

AT THE ARTSCROLL SHABBOS TABLE

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

PARASHAH

A "GOOD NAME" FOR KIRUV

Rav Pam on the Parashah by Rabbi Sholom Smith

וְאַתְּשֵׂךָ לְגוֹי גָּדוֹל וְאַבְרָכָךָ וְאַגְדִּלָּהּ שְׁמֶךָ וְהָיָה בְרָכָה
I will bless you, and make your name great, and you shall be a blessing (Bereishis 2:2).

Rashi notes that when Hashem commanded Avraham to leave his country, his birthplace, and his father's house, He gave him three blessings to counteract three detrimental effects of long-distance travel: The diminishment of the possibility of having children, the loss of wealth, and the loss of fame. Hashem blessed him that he would become the father of a great nation, would be blessed with enormous wealth and would gain world-wide renown.

The first two *berachos* are easy to understand. Avraham longed for a son who would continue his life's work of publicizing the existence of a Creator, and who would in turn produce a great nation of believers in Hashem.

Avraham needed wealth as the means of continuing his remarkable *chesed* activities, his *hachnasas orchim* and *tzedakah*. All these things required large sums of money to uphold and expand. But why did Avraham need to have a great name? Can it be that Avraham was hungry for publicity and renown, things that seem to be the very antithesis of all that he stood for?

It must be that until the time when Avraham left his birthplace, his name commanded little respect in the eyes of the populace. If anything, he was considered a radical and revolutionary who wished to overthrow the system of pagan belief that most people held. He had destroyed the idols of his father and had defied the mighty King Nimrod (see Rashi 11:28) who had thrown him alive into the fiery furnace of Ur Kasdim. He was *Avram the Ivri* (14:13); the Midrash (*Bereishis Rabbah* 42:8) says that

he was called this because the whole world was on one side, while Avraham alone was on the other side. He refused to practice idolatry like everyone else, instead espousing belief in one G-d. Thus, his name was certainly not mentioned with honor or reverence.

However, now that he was moving to a new land and was beginning a new phase of his life, he needed the blessing of a good name to attract followers and bring them under the wings of the *Shechinah*. No more do we find Avraham destroying idols or boldly defying people like Nimrod. Now, as the Torah recounts in the following *parshiyos*, Avraham became a *N'si Elokim, prince of G-d* (23:6) in the eyes of the neighboring people and was treated with great respect and reverence by many of them.

The Chofetz Chaim comments on a Mishnah in *Pirkei Avos* (4:17) that teaches that the crown of a good name surpasses even the crowns of Torah, *Kehunah*, and *malchus*. The crown of a good name was Avraham's most effective tool in his efforts to bring people to a recognition of their Creator. With Avraham's exceptional trait of *chesed*, his goodness of heart, and his concern for his fellow human beings, coupled with his warm, pleasant, caring personality, he was able to attract many thousands of people to a belief in One G-d.

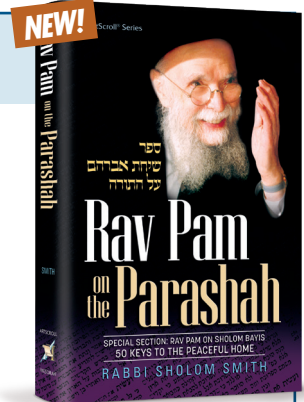
In our time the same holds true. In order to be effective in *kiruv rechokim* (outreach efforts), one must have exemplary *middos* and true *ahavas Yisra-*

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R' Avrohom Pam

THESE TRAITS
SERVE AS A
MAGNET TO
ATTRACT PEOPLE
TO YIDDISHKEIT



THIS WEEK'S ISSUE IS DEDICATED IN MEMORY OF:
דוד בן קלונימוס ז"ל ורייצא בת יעקב מאיר ע"ה

MESORAH HERITAGE FOUNDATION

In Camp Mogen Avraham's early years, its founder, R' Bernard (Mickey) Weinberger, hired Ronnie—his former colleague at Toras Emes—as camp director.

In the spring of 1963, a few months before it started, with snow still on the ground, the Greenwalds and R' Respler, who owned Eagle Day Camp in Nanuet, New York, drove up to explore the Mogen Av campsite. They were puzzled at the sight of a large area dotted with structures featuring sloping roofs, a central pole, and walls that were half wood and half screening.

"What are these?" R' Respler wondered.

"These are the bunks!" Mrs. Greenwald exclaimed.

"Nah! Impossible!"

She was correct. They also discovered that the camp had only three indoor bathrooms, reserved for administrative staff, and that only the main buildings had electricity. Everyone else had to use outhouses.

Although the campgrounds were beautiful, Ronnie was nervous about the reaction of both campers and staff to the primitive facilities lacking electricity and running water. Due to the limited electricity available, married staff couldn't use air conditioners without special permission.

On the first day of the season, he gave strict instructions to the bus drivers to prevent his staff from fleeing the moment they saw the accommodations:

"Drop off the staff, unload their luggage and leave immediately. No hanging around!"

Fortunately, the drivers obeyed him, as the staff was shocked when they saw the facility. Gradually, though, their dismay turned to pride as they successfully "roughed it."

R' Boruch Saks, whose wife Malka became Miriam's close friend, was the camp rav. "There were no normal bathrooms, showers, or



Ronnie with Rav Moshe Feinstein in Camp Mogen Avrohom

DROP OFF THE STAFF, UNLOAD THEIR LUGGAGE AND LEAVE IMMEDIATELY. NO HANGING AROUND!

electricity in the bunks, but the boys loved it. The camp didn't have a pool, so they swam in the lake. It was very different from other camps, which made Ronnie proud.

"If he had a phone call, someone had to look for him, because he felt that a loudspeaker detracted from the rural experience. He had the division heads waking up the kids, just like the *vekkers* back in the *shtetl*. It created such a warm feeling. 'Wake up!' they would sing. 'Tzeit tzu davenen! It's time to pray!'

"He also opposed having a canteen. The *raison d'être* of the camp was to provide a summer haven for low-income children. Extra treats for those who could afford them would create jealousy and resent-

ment. He eventually allowed limited canteen treats on hike day. He put up a good fight, but the pressure was too strong."

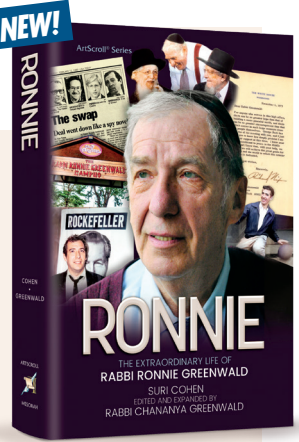
Another summer camp tradition that bothered Ronnie was Color War — three days of intense competition that caused much jealousy and anger.

He reluctantly allowed Field Day, reframing it as a friendlier, one-day competition. His motto, familiar to all campers who entered his orbit over his long camp career, was: "Whether you win or lose, you always win. Why? Because we're having fun."

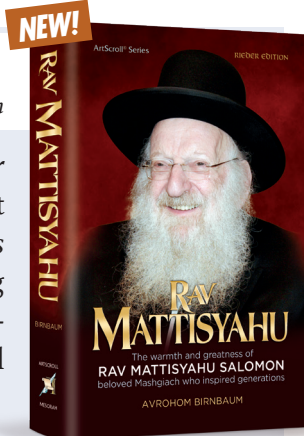
There were no fancy trips. Hike days found boys vying to see who could walk the farthest. Bunks were challenged to find an act of kindness to do on their hikes, such as visiting patients at a hospital or helping a farmer pitch his hay, and they had to bring back proof of their activities to present to the camp at night.

Ronnie was amused one morning to see the camp's goat standing on a bench, sipping juice from the campers' cups. Not all animal interactions were benign, however. Following the sound of screams one day, he found frightened boys trying to kill a rattlesnake by throwing stones at it. Grabbing an ax from a woodpile, Ronnie swiftly approached and

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	SHABBOS NOVEMBER 1 י' חשוון	SUNDAY NOVEMBER 2 יא' חשוון	MONDAY NOVEMBER 3 יב' חשוון	TUESDAY NOVEMBER 4 יג' חשוון	WEDNESDAY NOVEMBER 5 יד' חשוון	THURSDAY NOVEMBER 6 טו' חשוון	FRIDAY NOVEMBER 7 טז' חשוון
BAVLI	Zevachim 48	Zevachim 49	Zevachim 50	Zevachim 51	Zevachim 52	Zevachim 53	Zevachim 54
YERUSHALMI	Yoma 9	Yoma 10	Yoma 11	Yoma 12	Yoma 13	Yoma 14	Yoma 15
MISHNAH	Chullin 3:5-6	Chullin 3:7-4:1	Chullin 4:2-3	Chullin 4:4-5	Chullin 4:6-7	Chullin 5:1-2	Chullin 5:3-4
KITZUR	10:4-12	10:13-19	10:20-End	11:1-11	11:12-20	11:21-12:4	12:5-10



The Simchah Imperative

It was Erev Shabbos, only hours before *licht bentchen*. The phone rang in the home of R' Nosson Zev Nussbaum.

It was the Mashgiach. After greeting him warmly, the Mashgiach asked, "Perhaps it is possible to find a dentist who will still treat me before Shabbos. I really need a dentist today."

"Oy!" R' Nosson Zev commiserated, "if the Mashgiach is calling now, he must be in tremendous pain. Otherwise, he would wait until after Shabbos."

"No," Rav Mattisyahu replied, "I can manage with the pain. The reason for the urgency is that the dental issue that I have is preventing me from smiling a full smile. Tonight, the entire yeshivah will file past me to wish me a 'Gut Shabbos,' expecting me to give them a full smile. Some people wait for this smile all week. If I don't go to the dentist and have the problem fixed, I won't be able to give them a full smile!"



Rav Mattisyahu with his trademark smile

It was an imperative that the Mashgiach constantly stressed. It was imperative that an *oveid Hashem* should be *b'simchah*, happy and full of joy and good cheer. When he came to Lakewood, one of the first things that he spoke about and demanded was just that, *simchah*. When people would file past to wish him a "Gut Shabbos" on Friday night, he would ask them, "Where is your smile? You are learning Torah! You have the *zechus* to serve Hashem! Why is that *simchah* not visible on your face?!"

He once told a person close to him that he knows of a Yid who would wake up in the morning and dance for five minutes, singing, "*Shelo asani goy*."

"My feeling," that person commented, "is that he was talking about himself!"

Another common refrain of the Mashgiach's was, "When a *ben Torah* gets up from his seat after learning a proper *mussar seder*, he should have a smile on his face."

The Middos Imperative

When a *chassan* asked him which *sefer* to learn in preparation for his wedding, the Mashgiach replied that

he should learn the *sefer Tomer Devorah*, because it is a *sefer* that speaks about the *middos* of *savlanus* (patience), *vittur* (forgoing, giving in), and *chessed*, the primary components essential in a successful marriage.

Rav Shraga Feivel Zimmerman, the former Rav of Gateshead, once took his son, a *chassan*, to Reb Mattisyahu for a *berachah*.

When the *chassan* asked for advice on how to be a good husband. Reb Mattisyahu asked him, "Do you get along with your friends?"

He replied affirmatively.

Rav Mattisyahu prodded, "Do you have a good relationship with your siblings and your parents?"

Again, the *chassan* answered, "Yes."

Turning his focus to the father, Reb Mattisyahu then said, "A good *bachur* will be a good *yungerman*. In other words," he explained, "marriage is not a unique experience, it is about *middos tovos*. If a person develops good *middos*, it will carry over to every relationship. If he does not have good *middos*, there are no shortcuts to having a successful marriage."

In fact, when the Mashgiach's youngest son-in-law, R' Moshe Yehuda Halpern, was in the *chassan* room right before his *chuppah*, his father asked the Mashgiach for a *berachah* that his son should become a "*gutte yungerman*." The Mashgiach responded, "A good *bachur* becomes a good *yungerman*."

On another occasion, when one of his nieces was nineteen years old and embarking on *shidduchim*, she asked her uncle, the Mashgiach, "What should I look for in a husband?"

"The first thing," he recommended, "is *middos tovos*."

His niece asked again, convinced that he was going to say she should seek a *talmid chacham*, but no! While certainly he advocated seeking a *talmid chacham* for a husband, he still stressed that "the *ikkar* is *middos tovos*!" 📖

CAMP MOGEN AVRAHAM continued from page 2

chopped off the snake's head.

"He didn't own the camps but took responsibility as if he did," said R' Saks. "He had a personal interest in each child and changed thousands of lives. In many cases, three or four weeks of camp accomplished more than a whole year of school." 📖

A "GOOD NAME" FOR KIRUV continued from page 1

el. These traits serve as a magnet to attract people to Yiddishkeit, because the seekers see in him what Torah observance makes a person into, and they wish to be close to him and to emulate his lifestyle. This is the value of a "good name" with which Hashem blessed Avraham and which is a necessity in our times to bring fellow Jews back to their roots. 📖



Parashah for Children

פרשת לך לך

Left or Right?

Avram and Lot had many flocks and many shepherds to take care of the animals.

To feed the animals, the shepherds would take them out to fields to graze. Avram's shepherds were very careful not to let the animals graze in fields that belonged to other people. But Lot's shepherds did not care and let his flocks graze in other people's fields.

That is stealing.

Avram's shepherds fought with Lot's shepherds over what they were doing. They said: "Why are you letting the animals eat there? It's not your field!"

Lot's shepherds argued back, "Everybody knows that Hashem promised the land to Avram's children. He doesn't have any children, so the land will belong to his nephew Lot. Since the land will belong to Lot later, why wait? We'll use it now!"

Lot's shepherds were wrong, of course. Until something is yours you can't use it, even if you are going to own it later.

And they were wrong in another way too: Eventually Avram did have children!

Avram heard what was going on, and he wasn't happy about it. Here he was teaching people about Hashem, the G-d of kindness, truth, and justice — and his own nephew was stealing. Not only that, but because Lot looked very much like his Uncle Avram, people might think that Avram was stealing! Because of what Lot's shepherds were doing, people might stop coming to Avram to learn about Hashem.

Avram was very sad about this, but he knew there was no choice. He and Lot would have to go their separate ways. They could not live together any longer.

Avram spoke to Lot.

He told Lot about the fighting between the shepherds, and said, "Please, let's split up. If you go to the left to live, I will go to the right, and if you want

to go to the right, I will go to the left." Avram also assured Lot that he would always be there for him if he needed protection or help.

Lot was not interested in staying with Avram. He loved money. He said to himself, "I don't want Avram or his G-d. I am going to move to one of the richest places in the country, the beautiful and fertile area around S'dom. That way I can become even richer than I already am."

Today, the area near S'dom is called the Dead Sea. Nothing grows there. But then it was the most beautiful place in Eretz Yisrael. It had huge grassy fields for the animals and large gardens with fruit trees. Lot was also attracted to S'dom because it was an evil place!

How evil were the S'domites?

They murdered, stole, bowed down to idols, and did many other terrible sins. They even did sins on purpose, just to anger Hashem. This was the place that Lot went to when he moved away from the holy home of Avram!

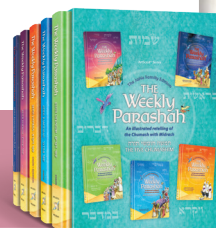
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THE WEEKLY QUESTION

Question for Lech Lecha:

Name all the survivors of the Mabul.

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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