

AT THE ARTSCROLL SHABBOS TABLE

A PROJECT
OF THE
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פרשת וישלח
ט"ז כסלו תשפ"ו
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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

THE CHEDER STAYS OPEN

Rav Yaakov Bender on Chumash 2

וַיִּאָבֶק אִישׁ עִמּוֹ עַד עֹלֹת הַשָּׁחַר

And a man wrestled with him until daybreak (Bereishis 32:25)

It was a struggle until the end of time, man and angel wrestling over ideologies, that of *kedushah* over *tumah*. They wrestled until daybreak, the dust from their battle rising to heaven and reaching the *Kisei HaKavod*.

What was it about that nighttime struggle?

R' Elchanan Wasserman, in his *sefer Kovetz Maamarim*, explained the essence of that fight and its ramifications.

The oxygen of creation, the motor that sustains all of the universe, the driving force of the Ribbono shel Olam's plan, is *limud haTorah*.

Chazal say that Hakadosh Baruch Hu is able to overlook the most serious sins, but the sin of *bittul Torah* He will not ignore, for it runs counter to His plan for this world.

Reb Elchanan explains why this is. Imagine two soldiers in hand-to-hand combat, he says, and as their battle reaches its peak, one of them runs out of ammunition. It is not just that he's at a disadvantage, but that he has simply no means of fighting. He is powerless and vulnerable, for he lacks the basic ability to stand up to his enemy.

The world is a battleground, and the *yetzer hara*, the perpetual enemy, is relentless. He does not stop, and the only ammunition and the most effective ammunition is the Torah itself, for learning Torah strengthens, fortifies, and emboldens.

But without Torah? We are lost, with no way to fight back. The Satan knows that, and this is why the angel, representative of the forces of impurity, fought so hard against Yaakov Avinu specifically.



R' Meir Stern

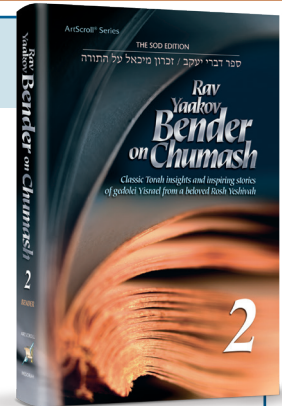
**THE CHEDER
STAYS OPEN, THE
BOYS HAVE TO
LEARN TORAH!**

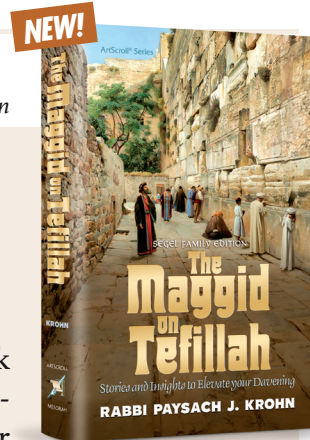
we have triumphed.

Perhaps we were limping or bruised, but we never gave in.

My own rebbi, R' Shmuel Berenbaum, would frequently repeat this idea.

Two years ago, one of the great builders of Torah in America was *niftar*. R' Heshy Hirth sought no fame, but in his hometown of Passaic, *continued on page 3*





אהבה רבה

Relationships built with love lead to mutual understanding.

This is true in both friendships and marriages.

In the following story, from one of the holiest sanctuaries of Torah of our time, we learn a fascinating new approach to this philosophy.

R' Yeruchem Olshin, one of the roshai yeshivah of Beth Medrash Govoha in Lakewood, New Jersey, told this illuminating incident to a group of bachurim in the beis midrash. He heard it originally from R' Leib Bakst (1915–2004), rosh yeshivah of the Yeshiva Gedolah in Detroit, who often told this story.

R' Bakst's cousin, R' Yechezkel Chefetz, would travel to Dvinsk, Latvia, twice a year to study personally with R' Meir Simcha HaKohen (1843–1927), the rav of Dvinsk and author of *Ohr Somayach* and *Meshech Chochmah*, and related, with awe, the following incident.

R' Meir Simcha and R' Yechezkel were learning together when they came upon a very difficult *Tosafos*. They spent a great deal of time trying to understand that *Tosafos*, but without success; the *pshat* (meaning) seemed to escape them.

After a while, R' Meir Simcha turned to R' Yechezkel and said, "Let us take a few minutes to daven that we will merit to have *ahavas haTorah* (love for the Torah)."

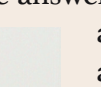
R' Yechezkel was surprised. "Why daven for *ahavas haTorah*?" he asked. "Would it not be better that we daven for understanding of Torah and request of Hashem **וְהָאֵל יַעֲיִינוּ בְּתוֹרָתְךָ**, *enlighten our eyes in Your Torah*?"

R' Meir Simcha smiled and said, "Let me explain with a parable. Did you ever notice what sometimes happens when a mother leaves her child with a babysitter? After a short time, the baby may begin to cry. The babysitter gives the child a toy, but it doesn't help. The child is still unhappy and continues to wail.

“A second person walks into the room and, trying

to help, gives the child his milk bottle. But that doesn't help either. Finally, the child's mother comes back, sees her child crying, picks him up, and hugs him. In a moment, the child is calm and content.

“How is it,” asked R’ Meir Simcha, “that the mother is able to calm the child and make him content? How did she know immediately what to do?”



“The answer is that a mother has such exceptional and intense love for her child that she is able to detect, by his slightest hint, what he needs. The child’s movements, his particular whimper, his specific cry — a loving mother knows what all these mean. Her understanding of her child’s desires stems from her great affinity and love for him.

“So too it is with us. If we truly have an unbounded love for Torah, then we would be able to decipher even the slightest nuance and understand what

the Torah wants from us.”

There are two places in the siddur where we daven for *ahavas haTorah*. The first place is in the *Birchos Krias Shema* in our daily Shacharis: וְתַן בִּלְבָנוּ בִּינָה לְהַבִּין וְלֵאמֹר וְלִשְׁמַע לְלַמֵּד וְלִלְמָד וְלִשְׁכַּח לְשׂוֹנוֹת וְלִקְיָם אֶת כָּל וְלִהְיוֹת שְׂפִיל לְשִׁמְעַי לְלַמֵּד וְלִלְמָד וְלִשְׁכַּח לְשׂוֹנוֹת תּוֹרַתְךָ בְּאַהֲבָה, *Instill in our hearts the wisdom to understand and elucidate, to listen, learn, teach, safeguard, perform, and fulfill all the words of your Torah teaching with love.*

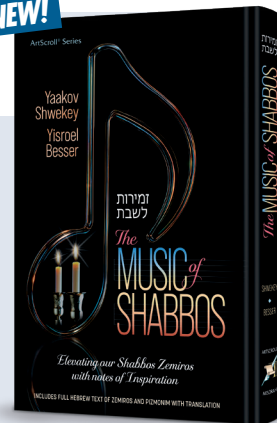
The second place is in the *Bircas Rosh Chodesh*, where we ask Hashem to grant us **חַיִּים שְׂתֵּתָא בְּנוֹ אֶהְבֵּת**, *a life in which we will have love of Torah*.

May we merit to acquire this love so that we will gain an understanding of our holy Torah. 📖



R' Yeruchem Olshin

YOMI SCHEDULES FOR THIS WEEK:		SHABBOS DECEMBER 6 טז כסלו	SUNDAY DECEMBER 7 יז כסלו	MONDAY DECEMBER 8 יח כסלו	TUESDAY DECEMBER 9 יט כסלו	WEDNESDAY DECEMBER 10 כ כסלו	THURSDAY DECEMBER 11 כא כסלו	FRIDAY DECEMBER 12 כב כסלו
	BAVLI	Zevachim 83	Zevachim 84	Zevachim 85	Zevachim 86	Zevachim 87	Zevachim 88	Zevachim 89
	YERUSHALMI	Yoma 44	Yoma 45	Yoma 46	Yoma 47	Yoma 48	Yoma 49	Yoma 50
	MISHNAH	Bechoros 3:2-3	Bechoros 3:4-4:1	Bechoros 4:2-3	Bechoros 4:4-5	Bechoros 4:6-7	Bechoros 4:8-9	Bechoros 4:10-5:1
	KITZUR	28:10-29:3	29:4-10	29:11-17	29:18-30:3	30:4-31:1	31:2-32:1	32:2-7



חַי זְקוּף מִדּוֹ *O Living One, stand erect the paupers.*

On Shabbos every Jew is royalty, a glimpse of the time when, in the future, even paupers will stand tall and proud as nobles.

The *sefarim* explain that the letters of the word Shabbos (שַׁבָּת) also form the word *boshes* (בִּשְׁת), which means embarrassment. Shabbos is meant to be an antidote to the humiliation that a Yid feels during the week, a guest in the inhospitable climate of *galus*. On Shabbos, the *bushah* is transformed.

We usher in the holy day by singing, *Do not be embarrassed! Do not be ashamed*, reminding ourselves that we have a mission and a destiny in the world. On Shabbos, we taste the future — *mei'ein olam haba* — and we know that one day, we will hold our heads high.

R' Dov Yaffe, the Mashgiach in Kfar Chassidim would illustrate this point with a story about a simple Yid who lived in Rechasim, near

the yeshivah, a hardworking, reliable plumber.

One Shabbos afternoon, this Yid was walking down the street when someone stopped him. “The faucet you installed this week is still dripping,” the man said.

The plumber’s expression was blank. “Faucet?” he asked, clearly perplexed.

“Yes,” said the man impatiently,



R' Dov Yaffe

“WAIT,” THE HOST SAID IN DISBELIEF, “SO IT WAS YOU AFTER ALL! WHY DID YOU PLAY GAMES WITH ME?”

“the faucet you yourself put in, just two days ago.”

The plumber shook his head slowly. “Me? I am not sure what you mean. Since when am I a faucet-installer?”

Now, the first man looked baf-

fled. “I am so confused. You look exactly like Shimon the plumber, and I was certain that you are he. I apologize.”

That night, not long after Havdalah, Shimon knocked at the door of this customer, there to repair the leaky faucet.

“Wait,” the host said in disbelief, “so it was you after all! Why did you play games with me?”

As he removed the tools from his box to start working, the plumber answered gently, a hint of reproach in his voice. “Because it was Shabbos, and on Shabbos, I am not a plumber. On Shabbos, I am just a Yid, safeguarding the Shabbos!”

R' Dov would praise this Yid and his reaction, the perspective of a Yid who connects with the essence of *Shabbos kodesh*, when a Yid stands taller. 📖

THE CHEDER STAYS OPEN continued from page 1

people knew that the entire magnificent Torah community was a credit to his spirit and heart. Working with complete subservience to his rebbi, R' Meir Stern, he laid the groundwork for the *mosdos*, sustaining each one.

And with his passing, so many local *bnei Torah* lost their best friend.

On Motza'ei Shabbos, the night before the *levayah*, the *menahel* of the cheder told the rosh yeshivah that they were closing the school during the *levayah* so that the boys could pay tribute to the man who had built their school.

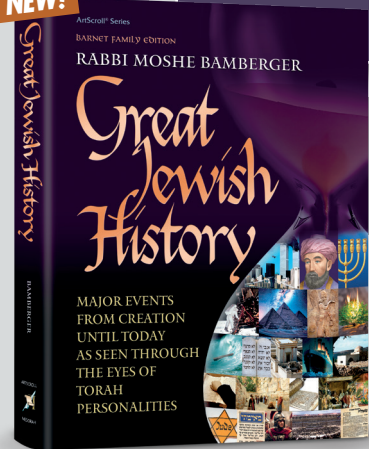
“The *cheder* stays open, the boys have to learn Torah,” said R' Meir Stern.

The *menahel* explained that for the rebbeim, Rabbi Hirth had been like a father, the one who had lent them money to buy homes and make weddings, the one who had encouraged them and helped them, the one who inspired them to be great rebbeim. They could not miss the *levayah*!

“The rebbeim should listen to recordings of the *hespedim* later, but the *cheder* stays open, the boys have to learn Torah,” Reb Meir reiterated.

And it was at that moment that the *askanim* trying valiantly to carry on the work of Rabbi Hirth understood why he had been so successful: because he was a soldier of a general who sees the power of Torah and the effect of Torah. *Limud haTorah* must go on. 📖

NEW!



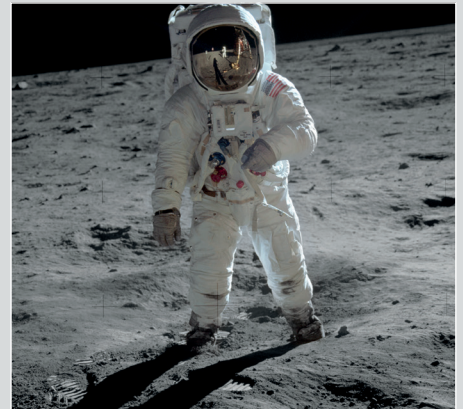
Great Jewish History

5729
1969

APOLLO 11 MISSION SUCCESSFUL; MAN STEPS ON MOON'S SURFACE

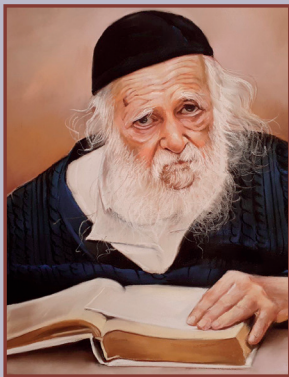
The “Space Race” was a 20th-century competition between the United States and the Soviet Union to achieve major space exploration milestones. It began after the USSR launched Sputnik, the first artificial satellite, in 1957, and intensified when President John F. Kennedy vowed in 1961 to land a man on the moon

before the decade’s end. The race effectively ended with the United States’ Apollo missions, particularly Apollo 11, when on July 20, 1969, Commander Neil Armstrong and pilot Buzz Aldrin landed the lunar module Eagle on the moon’s surface. Armstrong became the first person to step onto the moon, and Aldrin joined him nineteen minutes later. Together, they explored the site, Tranquility Base, for over two hours. Armstrong described the event as “one small step for [a] man, one giant leap for mankind.”



Buzz Aldrin
walking on the moon

TORAH VIEWS AND NEWS

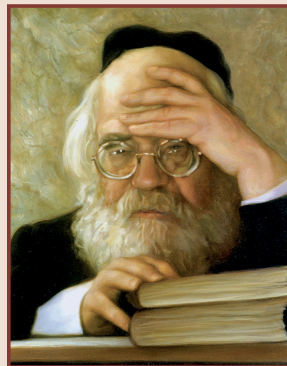
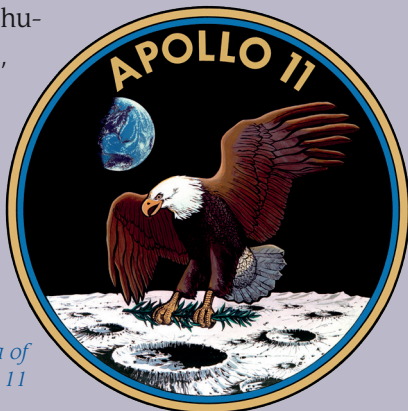


Source in the Torah

The Gemara in *Eruvin* (55a) asks, “What is the meaning of that which is written (*Devarim* 30:12): “It (i.e., the Torah) is not in heaven”? This indicates that if it

were in heaven, you would have to ascend after it to attain it.” Rabbi Chaim Kanievsky (1928–2022) derives from this Gemara that a human being can, indeed, ascend to heaven and land on the moon, located in heaven (see *ibid.* verse 4).

Insignia of
Apollo 11



No Reason for Pride

On the day of the lunar landing, Rabbi Elazar Menachem Shach (1899–2001) wrote: “This event may inspire human pride, but the true response should be humility. Witnessing God’s vast creation reveals man’s insignificance before the universe’s enormity. Humanity has barely begun to grasp the wisdom of Creation. The

more this wisdom is uncovered, the clearer it becomes that a Creator governs the world according to His will—and without His constant Providence, existence would collapse into destruction.

Rabbi Levi ben Gershon (1288–1344) of Provence, known as the *Ralbag*, or *Gersonides*, was a Jew born in France. He was a commentator who excelled as well in philosophy, mathematics, physics, and astronomy. Credited to have invented an instrument to measure the angular distance between celestial objects, known as *Jacob’s staff*, a lunar crater is named after him: “Rabbi Levi.”



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