



MENUCHAV'SIMCHA

Candle Lighting 5:47 PM

Vol. 15 Issue 2

Parshas Vayeira 5779

DOERS AND TALKERS

BY RABBI YAKOV LANGER

The beginning of this week's parsha details the great hospitality that Avraham displays toward the three guests traveling by his home. He runs toward them, welcomes them in, offers them water to wash up, tells them to relax in the shade, and invites them to enjoy some bread to give them strength to continue on their way. In actuality, Avraham arranges for much more than bread; he adds a choice animal, butter and milk. The Gemara (Bava Metzia 87a) uses this episode to illustrate that "righteous people speak little yet do a lot." Avraham committed to a small meal, but went above and beyond that commitment and served a great feast. This is contrasted with "wicked people speak a lot yet don't even do a little." The Gemara evidences this second idea with the interaction between Efron and Avraham in next week's parsha. Avraham is looking to purchase a plot of land for Sarah's burial. At first, in public, Efron announces that he will give the field to Avraham free of charge, but later, in private, Efron demands an exorbitant price. The Midrash (Tanchuma, Balak) cites a different Biblical incident to prove this point. In recruiting Bilaam to curse the Jews, Balak assures, "I shall bestow great honor on you." When Bilaam finally concedes and travels to Balak, all he receives is some livestock. At a basic level, this dichotomy hinges on the weight given to one's word. The righteous person fulfills his commitment and even exceeds it, while the wicked person doesn't value keeping his word. Similarly, the righteous person thinks twice before promising while the wicked person flippantly throws his word around. R' Yerucham Levovitz, the famed Mirrer Mashgiach, points out a deeper disparity between these categories of people. The righteous person sees no importance in announcing his intentions. When there is a need for action, he does what he feels is warranted without calling any attention to himself. In our particular case, although Avraham needed to inform his guests of

the impending meal so that they would agree to stay, spelling out the details was not necessary. The wicked person, on the other hand, attributes value to the mere announcement of his plans. After calling a press conference and making a grandiose proclamation, he feels he has taken a significant step in the right direction and is left less motivated to carry out his objective.

SIMILARLY, THE RIGHTEOUS PERSON THINKS TWICE BEFORE PROMISING WHILE THE WICKED PERSON FLIPPANTLY THROWS HIS WORD AROUND

This is an important lesson for us to bear in mind. When something needs to be done, we should spring into action and not get caught up in voicing our opinions. When something needs to be changed, instead of just expressing our frustration and lecturing about great ideas, we should roll up our sleeves and get to work. There may be a time and place for venting or protesting, but this shouldn't replace concrete actions. We should follow in the ways of Avraham and be doers, not talkers.

Avos D'Rav Nosson (13) adds that G-d too practices this ideal. When G-d promises Avraham that the nation to enslave his children will be judged, He uses just one word: Dan – I will judge (Bereishis 15:14). Yet the verse that describes the great miracles that took place during the redemption from Egypt (Devarim 4:34) is composed of 27 words. G-d said little yet did a lot. R' Saadya Gaon, cited by Rebbeinu Yonah (Avos 1) notes that the Torah contains a trove of eschatological literature. The books of Yeshaya, Yirmiya, Yechezkel and Trei Asar are replete with prophecies about the wondrous miracles we will witness at the time of the redemption and in the Messianic era. Since G-d adheres to this principle, the eventual redemption will be infinitely greater than all those prophecies. Rabbeinu Yonah concludes this thought with the assurance that there will be a great reward for those who inculcate within themselves a belief in these future miracles. May we merit to see the redemption speedily in our days.

DVAR HALACHA



Sheichar Akum: Take That Beer Home Part 2

BASED ON THE SUNDAY MORNING HALACHA SHIUR
GIVEN BY RABBI Y. BIBERFELD, ROSH KOLLEL
WRITTEN BY: OVADIA GOWAR

Last week we were introduced to the *gezeirah* of *sheichar akum*, in which Chazal forbade us to drink non-Jewish-made beverages, because of the concern that this could eventually lead to intermarriage.

This *gezeirah* has a number of leniencies compared to the other *gezeiros* that we've looked at before, such as *pas akum*. In the case of *pas akum* and *bishul akum*, once the item of food received its forbidden status, there was no way to rectify it, it was forbidden to consume anywhere. In contrast, the first halacha about *sheichar akum* in Shulchan Aruch 114:1 says: "The beverage is forbidden in the place it is sold, but if the Jew brings it back to his house and drinks it there, then it is permitted, because the main reason for the *gezeirah* was to prevent the Jew from having a drinking session with him."

The basis for this leniency is from the Gemara in Avodah Zara 31b, where it mentions that Rav Papa would go to a beer store, exit, and then drink his beer at the entrance. (As an aside, it is interesting why Rav Papa was buying beer from the store at all. In Pesachim 113a we learn that Rav Papa was a wealthy beer merchant. Perhaps he was trying out his competitors' products to compare to his own. However, the Gemara implies that he would do this on a regular basis, so perhaps this store simply sold a different type of beverage that he himself did not make).

The Gemara relates that another *Amora*, Rav Achai, used to take it home and only then drink it. Why did Rav Achai go home, while Rav Papa merely exited the store and drank by the entrance? The Gemara answers that Rav Achai was being stringent on himself. Rav Papa though, was following the basic halacha.

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Menucha Vesimcha has been dedicated by **Kutest Kids Early Intervention Services.**

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Given these stories from the Gemara it is a bit strange why the Rambam rules like Rav Achai and says that the beverage is only permissible when the Jew brings it back to his house. Normally the Rishonim determine what the basic halacha is and pasken like that; not like a stringency. Nevertheless, the Shulchan Aruch *paskens* like the Rambam, quoting him almost verbatim in 114:1 above.

The Shulchan Aruch continues and introduces some more leniencies with regard to *sheichar akum*. We've learned that to drink in a non-Jew's house is forbidden, but this is only forbidden if one is sitting down for an event where the main purpose is to drink or if one does drink there on a regular basis. However, if it is just circumstantial and temporary, it is permissible. A practical scenario for us would be where one is in an airport terminal. Since this is just a temporary stop for him, it seems that it would be permissible for him to buy a drink in a bar while there. (One should ask one's Rav for any specific guidance.)

The Shulchan Aruch also says that if one is lodging in a non-Jew's residence (such as a hotel or Airbnb) then the lodging is also regarded as his own dwelling for this purpose and he can buy a drink from a local store and then drink in his lodging. Tosfos is even more lenient and says that if one is lodging in a non-Jew's house and his host offers him a drink, then (assuming it is kosher, of course) it is permissible to drink it in order not to offend him.

KOLLEL News

MAZEL TOV:

DR. AND MRS. ELI MILLER
ON THE BRIS OF THEIR SON YAIR SHLOMO.

RABBI & MRS. SHOLOM KAMENETSKY
ON THE UPCOMING MARRIAGE
OF THEIR SON, AKIVA.

SHERMAN AND SUSAN FRAGER
ON THE BIRTH OF A GRANDDAUGHTER
BORN TO CAROLINE AND AVI ZINBERG
OF YERUSHALAYIM.

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DAVENING TIMES:

Friday, October 25:

5:47PM Candle Lighting
6:05PM *Shkiya*/sunset

Shabbos, October 26:

8:15AM *Shacharis*
9:28AM/10:04AM Latest *Krias Shema*

5:15PM Mincha
6:04PM *Shkiya*/Sunset
6:59PM Ma'ariv
7:16PM 72 minutes
9:00PM Rabbi Reismens's Navi Shiur

MASMID PROGRAM - SAVE-THEDATE

THE LONG-AWAITED MASMID BOY'S LEARNING PROGRAM
FOR THE YEAR 5779 WILL BEGIN ON MOTSAEI SHABBOS,
NOVEMBER 3 AT 7:30 P.M. AT THE KOLLEL.
PLEASE LOOK OUT FOR AN EMAIL IN THE NEAR FUTURE
WITH FURTHER INFORMATION.

RABBI REISMAN NAVI SHIUR

Join Us This Motsaei Shabbos
at 9:00 pm
For Men and Women
OUR 15TH YEAR!!

COME JOIN AND LEARN PRACTICAL HALACHA!

THE ROSH KOLLEL'S SUNDAY
MORNING YOREH DEAH SHIUR
BEGINS A NEW SIMAN THIS SUNDAY.
YOU TOO CAN NOW JOIN THIS
SHIUR, NOW IN ITS 10TH YEAR, AND
LEARN PRACTICAL HALACHA FROM
THE SHULCHAN ARUCH.

SUNDAY MORNING'S FROM 9:30 -
10:30 IN THE BEIS MEDRASH.



RIDDLE OF THE WEEK

Where in the Parsha does Hashem ask
Himself a question?

Answers to last week's riddle: Q. Which piece of clothing is
mentioned in this Parsha but nowhere else in the Torah? A. Shoelace

STORY

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THE FATHER IS ALSO CURED

Two infants had been born on the same day in Brody and both of them were to be circumcised on the eighth day. The first bris took place immediately after the others. R' Avraham, the Maggid of Trisk, was the Sandak. The 2nd bris was being delayed. The infant's father lay on his death bed and the custom in such a tragic situation had always been to postpone the bris until the father died so that the infant could bear his name. And so the family waited.

R' Shlomo Kluger, rabbi of Brody had been invited to serve as the sandak of this child. When he learned that the family was waiting for the father to die, he was horrified. He went quickly to R' Avraham and urged that he come with him quickly. They went to the home of the dying man; they found him lying with his eyes tightly shut, his breathing very labored. A minyan of men stood around with candles lit waiting for the soul to depart. "Stop this! Extinguish those candles at once. We are about to perform a bris!" R' Shlomo commanded. At the word 'bris' the father's eyelids fluttered. R' Shlomo began the ceremony. Suddenly the father's eyes flew open and he asked for some water to wash his hands. After he had washed them, he said that he would like to recite the traditional father's blessing, to enter him into the covenant of Avraham Avinu. The ceremony was concluded with great rejoicing.

In the following days the father grew better and better until he recuperated completely and lived for many years. When R' Shlomo Kluger left the house with the guest, R' Avraham of Trisk, he said, "Do not think for a moment that I have just performed a miracle in bringing about the father's amazing recovery. Not at all. I applied what I learned from the words of our Sages regarding the three angels who visited Avraham. They say that one came to heal Avraham, another to destroy Sodom and a third to inform Sarah of the good news of the future birth of Yitzchak; the third one was also to rescue Lot. Why was it necessary for the angel to perform two tasks? The answer is that Lot's merit alone would have not been enough to save him. But since the angel already came to tell Sarah the good news, he was able to save Lot as well. Here too, once Eliyahu Hanavi was coming for the bris, as he always comes, he would be able to cure the father. And as you see honored Maggid, my reasoning was correct."

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