

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי' ז"ל זרעיתו רישא רחל בת ר' אברהם שלמה ע"ה

**(Monsey, NY)**

**הדלקת נרות שבת - 5:32**

**זמן קריאת שמע/מ"א - 9:29**

**זמן קריאת שמע/הגד"א - 10:05**

**סוף זמן תפילה/הגד"א - 10:56**

**שקיעת החמה ליום השבת - 5:49**

**מוצ"ש קצ"א/כ' / מעריב - 6:39**

**קצ"א/כ' / לרביע תה - 7:01**

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**שבת קודש פרשת וירא - ח"י מרחשון תשע"ג**

**Shabbos Parshas Vayera - November 3, 2012**

לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

**מאצרותיו של המגיד**

חלילה לך מעשות כדבר הזה להמית צדיק עם רשע והיה כצדיק ברשע חלילה לך וכו' (יה-כב) - כוונת התפילה-כבוד שמים

יאר המדרש (בראשית רבה מ"ש ט', תנחומא כי תשא אות י"ז) כוונת המילה **חלילה**, "אמר ר' יודן, ברייא הוא לך-פירוש, עניין חיצוני, כלומר, שהוא מחוץ לחוק יושרך (הקדוש), וא"כ חלילה לך" הוא מלשון 'חולין הוא לך' (עץ יוסף, [וכן פירשו התרגומים יונתן ורש"ן]). א"ר אחא, חלילה חלילה שתי פעמים, חלול שם שמים יש בדבר זה, שתמית צדיק עם רשע, שאומרים הבריות, כן עשה לדור אנוש לדור המבול לדור הפלגה, ונמנעים בני אדם מעשות תשובה", וכתב בעץ יוסף, ר"א אהא נמי מודה לר' יודן, אלא דמכוח ייתורא דקרא, הוא מפרש את מילת 'חלילה' השנייה, מלשון חלול שם שמים, שיהרהרו אחריו לומר, תם ורשע הוא מכלה'.

**והדמבין ורבינו בחיי ואברבנאל** מוסיפים, "שאם יהיה כצדיק כרשע, יאמר, 'שוא עבד אלוקים, ומה בצע כי שמרנו משמרתו' (מלאכי ג' י"ד), ותתבטל הבחירה והעבודה, ותתרבה הכפידה בעולם". ומבואר, שתפילתו של אברהם אבינו על סודם, היתה מצד כבוד שמים.

ויש להוסיף, שכיון שזאת התפילה הראשונה שהוזכרה בתורה, ממילא משמשת היא ללימוד אופן וצורת כוונת התפילה, שתהא למען כבוד שמים.

וכן כתב הגר"א **מווילנא וצ"ל (בספרו 'שנות אליהו')**, על מה שכתוב (מסכת ברכות, פרק ה', משנה א'), "חסידים הראשונים היו שוהים שעה אחת ומתפללים, כדי שיכוונו את ליבם למקום", וביאר הגר"א, "כדי שיכוונו את ליבם למקום-פירוש, שאסור לכוין בתפילה לצורך עצמו, אלא להתפלל שיהיה כל ישראל בתכלית השלימות, ויהיה נשלם כנסת ישראל למעלה, אבל לא לצורך עצמו וכו', וזה מה שכתב כאן 'כדי שיכוונו ליבם למקום' וכו'".

וכ"כ תלמידו הגדול **הגר"ח מוולוז'ין וצ"ל (בספרו 'נפש החיים'** [שער ב', פרקים י"א-י"א]), "וזהו שאמר 'הקול קול יעקב', שלקול תפילת האדם מתעורר לעומתו הקול העליון וכו', וזהו שאמר הכתוב 'זה' נתן קולו לפני חילו'-היינו, לפני המתפלל שנמשל לחיל של ה', וכיתבאר'.

והמשך הנ'פש החיים' וכתב, "ומה שאמר 'לפני חילו', רמו בזה את העיקר הגדול של עניין התפילה, שכלל כוונתה הוא, לכוין להוסיף כוח בקדושה, שכמו שהאיש מאנשי החיל משליך כל ענייניו וצרכי עצמו מנגד, ומוסר נפשו ברצונו רק על כבוד המלך, ששיג את כתר המלוכה של אותה המדינה ותינשא מלכותו, כן ראוי מאוד לאדם הישר, לשום את כל כוונתו וטוהר מחשבתו בתפילתו, רק להוסיף תת כוח בעולמות העליונים, ולעורר בקולו את הקול העליון, ולהמשיך ממנו ברכות ואור לכל העולמות, ולהעביר רוח הטומאה מן העולם, ויתקון העולם במלכותו יתברך שמו, ולא על עצמינו וצרכי עצמו כלל וכו', ותפילות כנגד תמידין תקנום" (ברכות כ"ו), שהיו עולות-כליל לאשים-"כולא לגבוה סלקא, ולא היה בהן חלק הדיוט כלל וכו'".

בראתי יצר הדע ובראתי לו תבלין

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**גמטל**: The city of Gerar was unique. It was the most advanced, the most intellectual, the most modernized center of civilization in ancient times. With all that, it was outstanding for another reason: It was a city where no person felt the

**A SERIES IN HALACHA למעשה הלכה LIVING A "TORAH" DAY**  
**Forgotten and Little Known Halachos and Customs (6)**  
**Reciting Tikkun Chatzos.** The special prayer known as “*Tikkun Chatzos*” was composed by the *Mekubalim* to say each night at midnight, to mourn the exile and request that the *Bais Hamikdash* be rebuilt. This might sound like an unusual topic to discuss in a *Halacha* column for it is not an obligation to say it and ordinary people should better put their efforts into properly reciting the three daily obligatory *tefillos*. Nevertheless, there is still a point in knowing what it is for a number of reasons:

1) By knowing the reason and purpose of this concept, one can attain a better feeling for the *halachos* that we keep to mounm the exile and request the *Bais Hamikdash*. For example, there is a *halacha* that states that after one finishes eating a bread meal, he should recite the chapter of *Tehillim* "שר המעלות" (126) before *bentching*. This is on days that we do not say *Tachanun*, including Friday afternoon. However, on days that we do say *Tachanun*, the *halacha* is that we say תרחות" (137). By gaining more knowledge about *Tikkun Chatzos*, one can learn to do and say the above with more feeling.

2) There are certain days when individuals, and even entire communities, would recite *Tikkun Chatzos*. For example, during the three weeks of mourning in the months of *Tammuz* and *Av* (בין המצרים), some communities and *Yeshivos* do say it daily, not at midnight, but in the day after midday.

**הוא היה צמר ...**

**R' Yaakov Yosef of Polnoa ZT"l (Toldos Yaakov Yosef)** would say: “‘*And behold there were three men standing over him; he (Avraham) saw and ran towards them.*’ The *mishna* in *Avos* (1:2) teaches that the world stands on three pillars: *Torah, Avodah, and Gemilas Chasadim*. These three pillars correspond to our three forefathers, Avraham, Yitzchok and Yaakov. Now, at this point, Yitzchok and Yaakov were not yet born, and the world only had the *Amud Hachessed* - Pillar of Kindness, embodied in Avraham, upon which to stand. Avraham realized that the responsibilities of ‘three men’ - Himself, Yitzchok, and Yaakov - were ‘standing over him’ - relying on him and rather than shy away, ‘he ran’ - he rushed towards his responsibilities and eagerly fulfilled them.”

**R' Yissachar Frand Shlit'a** would say: “The Ramban writes that Sarah was rebuked for sending away Hagar. As a result, *Hashem* gave Hagar a son who was a ‘*Pere Adam*’ - who will afflict Sarah’s descendants with cruelty for all generations. If we ever wonder why Jews have so much trouble from the Arabs, it can be traced back to this lack of compassion that was manifested by Sarah, as the cause - as the Ramban points out - of the persecution manifested by the descendants of Yishmael to the Jewish people.”

**A Wise Man** would say: “When you change the way you look at things, the things you look at will change.”

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slightest allegiance to a higher power. The people had no regard for an Almighty G-d and no regard for Divine law. Thus, Avraham recognized that just as they lacked respect for *Hashem*, they lacked proper conduct between one another.

**מאת מו"ה ברוך הירשפלד שליט"א**  
**ראש כולל עטרת חיים ברוך קליבלנד הייטס**  
3) At certain critical times, when the pressures of exile are great, some people feel the need to add this to their daily prayers.  
4) Some *Gedolim* give a shortened version of *Tikkun Chatzos* that their *talmidim* incorporate briefly into their recital of *tefillah* before going to sleep at night.

**The Origin.** Based on the *Gemara* <sup>(1)</sup>, the **Shulchan Aruch** <sup>(2)</sup> tells us that there are certain opportune times when *tefillah* for redemption is well accepted by *Hashem*. These times are at the end of the first third of the night, the end of the second third of the night, and the end of the night. However, the **Arizal**, based on the **Zohar** and one option in the *Gemara*, say that the best time is at midnight (12 “clock hours” after Halachic midday which is halfway between sunrise and sunset). This is the prevalent custom among those who say *Tikkun Chatzos*.

**Recital.** The classic way of doing *Tikkun Chatzos* is to say the entire text sitting on the ground, not wearing shoes, with ashes on one’s head in place of *tefillin*, beginning at midnight. However there is no minimum to say and one can do it anytime in the last half of the night with shoes, without ashes, even just one chapter such as “אתה תקום תרחם” <sup>(3)</sup>. Even one *posuk*, e.g. “על נהרות בבל” or one phrase works. **Rav Avigdor Miller ZT"l** used to tell some of his *talmidim* to sit on the ground for a few seconds and say, in their own words, a request that *Hashem* should rebuild the *Bais Hamikdash* soon.

(1) ברכות ג. (2) א"ח א"ב (3) עיין שו"ת שלמת חיים א'

**Dedicated by Chaim and Yehudis Weisman**

**לעילוי נשמת ר' אריה לייב בן ר' יעקב ז"ל ור' מנחם יערנר בן ר' משה אברהם ז"ל - תהא נשמתם צדורה בצרור החיים**

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# מעשה אבות... סימן לבנים

אם נא מצאתי הן בעיניך אל נא תעבר מעל עבדך וגו' (יה-ג)

Desperate times call for desperate measures. The *yeshivah* in Kamenetz was in serious financial straits; the boys had little to eat and the meager *chaluka* (dispensation) that was handed out each month barely covered their expenses. The *Rosh Yeshivah*, **R' Boruch Ber Lebowitz ZT"l**, decided that he had no choice but to go fundraising on the shores of America, to rescue his *yeshivah*. Together with his son-in-law, **R' Reuven Grozovsky ZT"l**, they arrived in 1929 and resided for close to one full year, at the home of **R' Yaakov Yosef Herman ZT"l**, the well-known *Baal Chessed* in New York.

One night, a few weeks after R' Boruch Ber arived, Mrs. Herman had a dream in which she saw *Avraham Avinu* and *Sarah Imeinu* crying and bitterly lamenting a terrible misfortune that was about to happen. She saw herself standing alongside them, praying and doing the same thing. In the dream, she tore her garment in grief and said that she would not leave the room until her prayer was answered. The matriarch Sarah assured her that her prayer would be answered. When Mrs. Herman awoke in the morning, she told her dream to her husband. He was uncharacteristically silent.

At the time, the Hermans had a son who was learning in *Yeshivas Knesses Yisroel* in the holy city of Chevron. He had come of marriageable age and people were urging the Hermans to bring him home and marry him off. They were conflicted on the matter. R' Yaakov Yosef felt that it was indeed time for him to come home. "Since Nochum Dovid is now twenty years old, he needs to come home from *yeshivah* and find a *shidduch*." Surprisingly, Mrs. Herman was against the idea. Although she hadn't seen her son in four years, she wanted him to remain in Chevron and continue learning.

They decided to bring the matter before R' Boruch Ber and do whatever he said. R' Boruch Ber listened carefully to their query and was impressed with Mrs. Hermans' contention that her son should remain in *Yeshivah*.

However, after deep thought and contemplation, R' Boruch Ber agreed with his host, R' Yaakov Yosef and insisted, "Yes, he must come home!" That very day the Hermans sent their son a letter telling him to return to New York. He did as he was told and was soon engaged. After he married, he wished to return to Chevron but his wife opposed the idea.

A few months later, on *Shabbos* morning, the 18th of *Menachem Av*, a wild mob of murderous and bloodthirsty Arabs massacred Jews in the city of our patriarchs. With murderous intent, they surrounded the Jewish homes, burst in, stabbed and butchered the Jews without a drop of pity. They killed young and old, men, women and children with great cruelty. It was known as the Chevron Massacre. Over seventy Jews were slaughtered, among them twenty-five *yeshivah bochurim* who were studying in *Knesses Yisroel*. Many others were seriously wounded.

When the news of the massacre reached New York, people were shocked and dismayed. R' Yaakov Yosef was quick to remind his wife of her dream and of their disagreement about bringing their son home. He explained that he had wanted him to come home because in her dream she had seen Avraham and Sarah, who excelled in the trait of *cheded*.

"I couldn't stop thinking that since we, too, make considerable efforts to do *cheded*, maybe Avraham and Sarah appeared to you in your dream to warn us that something was going to happen in Chevron."

Incidentally, R' Boruch Ber's own son, Yaakov Moshe, was also was learning in Chevron at the time, and miraculously escaped death by hiding in one of the apartments near the *yeshivah*. Rioting, ax-wielding Arabs entered the apartment building and murdered a number of Jews on the floor above him. They then descended to the apartment where Yaakov Moshe was hiding and began hacking at the door with their axes. They were just a few hacks away from splintering the door entirely, when a group of British soldiers appeared out of nowhere and fired warning shots. The cowardly Arabs turned and quickly ran away. That morning, when a cable was sent to New York apprising people of the ongoing developments in Chevron, R' Boruch Ber was told what was happening and he opened the *Aron Kodesh* in shul and prayed fervently. Witnesses later figured out that the time that R' Boruch Ber was praying, was the same time that the British soldiers appeared and the massacre was halted.

## משל למת הדבר דומה

ויאמר אברהם כי אמרת דן אין יראת אלוקים במקום הזה וכו' (ב-א)

**משל:** In 5532 (1772), **R' Tzvi Hirsch Levin ZT"l** was appointed as the *Rav* of Berlin, Germany, which at the time had a very large Jewish community and many scholars of note. With great pomp, Berlin welcomed its new *Rav*, whose fame was known the world over. However, the Reform Jews who comprised the majority in Berlin, rose up against him, and made his life miserable. He was unafraid of them and continually faced them head on, defending *Torah* Judaism, until eventually, he had to leave Berlin entirely.

R' Tzvi Hirsch was once asked his overall opinion of the

Berlin community. He thought for a moment and then said, "I believe that Berlin has more *Yiras Shamayim* (Fear of Heaven) than any other city in the world!"

The questioner was surprised, especially due to the troubles that R' Tzvi Hirsch went through in Berlin, and questioned how such a thing can be true.

"It's very simple," replied R' Tzvi Hirsch. "Every Jew who comes to Berlin with any amount of *Yiras Shamayim* shakes it off and leaves it here. Therefore, as I said, Berlin has the most *Yiras Shamayim* from any other city!"

כל אשר תאמר אליך שרה שמע בקולה  
כי ביצחק יקרא לך ורע וגו' (כא-ב)

The philosophy of "*Torah im Derech Eretz*" (*Torah* with the way of the land) is articulated by **R' Shamshon Raphael Hirsch ZT"l**, and seeks to formalize a relationship between traditional Judaism and the modern world. He famously wrote that our sages believed it to be a "realization of *Torah* in harmonious unity with society amidst the developments of changing times." But he also cautioned of the danger of scientific knowledge leading one away from *Hashem*. In America, **R' Joseph Breuer ZT"l**, his grandson, cautiously applied his words to American life, narrowing its application over time. However, his heir in the KAJ community in Washington Heights, **R' Shimon Schwab ZT"l**, went even further and warned of the dangers of secular culture and literature, emphasizing a strong basis of faith and knowledge, with extreme caution in engagements with the secular world.

Shortly after he assumed his rabbinic position, R' Schwab wrote a letter to a number of leading *Roshei Yeshivah* in Europe, asking their opinions regarding the advisability of the Hirschian programs outside of Germany. **R' Boruch Ber Lebowitz ZT"l** and **R' Elchanan Wasserman ZT"l**, both maintained that "*Torah im Derech Eretz*" was a "הוראת שעה" (temporary ruling) which was only permissible in Germany given the inroads of Reform there. **R' Avraham Yitzchak Bloch ZT"l** of **Telshe** wrote that it was impossible to give a clear-cut response; leaders of each community must make decisions based on individual requirements and circumstances.

Most interesting is the response of **R' Avraham Mordechai Alter ZT"l** (**Imrei Emes**). R' Schwab had the opportunity to meet him personally and asked him the question directly. The *Rebbe* responded cryptically by citing a *posuk*: "כל אשר שרה שמע בקולה" - "*All that Sarah has said listen to her.*" R' Schwab was perplexed by the *Rebbe*'s words until the *gabbai* clarified the matter for him by pointing out that Sarah (שרה) is an acronym for Shamshon Raphael Hirsch.

EDITORIAL AND INSIGHTS  
ON THE WEEKLY MIDDAH OF ...

התעגמות

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**, 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 *Hashem*?" 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 Lot: "*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 forward if we wish to escape the wily tactics of the evil inclination.

## TORAH GEMS

ויאמר אל תשלח ידך אל הנער ואל תעש לו  
כי אתה ידעתי כי ירא אלוקים אתה וכו' (כב-ב)

Avraham Avinu was confused. In fact, he voiced his concern to *Hashem*: "*First You told me that I would have descendants through Yitzchok. Then, You told me to take him (Yitzchok) for a sacrifice. Now, You tell me, 'Do not send forth your hand to the child and do not do anything to him.'* *Hashem responde d to him, 'I will neither violate my covenant or leave my words unfulfilled. When I told you to take (Yitzchok), I did not say slaughter him, only that you should bring him up (to the altar). You have brought him up (consecrated him) - now take him down.'*" (Rashi)

The Divine command to not "*send forth your hand to the child*" was not just an isolated reference to Yitzchok at the *Akeidah*. In fact, these words give rise to the statement of our sages (שבת קיט:): 'Do not touch My anointed ones and My prophets do not harm.' "*Do not touch My anointed ones*" - (דברי הימים א' טז-כב) *this refers to young school children .... Resh Lakish in the name of Rabbi Yehudah the Nasi said, 'The world endures only for the sake of the breath of school children.'*"

The **Mahara'l of Prague, R' Yehudah Loewy ZT"l** (**Nesivos Olam**) explains that "*Tinokos shel beis Rabban*" - young school children are compared to sanctified vessels. Before they have become 'tainted' (by becoming an adult), the pure and innocent children represent the holy vessels in the *Bais Hamikdash* which are open to receive sanctity.

We value our children and the hope they represent, so much so, that the world cannot exist if not for the children. **R' Eliezer Zusman Sofer ZT"l** (**Melaya Ketores**) bases the concept of *Chinuch Habanim* on this *gemara*. If you want to succeed in raising children imbued with *Torah* ideals and the ability to perform *mitzvos*, the goal is to make them feel spiritually "anointed." They must be energized with the notion that *Torah* study leads to royalty and that *middos tovos* (noble traits) are a form of majesty.

FROM THE WELLSPRINGS OF  
R' GUTTMAN - RAMAT SHILOMO

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

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