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Bet Horaah בית הוראה שערי עזרא Shaare Ezra

Parshat Vayera

Zmanim for New York:

Candle Lighting: 4:24pm

Shabbat ends: 5:24pm

R"Y: 5:53pm

Blessings to our generous donor for allowing the continuation of our newsletter to be available around the NY tristate area, Monsey, Miami, and more. May he and his wife merit to see much Nachat from their children and see them grow to be big Talmidei Chachamim!

REJOICING AT THE FALL OF OUR ENEMIES.

RABBI SHAY TAHAN

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SUBJECT RABBISHAYTAHAN

After the election is over some are happy with the outcome and some are not. In the event our candidate won, we naturally feel happy with the victory. However, many times we oppose and despise the rival candidate so much that our happiness is in part attained by seeing them lose. Is this the right mindset?

First, we must differentiate between rejoicing over the wicked enemies of the Jewish people, and those who are merely our rivals; as the latter we are commanded to have compassion for and definitely not be happy with their failures.

Concerning our cruel enemies, there are contradictory sources in Chazal dealing with whether feeling that way is acceptable or not.

The Gemara (סנהדרין לט,ב) tells us that when the sea split in Kriat Yam-Suf after coming out of Mitzrayim, and the wicked Egyptians were drowning in the ocean, the angels were ready to start singing praises to Hashem for eliminating them. Hashem prevented this, claiming that singing songs of praise when people are being killed is wrong, saying: My handiwork (the Egyptians), are drowning in the sea and you are reciting a song before Me?

For that very reason we don't recite (full) Hallel on the seventh day of Pesach since it was on the seventh day the Egyptians drowned.

The Mishna In Avot (פרק ד, משנה יט) brings the Pasuk in Mishlei (Proverbs 24:17-18):

"When your enemy falls, do not be happy, and when he stumbles, let your heart not rejoice. Lest Hashem see and it be bad in His eyes and He turn from him [the enemy] His anger."



The Mefarshim explain that the meaning of those words is that when one rejoices upon the defeat of his enemy, it might cause Hashem to change his mind and dismiss the enemy from his punishment. Worse yet, Hashem might bring that very punishment upon the person rejoicing. From all of the above we clearly see that Hashem doesn't want us to feel happy when the wicked are being punished.

On the contrary, the Gemara in Brachot (9,b) says that king David didn't start any Tehilim psalm with the praise of "Haleluya" until 103 chapters later when he saw the downfall of the wicked; then he said "Haleluya" praising Hashem, which indicates that one may rejoice and be happy when he sees the defeat of his enemies if indeed they are considered wicked.

A similar idea is mentioned in the Zohar (פרשת נח דף סא,ב) stating that Hashem is most happy when he eliminates the wicked people. Moreover, the Sefer Chasidim writes that one might be punished if he feels bad for the punishment of the wicked since it says: באבוד רשעים רינה, one must rejoice at the downfall of the wicked.

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There are various interesting answers to this contradiction and we will try to list them BH:

The Gemara (מגילה טז,א) says over the story of Mordechai and Haman. It says that when King Achashverosh commanded Haman to lead Mordechai on the horse, Mordechai told Haman he wasn't able to get on top of the horse so Haman bent down in order to allow him to step on his back to hoist up. While doing so, Mordechai kicked Haman intentionally with his feet. Groaning in pain, Haman questioned Mordechai from the above mentioned sources and the Pasuk: "When your enemy falls, do not be happy, and when he stumbles, let your heart not rejoice." which indicates that Hashem doesn't want us to behave the way Mordechai was behaving. Mordechai responded that this Pasuk which doesn't allow rejoicing deals with the fall of Hashem's people who follow His ways, but not the wicked ones who turn away from Hashem.

Accordingly, we learn that if the people who are being punished fit this category one may rejoice. (This answer seems to contradict the Gemarot above saying that we shouldn't be happy when the wicked are punished as we see with the Egyptians).

The Zohar we mentioned above answers that Hashem rejoices upon the punishment of the wicked only when He gives up hope on them (after they have sinned so much that that Hashem doesn't see a reason to give them another chance) but when he sees that they might regret, do Teshuva and change their bad ways, He isn't happy when they are punished (although they are punished for their sins). Thus teaching us that as long as we aren't sure the person who fell has no hope to change his ways, we shouldn't be happy with his failures.

The Iyun Yaakov says that when Hashem told the angels not to rejoice, this was at the actual time of the drowning; but after drowning, it is fine to rejoice just as we saw that the Jewish Nation themselves were singing which took place in the aftermath of the drowning. Accordingly, one may not be happy at the time the wicked are punished, but afterwards it's permitted.

Another explanation (אהבת איתן) makes a distinction not by the people who are punished but rather those who are rejoicing. If the person who is seeing the wicked fail is himself a righteous person, then he may be happy. But when he isn't righteous himself he isn't allowed to rejoice.

Learning all of the above gives us an idea of how to direct our feeling of happiness. Although one may be happy to hear of the victory of those who he wanted to win, but when we are dealing with being happy upon the failure of others it has different measures.

Yes, when we hear about a real evil person who has died it is permitted and even encouraged to rejoice; but not necessarily upon those whom we merely don't like and those who compete with us, as about them we should practice the prayer of Rabbi Elimelech of Lizhensk:

On the contrary, grant in our hearts, that each of us should recognize the positive nature of our brethren, and not their deficiency. And that every one of us should speak with their fellow in the straight and desired way before You. And may there not arise in our hearts any hatred between one of us and their fellow, ever. Amen.

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You only win from doing Hashem's will, even when the opposite seems true!

We find two examples of this concept in this week's parasha, one right at the very beginning of our Parasha and one all the way at the end.

The Parasha starts with the Brit Mila of Avraham Avinu. It is the 3rd day post-op, which is the most difficult day of an already extremely painful process. At this stage after the surgery, Avraham, at the age of 99, can barely move from his bed.

Rashi explains that because of Avraham's state, Hashem took the sun out of its sheath, to make the weather unbearably hot, so that there would be no travelers passing by. Avraham Avinu loved doing the mitzvah of Hachnasat



Orchim, welcoming guests, and would jump at any opportunity to do so- even when sick and in pain. Hashem then

sent him three guests, as angels in the guise of humans. Guests have arrived, and he must welcome, feed, and house them.

A question arises, in one hand Hashem lets out the sun in full force to prevent guests from coming while on the other hand he sends over guests.

From the outset, it seems as though Avraham is losing out! He is suffering terribly, and it looks as though Hashem just keeps piling on the hardships. However, whenever you do a mitzvah, you never lose!

Amongst the three guests who came to visit was no less than the angel Rephael. This angel had a special task- a

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mission to heal Avraham. Avraham didn't know this at the time he welcomed the guests, but this very hardship, welcoming the guests, is what actually caused his situation to get better! This mitzvah ultimately brought Avraham the cure for all his pain. If Avraham would stay in his bed, as was expected from him at his situation, thus not welcoming those guests, it might have taken Avraham another few weeks to be healed. Instead, he was instantly restored to perfect health. The second instance of the benefits of performing a mitzvah is found at the end of the Parasha with the story of the Akeida.

Avraham was told that his son Yitzchak would be the only one to inherit and carry on his name and legacy, that Am Yisrael, his essence, would only pass on through Yitzchak.

However, Hashem now appears to Avraham and commands him to sacrifice this very child! How would Hashem keep his

promise to have his legacy from Yitzchak while sacrificing him???

The holy Zohar explains a very interesting idea here: Yitzchak was born with a woman soul, and was therefore unable to father a child. As soon as Avraham attempted to slaughter Yitzchak, his soul left his body, went to heaven, and returned as a male soul. He was now able to father children! Yitzchak didn't know that by submitting to the Akeida he would not only live, but merit to continue his lineage. The Akeida process was exactly what he needed. Avraham had no way of knowing that by sacrificing his son, who was meant to carry on his legacy, he would actually uphold his line through Yitzchak's new ability to produce children! Any mitzvot we do for God, are also for our benefit. We may not see it at first or understand it but they have so much to gain!

BREWING COFFEE ON SHABBAT

In our day and age there are a variety of ways to prepare coffee, from the classic instant coffee, to mixing black Turkish coffee, and finally brewing a French press or pouring over.

Although one isn't permitted to brew coffee on Shabbat the regular way, there are methods to brew without violating the holy Shabbat. In this article we will BH try to examine if it's permitted to brew with the "pour over" method.

The "pour over" is a technique of brewing by pouring hot water over coffee grounds in a paper filter which is placed inside a dripper. The dripper is sitting on top of a vessel or a mug.

The steps to brew the pour over coffee is as follows:

- 1) Place the filter over the dripper.
- 2) Place the dripper with the filter over the coffee mug.
- 3) Pour the coffee grounds into the filter.
- 4) Pour hot water over the coffee grounds and let the water drip as coffee into the mug.



Let's examine the Halachic concerns on Shabbat. First we must mention that since the coffee beans aren't cooked, but roasted; we must make sure to use another utensil (כלי שני) to receive the water from the urn and pour the water from that utensil. This is because pouring directly from the urn on the coffee grounds will raise the problem of cooking after roasting which some Poskim permit and some don't.

ראה סימן שיח סעיף ה', וההשוואה בין קליה לאפיה ראה בפרמ"ג סי' רנ"א (א"א) ס"ק מא).

Isn't pouring water over the coffee grounds on the filter considered Borer?

When one pours the water over the coffee grounds, the

water drips down to the coffee mug with the flavor and color of the coffee, while leaving the coffee grounds behind. Although this seems to be a classic prohibition of Borer, surprisingly this act is perfectly permissible as we can learn from a very similar case in the Halacha which permits doing so.

The Gemara (שבת קלט, ב) says: נותנים מים על גבי השמרים בשביל שיצולו. Meaning, there was a common practice to place sediments of wine over a filter and spill water on top resulting in the water coming down with the flavor of wine. The Gemara permits doing so, and this was recorded in Halacha as well (שלחן) (ערוך או"ח סי' שיט ס"ט) without anyone arguing.

The Rishonim explain that the reason the Gemara permits pouring water over the sediments is because the water only removes the taste and color from the coffee grounds and nothing else. Thus, that isn't similar to the prohibition of Borer, as the Tosfot Rid explained:

"שמרים שנסתנו במסננת מבחול, נותן מים עליהם בשבת כדי שיקלטו טעם השמרים, ויורדים צולין מן המסננת שאינו נותן אלא לקלוט טעם ואינו דומה לבור".

We can definitely conclude that brewing coffee is similar and thus permitted.

May one pour the coffee grounds onto the filter on Shabbat?

The Halacha mentioned above permits spilling water over the sediments only on condition that the sediments were placed on the filter before Shabbat, otherwise pouring on Shabbat would be a Shabbat violation, as the Shulchan Aruch clearly states:

meaning: it is forbidden to put sediments inside a strainer even when the strainer was hanging in place before Shabbos; and the Mishna Berura adds that doing so is a Torah Violation.

BREWING COFFEE ON SHABBAT

Accordingly one wouldn't be allowed to prepare the coffee in the filter on Shabbat. But the truth is that it is permitted. The reason the sediments are restricted is since they are wet with oddments of wine, and therefore as one places them on top of the filter they spill out wine which is a violation of Borer. In our case however, the coffee grounds are dry and nothing spills out of them at the time one places them on the filter, and it is therefore permitted to be place them on the filter on Shabbat. (פסקי תשובות סי' שט הערה 274).

May one place the filter on top of the mug on Shabbat?

This is the million dollar question, since it is not possible to prepare the "pour over" coffee without placing the filter with the grounds on top of the mug or any other utensil.

The Halacha in Shulchan Aruch clearly forbids placing the filter on top : (סימן שטו סעיף ט')

"משמרת שתולין אותה לתת בה שמרים ומותחין פיה לכל צד, חשוב עשיית אוהל ואסור לנטותה"

"A strainer positioned in order to strain dregs whose mouth is stretched in all directions is considered tent-making, and is therefore forbidden to set up".

There are two reasons for the prohibition to place the filter on Shabbat, some say it's considered a mundane, weekday act and some say it's similar to forming a tent.

Still the poskim seem to feel that the coffee filter would be permitted as they write that only big utensils are restricted, unlike the mug which isn't big at all (אלוהי רבה סק"ד ופרמ"ג מש"ז סק"א ואורל"צ ח"ב עמוד רכה משנה ברורה סי' שטו ס"ק מח וראה).

Another reason to permit is because it's clear that the filter is placed on top of the pour over for preparing coffee and its isn't compared to a tent (וכה"ח סי' שטו) (סעיף עד).

Moreover, since the filter isn't made to stretch, as the above Shulchan Aruch wrote, it is not comparable to forming a tent or a weekday act.

Also, if there is no space of a Tefach (3.1 in) between the bottom of the filter and the bottom of the mug, there is no problem doing so at all (סי' שטו סי"ג).

Based on the above, it is permitted to brew the "pour over" coffee on Shabbat.

EXCERPTS FROM THE NEW SEFER

קראהו לא יעלה. ודבר זה מוטל על הסגן שלא יקרא לזה לפרשת התוכחה מפני שסבבה היא. ואסור להקרא לחשוב על אף אדם בשעת קריאתו ענין קלה.

וכן כתב בספר חסידים (סימן תשסו): "אחד היה רגיל לעמוד בתוכחה בספר תורה, פעם אחת כעס שליח צבור ואמר: לכבודך אני מתכוין, אמר אותו האיש מאחר שאתה סבור לכבדני בתוכחה אל תקראני בה. קרא אחר ואחר כך נתפייסו וקראו בתוכחה, ובאותה שבת היתה בת אותו האיש חולה, ומתה במוצאי שבת שקרא התוכחה בה, אע"פ שנתכוין לטובה היה לו לקבל בושתו משליח צבור שחשדו שלכבודו נתכוין. אע"פ כן הראשונים היו קוראים עם הארץ לתוכחה כדי שלא יהא אדם חשוב קורא ויתקיימו דבריו. והוא אומר ומקללך אזור, אעפ"כ לא יתכן לכל מי שיקרא ש"צ שימנע מלעמוד שנאמר (משלי ג יא) ואל תקוץ בתוכחתו".

וראה כמה הפליג בדבר זה הגר"ח פלאג'י בספרו חקקי לב (יו"ד סימן ב) שלא יכוון בקוראו פרקים אלו על שונאים, וז"ל: "הנה פשיטא ודאי דמי שמבקש רחמים ח"ו על אחר שימות ב"מ איסור גמור הוא, אפילו יהיה אויבו ומבקש רעתו. דאם התורה צויתה "כי תראה חמור שונאך רובץ תחת משאו, וחדלת מעזוב לו, עזוב תעזוב עמו", דאם אבידת ממנו הקפידה התורה כ"ש על אבידת גופו, ועוד יש וחו" לא נחשדו ישראל על כך. ועוד יש איסור אחר משום דלא גרע זה ממקלל את חבירו שאפילו אינו מזכיר בשם ה' אסור, כ"ש אם מקללו בשם ה' דחייב מלקות".

וגם בפלא יועץ (ערך ראש השנה) הזהיר על כך: "בכל מקום שנזכר אויבים, ושונאים, וצרים, וכדומה, יכון על המקטרגים, כי הן הם אויבים האמתיים, אויבי השם ואויבי נפשנו".

איסור חמור לכוון על שונאו פרקי תהלים העוסקים במפלת האויב.

הנה ישנם פרקי תהלים שבהם דוד המלך ע"ה מקלל נחרצות את אויביו, ובגון (תהלים קט): "הפקד עליו רשע ושטן יעמד על ימינו: בהשפטו יצא רשע ותפלתו תהיה לחטאה: יהיו ימינו מעטים פקדתו יקח אחר: יהיו בניו יתומים ואשתו אלמנה ונוע ינועו בניו ושאלו ודרשו מחברותיהם: יבקש נושה לכל אשר לו ויבזו דמים יגיעו: אל יהי לו משך חסד ואל יהי חונן ליתומיו: יהי אחריתו להכרית בדור אחר ימח שמם: יזכר עון אבתיו אל יהיה וחסות אמו אל תמח: יהיו גגד יהוה תמיד ויכרת מארץ זכרם: יען אשר לא זכר עשות חסד ויירדף איש עני ואביון ונכאה לבב למותת: ויאהב קללה ותבואה ולא חפץ בברכה ותרחק ממנו: יולבש קללה כמדו ותבא כמים בקרבו וכשמן בעצמותיו: תהי לו כבגד יעטה ולמזח תמיד יחגרה: זאת פעלת שטני מאת יהוה והדברים רע על נפשי"

וכנ"ל נמצא בתהלים לה, נח, סט ועוד רבים.

והמכוון בקוראו פרקים אלו על שונאיו עובר על איסור קללה בשם שלוקה המקלל איש מירשאל, שנאמר (ויקרא, י"ט, י"ד): "לא תקלל חרש", ולמה נאמר חרש? שאפילו זה שהוא אינו שומע ולא נצטער בקללה זו לוקה על קללתו (רמב"ם פכ"ו מהל' סנהדרין ה"א), דהיינו שקללו שלא בפניו ואין הוא יודע שזה קללו.

ודבר זה אסור אע"פ שקלל בלא שם ובלא כינוי אף שכהאי גוונא אינו לוקה (רמב"ם שם ה"ד-ה).

ואין לומר שכיון שהוא ממילא קורא אינו עובר רק במחשבה כשמתכוין על חבירו, דהרמ"א (סי' נג סי"ט) כתב שמי שהוא שונא לשליח צבור לא יעלה לספר תורה כשקורא התוכחות, והסביר המשנ"ב (ס"ק נח) שהחשש הוא שמא יכוון הש"ץ הקורא בהתוכחה נגד פניו, וחשש סבבה היא לו, ועל כן פסק הרמ"א שאפילו

