בס"ד

The Weekly Torah Publication

תולדות רפאל

על שם הרה"ג רב רפאל בן הרב דוד אוחיון זצ"ל
מולפנים מרא דאתרא ק"ק מוגן דוד

כולל יד יוסף
Kollel Yad Yosef
Sephardic Centre for Advanced Torah Study

YEAR 7 ISSUE 4

וירא
VAYERA

כ' חשון תשפ"ז

SHABBAT ZMANIM

Mincha	5:50 PM
Candle Lighting	5:52 PM
Shekia (Sunset)	6:10 PM
Shacharit	8:15 AM
Zman Kriat Shema	9:43 / 10:26 AM
Zman Tefilah	11:18 AM
Mincha	5:30 PM
Arvit	6:59 PM
Motzaei Shabbat	6:59 / 7:22 PM

WEEKDAYS

Shacharit Tue / Wed / Fri	7:15 AM
Shacharit Mon / Thr	7:10 AM
Shacharit Sundays	7:30 AM
Mincha	1:00 PM NEW
Arvit	9:45 PM

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The City of Emunah & Shalom



Rabbi David Hassan

After Avraham Avinu successfully passed the great test of the *Akedah*, he named the place "Hashem *Yir'eh*." This name expressed a heartfelt prayer that Hashem would choose this sacred place as the dwelling place of His Shechinah and that His Presence would be revealed there forever.

The *Midrash* teaches that Shem had previously called the city "*Shalem*." Hashem therefore joined the two names, "*Yir'eh*" and "*Shalem*," forming the name "Yerushalayim." In this way, neither tzaddik's name would be overlooked. Both names would remain eternally connected to the holy city, reflecting each tzaddik's distinct mission and spiritual contribution.

The *Meshech Chochmah* offers a profound explanation as to why Shem chose the name "*Shalem*," while Avraham chose the name "*Yir'eh*." Shem had lived through the generation of the flood and witnessed a society corrupted by robbery, immorality, and complete disregard for others. He then spent an entire year in the *tevah*, helping his father, Noach, feed and sustain every living creature. Throughout that year, Shem observed the extraordinary care, devotion, and selflessness required to preserve the world.

From these experiences, Shem understood that his mission was to promote peace, unity, and character refinement. Humanity could endure only when people learned to care for one another and recognized their responsibility toward the world around them. Therefore, he called the city "*Shalem*," teaching that every individual should view themselves as one limb of a single, complete body. Just as each limb is essential to the body's well-being, every person is responsible for the welfare and existence of others. When people live with this awareness, society can achieve genuine wholeness and peace.

Avraham Avinu, however, lived in a generation that denied the existence of a creator who sustains the world. Once Avraham recognized that Hashem is the Creator and that He exercises complete control over the universe, he could not remain silent. He devoted his life to teaching others about Hashem and making them aware of His constant kindness. Through his hospitality and personal example, Avraham demonstrated that the world is not governed by chance, but by a loving Creator who continually provides for His creations.

The *Meshech Chochmah* explains, based on the *Midrash*, that the name "Hashem *Yir'eh*," meaning "Hashem will see," was also a prayer for the future. Avraham prayed that Hashem should always look upon Am Yisrael with compassion and protect them throughout the many exiles and hardships they would endure. This special Divine Providence would serve as lasting evidence of Hashem's constant involvement in the world and His complete control over everything that transpires. Avraham thus named the city, "*Yir'eh*", according to his lifelong mission: to reveal Hashem's presence and strengthen humanity's awareness of Him.

Yerushalayim was therefore established on two essential foundations that represent humanity's purpose. The first is unwavering *emunah* in Hashem's existence, kindness, and control over the world. The second is perfecting one's *middot*, through which people learn to respect, care for, and live peacefully with one another. These two qualities are inseparable. True *emunah* must shape how a person treats others, while genuine shalom comes only when people recognize that they are all creations of Hashem and part of one united whole.

Yerushalayim was known as a city of joy and peace because its inhabitants strove to excel in these qualities. At the same time, people came from throughout Eretz Yisrael to pray and serve Hashem in the Bet Hamikdash. This holy place made Hashem's presence tangible and reminded everyone that He constantly watches over His people. When *emunah* and shalom exist together, the Shechinah could rest among them.

May we strive to strengthen our *emunah*, refine our middot, and increase peace and unity among the Jewish people. In that merit, may we once again witness the complete revelation of Hashem's presence in Yerushalayim.

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PARABLE

The Prognosis



Rabbi Eliyahu Ohayon

When Dov first fell ill, his friend came to visit. He found Dov resting weakly, but his eyes still held hope. His friend sat beside him and gently asked how he was feeling. Dov replied, "I'm okay. I just got an appointment with a great doctor, and I'm very hopeful that he's going to help me."

A month later, the two friends met again. Dov's friend was eager to hear what had happened at the appointment. Dov explained, "The doctor didn't have enough experience with my condition, but he referred me to a specialist who does. I have an appointment with him in two weeks, and I'm very hopeful that he's going to help." Although the first doctor couldn't heal him, Dov wasn't discouraged.

A few weeks later, his friend asked him about the specialist. "The appointment went well," Dov said. "He gave me medication, and I'm waiting for it to work." Dov took the medicine each day and waited patiently. A month passed, but his condition did not improve. When his friend asked whether the medication had helped, Dov replied, "No, but I'm taking a different medication now, and I'm hopeful this one is going to work."

Sadly, the second medication did not help either. Even so, Dov refused to give up. His face brightened as he told his friend, "My specialist got me an appointment with the best doctor in the world in this field. I'm so excited because I know he's going to be able to help me." In Dov's mind, this famous doctor was his greatest chance. If anyone could heal him, surely it would be this doctor.

Finally, the day of the appointment arrived. Dov entered the doctor's office with a heart full of excitement and hope. The doctor carefully studied his condition, reviewed his test results, and spoke in a serious voice. "I'm sorry, there's nothing I can do to heal you."

The moment Dov heard those words, it felt as though all the light had disappeared from the room. His last hope was gone. Tears filled his eyes, and he began to cry. For the first time since becoming sick, Dov felt completely helpless.

When his friend saw how upset he was, he asked, "What makes this doctor different from all the others? The other doctors also said they couldn't help you, yet you didn't lose hope. Why are you giving up now?"

Dov wiped the tears from his face and explained that, before this appointment, another possibility had always existed. Another doctor to visit, another specialist to consult, or another medication to try. As long as one more option remained, Dov could continue hoping. But now the world's greatest expert had told him nothing more could be done. Dov believed he had nowhere else to turn, so he fell into despair.

However, someone who knows Hashem is always with them never has to believe all hope is lost. Human beings have limits. Doctors may run out of treatments, and experts may run out of ideas, but Hashem never runs out of possibilities. No illness is too difficult for Him, and no problem is beyond His power.

Even when a situation appears frightening, and we cannot imagine how it could improve, we can still turn to Hashem. We can speak to Him, ask for His help, and remember that He hears every prayer. As long as we have Hashem, we always have a reason to pray, trust, and hold on to hope.

THE PARASHA QUESTION

Q Avraham exemplified the *middah* of "Say little and do much." He offered the *malachim* only bread and water, yet ultimately prepared an elaborate feast. Why is it preferable not to reveal the full extent of one's plans?

A The more one speaks about their plans, the more they delay fulfilling them. When a tzaddik mentions what they intend to do, it is only to help others prepare. Avraham briefly told the *malachim* he would feed them so they wouldn't leave, saying only what was necessary.

Tzaddikim avoid making verbal commitments because they recognize that circumstances are beyond their control. They hesitate to commit to producing a particular result they may be unable to deliver. *Reshaim*, by contrast, make promises freely because they do not feel bound by their words.

Rav Yeruchem (*Daat Torah* 18:5) explains that a *rasha* may have no genuine intention of fulfilling their proclaimed plans. Merely discussing those plans gives them a false sense of accomplishment, making them even less likely to act.

The *sefer Chochmah U'Mussar* (1:43) teaches that one of the greatest qualities is reliability. A wise person avoids making grand promises because they understand that failing to fulfill them could damage their reputation for trustworthiness.

The *sefer Midrash Shmuel* adds that when a person verbalizes their plans, negative forces may become aware of them and attempt to prevent their fulfillment.

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SHABBAT INITIATIVE

The Melacha of Mechabeh, Extinguishing a Fire

– Part II



Rabbi Moshe Levitin

Automatic Doors

One may not use automatic doors to enter or exit a building on Shabbat[1]. This is because, when one approaches the doors, a sensor is activated, triggering an electrical response that opens them. Although the person is not physically pressing a button, nevertheless, indirectly causing the mechanism to become activated is forbidden by rabbinical law according to most *poskim*. Therefore, someone living in an apartment building whose only entrance has automatic doors may not enter through them alone on Shabbat.

If the doors were opened by someone else[2], some *poskim*[3] rule that one should still not walk through them, even though one did not activate the sensor that initially opened them. Walking through may cause the sensor to remain active until the last person has passed through. Consequently, entering or leaving may activate the mechanism that closes the doors.

Other *poskim*[4] permit a person to walk through them immediately after the doors were opened by someone else. However, once the doors begin closing, one may not approach them, since doing so will cause them to reopen.

One solution suggested by the *poskim*[5] is to walk between two non-Jews, with one walking in front and the other behind. The person in front activates the sensor that opens the door, while the person behind activates the mechanism that allows it to close.

One should also avoid walking near automatic doors unnecessarily, even if one does not intend to enter through them, since doing so may activate the sensor.

A person who lives in such a building should consult a competent halachic authority regarding how to enter it on Shabbat. They should also ask about related concerns, such as a Shabbat elevator (discussed in the previous article).

Visiting a Hospital

If one must enter a hospital because of an emergency, one may use automatic doors when no manual entrance with easy access is available.

If one is visiting a patient rather than responding to an emergency, one should follow the procedure described above and walk between two non-Jews. If this is not feasible, one may enter in an indirect manner, such as by walking backwards[6]. Since visiting the sick is mitzvah, our Sages waived the rabbinic prohibition in this circumstance.

Security Buzzer

If an apartment building has a security guard who presses a button to admit visitors, one may stand by the door and wait for the guard to provide access, even though one's presence causes the guard to press the button.

The reason is that the non-Jew could physically open the door since they are in close proximity to the door. The guard's decision to use the buzzer to unlock it is at his discretion. Therefore, this doesn't constitute instructing a non-Jew to perform a *melacha* on Shabbat.

However, if one cannot attract the guard's attention, one may not ring the doorbell, since doing so directly activates an electric signal[7].

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1 אגרות משה (יו"ד ח"א סי' קעג), וכ"כ בארחות שבת (ח"ג עמ' ען), וכ"כ בקובץ הלכות (ח"ב עמ' תתקיא).

2 עיין בספר ארחות שבת (שם) שהביא מחלוקת הפוסקים בישראל מחלל שבת ר"ל התקרב לדלת לפותחה, אם זה חשוב כמעשה שבת האוסרת או לו, עי"ש.

3 ספר הלכות שבת השייכת לבית (עמ' תפו), וכ"כ בספר ל"ט מלאכות (עמ' תתתיד).

4 ארחות שבת (שם), ועי"ש שהאריך בטעם הדבר, וכ"כ בקובץ הלכות (שם עמ' תתקיב).

5 ספר הלכות שבת השייכת לבית (שם).

6 זכור ושמור (מלאכת הבערה) [הובא בספר הלכות שבת השייכת לבית (שם)]. ועיין בספר ל"ט מלאכות (שם) שכתב דמותר ליכנס כדרכו.

7 שמירת שבת כהלכתה (פכ"ג אות מז).



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DISCUSSION

Come Again



Rabbi Yehuda Nulman

Fievel wasn't sure what to do next. He had already mentioned the shortage of minyanim in his out-of-town community, hoping his unexpected "just stopping by to say hello" visitors would take the hint. He even casually noted that he had not yet davened Ma'ariv and that the final minyan in town was at 8:00. Still, his guests did not budge.

Growing desperate, Fievel considered making the house unbearably hot or freezing cold to encourage them to leave. He didn't feel too guilty; after all, they were on his wife's side of the family. He wasn't even certain that made them his relatives.

After what felt like an eternity, the guests finally announced that they were leaving. Fievel decided to walk them out. After all, he might need to call them later in the year for his children's charity campaign, or perhaps ask them to help get his daughter into camp once all the spots were mysteriously filled before registration had even opened.

Despite his impatience, Fievel wanted to fulfill the mitzvah of escorting guests as properly as he could. But he wasn't sure how far he was required to accompany them.

WHAT DO YOU THINK?

While the Torah does not explicitly obligate us to provide hospitality to guests, the mitzvah emerges from several general principles for how we should act with our fellows.

One such principle is, "you must love your fellow as yourself" (*Vayikra* 19:18), which the *Rambam* (*Avelut* 14:1) understands as obligating us to assist others through acts of kindness. The Rambam specifically mentions hospitality towards guests, including escorting them upon their departure.

The Gemara (*Shabbat* 127a) tells us that performing the mitzvah of *hachnassat orchim* is greater than welcoming the divine presence. As we see from Avraham Avinu, he was speaking with Hashem, yet when he saw people on the horizon, he asked Hashem to wait and ran after them to host them.

The *Chafetz Chaim* (*Ahavat Chesed* 3:1) quotes the Gemara that one should tend to the guest even if it causes one to miss their regular session in the *bet midrash*. He limits this rule to situations where other family members cannot tend to the guest's needs. The *Shulchan Aruch Harav* (*Torah Study* 4:4) rules that if no one else is available, even one who gives a *shiur* to others must perform the mitzvah.

Hospitality for guests, as derived from Avraham Avinu, includes many details: greeting them, washing their hands and feet, resting, making them feel comfortable, giving them food and drink, and escorting them on their way when they leave.

The *Rambam* (ibid., 2) writes that the reward of escorting guests is greater than all others.

While the *Rambam* clearly understands that escorting one's guests is an integral part of his hospitality, the Gemara (*Sotah* 46b) notes that escorting guests also saves them from danger. Therefore, the mitzvah of escorting guests also applies to others, as the *Rambam* notes (14:3).

In principle, the obligation to escort a guest applies as long as a person must honour him. Thus, the *Rambam* rules that a Torah teacher should accompany his disciple until just outside the city, and a friend to the Shabbat limits of *techum* outside the city; for one's Torah teacher, one *parsah* (approximately 4.5 kilometres), or three *parsa'ot* for one's *rebbi muvhak*.

The *Sema* (C.M. 427:11) writes that this isn't the custom nowadays because people are assumed to forgo their honour. He adds, Nevertheless, one should escort his guest to the gate, or at least four *amot,* which is approximately two meters."

The *Be'er Sheva* (*Sotah* 46b) explains that this is because of the great danger of our ways, which exempts a person from the mitzvah of providing an escort. However, the *Aruch Hashulchan* (427:2) says the opposite: Since today's roads are not dangerous, the mitzvah to escort a guest is less binding.

Ahavat Chesed suggests that the full mitzvah may not apply where marked roads prevent danger to guests. However, he adds that the protection a person receives from the escort has a non-physical component; therefore, even if one can justify not accompanying the entire distance mentioned in the Gemara, one must accompany a bit. He concludes that one fully fulfills the mitzvah of hospitality only by escorting guests.

ANNOUNCEMENTS

Mazal Tov to Mr. & Mrs. David Lugassy on the **brit milah** of their son, Rafael Shalom
Mazal Tov to the grandparents, Mr. & Mrs. Prosper Lugassy and Mr. & Mrs. Giddy Mamann

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