With this I say to all of you have an absolutely wonderful Shabbos. The Akeidas Hadaas must include being to tell ones intellect (brain) who says that it makes more sense to go to sleep than to go to the Bais Medrash late at night. Say no, Hashem wants us in the Bais Medrash. Certainly on a Thursday night that is where we belong. I hope you all have a wonderful Mishmar night followed by a meaningful and very holy Shabbos. Good Shabbos to one and all!

Rabbi Reisman - Parshas Vayeira 5774

1. I would like to share with you a Yesod although I have to tell you I don't recall the source where I saw it originally. However, it is a very beautiful Yesod and it is based on a well-known idea that the Maharsha discusses in many Sugyos of Shas. We have at the end of the Akeida that the Malach says to Avraham Avinu in 22:12 (עַתָּה יָדַעְתִּי, כִּי-יְרֵא אֱלֹהִים אַתָּה, וְלֹא חָשַׂכְתָּ אֶת-בִּנְךָ אֶת-יְחִידְךָ, מִמֶּנִּי). Now I know that you fear G-d, you did not withhold your only son from me. The Posuk is problematic in that it is not Hashem talking it is the angel talking. He says (כִּי-יְרֵא אֱלֹהִים אַתָּה). He talks in third person. He said to Avraham Avinu I know that you fear Hashem. Then he says you did not withhold your only son from me as if the Malach is saying that Yitzchok was to be offered as a Korban to the Malach which is of course not true. Therefore, the Posuk seems to be inconsistent.

I once heard the following explanation. There is a Yesod that the Maharsha writes in many places in Shas. It is a Yesod that is well known to us and that is that when a Yid does a Mitzvah he creates a good Malach. When a Yid does an Aveira G-d forbid, he creates a bad Malach. A source for this is probably Pirkei Avos 4:13 (רבי אליעזר בן יעקוב אומר, העושה מצוה אחת, קנה לו פרקליט אחד; והעובר עבירה אחת, קנה לו קטיגור אחד). It doesn't say clearly that someone creates a Malach from this Mishna but nevertheless that is the Maharsha's understanding of this Mishnah that a person actually does create a new Malach every time he does a Mitzvah or G-d forbid every time he does an Aveira. Now, there is more to that. It is also depending on how well someone does a Mitzvah he creates either a strong Malach, a beautiful Malach or an injured Malach a handicapped Malach. If someone does a Mitzvah halfheartedly he will create a Malach with half a heart. If he does a Mitzvah without Zerizus (without doing it eagerly) he will create a lazy Malach.

The Maharsha in Maseches Shabbos 32b calls this a Yesod of Chachmei Ha'emes. The Maharsha in Maseches Makkos 10b (17 lines from the top) says that that is Pshat in the Gemara there (בדרך שאדם רוצה לילך בה מוליכין אותו) B'derech She'adam Rotze Leilech Molichim Oso. That the path a person wants to go (Molichin Oso) they guide him. It should say Molich Oso that G-d guards him. The Maharsha explains (בדרך שאדם רוצה לילך בה מוליכין אותו) in the path a person chooses Molichin Oso the angels he creates with good deeds lead him in that positive way.

The same thing is found in the Maharsha in Maseches Taanis 11 where he writes that we find an idea that on Shabbos when a person returns home from Davening to his Seudas Shabbos that Malachim Melave Adam, that Malachim accompany the person as it says in Maseches Shabbos 119b (13 lines from the top) (תניא ר' יוסי בר יהודה אומר שני מלאכי השרת מלוין לו לאדם בע"ש מבית הכנסת לביתו אחד טוב ואחד רע וכשבא לביתו ומצא נר דלוק ושלחן ערוך ומטתו מוצעת מלאך טוב אומר יהי רצון שתהא לשבת אחרת כך ומלאך רע עונה אמן בעל כרחו ואם לאו מלאך רע אומר יהי רצון שתהא לשבת אחרת כך ומלאך טוב עונה אמן בעל כרחו) that depending on the state of the home at the time the Malachim either bless him or do

the reverse and say that whatever happened this week should happen again. That idea, those Malachim are not special Shabbos Malachim. According to the Maharsha they are the Malachim that are created by his good deeds or G-d forbid by his misdeeds.

On Yomim Noraim we Daven to Hashem and say Has Kateigar V'yikach Saneigar Bim'komo. We say silence the accusing angel and let a defending angel take his place. So there too, we have this idea. We can't just tell the judge silence the prosecutor and let the defending angel take his place. However, these angels are the angels that the person creates with his Mitzvos or Aveiros. Since when someone does an Aveira and then does Teshuva the Aveira turns into a Mitzvah, therefore, somebody who is able to do Teshuva properly turns his Aveira into a Mitzvah. His Malach who is an accusing angel turns into a defending angel. This is a well-known Yesod to all of us.

(עַתָּה יָדַעְתִּי, כִּי-יְרֵא אֱלֹהִים אַתָּה, וְלֹא חָשַׂכְתָּ אֶת-בִּנְךָ אֶת-יְחִידְךָ) Now I know that you are a Yir'ai Elokim. How could the angel know that Avraham Avinu is a Yir'ai Elokim. How could he know how much of a Yir'ai Elokim he is? We Darshun (עַתָּה יָדַעְתִּי, כִּי-יְרֵא אֱלֹהִים אַתָּה, וְלֹא חָשַׂכְתָּ אֶת-בִּנְךָ אֶת-יְחִידְךָ). Now I know that you are a person that serves Hashem completely. How do I know? (מִמֶּנִּי) From me. Me being the angel that was created through the Maisim Tovim, that angel was a perfect angel. The angel at the time of the Akeida was a perfect angel, complete in all ways. You would expect that when Avraham went to the Akeida that he was a bit reluctant and that he hesitated and then the angel should be the type of angel that hesitates. No (מִמֶּנִּי) it was a perfect angel indicating that the Mitzvah he did was a perfect as can be.

We have to remember this when we do Mitzvos and Maisim Tovim, Chazal admonish us to do it completely. If while you are doing a Mitzvah you are puttering around the kitchen, if while you do the Mitzvah you are looking through your mail, if while you are Davening you are busy with other things, the angel you create is going to be doing your bidding but at the same time be busy with other things Rachmana Litzlan. Therefore, we try to do a Mitzvah in a complete way, well primarily as a Kavod Hamitzvah, but this is a Mussar that should help us.

2. Let's move on to a second thought on the Parsha. In this week's Parsha we have the birth of Yitzchok. Everybody knows that there are three Avos, Avraham, Yitzchok, and Yaakov. At the same time we pause to reflect, we realize that there are a lot of stories, a lot of Midrashim, a lot of Pesukim about Avraham Avinu. The same about Yaakov Avinu. Many Midrashim, many insights into his life. Yet Yitzchok Avinu who lived the longest out of the three Avos is dealt with briefly both in the Chumash and in Midrashim. There aren't that many episodes known about his life.

Rav Schwab in a Vort which is printed in last week's Parsha (Parshas Lech Lecha) on page # 26 in his Sefer on Chumash Mayan Bais Hashoeva has an insight into the path of Yitzchok Avinu. He says that we know each of the three Avos has his own path in serving Hashem. That is why we say in Shemoneh Esrei Elokai Avraham, Elokai Yitzchok, Elokai Yaakov we don't say the G-d of Avraham, Yitzchok, and Yaakov but the G-d that was recognized independently by each of the Avos. The path of Avraham is known as the path of Chesed. For generations, when Jews want to go in the path of Avraham they have to go out and do Chessed. The path of Yaakov is a path of Tiferes, is a path of a Jew who is thrown among the nations into the Galus and raising a family that is strong in serving Hashem, that is not assimilating. That is the path of Yaakov Avinu. In the

Galus we struggle to be like Avraham Avinu a light onto the nations. Someone who teaches Torah to the nations of the world and of Chesed. Or to be like Yaakov, to be able to live among the Goyim and not G-d forbid assimilate. Yitzchok is a totally different path. Yitzchok is a path of the Tzaddik of the generation who sits quietly and serves HKB"H with excellence. Yitzchok is Gevura, discipline. Yitzchok Avinu who sat at home. His beacon of light to the world was from his own Daled Amos from his own corner of the world. He served HKB"H and with that was not a person of the world but a person who shone out to the world from his own 4 Amos. That is why he saw only good in Eisav. Because that Tzaddik who is greater than his generation always see his Tzidkus of something that needs to carry the rest of the generation.

The Gemara says in Maseches Shabbos 89b (26 lines from the top) says that HKB"H will come to the Avos when Jews are in Galus and struggling and he will ask Avraham Avinu (בניך חטאו) and Avraham will be unable to find a Zechus he will say (ימחו על קדושת שמך) let them die Al Kiddush Hashem and that will be the Zechus for Klal Yisrael. The same thing with Yaakov Avinu. When Jews will be assimilating among the nations and G-d says (בניך חטאו). Yaakov will have no choice but to say (ימחו על קדושת שמך). That doesn't mean the Jewish people should be destroyed but it means that the only weapon in the arsenal of Klal Yisrael is the Kiddush Hashem of holocaust, the Kiddush Hashem of punishment. It is only Yitzchok who in that Gemara stands up for Klal Yisrael and says to Hashem (פלגא עלי ופלגא עליך). I will carry half and you carry half. Because Yitzchok Avinu is the Zechus of that Tzaddik who even in a generation that has fallen is able to stand and to be strong. That is the Zechus of Yitzchok Avinu. That is the Zechus we have in this generation the Zechus of the Tzaddikim. We mourn when we lose the great people of our generation because they carry us. That is the Derech of Yitzchok.

Rav Schwab adds that that is why at the end of Nishmas, at the end of an ultimate praise to HKB"H, a praise from the Galus, we say B'fi Yisharim Tisromam Uv'sifsei Tzaddikim Tisboraich Uvilshon Chassidim Tiskadosh Uvikerev Kedoshim Tiskabeil (different Nuschaos in Lashon for Nussach Ashkenaz) but either way the initials are Yitzchok's name. Yisharim, Tzaddikim, Chassidim, Kedoshim. Why do we mention Yitzchok at the end of Nishmas more than any of the other Avos? Rav Schwab explains that that is because at the end of time when the Jews are struggling in the Galus and the other things aren't working we need the Zechus of Yitzchok the Zechus of Gedolim of the generation, something we need to treasure and appreciate.

3. This Shabbos there is a Mazal Tov to the Daf Yomi learners who are finishing Maseches Pesachim. Sunday is the beginning of Maseches Shekalim. Let me mention a Vort or two regarding Maseches Shekalim. Shekalim is the only Yerushalmi Masechta that is in the Bavli. It is mysterious as to why Shekalim was stuck into the Bavli. Many understand that it was the printers that did it. We know that in the printing of the Shas by Daniel Bomberg back in the 16th century Maseches Shekalim was inserted. It is worth pointing out that the Meiri in his Hakdama which predates that Shas. The Meiri writes Ragalnu B'limuda Achar Maseches Pesach Sheini. We are accustomed to learning Maseches Shekalim after the second half of Maseches Pesachim and all we have is a Talmud Yerushalmi for this Masechta so we learn it. So the Meiri states that this is not an accident of the printers but rather something that Klal Yisrael does. We understand that there is no Gemara on Zeraim and Taharos as those Sedorim which were not No'heig in the Galus. On Kodshim there is. Because when we learn Kodshim even in the Galus we are Mikayeim and accomplish as it says

in Hoshea 14:3 (וּנְשַׁלְּמָה פָרִים, שְׂפָתֵינוּ) V'nishalma Parim Sifaseinu and therefore, Shekalim has Gemara and Shekalim the Mitzvah of giving a Shekel also deserves a Gemara and this is why we learn Maseches Shekalim.

It is worth noting that until 1975 the Daf Yomi had a print of Maseches Shekalim that was only 13 Blatt. You finished Maseches Shekalim in 2 weeks. In 1975 Rav Moshe Feinstein and the Gerrer Rebber Z"L instituted a change in the Daf Yomi. They instituted the print of Daf Yomi that we have today a 22 Blatt Maseches Shekalim. It is worth noting that in the standard Yerushalmi there is a 33 Blatt version of the Masechta. Be that as it may, we have a 22 Blatt Maseches Shekalim. The original Daf Yomi cycle was 2702 days, however, after 1975 it became 2711 days because of the 9 added Blatt.

Masechta Shekalim is not a Masechta that we usually bump into. I am not a person who generally learns Daf Yomi. I feel that my schedule in the Yeshiva really does not allow it. Yet this is my 4th cycle I believe in learning Masechta Shekalim because every time when the cycle comes around to Masechta Shekalim I feel that it is an opportunity to learn a Masechta that I would otherwise never learn. At least now, when I go to the Siyum Hashas it has meaning for me personally in that I do finish a Masechta every cycle with the Daf Yomi.

I want to encourage you too. Those of you who don't learn Daf Yomi. Buckle down for three weeks especially the (Tax) accountants among us who were working very hard until 10/15. Pretend the IRS gave you another 3 week extension for the filing deadline of those returns. Let's say they actually did you would buckle down for three more weeks. Let's buckle down and for three weeks learn Daf Yomi.

Rabbi Reisman - Parshas Vayeira 5773

This week has been a very unusual week in that we have suffered through a hurricane. I would like to share my thoughts especially for those of us that were not personally affected in a major way by what happened this week. Chazal say L'olam Yomer Adam Bishvili Nivreh Ha'olam. It is good for a person to always think Bishvili Nivreh Ha'olam, whatever takes place in the world, whatever HKB"H does in the world, he does with me in mind. Certainly when such an event takes place we have to think about it in worldwide ramifications. It should have an effect on every single individual. I would like to share with you a thought on that.

At the beginning of Maseches Taanis the Cheishek Shlomo explains the difference between the word Geshem which means rain, and the word Matar which also means rain. As a matter of fact it is very strange. In Shemoneh Esrei when we ask for rain in the Beracha of Bareich Aleinu we say V'sein Tal Umatar Livracha. We talk about Matar as rain. Yet at the beginning of Shemoneh Esrei when we praise HKB"H, we praise HKB"H as Mashiv Haruach Umorid Hageshem, we use the word Geshem for rain. Why do we use one word for rain here and why is there a different word for rain in Bareich Aleinu?

The Cheishek Shlomo explains. The word Matar refers to blessed rain, Gishmei Beracha. Matar is rain which brings blessing to the world. That is the Matar that we request in the Beracha of Bareich

Aleinu which is a Beracha for requesting rain. We say V'sein Tal Umatar Livracha, we talk about rain. Geshem on the other hand refers to all types of rain which includes stormy rain as well. Geshem is not always a blessing. That is why when we refer to a blessing we say Gishmei Beracha, rain of blessing. There is no such expression of Matar Beracha because all Matar is blessed. Geshem on the other hand, Stam Geshem refers to the stormy rains and in the Beracha Ata Gibor it is not a Beracha that is praising Hashem for rain, it is a Beracha recognizing Gevuras Hashem. Recognizing the awe that HKB"H allows us to see in the Briya, in nature. Therefore, during the storm someone asked me if I made a Beracha on the storm. I told him I certainly did. When I Davened Mincha I said Ata Gibor L'olam Hashem... Mashiv Haruach Umorid Hageshem. We saw a lot of Ruach and Geshem during the storm. Perhaps that is something, maybe something small but something lasting that we can take from this experience.

In our Shemoneh Esrei when we Daven the Beracha of Ata Gibor L'olam Hashem, the purpose of that Beracha is that we recognize Gevuras Hashem and that HKB"H is in control of the Briya. Maybe now we can say it with a little more feeling. Especially those who have seen the flooding and what such weather has brought. Ata Gibor L'olam Hashem Michayei Maisim Ata Rav L'hoshia. Of course we hope for the Gevuras Hashem to come out in a way with Beracha. Nevertheless, this is a moment to recognize the awe of the Briya. How small man is. When things go well we have a feeling of as it says in Devarim 8:17 (כֹּחִי וְעֹצֶם יָדִי, עָשָׂה לִי אֶת-הַחַיִל הַזֶּה) we feel powerful, but really we are quite tiny. That Hergish, that feeling, is very much something that those who have experienced the storm can take with them on a daily basis. If you do it in Shemoneh Esrei for a few days, Ata Gibor, you think about Gevuras Hashem as you have experienced it and say Mashiv Haruach Umorid Hageshem, the tremendous winds that you saw, that can have a lasting and meaningful impression.

With that thought let me turn to Parshas Vayeira with a thought or two here in the Parsha. Let's start with the end of the Parsha, the Akeida. There, we have the Malach telling Avraham Avinu in 22:12 (כִּי עַתָּה יָדַעְתִּי, כִּי-יְרֵא אֱלֹהִים אַתָּה, וְלֹא חָשַׂכְתָּ אֶת-בִּנְךָ אֶת-יְחִידְךָ, מִמֶּנִּי). Now I know the extent of your Yiras Shamayim because you did not withhold your child from me. The word Mimeni seems wrong. The Malach is speaking, the Malach should say V'lo Chasachta Es Bincha Es Yichidcha Min Hashem. Now sometimes when a Malach or a Navi speaks as if Hashem is speaking, however, there the expression begins with N'um Hashem so says the Ribbono Shel Olam. Here the word Mimeini seems to be out of place and numerous Miforshim deal with this. The GR"A (the Vilna Gaon) says an interesting Teitch. He Teitches the Posuk as follows with the following Hakdama.

We have a concept that when a person does a Mitzvah an angel is created. When a person does an Aveira an evil angel is created. All of our Maasim create angels. The Angels of course are figures that are Mashpia, have a Hashpa'a on our lives going forward. A person with everything he does creates good angels and bad angels. The GR"A adds and says that the form of the angel is also dependent on how the Mitzvah is done. If you do a Mitzvah and you are distracted. For example, you are listening to the Shiur and at the same you are distracted and are playing on the computer looking at your emails, you are doing a Mitzvah you are listening to a Shiur in middle of work, but the Malach that is created will be a distracted Malach. When the Malach has to help you he too will be playing with his emails at the same time. If you do a Mitzvah without feeling you create a

Malach but the Malach has no feeling for what he supposed to do. If you do it halfheartedly you will create a Malach with a Mum etc.

The Malach here says to Avraham, (כִּי עַתָּה יָדַעְתִּי, כִּי-יְרֵא אֱלֹהִים אַתָּה, וְלֹא חָשַׂכְתָּ אֶת-בִּנְךָ אֶת-יְחִידְךָ, מִמֶּנִּי). I now know the level of your Yiras Shamayim. How, Mimeni says the Malach. I am the Malach that was created with your action. I am an unusual Malach as I have the power to come and talk to you. Mimeni, my perfection, the perfection of this Malach is a sign that what Avraham Avinu did was an incredible act of Yiras Elokim.

This idea that the GR"A presents here is something that we can use to understand part of the Davening on the Yomim Noraim. In Unesaneh Tokef we say Umalachim Yai'chafaizun V'chil Ur'ada Yochaizun, V'yomru Hinei Yom Hadin. We say that the angels on the Yom Hadin tremble and are fearful. Many have asked that angels have no free will, they shouldn't have a Yom Hadin. There are many who struggle to explain that they do have a Din for this reason or the other. According to the GR"A it is beautiful. The angels have no Din there is no judgment of the angels, however, people are being judged. People who did Aveiros have created Malachim. People who did Mitzvos without the right motivation, Shelo Lishma or in a distracted way. On this day they are doing Teshuva and when a person does Teshuva he turns his bad angel into a good angel. He turns his Aveira into a Zechus. Somebody who does Teshuva can cause the Mum of an angel to be healed, he regrets having done a Mitzvah halfheartedly by doing other things when he was supposed to be learning. Therefore, the angels themselves change. So it is true that Umalachim Yai'chafaizun V'chil Ur'ada Yochaizun, the Malachim themselves are in awe of what will take place on the Yom Hadin because they will change depending on the actions of the people.

There is another part of the Davening which is well understood with this. In the Davening we say on Yomim Noraim (Maariv on Yom Kippur), we beseech HKB"H Has Kateigor, silence the angel (accuser) who is prosecuting us, V'kach Saneigor Mikomo, and let a defending angel take its place. It is hard to understand this language and in numerous places where this type of language is used, where HKB"H should silence the angels that are against us. That is not the way it works in Din. There is a prosecutor and there is a defendant. There is a prosecuting angel and there is a defending angel. The answer would be, that we want to do Teshuva today. Who are the prosecuting angels? The angels that were created by our Aveiros. When we do a Teshuva they turn into angels that defend us. Has Kateigor V'kach Saneigor Mikomo. We ask that our Teshuva be accepted and in that way these Malachim will change. What a beautiful thought of the GR"A and I suspect if we keep it in mind we will find other places in Davening and Learning where angels are mentioned where the depth of Divrei Chazal will be better understood. That is a thought regarding the Akeida.

Let's move back to the destruction of Sedom. Here also we have a beautiful Yesodosdika idea that one can learn from the Churban of Sedom. HKB"H benefits a human being and sometimes does miracles for a human being for one of two reasons. Sometimes because a person has a Zechus. He has a merit and he is Rau'i for the Yeshua which he receives. There are other times when a person is not Rau'i, he really doesn't have merit that would cause him to be helped, but HKB"H helps him because of Zechus Acheirim, the merit of others be it his ancestors. Or because of Rishus Acehirim, others are evil and have to be punished. When something good happens to you and you are saved from a difficulty, how do you know if you are being saved in your own merit or in the merit of

others? There is a way to tell and that is if you are being saved from an oppressor if you are Zoche and HKB"H gives you the opportunity to see the downfall of your enemy that is a sign that it is being done in your Zechus. If you don't see it and if it happens and you don't see it, you are not privileged to witness the downfall of the enemy that is a sign that it is being done in the Zechus of others and that is why you are not Zoche to see it.

The source from this is of course in this week's Parsha. Where Lot is running away and the Malachim warn Lot as is says in 19:17 (אַל-תַּבִּיט אַחֲרֶיךָ), don't look behind you. Why couldn't he look behind him? Rashi says (אל תביט אחריך: אתה הרשעת עמהם, ובזכות אברהם אתה ניצול, אינך כדאי לראות בפורענותם ואתה ניצול) because you don't have the merit to be saved. You are being saved in the Zechus of Avraham Avinu. Seeing as you don't have the merit to be saved you have no right to look at their downfall. On the other hand when Klal Yisrael left Mitzrayim it says in Parshas Beshalach 14:30 (וַיַּרְא יִשְׂרָאֵל אֶת-מִצְרַיִם, מֵת עַל-שְׂפַת הַיָּם). 14:31 (וַיַּרְא יִשְׂרָאֵל אֶת-הַיָּד הַגְּדֹלָה), Klal Yisrael was Zoche to see. Klal Yisrael was Zoche in the merit of the fact that they had Zechusim, so they were Zoche to see the downfall of their enemy. Again this is a Yesod and with this we can understand many other things. For example, we say in Tehillim, in Hallel, 118:7 (יְרוָד לִי, בְּעֹזְרָי; וַאֲנִי, אֶרְאֶה בְשֹׂנְאָי). HKB"H will be for me to help me and I will see my enemies. Meaning, when it is me and it is HKB"H helping and it is my Zechus then V'ani Er'e V'son'o, I am Zoche to see my enemies downfall. In Keser, in the Kedusha of Mussaf on Shabbos we say V'yashmiainu B'rachamav Sheinis L'aino Kol Choi. It doesn't make sense. V'yashmiainu, let us hear, B'rachamav, with mercy, Sheinis once again there will be help, L'aino Kol Choi to the eyes of all who are alive. V'yashmiainu, to listen. What is the Aino Kol Choi? Let this Yeshua be to L'aino Kol Choi, let it be in our Zechus so that it will be something that we are Zoche to see, we are all Zoche to see this Yeshua. So that is for the Parsha, two Yesodos. A Yesod regarding Malachim and a Yesod regarding two types of Yeshua.

I want to leave you with a Kasha that seems to be a difficult Kasha and I don't remember ever being bothered by this before. I will leave you with two Kashas. Right after Revii we find that Lot is running out of Sedom and Lot requests that he wants to go to the city of Tzohar. As it says in 19:20 (וּתְחִי נַפְשִׁי) and there I will be able to live. Rashi explains the rationale for him wanting to go there. It says in 19:21 (וַיֹּאמֶר אֵלָיו--הִנֵּה נָשָׂאתִי פָנֶיךָ, גַּם לַדָּבָר הַזֶּה: לְבִלְתִּי הָפְכִּי אֶת-הָעִיר, אֲשֶׁר דִּבַּרְתָּ). I will not destroy that city. We know that Sedom had five cities, five areas. Sedom, Amora, Tzohar, and two others, and all five were to be destroyed, however, because Lot made a request one city was spared. Ribbono Shel Olam, what is going on here? Is Lot greater than Avraham? Avraham Davens and asks that if there are fifty Tzadikim in the area he wants to save all five cities. But in the end when he asked if there was ten Tzadikim that one city should be saved. Avraham was not Zoche to save even one city. Lot in his merit a city is saved? Tzorech Iyun Gadol! This is the Kasha that I wanted to leave you with but I was learning Rashi and another briefer difficulty came up.

That is that we find after Chamishi in 21:8 that Avraham Avinu makes a (מִשְׁתֶּה גָּדוֹל) on the day that Yitzchok is weaned. Rashi asks what was Gadol about it. Rashi tells us that (משתה גדול: שהיו שם גדולי הדור, שם ועבר ואבימלך) Mishteh Gadol is that there were Anashim Gedolim that came. There were great people that came to this Mishteh. Rashi says Shehoyu Sham Gedolei Hadar. Who were they? Rashi says, Sheim, V'aiver, V'avimelech. Sheim V'aiver were great people but Avimelech

which is the same Avimelech that just kidnapped his wife? The same Avimelech that everyone said that Avimelech Nis'abeir Sarah? He is Gedolei Hador? What an unusual Rashi.

Rabbi Reisman - Parshas Vayeira 5772

A couple of thoughts regarding the destruction of Sedom which is of course in this week's Parsha. I saw an incredible Vort in the Divrei Yoel from the Satmar Rebbe. Everyone knows that Avraham Avinu Davened that if there would be Tzaddikim in Sedom it would be saved despite the fact that he knew that there were no Tzaddikim in the city. Numerous Mefarshim say that still his Tefilla was to be Poel for some unknown future time. That is the Hakdama to this Vort.

The Satmar Rebbe asked a question on Parshas Netzavim. In Parshas Netzavim we have the end of the Tochacha, and there we find that the Posuk talks about the Dor Ho'acharon, the last generation so to speak, the generation before Moshiach. The time of the difficulties that will precede Moshiach's coming. The Posuk there mentions a number of difficulties and one of them is 29:22 (גָּפְרִית וָמֶלַח, שְׂרֵפָה כָל-אַרְצָהּ--לֹא תִזָּרַע וְלֹא תַצְמִחַ, וְלֹא-יַעֲלֶה בָהּ כָּל-עֵשֶׂב: כְּמַהְפֵּכַת סְדֹם וַעֲמֹרָה, אַדְמָה וּצְבֹיִים, אֲשֶׁר הָפַךְ יְרוָר, בְּאַפּוֹ וּבַחֲמָתוֹ). One of the pieces of the Tochacha is that there will be a destruction similar to the destruction of Sedom. A turning over of a city and turning it into sulfar and salt.

The Satmar Rebbe asked a Kasha. He says that all of the punishments of the Tochacha have been realized over our long and bitter Galus. However, this has not happened (גָּפְרִית וָמֶלַח, שְׂרֵפָה כָל-אַרְצָהּ-לֹא תִזָּרַע וְלֹא תַצְמִחַ-). The idea that Jewish cities are so destroyed that the land is not able to produce plants, this has not taken place. Are we not yet finished with the Tochacha G-d forbid?

He suggests that Avraham Avinu's Tefillah at the end of Perek 18 was Poel. It was Poel which means that it succeeded in causing that this last step of the Tochacha not take place. What I mean to say is that Avraham Avinu was Poel that Hashem agreed that if there were would be 10 Tzadikim in a city that the punishment of Sedom would not take place. In the city of Sedom in the time of Avraham there were no 10 Tzaddikim in the city. However, in our day Boruch Hashem we have 10 Tzaddikim in the city and we have that protection. According to this Pshat, Avraham's Tefillah was Poel for whom? For the Dor Hoacharaon, for our generation. When all of the punishments of the Tochacha have unfortunately come to pass. This the worst and last of the punishments in the Tochacha, the idea of such an utter destruction of which we can only picture as a nuclear catastrophe, such a punishment is avoided because of Avraham's Tefillah. This is hinted at in the Posuk, because when Hakadosh Baruch Hu responds back to Avraham he says 18:26 (אִם-אֶמְצָא בִסְדֹם) if I will find in Sedom the 10 Tzaddikim. (אֶמְצָא) is a Lashon Asid (future). If he was talking about Sedom itself he would not have to say a language of Lashon Asid. The question is then what if there were Tzaddikim who weren't there? If (אֶמְצָא) is speaking about a future time, if I will find in any place worthy of the punishment of Sedom sometime in the future, then I will avoid the punishment. This also fits well with the connection of the Posuk. The Posuk before the Ribbono Shel Olam talks to Avraham reads as follows, 18:17 (וַיֹּאמֶר יְרוָר, הַמְכַסֶּה אֲנִי מֵאַבְרָהָם, אֲשֶׁר אֲנִי עֹשֶׂה). Am I hiding from Avrohom what I am about to do. Why should he tell Avraham? The Posuk says 18:18 - 19 (יח וְאַבְרָהָם--הָיוֹ יִהְיֶה לְגוֹי גָּדוֹל, וְעָצוּם; וְנִבְרְכוּ-בוֹ--כֹּל, גּוֹיֵי הָאָרֶץ).

(יט כִּי יְדַעְתִּיו, לְמַעַן אֲשֶׁר יְצַוֶּה אֶת-בָּנָיו וְאֶת-בֵּיתוֹ אַחֲרָיו). Hakadosh Baruch Hu says because I know that the Jewish people will come from Avrohom, therefore, I have to tell him about Sedom. What does one thing have to do with the other? What does the fact that the Jewish people come from Avraham have to do with telling him about Sedom?

According to this Vort it is absolutely beautiful. Since Klal Yisrael would come from Avraham, it was important for Avraham's descendants that Avraham be told and given the opportunity to say and utter these beautiful Tefillos which help us to this day. This is a beautiful concept regarding the punishment of Sedom from the Satmar Rebbe.

Let's turn to another idea that is related to Sedom from Rav Yaakov Kamenetzky. One of the Bachurim here in the Yeshiva asked me a question on the Parsha. The question relates to 18:21 at the beginning of the Parsha after Sheini. Where the Ribbono Shel Olam says (אֵרְדָה-נָּא וְאֶרְאֶה), let me go down and see what is taking place in Sedom. Rashi tells us that Hashem didn't have to come down to see but (ארדה נא ואראה: למד לדיינים שלא יפסקו דיני נפשות אלא בראיה). It is a lesson to Dayanim that they should not Pasken Dinei Nifashos unless they see everything that they could possibly see.

So (אֵרְדָה-נָּא וְאֶרְאֶה) is a lesson not to decide to punish, until Kavayochel the Ribbono Shel Olam comes down to see for himself. The question the young man asked me is that is Posuk 21, however, we already read earlier in Posuk 16 (וַיָּקֻמוּ מִשָּׁם הָאֲנָשִׁים, וַיַּשְׁקִפוּ עַל-פְּנֵי סְדֹם). It seems that the decision to punish Sedom had already been passed. The 3 Malachaim came and one of them had the job of being the one to turn over Sedom. They headed to Sedom in previous Pesukim to when the Posuk of (אֵרְדָה-נָּא וְאֶרְאֶה) takes place and therefore, it does not seem correct that the (אֵרְדָה-נָּא וְאֶרְאֶה) would teach us that before deciding the Dayanim have to see for themselves. It seems to be a very good question. When this young man asked me the question I told him it was indeed a very good question and that I don't have an answer.

Fortunately, this young man didn't stop there and he asked some of his Rabbeim. One of his Rabbeim related to him something that he heard from Rav Yaakov. I don't believe that this is printed but something he heard from Rav Yaakov in explanation of the Malachim coming to Sedom. Rav Yaakov said that the Malachim were sent to Sedom on a mission. The mission was not necessarily that Sedom would be destroyed. Sedom deserved to be destroyed. The Malachaim were sent with the hope that when they would enter the city they would bring some Kedusha to the city. The people didn't know that they were Malachim but they were nevertheless the people who brought with them an Avir of Kedusha, who brought a spirit of Kedusha to the city. The hope was that their walking in with a spirit of Kedusha would help to cause them to turn back from their evil ways. In fact only Lot responded. Lot himself who was happy with the behavior of Sedom as we don't find that he protested. He was considered one of the important people in the city (19:1) (וְלוֹט, יֹשֵׁב בְּשַׁעַר-סְדֹם). Yet Lot took in these guests. So it always bothered me was Lot always in the habit of doing this all the time. How did he move up to be an important person in the city?

Rav Yaakov said no it was the presence of the Malachim, the presence of a sense of Kedusha and that caused Lot to do Teshuva. Had the city been worthy, the whole city would have had that sense and done Teshuvah. And therefore when the Malachim were sent to Sedom it was not after a decision to destroy the city, on the contrary the Malachim were sent on the hope that they would

influence the city to do Teshuva. It didn't come to pass and then the decree had to come down by Shamayim to destroy the city.

Rav Yaakov related that after WWI he was a Bachur and he and the other Bachurim from the Yeshiva who had fled Slabodka returned to Slabodka. Rav Yaakov was traveling with one of the Roshei Yeshiva and in their travels on Erev Shabbos they came to a city and found a Jew and asked him permission to stay there. This Jew was not interested in having a Rosh Yeshiva and Yeshiva Bachurim staying in his home for Shabbos and he declined and told them to leave and suggested that they make it to the next town as there was enough time before Shabbos where someone would take them in. Later, the next Rosh Hashono in Slabodka, this man who had refused to take them in for Shabbos was in the Yeshiva for Rosh Hashono and as a matter of fact was given an Aliyah on Rosh Hashono. Reb Yaakov as a young man was beside himself, this person should be honored with an Aliya? He asked and he found out the rest of the story.

After Rav Yaakov and the Rosh Hayeshiva whom he was accompanying moved on to the next city, the Alter of Slabodka (Rabbi Nosson Tzvi Finkel 1849 - 1927, great grandfather of the Mir Rosh Yeshiva who was Niftar this week) and a group of Talmidim were travelling with him on the way back also came to the same city and they came to the same man and told him you are the only person here in town, please take us in for Shabbos. He again responded no I don't want guests and go to the next town. But now it was too late. They would not make it to the next town for Shabbos. Somewhat reluctantly this man allowed the Alter of Slabodka and his Talmidim to stay under his roof and to stay in his home. Over Shabbos the influence of seeing the Alter of Slabodka, seeing his behavior, seeing the way he acted, seeing the way he dealt with his Talmidim, had such a profound effect on this man, that when Shabbos passed he travelled with them to Slabodka. It was then in middle of Elul and he travelled with them to Slabodka and was a changed person. Rav Yaakov recounted that event in explaining that the Malachim's appearance in Lot's home is what got him to change.

I would add to Rav Yaakov's Vort that this would explain Perek 2 of Sefer Yehoshua. Rochov Hazona lives in the city of Yericho and the entire city is slated to be destroyed by Yehoshua. Two Meraglim (Kaleiv & Pinchas) come to her house and she saves their lives and in turn is eventually saved, becomes a Giyores, and ultimately marries Yehoshua. One wonders if it had not happened that the Meraglim came to the house of Rachav what would have happened to this woman. It may be that it is the same idea. The Ribbono Shel Olam sent the Meraglim to the house of Rachav. Rachav had within her the seeds of becoming a great person. She lived however, in a city of Tumah. By these Meraglim coming and the sense of Kedusha, it gave her the opportunity to make that last step and to become the great woman that she became.

The question of the week is: This brings us to the beginning of the Parsha with the Malachim first coming to Avraham and being guests. We seem to have something of a contradiction between two Rashis. Both Rashis are known but the fact that they are contradictory seem to be ignored. In 18:8 (וַיִּקַּח חֶמְאָה וְחָלָב, וּבֶן-הַבָּקָר אֲשֶׁר עָשָׂה, וַיִּתֵּן, לִפְנֵיהֶם; וְהוּא-עֹמֵד עֲלֵיהֶם תַּחַת הָעֵץ, וַיֹּאכֵלוּ). Avraham took butter, milk, and the meat that he had prepared and Rashi says what about the bread? (ויקח חמאה וגו': ולחם לא הביא לפי שפירסה שרה נדה, שחזר לה אורח כנשים אותו היום, ונטמאת העיסה). Rashi explains there was no bread served at the meal because the bread became Tamei and for whatever reason Avraham didn't

want to serve these guests bread that was Tamei. Ok, no bread at the meal. The very next Posuk 18:9 (וַיֹּאמְרוּ אֵלָיו, אַיֵּה שָׂרָה אִשְׁתֶּךָ; וַיֹּאמֶר, הִנֵּה בָאֹהֶל). The Malachim ask for Sarah. Why are they asking for Sarah? Rashi brings a couple of Peshatim and one is the following (אמר רבי יוסי בר חנינא כדי לשגר לה כוס של ברכה). They said where is Sarah because we want to give her to drink from the Kos Shel Beracha that was used for Bentching. Doesn't that contradict the previous Rashi because in the previous Rashi it says there was no bread. If there is no bread there is no Birchas Hamazon and if there is no Birchas Hamazon there is no Kos Shel Beracha. Im Kain Tzorech Iyun Gadol.

Someone suggested that they didn't have the fresh bread that Sarah baked but they had other bread. But that is not accurate. Because the Diyuk of Rashi in Posuk 8 is from (וַיִּקַּח חֶמְאָה וְחָלָב, וּבֶן-הַבָּקָר), by the fact that the Posuk says what he served and it doesn't mention the bread. Therefore, we can use a good Teretz for this Kasha.

The second question of the week is: In 19:19 (הִנֵּה-נָא מָצָא עַבְדְּךָ חֵן, בְּעֵינֶיךָ, וַתַּגְדֵּל חַסְדְּךָ אֲשֶׁר עָשִׂיתָ עִמָּדִי, לְהַחֲיוֹת אֶת-נַפְשִׁי; וְאָנֹכִי, לֹא אוּכַל לְהִמָּלֵט הָהָרָה--פֶּן-תִּדְבָּקַנִי הָרָעָה, וָמַתִּי) we find as the destruction of Sedom is taking place that Lot ran away and he is not sure where to go. So Rashi tells us that he made a calculation and a decision where to go based on the following Cheshbon. (פן תדבקני הרעה: כשהייתי אצל אנשי סדום היה הקב"ה רואה מעשי ומעשי בני העיר, והייתי נראה צדיק וכדאי להנצל, וכשאבא אצל צדיק אני כרשע. וכן אמרה הצרפית לאליהו (מ"א יז יח) כי באת אלי להזכיר את עוני, עד שלא באת אצלי היה הקב"ה רואה מעשי ומעשי עמי ואני צדקת ביניהם, ומשבאת אצלי לפי מעשיך אני רשעה:). He says that when I lived in Sedom I lived among people where I was the righteous person because they were evil, and therefore, I was worthy of being saved. If I would go and live with a Tzaddik then I will look like a Rasha and then I am not worthy of being saved. Therefore, I do not want to live with a Tzaddik. This is a calculation worthy of Lot because we know a person should rather be a (Zanav L'Ari then a Rosh L'shualim) tail to a lion than a not a head on a fox. It is better to tag along with Tzaddikim then be the head of inferior people. So it seems that Rashi is telling us Lot's reasoning and telling us that it is wrong.

But look at Rashi. After Rashi brings this reasoning of Lot he adds (. וכן אמרה הצרפית לאליהו (מ"א יז יח) כי באת אלי להזכיר את עוני). The same thing happens in the end of Malachaim I when the Isha of Tzarfas tells Eliyahu that when you come compared to you I am a Rasha and I am punished. She was a righteous woman and Rashi seems to be saying that this calculation of Lot is somehow correct. Could such a thing be? Tzorech Iyun Gadol.

Rabbi Reisman - Parshas Vayeira 5771

The Beginning of the Parsha where we have Avraham Avinu being Machnis Orchim. He greets the three Arabs walking and is Machnis Orech which is seen as a tremendous Middah of Avraham Avinu as it was the 3rd day since he had undergone the Bris Milah. From this we learn out certain aspects of Hachnasas Orchim.

The Gemara in Maseches Bava Kamma 16 says that Yirmiya was Mispallel about his enemies who put him into jail, that when they do Mitzvos and give Tzedakah they should not receive any Zechusim from it. He was Mispallel that the people who receive the Tzedakah should be fakers and people who don't deserve Tzedakah. It appears from that Gemara that Chesed that is done with

good intentions, however, the recipient is not someone who is really deserving of Chesed, is not Chesed.

If that is the case, it seems quite strange that our example of Chesed is Avraham Avinu here in the beginning of Parshas Vayeira as he is feeding the Malachim food. According to the Gemara they only made themselves look like they were eating, however, they didn't eat. Is this Chesed, it doesn't really seem to be Chesed. They were not needy and they didn't need the Chesed.

It seems to be a contradiction because it seems to be a Maylah and the Gemara in Maseches Bava Kamma says that it is not.

Rav Elchanan in the Drashas in the back of the Kovetz Ma'amarim explains the Gemara in Maseches Bava Kamma 16 based on a basic idea of the Mesillas Yesharim which we all should know. The Mesillas Yesharim says that in every Kiyum Mitzvah, there are 2 aspects to the Mitzvah.

1. There is the Guf Hamitzvah which is the Etzem Mitzvah that the person is doing. That is a Tikun in and of itself. It is Mesakein the Olomos as we say in Sefiras Haomer. It does something in the world because it is a tremendous Chesed.

2. There is also the idea that a person is being Mekayeim Ratzon Hashem. That a person is a faithful Eved Hashem and does whatever Hahsem wants him to do.

Rav Elchanan explains that sometimes you have a Mitzvah like for example Lulav, that you have one aspect out of the Mitzvah without the other. He takes the Lulav Shelo Lishma because of social pressure and not for Ratzon Hashem. He was Mekayeim the Mitzvah but he is lacking in the aspect of Eved Hashem, because he is not doing it because Hashem said so. He is doing the Mitzvah for some other reason.

In another case you can have a person that shakes a Lulav with Ratzon Hashem however, it is a Pasul Lulav. He is an Ones because he had bought it from a reliable person, however, that person was fooled and he shook a Lulav and Esrog that was Posul. If he did it Lishmah, he still has the part of the Mitzvah that is being an Eved Hashem. He wanted to do the Mitzvah, however, he didn't do it.

In a case of giving Tzedaka to a person who is not deserving, if a person is giving the Tzedakah Lishmah even if the recipient is not deserving, it is missing in the Kiyum Hamitzvah, however, in the Eved Hashem aspect he is not lacking. His intention is to do the Mitzvah.

In the case of Yirmiyah, he knew that they did Chesed Shelo Lishmah and that it was done only because of social pressure. So it turns out that the aspect of the Mitzvah of Eved Hashem they don't have. They only have the Kiyum Hamitzvah itself. So he was Mispallel that they shouldn't even have the Kiyum Hamitzvah. That the Kiyum Mitzvah shouldn't take place.

On the other hand, Avraham Avinu, even though it is true that he had no Kiyum Mitzvah of Chesed, because they didn't need Tzedakah or Chesed, as they were Malachim. However, as far as doing the Ratzon Hashem and being an Eved Hashem, fulfilling הקב"ה Ratzon, since he set out to do it, it was a Kiyum. That is a fundamental difference between the case of Avraham Avinu and the people who locked up Yirmiya.

There is a byproduct of this Limud and that is, in Pirkei Avos we are told to be Machshiv every Mitzvah because we don't know the reward for the specific Mitzvos. The Rambam says that we do know that there are some Mitzvos that are more important than others. A Mitzvah that there is a Chiyuv Misah for is more important than a Mitzvah for which there is no punishment.

However, based on what we are saying it turns out as follows. When you do a Mitzvah of greater importance, let's say you make Kiddush on Shabbos which is a very important Mitzvah. In the Kiyum Mitzvah aspect, you have a higher Madreiga. As far as the Eved Hashem aspect, the more important Mitzvah it is the less it shows that you are an Eved Hashem. This is because someone who is faithful to the King a little, will do his most important commandments and not the less significant ones. It turns out that there is a reverse relationship here. Those Mitzvos that are super important, in the Mitzvah itself, there is a greater Kiyum and in the Eved Hashem aspect it is less. When you do Mitzvos that are technically less significant, in the Kiyum Hamitzvah aspect there could be Mitzvos that are less significant. In the Eved Hashem aspect there is a greater Kiyum. This is an important lesson and a Gevaldige Limud Klali in Kiyum Mitzvos.

At the end of the Parsha we find the Akeida. The Gemara says that on Rosh Hashanah we blow Shofar. Why do we prefer the Shofar of the Ram? To remind us of the Ram of the Akeidas Yitzchok. The Posuk says 22:13 יג וַיִּשָּׂא אַבְרָהָם אֶת-עֵינָיו, וַיַּרְא וְהִנֵּה-אַיִל, אַחַר, נֶאֱחַז בַּסְּבַךְ בְּקַרְנָיו; וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת-הָאַיִל, וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בְּנוֹ. The Ayil was sacrificed in place of Yitzchok, to remember that Ayil we blow on a Shofar of an Ayil.

Rav Schwab in regards to the Yomim Noraim asks, if you want to remember the Ayil of Yitzchok Avinu, why remember it with the horn, we should find another limb of the animal that has the Neshama Teluyah Bo which is of greater significance than the horn. A horn is not something that the animal even needs in order to live. Why is the horn of the Ayil projected as the remembrance of the Akeidah?

What was special about the horn of this Ayil? This animal was captured by its horns in the undergrowth in the location where the Akeidah was taking place and therefore, it couldn't run away. The horns are what trapped it. Why is that important?

This Ayil was created during the 6 days of creation. This Ayil for 2,000 years was successful in escaping from hunters and other animals that would devour it. This animal was great at getting away. When the time came for the Ayil to be in a certain place and at a certain time, the horns got stuck in the growth and it could not get away.

The lesson of the horns is that when the Ribbono Shel Olam wants that a person or something should be in a certain place at a certain time, it happens. To remember the Akeidah we remember

it with the horn because that is a fundamental lesson especially on Rosh Hashanah, that a person is where he is supposed to be.

There was a family who lived out of town and they were flying to their Rebbe in Brooklyn for Rosh Hashana. The flight had a delay and then even after they took off there were still problems with the engine. The flight landed in some city in Texas. They realized that they would not be able to make it to Brooklyn for Rosh Hashanah. They called the Rebbe from Texas and said that something happened and they are stuck in Texas. We will not be with the Rebbe for Rosh Hahsanah.

The Rebbe responded, Stuck? You are not stuck. You are somewhere else because of Hashgacha Protis. You are never stuck. That is the lesson of the horn of the Ayil. Wherever you may be, you are not there because you are stuck; you are there because you are supposed to be there.

The question of the week is: 18:12 יב וַתִּצְחַק שָׂרָה, בְּקִרְבָּהּ לֵאמֹר: אַחֲרֵי בְלֹתִי הָיְתָה-לִּי עֶדְנָה, וַאדֹנִי זָקֵן As you know, in the beginning of the Parsha, Sarah laughs when she is told about Yitzchok being born. She was guilty. She shouldn't have thought that it was something so distant to happen.

I don't understand, we read in the end of Parshas Lech Lecha, 17:15 טו וַיֹּאמֶר אֱלֹקִים, אֶל-אַבְרָהָם, שָׂרַי אִשְׁתְּךָ, לֹא-תִקְרָא אֶת-שְׁמָהּ שָׂרָי: כִּי שָׂרָה, שְׁמָהּ. Change her name from Sarai to Sarah. The very next Posuk says, טז וּבֵרַכְתִּי אֹתָהּ, וְגַם נָתַתִּי מִמֶּנָּה לְךָ בֵּן; וּבֵרַכְתִּיהָ וְהָיְתָה לְגוֹיִם, מַלְכֵי עַמִּים מִמֶּנָּה יִהְיוּ. Meaning I will give you a son through her (Sarah). Why didn't Avraham give over this message to Sarah that he had received? It is a very difficult question.

The Ramban asks this in the beginning of this weeks Parsha, however, his answers are difficult to understand. One answer he says is that maybe Avraham Avinu was very busy preparing for his Bris Milah and he didn't get around to it. This is very difficult to understand. How long does it take to tell your wife that Hashem said that you will have a child?

The Ramban also says that maybe Avraham Avinu understood that Hashem wanted to tell Sarah himself. This is also very difficult to understand because Avraham was commanded to start calling his wife Sarah. So the next morning they wake up and Avraham Avinu says Good Morning Sarah. She says back to him, my name is Sarai. Avraham had to obey Hahsem's command and say Sarah. So what in the world was going on?

If the Nivua was not meant to be told to Sarah, how did he fulfill it? Obviously, Hashem meant that Avraham should tell Sarah about this command. This is a very difficult question and it is compounded by the fact that this happens again at the end of the Parsha by the Akeida. Avraham again doesn't tell Sarah that he going to the Akeida. There must be some message or some lesson here. I doubt that the lesson is to teach us not to talk to our wives too often. We would do well to find someone who can explain this better.

The next question of the week is: In Tefillas Geshem when we Daven for rain we said the following Lashon regarding Yitzchok. Zechor Hanolad Biv'soras Yukach Na M'at Mayim. Meaning, remember Yitzchok, who was born with the good news given by the time of 18:4 (יִקַּח-נָא מְעַט-מַיִם).

Then it refers to the end of the Parsha. V'sachta L'horo L'shachato, Lish'poch Damo Kamayim. Meaning, you spoke to his father to Shecht him, to pour his blood like water. This language of Tefillas Geshem, I don't know who wrote it, certainly an Adam Gadol, as it is in our Siddur. However, this contradicts a Rashi in this week's Parsha.

Rashi in 22:12 tells us, (כי עתה ידעתי: אמר רבי אבא אמר לו אברהם אפרש לפניך את שיחתי, אתמול אמרת לי (לעיל כא יב) כי ביצחק יקרא לך זרע, וחזרת ואמרת (שם כב ב) קח נא את בנך, עכשיו אתה אומר לי אל תשלח ידך אל הנער. אמר לו הקב"ה (תהלים פט לה) לא אחלל בריתי ומוצא שפתי לא אשנה, כשאמרתי לך קח מוצא שפתי לא אשנה, לא אמרתי לך שחטהו אלא העלהו, אסקתיה אחתיה). Meaning, Avraham asked the Ribbono Shel Olam, didn't you tell me to kill my son. To which Hakadosh Baruch Hu responds, I didn't tell you to Shecht him just to take him up there. So now that you brought him up, take him down. The whole point is that the Ribbono Shel Olam never told him to Shecht Yitzchok. So why in Tefillas Geshem do we say V'sachta L'horo L'shachato, you said to his father to Shecht him. This didn't happen according to the Rashi just quoted from the Parsha? Tzorich Iyun.

Rabbi Reisman - Parshas Vayeira 5770

19:29 We know that Loit was saved from the Mahapeicha of Sedoim. Why was he saved? The Posuk seems to say clearly that Loit was saved Bizchus Avraham, וַיִּזְכֹּר אֱלֹקִים, אֶת-אַבְרָהָם; וַיְשַׁלַּח אֶת-לוֹט, מִתּוֹךְ הַהֲפֵכָה, meaning Elokim remembered Avraham and he sent Loit out of the upheaval. The Gemara actually says that he was saved in the Zchus that Loit was quiet when Avraham pretended Sarah was his sister. This was all connected to Avraham Avinu. The problem is, Chazal also say that the Malachim came to Loit as guests in order for him to have a Zechus to be saved. So it seems to be a Stirah in why he was saved. The Kasha by itself is not such a strong Kasha. We find by Chazal many times that there are many reasons for something; however it fits very beautifully into a very important Yesoid.

21:17 In order to give over this Yesoid we have to go to another section of this Parsha that has nothing to do with S'doim. It says that Yishmael was saved because כִּי-שָׁמַע אֱלֹקִים אֶל-קוֹל הַנַּעַר בַּאֲשֶׁר הוּא-שָׁם. As Rashi says, (לפי מעשים שהוא עושה עכשיו הוא נדון ולא לפי מה שהוא עתיד לעשות) Boisoi Sha'a Tzaddik Haya. In the future he was going to do Aveirois, however, this wasn't included in his Din at this point.

Rav Wolbe in Alei Shur in a piece titled Yoimim Noiraim, has an incredible Pshat in which he brings a Yerushalmi about Ba'asher Hu Sham. Hakadoish Baruch judges a person Ba'asher Hu Sham the way he is today, L'afukei, the way he will be in the future. It not only excludes the future, it also excludes the past as well. A person might have Zechusim from the past that would facilitate him to be saved today, however, Hashem judges Ba'asher Hu Sham. Of course the past counts, however, to the degree that a person is connected to those past Zechusim, to that degree he is saved today. If a person has Charata about Ma'asim that he did in the past, the Ma'asim get erased. Hashem judges Ba'asher Hu Sham.

With this, we understand many places in the Toirah. For example, Klal Yisrael needed Dam Milah and Dam Pesach as a Zechus to go out of Mitzrayim. Why did they need a Zechus, it was already

promised to Avraham Avinu that his children would be taken out of Mitzrayim, so it had to happen anyway?

The Teretz is, if you want to be saved with a Zechus from the past, from Avraham Avinu, connect to the past, connect to the Avois. Dafka they had Dam Milah which was a connection to Avraham Avinu or Dam Pesach which we also find by Avraham Avinu. In that Zechus, if you are connected, than you have the old Zechus.

The same thing by Kriyas Yam Suf, they needed the Mesiras Nefesh of Nachshan Ben Aminadav jumping into the Yam Suf, for the Yam Suf to split. What do you mean; Hashem didn't take Klal Yisrael out of Mitzrayim just so that they should be murdered by the Yam Suf? Why did Nachshoin Ben Aminadav have to jump in?

The Teretz is, of course they would be saved because of the Zechus Avois, nevertheless they had to connect. Nachshoin Ben Aminadav had to do a Ma'aseh of Mesiras Nefesh like Avraham Avinu to connect.

The same thing with Loit. Loit was going to be saved because of the Zechus of Avraham Avinu or for something he did for Avraham Avinu. Either way, he would only be saved if he was still connected. The past only counts if it is Mashpia on you today. By taking in these guests, he showed that the Middah of Hachnasas Oirchim of Avraham Avinu was still alive. He was still connected to the past. This is why the Zechusim of the past applied to him.

Many B'nei Toirah who are out in the workplace, they remember the Geshmake years of Yeshiva, they want those years to be a Zechus for them. You must stay connected for that to be the case. You have to have a Shaychus to it and it has to be Mashpia on you. It has to be alive in you. If it is dead and in the past then it is not a Zechus for you today. If it is something still alive, then it can be a Zechus for you.

19:26 As you know Loit's wife turned into a pillar of salt when they ran out of Sedoim. The Posuk says, וַתַּבֵּט אִשְׁתּוֹ, מֵאַחֲרָיו; וַתְּהִי, נְצִיב מֶלַח. There is a Pliyadicka Gemara in Maseches Niddah 70b (first wide line). The Gemara relates that when R' Yehoishua Ben Chanaya visited Alexandria in Mitzrayim, they had an Asifah when he arrived. They asked him Shaylois. One of them was, (אשתו של לוט מהו שתטמא אמר להם מת מטמא ואין נציב מלח מטמא) Ishtoi Shel Loit if you touch the pillar of salt that she became, are you Tamei? Is it like a dead body that is Metamei or not?

It is interesting to note, in '67 when Israel won the 6 day war, Yidden started visiting Eretz Yisrael, and they were actually selling pieces of salt that they said was from the wife of Loit. Apparently she was a very heavy woman as there was a lot of salt being sold. Assuming the salt was form the wife of Loit, is it Metamei that a Kohen has to stay away from it or not?

He answered that a Mais is Metamei and salt is not Metamei. The Gemara itself says it is a strange question. What is behind the question? It could be that what is behind the question is a Shittah of Rebbeinu Yoina.

Rabbeinu Yoina has a Shittah in Hilchois Kashrus which is brought in the Magein Avraham Siman 217:3. He says a Yesoid. Something that changes chemically from one thing to another, does not retain the old Dinim, it gets brand new Dinim. For example there is something called Musk. This is derived from a gland of the Deer which comes from blood which is of course Treif. That turns into a different product in the body of the animal. It turns into Musk. The Musk that comes from Dam, Rabbeinu Yoinah says is Kosher. It changed, so it is like Panim Chadashois. This Psak of Rabbeinu Yoinah is a matter of great dispute. Rav Chaim Oizer held that it is Halachah L'mayseh. It may be that the Musk Heter is in part related to this Gemara. Ishtoi Shel Loit turned into Melach, chemically she wasn't flesh and blood of a human being. Maybe the Gemara had in mind this particular Din of Rabbeinu Yoinah in mind.

19:16 The Shalsheles that appears only 4 times in the whole Chamisha Chumshei Toirah, appears in this Parsha by the overturning of S'doim, וַיִּתְמַהְמָהּ. They hesitated when they were running out of S'doim. The Malachim grabbed them and pulled them out of S'doim so that they shouldn't be destroyed in the destruction of S'doim.

To be Makdim the significance of the Shalsheles, when you learn Nach, you will see that there are 3 Seforim in Nach that have many Shalshelesim. They are Tehillim, Iyoiv, and Mishlei. These 3 Seforim are called Sifrei Emes as they are referred to in the first Perek of Bava Basra. These are the Seforim that have the secrets of life and the Jewish People. Iyoiv has the secrets of suffering, Mishlei the secrets of normal life, and Tehiilim has the secrets of relating to Hakadoish Baruch Hu. In these 3 books there are many Shalshelesim. Why?

Rav Dovid Singer Zatzal asked what is the significance of the Shalsheles in that it appears only 4 times in the entire Chumash? If you look at something you do with a Shalsheles Hadoirois, what this whole chain of events might lead to, it is a sign of being an Adam Gadol. That when you do something today, you realize what the future ramifications are.

They say over about Rav Shloimo Heiman, that he would be very active when giving his Shiurim. One day there was a snowstorm and there were only 3 boys in Shiur. He was still giving the Shiur over with the same Hisla'avus as if it was a full house. One of the Bochurim mentioned to his Rebbi that since it is only the 3 of us you don't have to get all heated up. Rav Heiman replied, you think I am talking to the 3 of you? I am talking to you, your children, your Talmidim, your generations. That is the Shalsheles.

The 4 places where the Shalsheles appears fit beautifully into this. " וַיִּתְמַהְמָהּ--וַיַּחֲזִיקוּ הָאֲנָשִׁים בְּיָדוֹ וּבְיַד-אִשְׁתּוֹ וּבְיַד שְׁתֵּי בְנֹתָיו, בְּחֶמְלַת יְרוָר עָלָיו; וַיּוֹצִאֻהוּ וַיַּנִּחֻהוּ, מִחוּץ לָעִיר."Meaning, and he delayed - so the men grasped onto his hand, onto his wife's hand, and onto the hand of his two daughters, in Hashem's mercy on him; and they took him out and left him outside the city. Why did they get pulled out? Moshiach who was a descendent from Moi'av had to come out of these children, which is why they had to be saved from S'doim. So the Malachim said Vayismama, you can't wait to leave S'doim as the whole Shalsheles of events has to come, Dovid Hamelech, Shloimoi Hamelech...the whole Malchus Bais Dovid has to come out of Rus who was from Moav who was from Loit's daughter. Vayismamah, they saw the urgency and acted by pulling them out.

24:12 It is not only a Vort on Parshas Vayeira it is also a Vort on Parshas Chayei Sarah. When Eliezer is at the B'air he says וַיֹּאמַר and it has a Shalsheles. He is Davening for finding the correct woman for Yitzchok. Why? He saw that when you are dating a girl, it is not just for that girl, it is for Doirei Doirois. A whole Shalsheles of Doirois. The whole Klal Yisrael has to come from her. וַיֹּאמַר, Eliezer Davened that the whole Shalsheles of Doirois should come about with Hatzlachah.

39:8 The third place that the Shalsheles appears is in Parshas Vayeishev. What happens there, וַיְמָאֵן. Eishes Poitifar is trying to entice Yosef and he refrains. Vayima'ain. Why? The Gemara brings in Maseches Soitah , he knew that if he sins now, he wouldn't remain part of the Shiftei Ka. וַיְמָאֵן, he used the Shalsheles Hadoirois to fight his Yeitzer Horah.

The 4th place is in Parshas Tzav by the Shechita of the Par Hamilu'im. That Shechita made Aharoin into Aharoin Hakoihen, the Shalsheles Hadoirois of Koihanim came from that Shechitah. From the Ail Hamiluim.

The Sifrei Emes that was mentioned before, the Seforim that discuss dealing and thinking in life properly, whether it is in Tehillim, Iyoiv, or Mishlei, requires a constant Shalsheles, which is why they appear numerous times. You need to see the Shalsheles of events, the sequence of events that could come from your Ma'asim to be able to deal with them beautifully.

21:17 There is an apparent Stira in 2 Rashi's. Rashi says in Ba'asher Hu Sham, Yishmael was saved because at that time he was a Tzaddik. However, in 21:9, Rashi says that מצחק is לשון גילוי עריות, רציחה, and עבודה זרה. Which means he did do Aveirois? This seems to be a Stira to the Ba'asher Hu Sham? The 2 Rashi's need a Yishuv. Rav Schwab in Mayan Beis Hashoeva on page # 45 has something of a Teretz on this. Ayin Sham.

Rabbi Reisman - Parshas Vayairah 5769

Rebbi started with 3 questions. The first question is, in last weeks Parshah, we read that Lot was captured, and Avraham Avinu had a war to rescue him. Isn't it strange that in this week's Parshah, when Sarah is taken captive, why doesn't Avraham Avinu take the same army to do battle, to save Sarah from Avimelech?

The second question is, the Posuk says, in 18:10, "שׁוֹב אָשׁוּב אֵלֶיךָ כָּעֵת חַיָּה." Avraham was told that a year later he would have a son. Toisafois in Maseches Rosh Hashanah, in the sugya of Uv'Tishrei Nivreh Haoilam, brings a Medrash from this Posuk, שׁוֹב אָשׁוּב אֵלֶיךָ כָּעֵת חַיָּה, that the Malochim drew a line on the wall. Where the shadow of the sun was today, the next time the shadow hits there again, which will be exactly a year later, you will have a son. The problem with this is, the sun goes according to the Solar year, which is 365 days. However, Rashi says this was Pesach and Yitzchok was born on Pesach as well. So it doesn't seem to Shtim, as we know the Solar year and Lunar year do not coincide?

The third question is, in 22:17, יז כִּי-בָרֵךְ אֲבָרֶכְךָ, וְהַרְבָּה אַרְבֶּה אֶת-זַרְעֲךָ כְּכוֹכְבֵי הַשָּׁמַיִם, וְכַחוֹל, אֲשֶׁר עַל-שְׂפַת הַיָּם; וְיִרַשׁ זַרְעֲךָ, אֵת שַׁעַר אֹיְבָיו, Hashem gives a big B'rachah to Avraham Avinu for passing the Akeidas Yitzchok Nisayon.

The problem is, this B'rachah was already promised to Avraham Avinu at the beginning of Parshas Lech Lecha in 12:1-3, (א וַיֹּאמֶר יְרוָר אֶל-אַבְרָם, לֶךְ-לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ, אֶל-הָאָרֶץ, אֲשֶׁר אַרְאֶךָּ ב וְאֶעֶשְׂךָ, לְגוֹי גָּדוֹל, וַאֲבָרֶכְךָ, וַאֲגַדְּלָה שְׁמֶךָ; וְהְיֵה, בְּרָכָה ג וַאֲבָרְכָה, מְבָרְכֶיךָ, וּמְקַלֶּלְךָ, אָאֹר; וְנִבְרְכוּ בְךָ, כֹּל מִשְׁפְּחֹת הָאֲדָמָה) for leaving his father's house?

At the end of Parshas Lech Lecha, by the Bris Bein Habisorim, in 17:6-8, ו וְהִפְרֵתִי אֹתְךָ בִּמְאֹד מְאֹד, וּנְתַתִּיךָ לְגוֹיִם, וּמְלָכִים, מִמְּךָ יֵצֵאוּ ז וַהֲקִמֹתִי אֶת-בְּרִיתִי בֵּינִי וּבֵינֶךָ, וּבֵין זַרְעֲךָ אַחֲרֶיךָ לְדֹרֹתָם--לִבְרִית עוֹלָם: לִהְיוֹת לְךָ לֵאלֹקִים, וּלְזַרְעֲךָ אַחֲרֶיךָ ח וְנָתַתִּי לְךָ וּלְזַרְעֲךָ אַחֲרֶיךָ אֵת אֶרֶץ מְגֻרֶיךָ, אֵת כָּל-אֶרֶץ כְּנַעַן, לַאֲחֻזַּת, עוֹלָם; וְהָיִיתִי לָהֶם, לֵאלֹקִים, there is virtually, the same B'rachah? What was added at the Akeidah that had not already been mentioned the previous 2 B'rachois?

The Ramban mentions that Avraham was promised Sheloi Yigroim Hacheit. However, the Ramban mentions that at the Bris Bein Habisorim as well, so it only answers up for one of the extra times there is the same B'rochah.

22:1 The Chasam Sofer in Toras Moshe, on וְהָאֱלֹקִים, נִסָּה אֶת-אַבְרָהָם, addresses why Akeidas Yitzchok is a Nisayoin for Avraham, more so than a Nisayoin for Yitzchok Avinu? L'choirah, it was a Nisayoin for both of them?

The Pashuta Teretz would be that it is easier for someone to give his own life than his child's life. The Chasam Sofer is still bothered why the Posuk only mentions that it is a Nisayoin only for Avraham. The Chasam Soifer answers, when Hashem gives someone a Nisayoin, part of the Nisayoin is a Hester Panim of Hakadoish Baruch Hu. Sometimes when we are in middle of a Nisayoin, it is hard for us to understand what Hashem wants from us. When the Posuk says וְהָאֱלֹקִים, נִסָּה אֶת-אַבְרָהָם it was a time that Avraham was Richuk from Hashem. It was difficult for Avraham.

The Chasam Sofer says this is P'shat in Maseches Sukkah 52b (third line from the top), " שנאמר (תהילים צוופה רשע לצדיק ומבקש להמיתו"ל) and" ד' לא יעזבנו בידו (תהילים לז) שנאמ' בהשפטו ולא ירשיענו." The Gemarah darshuns, "ואלמלא הקב"ה שעוזר לו אינו יכול לו." Which means when a person has a Nisayoin, he has to be Margish Hakadosh Baruch Hu, because if you are not Margish Hakodosh Baruch Hu, it is hard to get through a Nisayoin.

The Chasam Sofer says, that is P'shat in our Posuk, וְהָאֱלֹקִים, נִסָּה אֶת-אַבְרָהָם. Avaraham had the Nisayoin, Yitzchok didn't have this Nisayoin. When Yitzchok understood that he was the Korban, it wasn't so hard for him. He felt that if the Borei Olam wanted this from him, he would do it. However, the Posuk saying וְהָאֱלֹקִים, נִסָּה אֶת-אַבְרָהָם is Dafka telling you this idea, that for Avraham Avinu it was a Nisayoin.

One of the Chasiddishe Seforim Taitshes along these lines, the Posuk in 22:4, "וַיַּרְא אֶת-הַמָּקוֹם--מֵרָחֹק." That Avraham Avinu saw Hamokoim (Hashem) as if he were distant. Our Avoidah when we have a Nisayoin, is to not view Hashem Mairachoik, it should be Maikaroiv, with closeness. As soon as the Nisayoin was over, the Malach calls to Avraham, as it says in 22:11, "יא וַיִּקְרָא אֵלָיו מַלְאַךְ יְרוָר, מִן-הַשָּׁמַיִם, וַיֹּאמֶר, אַבְרָהָם אַבְרָהָם; וַיֹּאמֶר, הִנֵּנִי". Rashi says (אברהם אברהם: לשון חבה הוא שכופל את שמו) it is a Lashoin Shel Chibah. However, in 22:1 at the Beginning of the Parshah Akeidah, it only says Avraham once (וַיֹּאמֶר אֵלָיו, אַבְרָהָם וַיֹּאמֶר הִנֵּנִי)?

The Lashon Chibah is when there is a Hiskarvus to Hakadosh Boruch Hu, so after the Nisayoin it was Avraham, Avraham. At the beginning of the Nisayoin it was B'davkah Avraham once.

In 51:2 יְשַׁעְיָהוּ says, "הַבִּיטוּ אֶל-אַבְרָהָם אֲבִיכֶם, וְאֶל-שָׂרָה תְּחוֹלֵלְכֶם: כִּי-אֶחָד קְרָאתִיו, וַאֲבָרְכֵהוּ וְאַרְבֵּהוּ". That Klal Yisrael should look at the example of Avraham and Sarah, כִּי-אֶחָד קְרָאתִיו. The Drush of that is, Hashem called Avraham once when he went through this Nisayoin. Then Hashem was Marbeh him and he was Zoiche to all the B'rachois because he was able to be Oimed in the difficult Nisayoin of Akeidas Yitzchak. The lesson to be learned is, every Nisayoin that comes up in life, the difficulty of the Nisayoin is equal to the distance that a person feels from the Boirei Oilam. The Avoidah is to feel a Hiskarvus which is always difficult.

This sits well with a Sfas Emes on the Parshah. The Sfas Emes says on 22:2 where it says, "קַח-נָא," which is a Lashoin Bakasha. Usually, a Tzivui is not a Lashon Bakasha. Hashem is saying, really I had promised you as it says in 21:12 כִּי בְיִצְחָק, יִקָּרֵא לְךָ זָרַע, however, be Moichel me and please do me this favor. Avraham was Moichel what Hashem had promised him, and he took Yitzchok to the Akeidah even though it wasn't a commandment.

Loit this Hesber an earlier question is answered. The question that was posed earlier was what did the B'rachah to Avraham after the Akeidah add to the 2 previous times Avraham received this B'rachah? According to this Sfas Emes it is Geshmak, as the previous Havtachois of Hashem, Avraham Avinu was already Moichel. So now he needed the B'racha again.

There is another Kasha on the Parsha, which the Sfas Emes deals with. Rashi brings a Gemarah in Maseches Rosh Hashanah 16b (eight lines from the top). It says, שנאמר (בראשית כא) כי שמע אלקים אל קול הנער באשר הוא שם. That a person is not judged except for the way his Maasim are at that moment.

The Marshah asks a Kasha, by a Ben Soirer Umoirer, we are Nidoin Al Sheim Soifoi, we would rather he dies before he does anything really bad. Isn't that a Stirah to this concept of Ba'asher Hu Sham? The Marshah's answers which is not even satisfying is, Yishmael's problems where that his children did evil things, so he wasn't judged on his children's misdeeds. Mashe'ainkain, the Ben Soirer Umoirer, is being judged on his own future Maasim. It is a Peleh, because the Gemarah itself says, אין דנין את האדם אלא לפי מעשיו של אותה שעה. It doesn't mention anything about children's Maasim?

The Sfas Emes has a Hesber, which Shtims with a Mizrachi's Teretz. By Ben Soirer Umoirer, what he did already, it is not P'shat that it is a Siman on the future that he will do something so wrong that he will deserve the death penalty. The P'shat is, that those later Maasim that we anticipate of the Ben Soirer Umoirer are part of the Maasim he is doing now. Like an addict becomes an addict. The Aveirah is that he caused himself to get addicted. So the same thing here, the Ben Soirer Umoirer, addicts himself to a certain lifestyle, so his Aveirah happened already, so that is why a Ben Soirer is not really called Al Sheim Soifoi.