

Young Israel of Midwood

on the Web: YIMidwood.Org

1694 Ocean Avenue

Brooklyn NY 11230-5401

Lech Lecha

לך לך

An Astonishing Midrash "Say you are my sister" (12:13) from here we learn that one may slaughter an animal on Shabbat to give fresh meat to one who is sick. The Torah commands (Vayikra 18:5), "You shall live by them," from which we learn that virtually all Torah laws are preempted when human life is at stake. Thus, for example, a person may transgress a law of Shabbat if his life would otherwise be endangered. How do we know, however, that a person may transgress a Torah law in order to save someone else's life? We learn that from this verse, where Avraham asked Sarah to lie in order to save his life. (Ketav Sofer)

אין מוקדם ומאוחר בתורה

"The Torah Is Not in Chronological Order" Chazal (Pesachim 6b) teach that the stories in the Torah are not always told in chronological order. For example, the death of Terach (Avraham's father) is mentioned at the end of last week's parashah when, in reality, Terach was still alive when Avraham left for Eretz Canaan at age 75. Simple arithmetic bears this out. (Rashi 11:32; Ibn Ezra 6:3) Near the end of this week's parashah, we read of the "berit bein habetarim"/ "covenant between the parts," in which Hashem told Avraham that his descendants would be strangers in a foreign land for 400 years. Rashi explains that these 400 years are counted from the birth of Yitzchak until the Exodus; however, the actual number of years that the Jews were in Egypt was only 210. In Shmot 12:40 we read that the Jews were in Egypt for 430 years. Rashi

explains that these years were counted from the time of the berit bein habetarim until the Exodus. One can thus calculate that Avraham was 70 at the berit bein habetarim. This means, in turn, that the berit bein habetarim, which is described near the end of our parashah, occurred before the beginning of our parashah (when Avraham was 75). And, since the berit bein habetarim took place in Eretz Yisrael, this means that Avraham went to the Land before Hashem told him to, and then left there. Ramban disagrees with Rashi's calculations. He writes, instead, that the exile did last 430 years from the birth of Yitzchak. When Hashem told Avraham that the exile would last 400 years, He rounded off. (Ramban, Shmot 12:40) Ramban's view is consistent with his general understanding of the principle discussed here (i.e., that the Torah is not in chronological order). He writes that the Torah is in chronological order, except where the verses clearly indicate otherwise. Even then, if we wish to interpret the Torah in non-chronological order, we are obligated to find a compelling reason why the Torah would deviate from the proper order. (Ramban, Bemidbar 16:1)

Wise up!! It's your wife!

"ולאברם היטיב בעבורה" - אמר ר' חלבו: לעולם יהא אדם זהיר בכבוד אשתו, שאין הברכה מצויה בתוך ביתו של אדם אלא בשביל אשתו, שנאמר "ולאברם היטיב בעבורה". [בבא מציעא נ"ט, א']

In contrast, Tosfot (Chullin 95b) appears to be willing to use the principle discussed here much more freely. Thus, to answer the question of why Eliezer gave Rivka gifts before he knew that she was Avraham's relative (see Bereishit 24:22-23), Tosfot says simply that the Torah is not in chronological order. This use of the rule is significant, also, because it assumes that details within a story are not in order, not only that whole stories are out of place. Indeed, Tosfot (Pesachim 6b) explains that the rule can be used wherever support can be found in the verses at issue. Why is the Torah not written in chronological order? One can ask this question only if one views the Torah as a history book. However, if one sees the Torah as a book on law and ethics, one realizes that there is

לכבוד האי גברא ובי' הרוצים בעילום שמם על הסיוע שמושיטים לי בעין יפה להמשיך את הגליון עוד הפעם בשנה זו שיהיה לזכותם ולזכות כל משפחתם הקב"ה יברך אותם בכל מילי דמיטב מיט יידישע נחת בעושר ואושר ואריכות ימים בבריאות בזה ובבא ענגצב"ב

no reason why the Torah should be written in chronological order. Rather, an order that will serve the Torah's purposes is called for. For example, the gemara often finds halachic significance in the order of the verses (See Sefer Hachinuch No. 413). Also, writes Rav Shmuel Toledano z"l, the Torah is written out of the "proper" order in order to hide part of its meaning and prevent unworthy men from using its awesome mystical power (Mavo Lechochmat Hakabbalah)

ויאמר ה' אל-אברם לך-לך מארצך וממולדתך ומבית אביך אל-הארץ אשר ארצך

"Go out from your land and from your birthplace and from your father's house, to the land that I will show you". (12:1) The Medrash Raba on the opening possuk of our parsha, points out that even though it says in the last parsha that Terach died he really didn't die then. He actually died many years after Hashem commanded Avraham, "Lech lecha". Therefore, the Medrash interprets "Terach died" not that he physically died but he was considered dead because wicked people, even when they are living, are considered dead. The Medrash continues that Avraham was afraid to leave his father. He said to himself that if he leaves his father, he will cause Hashem's name to be disgraced. People will attack and "bad mouth" Avraham (and Hashem) for leaving his elderly father. Hashem therefore told Avraham, "I will exempt you from honoring your father and mother. However I will not exempt others from honoring their parents..." Rabbi Shimshon Chaim Nachmani (1706-1779 in Modena and Mantua Italy) asks what does the Medrash mean that Hashem exempted only Avraham from honoring his father and not other people. Terach was a rosho and worshipped idols. The halacha is that NO ONE is commanded to honor a parent who is a rosho! It would seem, then, that anyone in Avraham's situation is exempt from honoring their parents

and not only Avraham. Zera Shimshon explains by first asking a very basic question: Why did the Torah write Terach's death out of order, before Hashem told Avraham "lech lecha" and not when it actually happened? True, the Medrash explains that "and Terach died" is not to be understood literally but that he was a rosho. However, why didn't the Torah just write about his death in the proper chronological order, after Hashem told Avraham, "Lech Lecha" and we will understand the posuk literally? The answer to this question, Zera Shimshon reasons, is that his wickedness (his death) is the REASON that Hashem told Avraham to leave Ur Kasdim. Therefore, it was written before the command of "Lech Lecha". However, it wasn't so simple! Terach, even though that initially he was wicked, he began to do teshuva! We learn this from the possuk, "And Terach took Avram his son and they left Ur Kasdim...". Therefore Avraham was in a dilemma. On the one hand his father was wicked and to stay close to him would affect him negatively. On the other hand, if he leaves him, he will cause a chillul Hashem. People will look down and find fault with Avraham leaving his father and not help him in his path of teshuva. Even more than this. Avraham reasoned that if he takes him with him to Eretz Yisroel, the merit of living in Eretz Yisroel will actually help his father in the teshuva process just like it helped Avraham to have children! The Medrash concludes that Hashem told Avraham, your concern is valid and other people in your situation, whose parents have begun to go on the proper path, should honor their parents and stay with them to help them along. However things are different in your case. In the Bris Bein HaBessarim I promised you that Terach will do teshuva (ref. to Rashi on the possuk, "and you will go to your fathers in peace") so there is no reason for you to stay with him to help him along. He will do teshuva even without your being close to him. (Zera Shimshon)

ויעתק משם ההרה מקדם לבית קל ויט אהלה
בית קל מים והעי מקדם ויבן שם מזבחה לה'
ויקרא בשם ה'

"...and he pitched his tent..."
(12:8) The verse records that Avraham pitched his tent using the pronominal suffix "hay" instead of

"vav" in the Hebrew word "ohalo" – "his tent{12:8}". This allows the word to be read as "ohalah" – "her tent". The Midrash notes that this teaches us that Avraham honored his wife by pitching her tent first{Rashi lbid}. Why is Avraham's honor of his wife being taught at this particular juncture? Furthermore, why is this message pointed out specifically in reference to pitching her tent? Finally, why does the Torah teach this message in a veiled manner rather than clearly stating "He pitched her tent"? One of the greatest causes for the proliferation of dysfunctional families in modern times is the neglect of roles within the family unit that are crucial to its well-being. In particular, downplaying the woman's role as a mother has led to devastating consequences for the raising of children. Succumbing to societal pressures, women earn respect in accordance with their business acumen and bread-winning capacity. A woman's ability to achieve success in the outside world has become the only outlet for her sense of self-expression. The Torah is teaching us the antidote for this insidious malady that has crept into our lives. The verse prior to Avraham pitching Sarah's tent records that Avraham built an altar to Hashem who appeared to him. Rashi comments that this altar was a display of gratitude for being notified by Hashem that he was to become a father. When he left for Eretz Yisroel, Avraham was promised that a great nation would stem from him. The reiteration of this notion implies that fatherhood was imminent{12:7}. Since Sarah was Avraham's only wife at the time, he understood that she would be the mother of his children, the source of his continuity. Until that point Avraham and Sarah had equal roles; Avraham proselytized the men and Sarah the women. With the knowledge that she was to become the mother of his children, Avraham's entire focus regarding her changed. Her tent became his tent. The Torah reflects this change by spelling the word which refers to his tent as if it were her tent. Avraham showed Sarah that the most important role she plays and therefore the role for which she deserves the ultimate respect is that of motherhood. If men want their wives to assume the mantle of motherhood with all of

its responsibilities, they must deliver a clear message regarding the degree to which they respect and appreciate the importance and difficulty of that role. Conversely, if a man emphasizes aspects which accentuate his wife's role as a wife, such as looking her best at all times, rather than accentuating her adeptness in caring for the children, he becomes the source of the problem. Every woman is aware that the most strenuous role she will fulfill in life is that of a mother. If a woman does not receive encouragement and acknowledgement from her husband for this undertaking, she will look elsewhere for her self-expression. This message is driven home by our Patriarch, Avraham. Realizing that Sarah will assume the mantle of motherhood, he shows her that there is nothing more meaningful to him than the role which she is soon to fulfill.: (Rabbi Zweig on the Parsha)

Finders keepers

וויאמר ד' אל אברם לך לך מארצך וממולדתך ומבית אביך - מנח ועד אברהם עשרה דורות היו, ומכולם לא דבר הקב"ה עם אחד מהם, אלא עם אברהם. ר' ברכיה בשם ר' חנינא אמר: משל למלך שהיה עובר ממקום למקום ונפלה מרגלית מעל ראשו. עמד המלך והעמיד פמליא שלו שם, ועשה צבורים, והביא מכברות - וכבר את הראשון ולא מצאה, כבר את השני ולא מצאה, ובשלישי - מצאה. אמרו: מצא המלך את המרגלית שלו, כך אמר הקב"ה: מה צורך היה לי ליחס שם, ארפכשד, עבר, פלג, רעז, שרוג, נחור ותרח - אלא בשבילך! וזהו שנאמר "אשר בחרת באברם - ומצאת את לבבו נאמן לפניך" [נחמיה ט', ז'-ח'].
[בראשית רבה ל"ט, י"ג].

והאמן בה' ויחשבה לו צדקה. ויאמר אליו אלהים ה' אשר הוצאתיך מאור כשדים לתת לך את הארץ הזאת לרשתה

We read in this parashah that Hashem took Avraham outside and showed him the stars. "Just as you cannot count the stars," Hashem told him, "**so your descendants will be innumerable.**" The Torah relates that Avraham believed Hashem and considered His promise to be a kindness to him (Avraham). Hashem then said, "**I am G-d Who took you out of the furnace of the Chaldeans.**" (15:7) R' Yehuda Roseannes z"l (author of Mishneh Le'melech) explains the progression of these verses as follows: Unlike the Jews, who have a mitzvah to give their lives to sanctify G-d's Name, Noachides have no such mitzvah. Since **Rambam** holds that a person

may not sacrifice his life when he is not halachically obligated to do so, it follows that a Noachide also may not give his life to sanctify G-d's Name. Was Avraham Jewish? This is the subject of a dispute between **Tosfot** and **Ramban**, and even Avraham did not know the answer. Thus, when Avraham allowed himself to be thrown into Nimrod's furnace, he was unsure of whether he was violating halachah. Even after he was saved from the furnace, he continued to be nagged by lingering doubts as to the propriety of his actions. Chazal explain that when Hashem showed Avraham the stars, He indicated that Avraham was not governed by astrology, but was under Hashem's direct providence. Avraham understood this to mean that he was Jewish; he was thankful for this and considered it to be a special kindness. But Hashem said, "Why are you so thankful all of a sudden? I am the same G-d Who took you out of the furnace." You should have understood then that you were Jewish, for otherwise you would not have been permitted to sacrifice your life and I would not have saved you. (Parashat Derachim)

ויאמר אדני ה' במה אדע כי אירשנה
 "He [Avraham] said, 'My Master, Hashem/Elokim! How shall I know that I am to inherit it?'" (15:8) A Midrash records: When Bnei Yisrael left Egypt, Uza, the guardian angel of Egypt, stood up before Hashem and said, "Master of the Universe! I have a claim against this nation that You are taking out of Egypt. Let their angel, Micha'el, come and litigate against me before You." Hashem said to Micha'el, "Come and litigate against him." Immediately, Uza began: "Master of the Universe! You decreed that this nation should be subjugated by my nation [Egypt] for 400 years, as it is written (15:13), 'They will oppress them for four hundred years.' However, Bnei Yisrael served the Egyptians for only 86 years, from the time Miriam was born. (The Midrash explains parenthetically that she was named "Miriam," relating to "bitterness," because, when she was born, the Egyptians began embittering the lives of Bnei Yisrael.) With Your permission," said Uza, "I will return them to Egypt and subjugate them for another 324 years. Just as You are

permanent, so Your decree should be permanent!" When Micha'el heard Uza's argument, he had no answer. Seeing this, Hashem said to Uza, "Why do you want to return Yisrael to Egypt? My children were obligated to serve your nation only because of a little statement that Avraham made. Specifically, when I said (verse 7), 'I am Hashem Who brought you out of Ur Kasdim to give you this land to inherit it,' Avraham responded (verse 8), 'How shall I know that I am to inherit it?' However, I never told him that his descendants will be strangers in Egypt. I only told him (verse 13), 'in a land not their own.' It is well known that from the time Yitzchak was born 400 years before the Exodus, he was a stranger in a land that was not his." (Midrash Va'yosha) **R' Yehuda Loewe** z"l (Maharal of Prague; died 1609) writes: The explanation of this Midrash is that man's way of thinking, and even the angels' way of thinking, is not like G-d's way of thinking. Man and angels might not have viewed Yitzchak as being a "stranger in a land not [his] own" when he lived in Eretz Canaan because nobody looked down on him the way people look down on a foreigner. However, Hashem measures everything very precisely, and by that standard, Yitzchak was a "foreigner" in Eretz Canaan. Maharal adds: Drawing this fine line is appropriate. Just as Hashem decreed that Avraham's descendants would be foreigners for 400 years because of a "little statement that Avraham made," as the Midrash above states, so it was sufficient if, for many of the 400 years, Bnei Yisrael were treated like foreigners just a "little." (Gevurot Hashem)

He [Avraham] said, 'How shall I know that I am to inherit it?' (15:8) Was Avraham challenging Hashem's promise that Avraham's descendants would inherit Eretz Yisrael? Surely not! Rather, **R' Eliezer David Gruenwald** z"l (1867-1928; prominent Hungarian rabbi) explains Avraham's question as follows: The Gemara teaches that when the Torah refers to the descendants of the Patriarchs, it does not refer to all of their biological offspring but only to their righteous offspring. Thus, for example, Avraham is told later (Bereishit 21:11), "Through Yitzchak will offspring be considered yours."

REGISTER NOW !!!
THE FLATBUSH BASKETBALL LEAGUE
 FOR YESHIVA BOYS IN
 4th THRU 10th GRADES
 ALL GAMES ON MOTZEI SHABBOS
 BRING YOUR OWN TEAM
CALL NOW 718-338-1536

PRESSERS BAKERY

1720 Avenue M
 Shabsi & Judy Klein 375-5088

Come Join the
 Young Israel of Midwood

Morning Kollel

Monday through Friday 9:30 to 12:00

MorningKollel.com

Dedicated by Dr. Meir & Shandee Fuchs

in loving memory of

Sam & Helen Fuchs

(Shmuel Moshe & Chanah ל"ת)

MODERN DIAGNOSTIC LABORATORY INC.

שומר שבת

1412 Bayridge Ave (69th St)
 5205 New Utrecht Avenue
 1726 Ocean Avenue (Aves. L-M)
 Tel: 718-837-LAB2 (5222)

To reserve the newly renovated

YIM Banquet hall

Contact

Shuie Horowitz @ 718 252 5726

ysandf@aol.com

You can pay all your debts to

The Young Israel of Midwood

via **Credit Card**

go to **YIMidwood.org**

Y.I.M FREE LOAN FUND

CALL MICHAEL STEIN 917-612-8829

Thus, when Hashem promised Avraham that his offspring would inherit Eretz Yisrael, Avraham understandably wondered: How do I know that any of my descendants will merit to inherit the Land? Hashem answered (in verse 15:13): Don't worry! "Know with certainty that your offspring will be aliens in a land not their own, they will be slaves to them, and they [the masters] will oppress them for 400 years." I, Hashem, will take this step to prevent your descendants from intermingling with the nations of the world and disappearing even before the time comes for them to inherit the Land. (Haggadah Shel Pesach Chasdei David)

**ויקח לו את כל אלה ויבתר אתם בתוך ויתן
 איש בתרו לקראת רעהו ואת הצפר לא בתר**

He cut them in the center and placed each piece opposite its

counterpart. The birds, however, he did not cut up. (15:10) At the "Berit Bein Ha'betarim" / "Covenant Between the Parts," what was the symbolism in the fact that Avraham cut up the heifers, goats and rams, but not the dove? **R' Zvi Hirsch Kalischer** z"l explains as follows: Hashem's instructions to Avraham symbolized His promise that He would keep the covenant even if Avraham's descendants sin. Even though we sin, Hashem will eventually replace our hearts of stone with hearts of flesh. The former is represented by the animals, which symbolize man's earthiness and physical desires. These will be "cut up," leaving only pure intelligence. However, man's free will cannot be tampered with. The bird, which flies freely wherever it wishes, represents free will. This was not cut up; the fact that Hashem will "replace" our hearts does not mean that He will take away our free will. Rather, from all the miracles which He will show us, everyone will know Him, and man's heart will change of its own accord. Alternatively, the animals represent the nations that subjugate us. They are cut up to symbolize G-d's promise that we will never suffer extended periods of unbroken oppression. The bird, on the other hand, symbolizes the redemption. It is left uncut to symbolize that once the redemption comes, it will never end. (Sefer Ha'berit)

וּגַם אֶת-הַגּוֹי אֲשֶׁר יַעֲבֹדוּן דָּן אֲנִי וְאֲחֵירָיו כֵּן יֵצְאוּ בְרַכְשׁ גְּדוּל

"But also the nation that they shall serve, dan Anochi / I [shall] judge . . ." (15:14) **R' David Hanaggid** z"l (1224-1300; grandson of **Rambam** z"l) writes: According to the rules of grammar, G-d should have said, "adun," rather than "dan." However, "dan" alludes to the Ten Plagues—the dalet alludes to the first plague, "dam" / "blood," while the nun alludes to the last plague, which the Torah (Shmot 11:1) refers to as a "nega" (literally, "plague"). (Midrash Rabbi David Hanaggid al Haggadah Shel Pesach)

בַּיּוֹם הַהוּא כָּרַת ה' אֶת אַבְרָם בְּרִית לֵאמֹר לִזְרַעְךָ נָתַתִּי אֶת הָאָרֶץ הַזֹּאת מִנְהַר מִצְרַיִם עַד הַנְּהַר הַגְּדוֹל נְהַר פְּרַת

In this week's parashah, (16:18) we read that Hashem promised Eretz Yisrael to Avraham's descendants. In Divrei Hayamim I (16:16-19—recited every day in the Hodu prayer), we read similarly, "That He covenanted with Avraham, and His oath to Yitzchak . . . saying, 'To you [singular] I shall give the Land of Canaan, the lot of your

[plural] heritage.' When you were but few in number, hardly dwelling there." **R' Avraham Yitzchak Hakohen Kook** z"l (1865-1935; Ashkenazic Chief Rabbi of Eretz Yisrael) comments on these verses: Eretz Yisrael is suitable for the Congregation of Yisrael as a whole, in all generations, forever and ever, yet it also is suitable for every individual Jew according to his nature, his needs, and his essence. This fit is precise, for it was measured out by Hashem, who gave His beloved Land to His holy people. This is why the verse begins in the singular—"To you [singular] I shall give the Land of Canaan"—and ends in the plural—"The lot of your [plural] heritage." Regarding the verse, "When you were but few in number, hardly dwelling there," **R' Kook** writes: The tie between Yisrael and its Holy Land is not like the natural tie that connects other nations to their lands. Generally, a connection between a nation and its land develops over time based on events that happen there and continued expansion and building as a result of population growth. This is not true in the case of the Divinely-ordained connection between the Congregation of Yisrael and the holiness of the Beloved Land. Even when we were few in number [i.e., Avraham and Sarah alone], there already was a special connection between our nation and its land. (Olat Re'iyah)

וַיְהִי אַבְרָם בֶּן-תְּשַׁעִים שָׁנָה וַתִּשַׁע שָׁנִים וַיְרָא ה' אֶל-אַבְרָם וַיֹּאמֶר אֵלָיו אֲנִי-קָל שָׂקִי הַתְּהַלֵּךְ לִפְנֵי וְהָיָה תַּמִּים

"When Avram was ninety-nine years old, Hashem appeared to Avram and said to him, 'I am Kel Shakkai; walk before Me and be tamim.'" (17:1) **R' Avraham Halevi Fattal** z"l (died 1981; father-in-law of **R' Ovadiah Yosef** z"l) explains: Avraham Avinu's greatest desire was to teach others to recognize Hashem. He did this by persuading people with rational arguments to believe that there is one G-d and that He is the Creator. Avraham might have worried that the mitzvah of brit milah, which causes pain, would discourage potential converts. Therefore, he was commanded to be "tamim," in the sense of "innocent," i.e., not questioning G-d's judgment. **R' Fattal** continues: This interpretation is alluded to in the midrash which explains that G-d used the Name that we pronounce as "Shakkai" (spelled "shin-dalet-yud") as if to say, "I am the One who said 'Dai!' / 'Enough!' to Creation." He meant: If I had not said "Enough!" the universe would have continued to

expand forever. But that was not My desire. Similarly, I am not interested in the numbers of converts you assemble, but in their quality, which will be tested by their willingness to sacrifice part of themselves at My command. (Va'yomer Avraham)

R' David ben Shlomo ibn Zimra ("Radvaz") was born in Spain, but left with the expulsion around the time of his Bar Mitzvah. He may have lived in Morocco, but eventually settled in Tzefat, where he studied under **R' Yosef Saragossi**. In 1514, Radvaz settled in Cairo and was soon recognized as Chief Rabbi of Egypt. (He did not rely on this position for his livelihood, but was rather a successful businessman.) Radvaz made many enactments for the community including abolishing the practice of dating Jewish documents from the reign of Alexander the Great. (This practice was known as "Minyan Shtarot.") He also headed a large Yeshiva whose students included **R' Betzalel Ashkenazi**, author of Shitah Mekubetzet, and **R' Yitzchak Luria** (better known as the "Arizal"). After forty years in Egypt, Radvaz returned to Eretz Yisrael, again settling in Tzefat, where he was received with great honor. Although **R' Yosef Caro** was the head of the Tzefat "Bet Din" (rabbinical court), he always deferred to Radvaz when it came time to sign a decision, due to the latter's advanced age and great erudition. Radvaz's published works include responsa, Kabbalistic treatises, and a commentary on those portions of Rambam's codewhich the Maggid Mishneh (an anonymous work) did not explicate. Radvaz died in 1573. [Hamaayan]

=====

Hatzolo (718 or 212)
387-1750 or 230-1000
Flatbush Shomrim (718) 338-9797
Chaveirim (718) 431-8181

Please go ahead
COPY AND DISTRIBUTE
Keep this free publication going!
To SPONSOR dedicate an issue or to
advertise please call Cellular
732 803 2719 or 718 677 7781
Also you can receive* the
wh Y I Matter
weekly
free via eMail just for the asking
yedidye@att.net