

AT THE ARTSCROLL SHABBOS TABLE

A PROJECT OF THE Mesorah Heritage Foundation

פרשת וירא
כ' חשוון תשפ"ד
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RABBI YITZCHOK HISIGER, EDITOR
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WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

PROJECT DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

OUR ACTIONS

Novominsk on Chumash from the Novominsker Rebbe zt"l, written by Yechezkel Ostreicher

והנה שלשה אנשים נצבים עליו.

And behold! three men were standing over him (18:2).

ויקח חמאה וחלב וכן הבקר אשר עשה ויתן לפניהם והוא עמד עליהם תחת העץ ויאכלו.
He took cream and milk, and the calf which he had prepared, and placed these before them; he stood over them beneath the tree and they ate (18:8).

When the angels in the guise of men arrived at Avraham's doorstep, the Torah states that they stood over him. Later, we are told that Avraham stood over them. Naturally, a *malach* is higher than a man; he is completely *ruchani*, a spiritual creature that resides in the upper spheres. But Hashem had a plan here.

The *Midrash (Shemos Rabbah 28:1)* tells us that when Moshe Rabbeinu went up to *Shamayim* to accept the Torah, the *malachim* were opposed to the idea because they thought the Torah should remain in Heaven, and they wanted to harm Moshe.

Hashem then made Moshe's face resemble that of Avraham Avinu and He said, "Aren't you ashamed to oppose this person who served you food in his home when you went down to Earth?"

Hashem wanted the spiritual energy of the entire

universe to depend on the actions of *Klal Yisrael*.

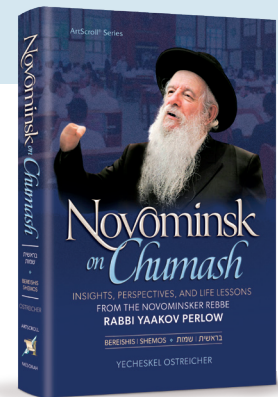
All the powers of the

world, the *malachim*, the *seraphim* (fiery angels), the *olamos ha'elyonim* (upper worlds), are subject to our actions. Even Hashem's *middos* (traits) are *k'vayachol* reactive to our behavior. If we act the right way, He responds with good; if we act otherwise, we awaken the *Middas Hadin*, the Attribute of Judgment, upon ourselves. That is why Hashem sent the *malachim* down from Heaven to Avraham's home, forcing them to lower themselves

to man. They went to eat from him, to accept from him, thereby showing that he was the one who provided for them. Avraham "stood over them," higher than them, and "enabled" them to be provided with their (perceived) needs. 📖



The Novominsker Rebbe



PERSPECTIVE

CHIZUK, NOT GUILT

The Soul of Kaddish by Rabbi Yechiel Spero

Years ago, a young *bachur* lost his life. At the *sheloshim* gathering in his *yeshivah*, one of the speakers thundered, "Do you know why this happened? Because of *bittul Torah!*" He then proceeded to give a very strong *shmuess* on the topic.

Rav Yaakov Kamenetsky, who never gave *mussar* in public, addressed the

speaker. "Are you a *navi*?"

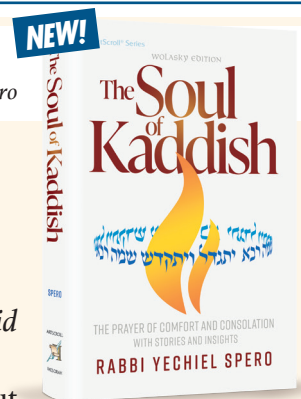
"No."

"Do you have *ruach hakodesh*?"

"No."

"So then how do you know this *talmid* died because of *bittul Torah*?"

The speaker began to stammer, but Rav Yaakov cut him off. "So you must be



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THIS WEEK'S ISSUE IS SPONSORED L'ILLUI NISHMAS:
MIRA BAT HAIM TSIPENYUK, BETYA BAT ABA BURD, BORIS BEN KHAIM-MOSHE TSIPENYUK, AND NIKOLAY BEN JOSEPH BURD

MESORAH HERITAGE FOUNDATION

GETTING USED TO ECONOMY CLASS

The Art of Being You by Rabbi David Sutton and Dr. David Katzenstein



When we get used to any luxury, it quickly becomes a necessity.

Many a child dreams of his father owning a pizza store. Free, unlimited pizza every day and every night! How could life possibly get any better? As adults, we are (hopefully) mature enough to realize that this pizza dream will quickly turn into: “pizza? Again? Please, NO MORE PIZZA!”

Yet grownups are not necessarily immune to this way of thinking. But instead of unlimited pizza, the dream may be a new car lease. A brand-new luxury car gives the owner a wonderful feeling of pleasure and excitement...at first. A week goes by, and the thrill begins to lessen.

In a month’s time, it no longer feels luxurious, as he is already thinking that the lease is expiring in just under three years, and his mind turns to the just-released model with even more comforts and features.

This can also apply to air travel. If we are used to flying only business class, we are going to feel miserable when business class is booked and we have no choice but to fly coach. What a bummer! Those narrow seats are such a pain

and there is no legroom! (Never mind the fact that this is a domestic flight lasting all of two hours.)

One wintry day, I watched as Mr. Lowy, an elderly man who lived in Brooklyn, slowly limped down the street.

“Mr. Lowy,” I asked, “why are you stuck here in freezing-cold Brooklyn? Why don’t you fly down to Florida? Take a vacation!”

His response taught me a great

“I’M IN AMERICA NOW — AND I HAVE A COAT. THAT’S A VACATION!”

lesson: “I went through Siberia, through icy Russian winters, without a coat. I’m in America now — and I have a coat. That’s a vacation!”

That’s the secret to finding peace of mind — appreciating what we have. One who has endured the frozen tundra of Siberia has no need for the sunny beaches of Florida. And neither do we, for that matter.

We can learn to be happy taking a staycation, exploring new plac-

es close to home — without the hassle of planning and reservations, without the trek through airports - and, best of all, sleeping in our own bed.

Feeding our desires is like trying to extinguish a fire with oil. Yes, the flame will go down for a brief moment, but it will quickly flare up even more fiercely. Or like a person trying to quench his thirst with saltwater, the thirst temporarily lessens, but he soon finds himself even thirstier.

So, what can we do?

We can learn the answer from the army. How is a soldier trained? Not in an air-conditioned hotel with sumptuous meals and days spent lounging on beach chairs. Navy SEALs, for example, undergo rigorous training under brutal conditions, with little nourishment or sleep, and absolutely no material pleasures or extras. That is why, after completing their formal training, they are ready to endure the physical and mental challenges of any mission with a clear mind. 📖

CHIZUK, NOT GUILT continued from page 1

assuming this is true. I hope you are right, because otherwise, you are transgressing the sin of *ona’as devarim*, causing his family and friends to think that if only they had influenced the *nif-tar* to learn more, he would still be here. Do you now understand?”



Rav Yaakov Kamenetsky

Rav Yaakov then addressed the crowd, impressing upon the *bachurim* the importance of *limud Torah*, emphasizing the punishment for *bittul Torah*. And he repeated the entire *shmuess*.

The subtle difference in tone transformed the message. It was one of *chizuk*, not one of guilt. 📖

THIS WEEK’S DAF YOMI SCHEDULE:

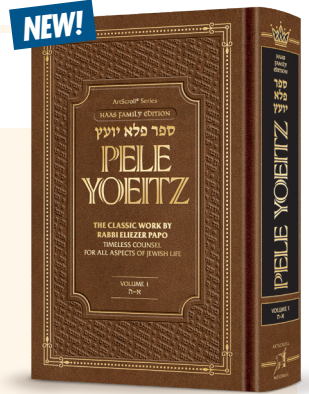
NOVEMBER / חשוון

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
4 כ	5 כא	6 כב	7 כג	8 כד	9 כה	10 כו
Kiddushin 83	Kiddushin 84	Kiddushin 85	Kiddushin 86	Kiddushin 87	Kiddushin 88	Kiddushin 89

THIS WEEK’S MISHNAH YOMI SCHEDULE:

NOVEMBER / חשוון

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
4 כ	5 כא	6 כב	7 כג	8 כד	9 כה	10 כו
Yevamos 3:9-10	Yevamos 4:1-2	Yevamos 4:3-4	Yevamos 4:5-6	Yevamos 4:7-8	Yevamos 4:9-10	Yevamos 4:11-12



Love for One's Fellow – אהבת רעים

The unity of the Jewish nation is a powerful thing. When we put our differences aside and blend as one people, Hashem's Shechinah will rest among us, and bestow blessing and good. Hashem wishes for us to live in harmony, loving and helping one another whenever possible.

every man acts with only his own interests in mind, without caring about any negative effects this may have on his fellow! — There are even those that find joy in the failings of others, and yet others who have stooped so low that in order to procure a measly gain, they would devour their fellow alive!^[5] — Woe is to the eyes that see such things! — For our attitude has become hypocritical; we exhaust the tears of our eyes in our eternal hope, the hope for the ultimate redemption, but the salvation will not come^[6] as long as this evil trait is found among us! — Therefore, it is imperative that we strengthen ourselves to arouse love and brotherhood among ourselves. — Now, the specifics of this love of one's fellow that we must work to cultivate have already been clarified more fully in the work entitled *Sefer HaBris*, and for the purposes of this compilation, I will present them in concise fashion. — The general rule is that pertaining to this endeavor one must strive to follow the dictum of the verse (*Tehillim 34:15*): *Turn from evil and do good.*^[7] — And included in this is that one must turn from doing evil toward his fellow both in speech and in action.

יָדוּעַ הַדְּבָר בְּמֵה גְדֻלַּהּ מְעַלְת רַעִים — The great advantages that result from genuine love for one's fellow are well known to all, עַד שֶׁאִמְרוּ רַבּוֹתֵינוּ וְזָכוּנוֹם לְבְרָכָה "וְאֶהְבֵת" — and this love is essential to the fabric of the Jewish nation, so much so, that our Sages, of blessed memory, have stated (*Yerushalmi Nedarim 9:4*) regarding the verse, *You shall love your fellow as yourself* (*Vayikra 19:18*), "This is a most essential principle of the Torah!"^[1] — And our Sages have explained (see *Shabbos 31a*) that the meaning of this teaching is: — That which you would find hateful if it were done to you, do not do to your fellow.^[2]

— And in accordance with the great potential good that can come from this harmony, — we find that one's *yetzer hara* seeks to overtake him on a daily basis in this area.^[3] — His many successful campaigns against peace have brought great evil and destruction, to the point that, due to our many sins, it was for the sin of baseless hatred toward our fellow Jews that our city of Yerushalayim was destroyed, our *Beis HaMikdash* was destroyed, and we were exiled from our Land!^[4] — And indeed, the Satan still dances among us to lead us astray in this area, — and we can see for ourselves how

1. The imperative to foster unity in our nation is not to be viewed merely as one of the 613 mitzvos, but as a precursor and a foundation for all of them. Loving one's fellow is a must, an integral setting to proper avodah and spiritual growth.

2. In fact, this dictum was what the great Hillel chose to teach a prospective convert who demanded to be taught the entire Torah while standing on one foot (see *Shabbos ibid.*). It is clear, then, that loving one's fellow is a foundational tenet for true service of Hashem.

3. The yetzer hara's task is both to entice us to sin and to stand in the way of proper mitzvah observance. Whenever there is great opportunity for growth and good, the yetzer hara will expend great efforts to deter us from realizing this. This is the foundation of our

free will — the challenge to choose between good and evil along the journey of our lives.

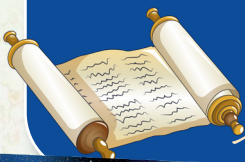
4. We, as G-d's people, are the essence of the manifestation of His glory upon this earth, as He dwells among us, and we enjoy the heightened closeness and exalted levels of spirituality that come with His presence. But when hatred and strife is found among His people, Hashem will not dwell among us. He is, so to speak, compelled to remove Himself, and remain at a greater distance. And as we know, the farther the Shechinah moves away from us, the longer and more arduous our life's journey becomes.

5. Stylistic adaptation of Avos 3:2

6. Stylistic adaptation of Eichah 4:17.

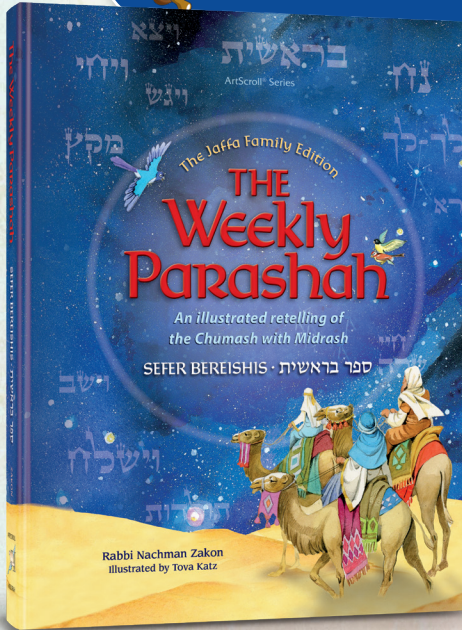
This week's Yerushalmi Yomi schedule:

NOVEMBER / חשוון	SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
	4 כ	5 כב	6 כג	7 כד	8 כה	9 כו	10 כז
	Shevi'is 28	Shevi'is 29	Shevi'is 30	Shevi'is 31	Shevi'is 32	Shevi'is 33	Shevi'is 34



Parashah for Children

פרשת וירא



Three Guests in Disguise

Hashem knew that Avraham would want to do the mitzvah of hachnasas orchim even though he wasn't well. Hashem made it a very, very hot day, so that no one would pass by, and Avraham would be able to rest and get well. It was like an oven outside. People stayed home and didn't travel.

But then Hashem saw that Avraham was suffering because he had no guests. It bothered Avraham so much not to do hachnasas orchim! So Hashem sent Avraham very special guests. These travelers wouldn't be bothered by the heat ... because they were angels!



Their names were Micha'el, Refael, and Gavriel. Hashem sent each one on his own special mission. Micha'el's job was to tell Avraham and Sarah that she would have a baby boy in a year. Refael's mission was to heal Avraham. Gavriel's mission was to destroy the evil city of S'dom. The angels disguised themselves as Arabs. They appeared down the road from Avraham's tent. When he saw them he was delighted! Finally, there were people he could invite to his home and feed!



We see from Hashem's visit to Avraham how important it is to visit the sick. Next time someone in your class or a relative is not well, be like Hashem Himself and go visit them or call them!



How many doorways did Avraham and Sarah's tent have?

Four, one on each side. That way, no matter what direction travelers were coming from, it would be easy for them to come in.

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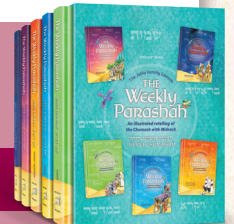
THE WEEKLY QUESTION

Question for Vayeira:

What exciting thing happened to Lot the day that the angels came?

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.

The winners of the question for Bereishis are: ETA AND DEVORAH MITGANG, North Miami Beach, FL



The question was: Why did Hashem call the sky "Shamayim"?

The answer is: Hashem made the Shamayim with fire and water. He mixed them together and the Shamayim appeared.

The Shamayim is a combination of the two Hebrew words "eish" (fire) and "mayim" (water).

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