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לישב זאת נו'א, דהנה בעת ובעונה הזאת קודם בשורת המלאכים על לידת יצחק, כר ידע המדא את 'אשר יצוה אברהם את ביתו לשמור את דרך ה', לפי שהיו ניכרים מצל אברהם סימני אהבת השם מופלגים, מלבד אשר מסר את נפשו למענו באור ששרים, ואף הוא היה הראשון שפרסם את אלוקותו בתחתונים, ונפרד והלך בעברו שני של כד יושבי עולם, שעל כן נקרא 'אברהם העברי' (פרק יד יג) לומר שכל עולם בצד זה והוא בצד אחר, ברם מעלה מיוחדת נמצאת אצלו ויש עשית כל צוות השם בכריותו בשמחה ובתשוקה, זה הדבר מיאז שהוא אחד השם, וכל נמנמות ונתוונותו הוא רק לשמור ולקיים את דברי ה' ועתה נחזה כמה גרגיני על ידית וריוותו המופלג כאשר רואים בתורה, כרש פרשתינו בשעה שבאו האורחים אל

פאת חרב שלום פערל שלישיא מגיד מישורים בק"ק בית שמש

Mazel Tov Shloimy & Batsheva Boehm on the Bas Mitzvah of Hadassa. May they see nachas from all of their children.

Nidah 23a - עַד כַּאֲן הִבְיָאוּ רַבִּי יִרְמְיָה לר' זִירָא לִידֵי גִיחָד וְלֹא נִחָד
Rashi explains that R' Yirmiyah tried numerous times to make R' Zeira
 laugh but was unsuccessful. This is due to the *halacha* אִסּוּר לֵאדֹם
 "שמלא פיו שחוק", and R' Zeira was very stringent with this.
 The **מהר"ץ חיות** writes, a few times in *Shas* we see R' Yirmiyah trying
 unsuccessfully to make R' Zeira laugh. Once R' Yirmiyah was
 excessively cheerful in front of R' Zeira (ברכות ל:) and R' Zeira quoted
 to him: "in all sorrow, there is profit." - (משלי יבג:) "בכל עצב יהיה מותר".
 Another time (ב"ב כג:) R' Yirmiyah asked such a farfetched question to
 elicit a smile, that he was actually asked to leave the *Beis Medrash*!
ערוך לנר asks, if it is *assur* to fill one's mouth with laughter, why wasn't
 R' Yirmiyah מקפיד? He answers that the **זוהר** says (also brought in
 דברי יורה (רבינו יונה, ברכות פ"ה) that שחוק is permitted in תורה
 however was *makpid* even during this time. **ריטב"א** says similarly that
 we often see in the *Gemara* we open with "מילתא דבידיותא" but R'
 Zeira was נרגע לזמנא and that is what Rashi means when he said "ור'
 שמחה תיירה (תקס"ז: **Mishna Berurah**) אירא מחמיר טפי".
 excessive *simcha* makes one forget about *Hashem*.
 He says this applies to even *simcha* of מצות like weddings and *Purim*.

(1) אג"מ יו"ד ב:קלב, ג:צ (2) ירושלמי סוכה ב:א (3) משנה הלכות ה:קעב

“Rashi tells us: ‘*The Holy One, blessed be He, took the sun out of its sheath so as not to trouble him (Avraham) with wayfarers, but since He saw that he was troubled that no guests were coming, He brought the angels to him in the likeness of men.*’ How do Chazal know that Hashem took the sun out of its sheath? For it says, that Avraham sat at the entrance of his tent; he went out of the shade and comfort of his tent - ‘כחם היום’ - just as the sun (חם) went out of its normal confines. In other words, Avraham went out of his tent, just as the sun went out of its sheath.”

R' Elchanan Wasserman זת"ל Hy"ד (quoted in **Taam V'daas**) would say:

“ז'לוט ישב בשער סדם” - Rashi comments: *‘That same day they had appointed him a judge over them.’* When a Jew receives high office from the non-Jews, sometimes he is even stricter regarding their laws than the non-Jews themselves. We see this from Lot, for when Lot began applying Sodom’s evil laws according to his even stricter standards, the fate of Sodom’s destruction was sealed.”

A Wise Man would say: "The only true wisdom is knowing you know nothing."
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מעשה אבות סימן לבנים

ותגדל חסדך אשר עשית עמדי לחיות את נפשי ואנכי לא אוכל להמלט הורה פן תדבקני הרעה ומתי ... (יש-יב)

In 1942, two years after the German invasion of the Netherlands, Johan Van Hulst - the son of a furniture upholsterer - was the principal of a Christian training college in Amsterdam. The school was in the predominantly Jewish neighborhood of Plantage just east of the city center. Across the road from Van Hulst’s school was the Hollandsche Schouwburg, a former theater seized by the Nazis in 1941 to be used as a deportation center for the Jews of Amsterdam. In total, 107,000 Jews in the Netherlands were sent to death camps; only 5,200 survived. Historians believe about 46,000 people were deported from the old theater over an 18 month period, up until the end of 1943. Most of the Jews who were deported ended up at concentration camps in Westerbork in the Netherlands, or Auschwitz and Sobibor in occupied Poland. Sadly, most did not survive.

The deportation center’s administrator was a German-Jewish man named Walter Süskind, entrusted to run the center by Nazis who disregarded his Jewish heritage because of his SS links. Soon after starting his work there, however, he noticed that it was easy to help people escape. He falsified arrival numbers, claiming for example that 60 people instead of 75 had arrived on a particular day, and then letting 15 people escape. He made hundreds of children vanish from the administrative records after they had been forcibly separated from their parents. His task became easier when, in early 1943, the Nazis took over a crèche (nursery school) across the road from the theater - next door to Van Hulst’s school - to place the Jewish children there before deporting them to concentration camps. Süskind joined forces with the head of the crèche, Henriëtte Pimentel, sneaking children to safety. When Pimentel persuaded Van Hulst to join them, their rescue efforts picked up speed.

Their buildings were separated at the back by a hedge. The crèche’s nurses would pass children over the hedge to Van Hulst, who would in turn pass them on to Resistance groups who would help hide them. None of the children - whose departures were all agreed by their parents - had been registered by Süskind as new arrivals, so their disappearances were not spotted. In order to hide their rescue efforts, they needed to keep on uncomfortably good terms with the Nazis. Van Hulst had one trick to convince the Nazis he was on their side. His students would be watching the SS guards and he would shout at the students, “Let these people do their job, it’s none of your business,” while winking at the SS guards, trying to gain their trust. He performed this act quite regularly in order to gain their confidence. He succeeded in earning the trust of the SS and thus, he was able to rescue over 600 hundred Jewish children, by spiriting them away to resistance movements and safety.

The rescuers needed a degree of good fortune too and it was divinely provided. When the Germans sent an inspector to Van Hulst’s school without warning, she heard babies crying inside. Thankfully, the inspector was not a German and she just happened to be a member of the Resistance. From then on, she too, joined Van Hulst’s efforts to move the children to safety.

The end of the operation, when it came, was sudden. Henriëtte Pimentel was arrested in July 1943, and was killed in Auschwitz in September that year. Walter Süskind, a German Jew, received the same fate. That same month, it was announced suddenly that the crèche was to be cleared out. Many children remained inside, and not all could be rescued.

“That was the most difficult day of my life. I only think about what I have not been able to do, about those few thousand children I could not save,” Van Hulst said in 2015. Van Hulst managed to keep his school open throughout the war, and continued his work in the Resistance. He spent the last few weeks of the war in hiding, having been alerted that Nazis were coming to arrest him only minutes before they arrived. His old school now houses the National Holocaust Museum.

While Van Hulst rarely spoke of what he did in the war, others highlighted how important his contribution was. In 1972, he was awarded the Righteous Among the Nations by the *Yad Vashem* Holocaust memorial center in Jerusalem, a title given to non-Jews who helped rescue and save Jews in the war. “We say, those who save one life saves a universe,” Israeli PM Benjamin Netanyahu told Van Hulst in 2015. “You saved hundreds of universes.” Johan Van Hulst, who was credited with saving more than 600 Jewish babies and children during World War II, died March 22, 2018 in Amsterdam. He was 107.

תורת הצבי על הפטרות

ואשה אחת מנשי בני הנביאים צעקה אל אלישע לאמר (מלכים ב' ד-א)
Ovadiah HaNavi was the manager of the palace of King Achav and borrowed a huge sum of money from Yehoram, King Achav’s son, to support the many prophets who were being persecuted. Following Ovadiah’s death, Yehoram began to hound Ovadiah’s wife to pay up her debts and eventually gave her a terrible ultimatum of either paying up or her two sons shall become slaves to him. Interestingly, when *Elisha HaNavi* chanced upon this woman and her plight, she cried out to him, “*Your servant, my husband, is dead.*” Why was it necessary for her to tell Elisha this?

R’ Alexander Zusia Friedman זי”ל (Avnei Azel) quotes

Chazal who teach: “*He who has raised a son like himself is not regarded as dead*” (ב”ק קטז). A person may accomplish a great amount in his life, but his legacy will only continue if his children perpetuate it. *Sara* was nervous that Yitzchok will not be able to perpetuate *Avraham’s* legacy so long as Yishmael was influencing him and she therefore insisted that Yishmael be sent away. Similarly, Ovadiah’s children were his legacy and because Yehoram threatened to end that legacy by turning them into slaves Ovadiah’s wife suddenly cried out to Elisha to help her hold on to her children.

The chain of tradition is what links generations together and without it we would be utterly lost. We must uphold our *Mesorah* to ensure the proper path for future generations.

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ויסע משם אברהם ארצה הנגב וישב בין קדש ובין שור ויגר בגרר וגו' (ב-א)

The question on this *posuk* is quite obvious: Why can’t it just say that *Avraham Avinu* settled in *Gerar*? Why was it necessary to also say “בין קדש ובין שור”?

The **Seforno** is also bothered by this question, and gives his own answer. I heard another explanation from my dear uncle, **Reb Yisroel Dovid Berger שליט’א**, based on **Rashi** on this *posuk*. Rashi explains that the reason *Avraham* migrated yet again, was because after *Sodom* was destroyed, there were no passersby with whom to do *chessed*. He therefore looked for a location that was densely populated to be able to fulfill his proclivity to perform *hachnassas orchim*. Says the *posuk*, he settled between two large cities; at the crossroads of a major thoroughfare, to have that much more opportunity to do good. This is an important lesson that *Avraham Avinu* is teaching us. Never stay idle in the pursuit of *mitzvos*. He was no youngster at the time, and yet his zeal to serve *Hashem* did not diminish one iota.

We find this *machshava* countless times concerning *Avraham Avinu*. The *nisayon* of “*Lech Lecha*” took place when he was already 75 years old! Yet, he happily embarked on this new mission, ignoring the hardships. *Ratzon Hashem* comes first. As an introduction to *Mitzvas Milah*, the *Torah* tells us that *Avraham* was 99 years old when *Hashem* said to him להתהלך לפניי. וזהו תמיס. At the ripe old age of 99 he needed a commandment to serve *Hashem*? The answer is yes; even at 99 we can’t rest on our laurels. Rather, a *yid* must always continue to forge ahead in his *avodas Hashem*. As the *posuk* in *Koheles* states clearly: “בבקר זרע את זרעך” - when you’re young, plant your seed, “ולערב אל תנח ידך” - but when you’re old don’t give it up.

How many *Gedolim* established organizations, *yeshivos* or even whole *kehillos* when they were already *zekainim*? They knew the secret. There is no rest for the weary. So what are we waiting for? Start climbing the ladder of life!

משל למח הדבר דומה

ויבאו שני המלאכים סדמה בערב ולזמן ישב בשער סדם ... (י-א)

משל: A famous story is told about the great *Tzaddik*, **R’ Levi Yitzchok of Berdichev זי”ל** who, as a younger man, was unknown and penniless. He would travel from city to city on a self-imposed *golus* and his wanderings took him far and wide, where he got to know many different types of people.

On one of his travels, R’ Levi Yitzchok was dressed as a poor person and looked for a place to sleep at night. He knocked on the door of a rich man but the man refused to let this “beggar” stay at his house. He told him he cannot accept him in at this time and R’ Levi Yitzchok found a poor *Melamed* who kindly took him in for the night.

Years later when he returned to the city as a famous *Tzaddik* and needed a home to stay in, the rich man insisted that the *Rebbe* stay with him. He badgered and continued to implore him to reside in his comfortable and luxurious home. Finally, R’ Levi Yitzchok responded, “Do you know what the difference was between *Avraham Avinu* and Lot? After

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... התעגמות

דרגה יתירה

ויאמר המלך על נפשו אל תביט אחריו ... (יש-יז)

We each have a *yetzer hara* who tries to ensure that we do not succeed in our *Avodas Hashem*. It is shrewd and conniving and manages to disguise itself in many shapes and forms. Often it causes that which is forbidden to become so tempting that one simply cannot withstand it. When this does not work it will switch tactics and make what is forbidden seem like a righteous and pious act. The *yetzer hara* can make someone feel so conceited that he believes he has nothing left to work on, to improve.

However, says **R’ Dr. Abraham J. Twerski שליט’א**, one of the most common and dangerous schemes of the evil inclination is when it makes one feel so depressed that he has no desire, no energy, to do anything at all. It tells him, “Look at all the terrible things you’ve done. How can you possibly have a relationship with G-d?” It is not apparent that this is the workings of the evil forces inside us. In fact, we often believe that such inner voices are coming from the *yetzer tov* urging us to repent.

The way to avoid being trapped by the *yetzer hara*, is to heed the advice that the angel gave to Lot after he warned him to leave *Sodom* as the city was about to be decimated: “*Escape with your life, do not look behind you!*” Don’t dwell on your past mistakes. There is a fine line between introspection and inner destruction! If your thoughts are causing you to feel uplifted, then you are on the right track. But if your feelings are causing you to feel worthless and depressed, know that this could only be the work of the *yetzer hara* and you must stop looking at the past and focus on building a better future.

Like Rabbi Twerski says: “If you fall into mud, get up and wash yourself off. Don’t dwell on how you fell in and how it felt to wallow in it.” We must look ahead, always forward, if we wish to escape the wily tactics of the evil inclination.

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT”L

all, they both opened their homes to guests? The difference was that *Avraham* saw his guests as idol- worshipers, yet he opened his home to them anyway. Lot saw his guests as angels so it’s no big deal to open your home to angels.”

R’ Levi Yitzchok turned down the invitation of the wealthy man and honored the poor *Melamed* by staying with him.

נמשל: The contrast between *Avraham’s* manner of welcoming guests and Lot’s, is quite stark, even though Lot had learned the *mitzvah* of hospitality in *Avraham’s* home. **R’ Joseph B. Soloveitchik זי”ל** says that in our day and age, what we consider *hachnassas orchim*, is really all about welcoming prominent *Rabbanim*, laymen, community leaders and popular personages - only the best and brightest guests - into our homes for *Shabbos*. In truth, this is not true hospitality. Welcoming such guests is more an honor for the host, than a service for the guests! *Hachnassas orchim* - true hospitality, is when a poor person begs for a place to sleep for a night, and remains for an extended period of time. Hospitality is when it hurts, not when it’s an honor and a pleasure.

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO