



Dr. Abe Chames High School  
**SPOTLIGHT**



**Rabbi Binyomin Luban**  
**Rabbi Yisroel Y. Niman**  
**Rabbi Mordechai Palgon**  
ראשי הישיבה

**Candle Lighting 6:25**

**Issue # 3**

**Dvar Torah – The Task of The Yetzer Hara, by Rabbi Rafael Strassfeld**



In last week's *Parsha*, the *pasuk* says that after Hashem told Avraham not to *shecht* his son Yitzchak, Avraham raised his eyes, saw a ram caught up in the bushes, and went to bring the ram as an offering in place of his son. *Rashi* explains that the ram was actually facing Avraham to be brought as an offering but the *yetzer hara*

entangled it in the bushes.

Why did the *yetzer hara* get the ram caught in the bushes? Did he think Avraham would not bring the ram because it was stuck in the bushes? Avraham had just passed the biggest test and was about to kill his son whom Hashem had promised would be the son to carry on the legacy of Klal Yisrael. He was about to *shecht* his son that he waited and davened one hundred years for. This act of the *Akeidah* is perhaps the single greatest act done in our history. We use the *Akeidah* as a *zechus* for us throughout the year. We highlight it on *Rosh Hashana* and *Yom Kippur* as our *zechus* to be granted life, thousands of years after it took place. Did the *yetzer hara* possibly think that a few bushes would deter Avraham Avinu, our forefather, the greatest tzaddik, at the pinnacle of his greatness? Surely not. It is inconceivable that a few bushes would stop anyone from completing this great *Mitzvah*. Surely it would be impossible to fathom this deterring Avraham Avinu.

We must say that although the *Satan* knew he would not

and could not stop Avraham, he thought that by perhaps making Avraham pause, by slowing him down, he would lose some infinitesimal level of his dedication. Surely he would do it with great passion and dedication but perhaps this tiny pause would somehow lessen Avraham's fervor just a tiny drop. For this, the *yetzer hara* fought to try and stall Avraham so the *Satan* would have a tiny victory. Although Avraham had just delivered a knockout blow to the *Satan* in the greatest heavy weight battle, the greatest showdown between the forces of good and evil, the *yetzer hara* was still trying to scrape up some miniscule victory. Avraham had won a landslide victory against the *Satan*. Still, the *yetzer hara* struggled for something.

There are many lessons we can learn from this amazing, mind altering *Chazal*. What lesson do you see? How does this change your perspective? We should all use the lessons this powerful *Chazal* is imparting to help mold ourselves and strengthen ourselves to reach our great potential and become great individuals in *Torah* and *Mussar* that Hashem intended us to be. Good Shabbos.

**SAVE THE DATE**

*Yeshiva Toras Chaim  
Toras Emes*

*30th Anniversary Dinner & Journal Campaign*

*Guests of Honor  
Our*

*Rosh HaYeshiva &  
Rebbetzin  
Rabbi Yisroel Y. &  
Rochel Niman*

*Parents of the Year  
Mr. & Mrs. Seth &  
Esther Entin*

*Amud HaChesed  
Award*

*Mr. & Mrs. David &  
Doris Buzaglo  
Sunday,  
January 5, 2014*

**Dvar Halacha – Bikur Cholim - by Yonatan Cohen, 10<sup>th</sup> Grade**

The mitzvah of Bikur Cholim is a tremendous mitzvah, but is only completely fulfilled by asking the sick person's needs and then requesting Hashem to have mercy on him. Therefore, one should try not to visit a sick person during a time when the patient's condition is lessened, (e.g. during the first three hours of the day), as that may lead one to believe that prayers are not necessary. In contrast, one should also take care not to visit a sick person during a time when the severity of his illness intensifies (e.g. during the last three hours of the day), as one may deem the situation hopeless and disregard praying.

The Gemara in Nedarim (40a) relates an incident which helps us to understand the importance of inquiring as to an ill person's needs: One of the students of Rabbi Akiva took ill, and was visited by no one except Rabbi Akiva himself.

When the rabbi entered, he declared that the floor should be swept, and the dust should be settled. After the fulfillment of these requests, the student recovered. In response to this incident Rabbi Akiva said, "Whoever doesn't visit the sick is as if he spills blood." This is because without inquiring as to the person's needs, he may pass away, and those who could have aided him during his sickness are held responsible. In contrast, someone who visits the sick merits reward in both this world and the world to come.

**The Weekly Quiz**

**Q:** When Rivkah entered Sara's tent, the Shechina returned, the Challah stayed fresh all week, and the Shabbos candles stayed lit the whole week. What extra miracle happened with the candles?

Answers or ideas for future questions may be submitted in writing to the Spotlight office or emailed to [Quiz@ytcteam.org](mailto:Quiz@ytcteam.org)

The first correct answer submitted will be announced in the next Spotlight. You need not be a student to participate. Hatzlochah!

**Last Weeks Question:**

**Q:** A man went to visit his friend in the hospital and cheered him up. Years later, when this man died and went to get judged for his Mitzvos and Aveiros, the Mitzvah of doing Bikur Cholim was not on his scale. What was the reason why?

**A:** Bikur Cholim has three parts: 1) Tending to the ill person's needs, 2) Cheering them up, 3) Davening for the person to recover. This man did the first two parts but not the third and therefore he did not get credit for the Mitzvah.

Yasher Koach to Sholom Rottman for correctly answering last week's question

**Hespid For Rabbi Ovadiah Yosef ZT'L-** by Aryeh Chesal, 11th Grade

This past Tuesday, we were *Zocheh* to have the internationally renowned Rabbi Eli Mansour speak in the Yeshiva. His engaging and unique speaking method drew many of the *bachurim* into the subject.

Rabbi Mansour spoke on the tragedy of the passing away of Rav Ovadia Yosef, *zt'l*. He spoke about how we can practically use the ways of Rav Ovadia Yosef, *zt'l* to add to our lives. He said



that when we learn *Gemara* we should constantly think of the practical purposes in it and "dig deep" into the *Gemara* to find out the practical *Halachos* like Rav Ovadia Yosef, *zt'l* did, as seen in his *seforim*, *Yabieh Omer*. He also spoke about how we can improve ourselves more spiritually. He said that when a Rabbi passes on, bits of his spiritual attributes are floating around for us to "grab onto," to gain some of the holiness of the Rabbi. He concluded that if we undertake to act in some way at all like Rabbi Ovadia Yosef, *zt'l*, we can extend the legacy of his greatness.



Walking through the Yeshiva that day, everyone could see the effects of the speech. If one looked into a classroom he would see more passion in the learning. If he just walked through the hallways, he would observe *bachurim* acting kinder to one another. Wherever you were that day, you could see the impact of the *Hespid* resonating throughout the Yeshiva.

**The Shmuz Comes to YTC -** by Daniel Weinstein, 11th Grade

This past Monday the Yeshiva was privileged in having Rabbi Shafier visit. Besides being a well respected Rabbi with years of experience, he also started the world famous website called *The Shmuz*. He has written several books on topics such as *Bitachon*, and *Emunah*, and continues to be an influential individual.

Students, teachers, and community members were all eager to hear what Rabbi Shafier had to say. One could feel the excitement in the air. Being that he only comes once a year, the Yeshiva was in for a treat.

As Rabbi Shafier began speaking, all were silent, giving their undivided attention to him. He spoke about the importance of being aware of Hashem, and how to make our tefilah more



sincere. He told us that if we could think of Hashem like a king constantly standing in front of us, then one would reach the highest level of

Yiras-Hashem. Right after the Shmuz ended, the talmidim of the yeshiva had the chance to speak to Rabbi Shafier personally. There were also sefarim given out about *Bitachon*. It was a Shmuz everyone waited for and we were definitely not disappointed. Although the yeshiva and the beis medrash will have to wait another year until Rabbi Shafier returns, his inspirational words will hopefully carry us until then.