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L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

EMUNAH CREATES SALVATION

Rav Druck on Chumash by Rabbi Yisrael Meir Druck

וַיֵּרָא אֵלָיו ה' בְּאֵלֵי מַמְרֵי וְהוּא יֹשֵׁב פֶּתַח הָאֹהֶל בְּחֹם הַיּוֹם
*Hashem appeared to him in the plains of Mamrei while he was sitting
at the entrance of the tent in the heat of the day (Bereishis 18:1).*

In the heat of the day. Rashi cites the Gemara in *Bava Metzia* that this occurred on the third day after Avraham's circumcision, and Hashem came to inquire as to the well-being of Avraham. He took the sun out of its sheath and let it blaze forth upon the earth so that the righteous Avraham should not be bothered with guests. The Gemara adds that, despite the heat, Avraham sent Eliezer, his servant, to go outside and look for people he could invite. Eliezer went out and looked, but did not find anyone. He reported this to his master, and Avraham said to him, "*Lo meheimnah lach*, I do not believe you," which, the Gemara adds, is in line with the popular saying, "there is no *emunah*, belief, in servants." Avraham therefore went out himself, and when Hashem saw him standing there, he said, "It is not proper that he should stand there." He then sent Avraham the three guests.

This account of the Gemara is perplexing. Eliezer was Avraham's faithful servant and prime disciple; how could Avraham suspect him of speaking untruthfully?

Perhaps, however, Avraham did trust Eliezer, and the Gemara means something else — and is teaching us a fundamental lesson in *emunah*. We assume that what is decreed upon a person will come to him, and the person just has to believe in Hashem that it will be good for him. In truth, however, *emunah* has the power to actually *create* salvation and bring about that which the person believes in.

Had Eliezer believed as strongly as Avraham Avinu that he would find guests, that very faith would have caused guests to be found. That was the case in the end with Avraham: He went outside, and Hashem sent

him guests, as he desired. When a person truly and wholeheartedly believes, that faith has the power to create the awaited salvation.

Alternatively, we can answer based on the following story. One Erev Yom Kippur, the Brisker Rav summoned R' Moshe David Tenenbaum, the chairman of the Vaad HaYeshivos of Eretz Yisrael, and asked him to work to obtain the deferment of a man who to be conscripted by the military. "Today is Erev Yom Kippur, and there is no one to speak to," R' Tenenbaum answered, adding that he would try to work on this immediately after Yom Kippur.

"Don't say that it's not possible," the Brisker Rav told him. "Say that you don't want to do it."

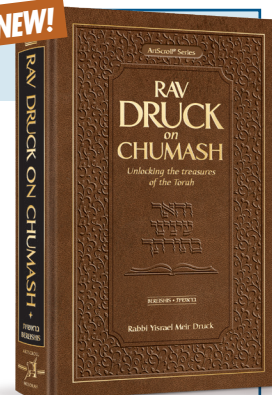
Taking the Rav's words to heart, R' Tenenbaum went to advocate for the man, and he was told that he should return after the fast. "Now, on Erev Yom Kippur, it's not possible to take care of this," the people in charge declared.

"Don't say it's not possible," R' Tenenbaum told them. "Say that you don't want to do this."

In the end, he managed to arrange the man's release before the fast.

With regard to spiritual matters, the concept of "I can't" does not exist, because if a person truly wants, with all his heart, to attain a spiritual level, he will attain it. When people say that "when there's a will there's a way" — or, in Hebrew, *ein davar ha'omeid bifnei haratzon*, an adage whose source is unknown — the true meaning of this saying is that when a person truly desires spirituality, he can attain it. The person has to really want it, and when he does, he receives immense Divine assistance.

continued on page 3



The Brisker Rav

וַיָּשׁ אַבְרָהָם וַיֹּאמֶר... אוֹלֵי יֵשׁ חֲמִשִּׁים צְדִיקִים בְּתוֹךְ הָעִיר הַזֶּה וְתִסְפֶּה
לֹא תִשָּׂא לְמָקוֹם לְמַעַן חֲמִשִּׁים הַצְדִּיקִים אֲשֶׁר בְּקִרְבָּהּ.

Avraham came forward and said... What if there should be fifty righteous people in the midst of the city? Would You still stamp it out rather than spare the place for the sake of the fifty righteous people within it? (Bereishis 18:23–24).

In this *parashah*, Avraham Avinu prayed a lengthy *tefillah* for the sake of the people of Sodom and its four sister cities, asking Hashem to spare them if there were fifty *tzaddikim* in the cities.

Rav Moshe Feinstein asks: Why did Avraham daven for these wicked people — they were the very opposite of Avraham! The beginning of this *parashah* tells us in great detail how Avraham and Sarah excelled in *hachnasas orchim*, but the people of Sodom were extremely cruel to guests. Avraham and Sarah were pure and holy, while the people of Sodom were utterly sinful.

Rav Moshe answers that Avraham prayed that Hashem should spare the cities if there were fifty *tzaddikim* among them, ten in each city. He hoped that these ten *tzaddikim* would influence the people of their city to mend their wicked ways and do *teshuvah*.

But didn't Avraham hate these people for their wickedness? How could he pray for people whom he hated? Rav Moshe explains that Avraham did not hate them. A person who is kind because that is his nature might hate a person who is wicked. But Avraham was kind because he knew that Hashem wants us to be kind just as He is kind. Hashem has mercy on all His creations even when they don't obey Him.

When Avraham saw how the people of Sodom were behaving, he hated their *behavior*; he did not hate *them*.

We need to take a lesson from Avraham Avinu and dislike bad behavior but not dislike the person.

We can learn this lesson from a story involving Rav Aharon Schechter, the Rosh Yeshivah of Yeshivah Chaim Berlin, who passed away shortly before Rosh Hashanah 5784 (2023). Rav Aharon truly loved and cared about every Jew.



Rav Aharon Schechter with his son-in-law
Rav Shlomo Halioua

Rabbi Chaim Nosson Segal, a distinguished rav in Staten Island, was a close talmid of Rav Aharon, and when Rabbi and Mrs. Segal celebrated the wedding of their oldest daughter, Rav Aharon attended. After the *chuppah*, the men from his shul lined up to greet him as Rabbi Segal stood alongside the Rosh Yeshivah and introduced each member to him.

When Rabbi Segal introduced one member, he told Rav Aharon that this man attended shul six days a week, and that he davened with a lot of *kavanah*. Later, when Rav Aharon asked why the man did not come to shul seven days a week, Rabbi Segal told him that the man worked in a grocery store that was open seven days a week. He was not ready to stop working on Shabbos, so on Shabbos, when davening be-

gan later and was longer than on the weekdays, he did not come to shul.

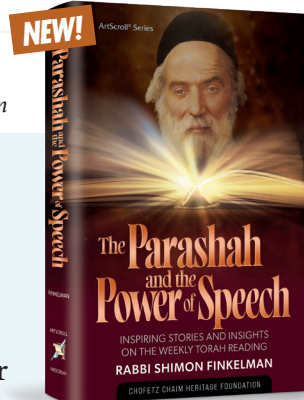
During the wedding meal, Rav Aharon walked around from table to table until he found the one where this man was seated. He asked to speak with him, and the two sat down to talk privately, speaking for a long time. With love and sincerity, the Rosh Yeshivah suggested that if the man was not ready to stop working on Shabbos, he should at least do as little *chillul Shabbos* as possible.

The next morning, this man told Rabbi Segal, "Your rabbi really loves me!" Eventually, the man told his boss that he would no longer come to work on Shabbos or Yom Tov, and the boss agreed to allow it. The man and his family became complete *shomer Shabbos*.

Around eight years later, Rabbi Segal presented this man with a ticket to the Daf Yomi *Siyum HaShas* at MetLife Stadium. Until the *siyum*, this man had never learned Gemara. After the *siyum*, he told Rabbi Segal, "I think I'm going to do this!" By now, he has finished *Shas* twice and is now on his third cycle of Daf Yomi.

After the Rosh Yeshivah's passing, this man told someone, "I still feel the love of Rabbi Schechter holding my hand at the Rabbi's wedding."

That love turned a man who was not keeping Shabbos into a man who became a *shomer Shabbos* and learned through *Shas*. 📖



A JEW IS NEVER LOST

Living the Parashah by Rabbi Shimon Finkelman

וַתֵּלֶךְ וַתֵּתֶעַב בְּאֶר שֶׁבַע — She departed, and she became lost in the desert of Be'er Sheva (Bereishis 21:14).

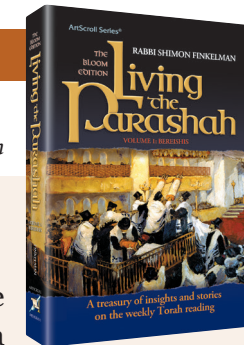
A young man, Rabbi Mordechai Pogromansky became renowned throughout the Lithuanian Torah world as a *gaon* and *tzaddik* of unusual proportions. He was a man of great spirit and had a tremendous influence on all those with whom he came in contact.

Once, he was riding on a train when a fellow passenger suddenly exclaimed, "Oh, no! I've missed my stop! I'm a *mohel* and I need to check on a baby. Now, I will have to get off at the next stop and take a train in the other direction. I will have lost so much time. Oy, *hob ich farblondzhet!* (Oh, have I lost my way!)"

R' Mordechai told the man, "The Torah tells us that when Hagar departed Avraham's house after he sent her and Yishmael away, Hagar became lost in the desert of Be'er Sheva. *Rashi* states that she 'became lost' in the sense that she returned to worshiping idols. Why wasn't *Rashi* satisfied with the literal meaning of וַתֵּתֶעַב, she became lost, that she simply could not find her way?

"The answer is that a believing Jew knows that he is never 'lost,' for Hashem is always with him. If he seems to have lost his way, then he can rest assured that Hashem willed that this should happen. If Hagar 'became lost,' then obviously she no longer lived by the beliefs she had been taught in Avraham's house."

The train pulled in to the next station and its doors opened. On the platform stood a man shouting, "My wife had a baby boy and today is the eighth day. We need a *mohel*. Does anyone know of a *mohel* ... ?"



Rav Mordechai Pogromansky

EMUNAH CREATES SALVATION *continued from page 1*

This idea echoes our discussion in *Parashas Lech Lecha* regarding the difference between a religious threat and a physical danger. When war is being waged against our spiritual beliefs, we are obligated to risk our lives and go to battle, because we have to be willing to defend our spiritual beliefs using every possible strategy — and if we truly want, we will triumph.

When Avraham told Eliezer that he did not believe that he could not find any guests, he was conveying to him that if he truly wanted guests, he would find them. And indeed, when Avraham went out to look for guests, Hashem sent him guests, because he truly desired this.

When Avraham told Eliezer that he did not believe that he could not find any guests, he was conveying to him that if he truly wanted guests, he would find them. And indeed, when Avraham went out to look for guests, Hashem sent him guests, because he truly desired this.

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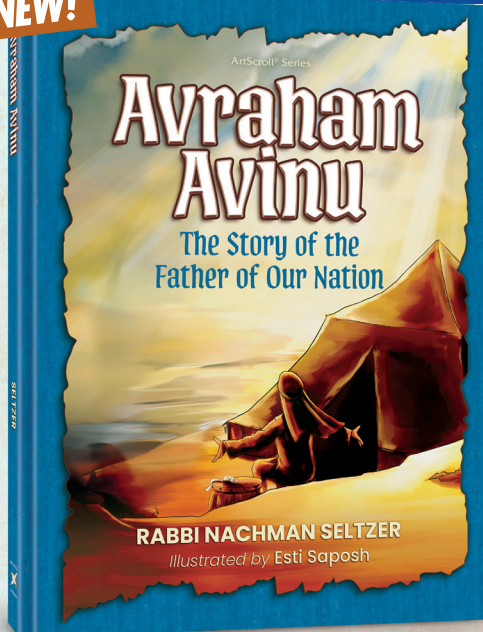
YOMI SCHEDULES FOR THIS WEEK:

	SHABBOS NOV 16 טו חשוון	SUNDAY NOV 17 טז חשוון	MONDAY NOV 18 יז חשוון	TUESDAY NOV 19 יח חשוון	WEDNESDAY NOV 20 יט חשוון	THURSDAY NOV 21 כ חשוון	FRIDAY NOV 22 כא חשוון
BAVLI	Bava Basra 144	Bava Basra 145	Bava Basra 146	Bava Basra 147	Bava Basra 148	Bava Basra 149	Bava Basra 150
YERUSHALMI	Bikkurim 16	Bikkurim 17	Bikkurim 18	Bikkurim 19	Bikkurim 20	Bikkurim 21	Bikkurim 22
MISHNAH	Bava Basra 3:1-2	Bava Basra 3:3-4	Bava Basra 3:5-6	Bava Basra 3:7-8	Bava Basra 4:1-2	Bava Basra 4:3-4	Bava Basra 4:5-6
KITZUR	11:21-12:4	12:5-10	12:11-13:1	13:2-14:3	14:4-End	15:1-6	15:7-End



Parashah for Children

NEW!



פרשת וירא

Making the Trip

Avraham Avinu woke up early in the morning. He saddled his donkey. Taking Yitzchak with him, he began to travel in the direction Hashem told him to go. Eliezer and Yishmael went along, too.

On the third day of travel, Avraham Avinu lifted his eyes and saw the mountain of Moriah. He knew that this was the place where he needed to go, because there was a special cloud resting on top.

"Wait here," Avraham told Yishmael and Eliezer. "Yitzchak and I are going up to the top of the mountain. We will bow down to Hashem and then we will return to you."

Who Is the Korban?

Soon the two of them were walking up the mountain. "Abba?"

"I am here, my son," Avraham replied.

"We have wood and fire with us, and everything else that we need. But where is the lamb for the *korban*?"

"Hashem will send us the *korban* when we need it," Avraham told his son.

It wasn't long before they arrived at the place.

Avraham built a *mizbei'ach*. He prepared the wood. Then he tied Yitzchak and placed him on top of the wood. Yitzchak understood what was happening.

He wasn't angry or upset. He even kept very still and didn't move, in or-

der to help his father tie him up!

It was now time for the tenth test from Hashem. The hardest one of all.

And Avraham Avinu was ready to do it.

At the Last Second

Avraham stretched out his hand. He lifted the knife. He was about to slaughter his son.

An angel of Hashem called out to him from Shamayim.

"Avraham! Avraham!"

"I am here!"

"Do not touch your son! Don't do anything to him at all! Now I know that you are a person who fears Hashem. I know that you were even ready to give up your son for Me!"

At that moment, Avraham Avinu

saw a ram in the bushes.

And he brought it as a *korban*, instead of Yitzchak, his son.

Again, the angel called out to him. "You have done a great thing. You were willing to give Me your son. And I am going to bless you.

"I will make your children like the stars in the sky!"

"I will make them like the sand at the shore!"

"All the nations of the world will bless themselves by your children. Because you have listened to My voice!"

Then Avraham and Yitzchak went back down the mountain and returned to where Yishmael and Eliezer were waiting for them.

Together, they all went to Be'er Sheva. And Avraham Avinu lived in Be'er Sheva.

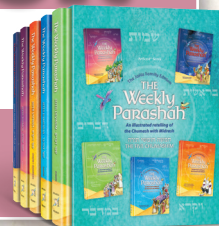
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THE WEEKLY QUESTION

Question for Vayeira:

What was the reward for Avraham splitting the wood by the Akeida?

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*.



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