

AT THE ARTSCROLL SHABBOS TABLE

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

PARASHAH

NEXT LEVEL

According to the *Mechilta* (12:23), when Hashem saw the blood on the lintel and the doorposts, He was reminded of the blood of *Akeidas Yitzchak*. Why would the blood of the *korban Pesach* remind Him of the *Akeidah*?

When the Yidden slaughtered the sheep for the *korban Pesach*, it was done with *mesirus nefesh*, since *be'derek hateva*, according to the laws of nature, the Mitzrim were liable to kill them for sacrificing their gods, since they worshiped sheep. It was only because of a miracle that the Egyptians did not dare say even one word against them. Thus, according to the *sefer Shivlei Pinchas*, the blood of the *korban Pesach* reminded Hashem of the *Akeidah*, because *avodas Hashem* that is done with *mesirus nefesh* is a *yerushah* that Bnei Yisrael inherited from Yitzchak, who was ready to sacrifice himself at the time of the *Akeidah*.



The Chasam Sofer

The Chasam Sofer expounds further on the topics of *mesirus nefesh* and *Akeidas Yitzchak*. The Al-mighty commanded Avraham to take Yitzchak and bring him as an offering. Since this came as a direct command from the Mouth of the Al-mighty, this command is considered *Torah She'Bichsav*. But when Avraham relayed the command to Yitzchak, the commandment no longer had the status of *Torah She'Bichsav*; it was now *Torah She'Be'al Peh*. When Yitzchak accepted the

Touched by the Parashah by Rabbi Yechiel Spero

decree and eagerly prepared himself to become a *korban*, this was a higher level of *mesirus nefesh*; this was the *mesirus nefesh* of *Torah She'Be'al Peh*. And this is why the *Akeidah* is attributed to Yitzchak, as it was he who was willing to sacrifice himself based on an indirect command.

Perhaps we can apply this to our lives, as well. There are moments when we see the Hand of Hashem, and we are willing to sacrifice ourselves for His Name. This is a high level of *dveikus ba-*

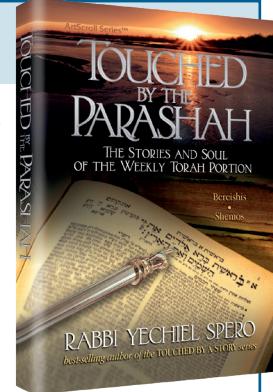
Hashem, attachment to Hashem.

But there is a higher level: when we don't see the Hand of G-d, when we

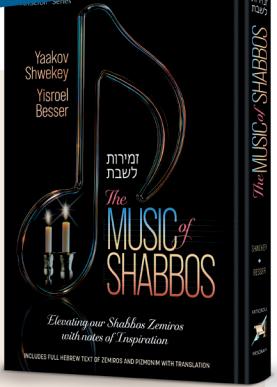
must interpret His acts — no matter how confusing they may seem to be. This is the level of *Akeidas Yitzchak*, of sacrifice even when we are lacking clarity.

The *Sfas Emes* sees this message within our proclamation of "Naaseh ve'nishma" — We will do and we will obey" (24:7). It is as if we said, "We will do the mitzvos, and then *nishma*, we will search for further ways to serve You."

This, according to the *Sfas Emes*, is the attribute of a pious person, who does not want to do only what he is obligated to do, but is always enthusiastic to do the mitzvos of Hashem to the best of his ability. ■



BECAUSE MESIRUS NEFESH IS A YERUSHAH WE INHERITED FROM YITZCHAK



אֶלְקִים תֹּן בְּמִדְבָּר הָר, הָדֵס שְׂطָה בְּרוֹשׁ תְּדַהֵר

O G-d, let the desert become a mountain, myrtle, acacia, cypress, and box tree.

This request is based on the *pasuk* (*Yeshayah* 41:19) in which Hashem foretells the future: *In the wilderness I will set cedar, acacia, myrtle, and pines; I will place cypress, fir, and box tree together in a desert.*

Why? The next *pasuk* answers the question:

So that they see and know and consider and understand together that the hand of Hashem has done this, and the Holy One of Yisrael has brought it about.

Emunah means to perceive that there is He and only He, even if we exist in a reality in which His presence is concealed. The first time the Torah uses a form of the word *emunah* (*Bereishis* 15:6) is when Avraham Avinu is being told that he will have children — even though according to the natural order of the world, he could not have children.

With *emunah*, Avraham is lifted to a world above nature, where astrological signs have no meaning and import.

That is why Chazal (*Beitzah* 15b) teach us that a person can borrow money in order to honor Shabbos, and rely on Hashem to repay it. “*Ha’aminu bi* — trust in Me,” Hashem says, “and I will repay it.” On Shabbos, we access that *emunah*, and are granted a taste of Olam Haba, of that future world in which His total dominion will be evident. Shabbos is an expression of that *emunah*, when a person is elevated to a place beyond the natural order of creation. On Shabbos, every Yid should be able to perceive the reality of Who gives money and Who can pay back loans.

Therefore, on Shabbos we express the lofty hope of this *pasuk*, that the wilderness will be transformed to a mountain, the arid desert giving forth cypress and cedar trees. Because on Shabbos, when we get a glimpse of the World to Come, we know that the Holy One of Yisrael — He alone — created it!

וְלֹפֶזְהֵר וְלֹגְזֵהֵר, שְׁלוּמִים תֹּן בְּמֵי נָהָר

To the exhorters and to the scrupulous, give peace as flowing as a river's waters.

Often, when one person is forced to reprimand another, it leads to discord and resentment between them. Here, we ask that even when one person is compelled to point out an inadvertent oversight in regard to keeping the halachos of Shabbos, the recipient of that reproach should not feel bad — peace should flow between them.

R’ Dovid Feinstein and his rebbetzin were in Brooklyn for a family *simchah* on Shabbos. After the *seudah*, as they prepared to head back to their lodgings, a great-niece of the Rosh Yeshivah’s noticed that he had a tissue sticking out of his jacket pocket.

A teenage girl, she was embarrassed to point it out, and she whispered to her mother that perhaps it would be proper to remind the Rosh Yeshivah that they did not use the Brooklyn *eruv*, in line with his own ruling!

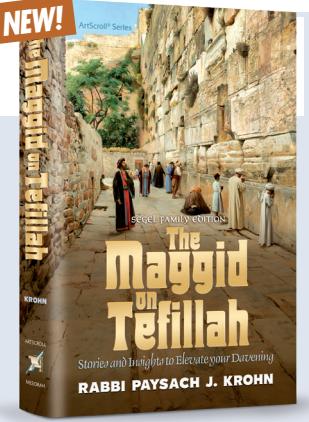
The girl’s mother respectfully pointed out the tissue to her Uncle Dovid, and the Rosh Yeshivah smiled warmly.

“Thank you!” he said. “This is the very reason I left the tissue sticking out. I wanted to use it, but I also made sure to keep it visible so that in case I forgot it was there, someone would remind me about it before I left the hall!”

He was the *posek* of the generation, but he also understood and accepted the fact that human beings sometimes forget and was comfortable with the fact that another person would point out his mistake.

In this phrase, the author of the *zemer* is addressing the necessity that Shabbos brings, the mandate to sometimes point out that an act might be forbidden. If the focus is not on personal honor, but on the honor of Shabbos, then peace can flow like water. ☺

	SHABBOS JANUARY 24 ו שבוע	SUNDAY JANUARY 25 ז שבוע	MONDAY JANUARY 26 ח שבוע	TUESDAY JANUARY 27 ט שבוע	WEDNESDAY JANUARY 28 י שבוע	THURSDAY JANUARY 29 יא שבוע	FRIDAY JANUARY 30 ב שבוע
BAVLI	Menachos 13	Menachos 14	Menachos 15	Menachos 16	Menachos 17	Menachos 18	Menachos 19
YERUSHALMI	Beitzah 3	Beitzah 4	Beitzah 5	Beitzah 6	Beitzah 7	Beitzah 8	Beitzah 9
MISHNAH	Arachin 9:1-2	Arachin 9:3-4	Arachin 9:5-6	Arachin 9:7-8	Temurah 1:1-2	Temurah 1:3-4	Temurah 1:5-6
KITZUR	51:2-7	51:8-End	52:1-7	52:8-15	52:16-53:2	53:3-54:3	54:4-55:1
ORAYSA	Yevamos Chazara 21b-22b	Yevamos 23a Chazara 22b	Yevamos 23b Chazara 23a	Yevamos 24a Chazara 23b	Yevamos 24b Chazara 24a	Yevamos 25a Chazara 24b	Yevamos 23a Chazara 23b



In the spring of 2007, a dear friend, Dr. Chaim Abittan, an internist, lost his father, R' Asher H. Abittan, a former *talmid* of the Ponevezh Yeshivah in Bnei Brak. R' Abittan had served as a Sephardic rav in Long Beach, New York, for more than three decades. Chaim wished to memorialize his father in a meaningful way, and he brainstormed for weeks about various ideas.

One day, while driving, he recalled an incident that had occurred with a patient, my late sister-in-law, Mrs. Adel Krohn *a"h*. Chaim was in her hospital room when she was preparing to take certain medications. He noticed that she was softly saying something before swallowing the pills.

"What are you saying?" he asked.

"It's a *din* (law) in *Shulchan Aruch* that before one takes medication, one should recite a certain prayer. That's what I'm saying."

Chaim was surprised. He had never heard of such a law. He looked up the halachah and found it in *Orach Chaim* 230:4 and *Mishnah Berurah*, note 6.

Now, years later, he reflected on the fact that very few people know that they should say this *tefillah* before taking medicine, being given an injection, or undergoing a medical procedure.

Chaim called me and together we designed a *Refuah* card, the size of a credit card; it is available at no charge. Following are the prayer and translation, which is said

before the procedure or taking the medication:

בָּהִ依 רְצֹן מַלְפִנִיךְ הֵי אַלְקֵי שִׁיחָה
עַסְקֵזְהָ לִי לְרַפּוֹאָה בַּיְהָרָבָּחָןְמָאָתָה

*May it be Your will, Hashem,
that this endeavor cure me, for
You are a free Healer.*

Afterward, one adds, בָּרוּךְ רַפּוֹאָחָזָלִים, *Blessed is He Who heals the sick.*

Doctors are privileged to be agents of Hashem, so it behooves us to pray to the Ultimate Healer. May all who are sick be worthy to receive Hashem's blessing for a complete recovery. The *Birkei Yosef* (*Yoreh Deah* 336) reinforces this awareness. He writes that the *gematria* (numerical value) of רַפּוֹאָחָזָלִים (free Healer) is 385, the same as the *gematria* of the word שְׁכִינָה (Divine Presence).

Dr. Abittan keeps these *Refuah* cards on his desk and gives them to his patients to recite the prayer before a procedure. I asked if he does so with his non-Jewish patients as well, and he told me that he had asked R' Shmuel Kamenetsky about that. R' Shmuel had replied, "Of course, you should show it to them. They, too, should know that you are only an emissary, and that Hashem is the sole Healer."

For copies of this card, write to Rabbi Krohn at KrohnMohel@gmail.com, or call Rabbi Krohn at (917) 232-5356. You can also write to chaim@refuahcard.com.

THE WEEKLY QUESTION

WIN A \$36
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*If someone does not have a bris,
who else, besides him himself,
cannot eat from the Korban Pesach?*

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 winner of the question for Parshas Vayigash is:
MEIR HAMAOUI, Lakewood, NJ**

Question for Vayigash was:

Who were the weakest brothers that Yosef took to meet Pharaoh?
Vayigash Answer: Reuven, Shimon, Levi, Yissachar and Binyamin

תפלה לרפואה

לפנֵי כל מדי דרפואה (תרופה, משחה או זריקה)
אמור אפילו' כמה פעמים ביום:

בָּהִ依 רְצֹן מַלְפִנִיךְ הֵי אַלְקֵי
שִׁיחָה עַסְקֵזְהָ לִי לְרַפּוֹאָה
בַּיְהָרָבָּחָןְמָאָתָה

ואחר כך יאמרו (בלי שם ומלאות):

בָּרוּךְ רַפּוֹאָחָזָלִים

(שולחן ערוך אורח חיים סימן ר"ל ד'; משנה ברורה סימן ר"ל ס"ק ו')
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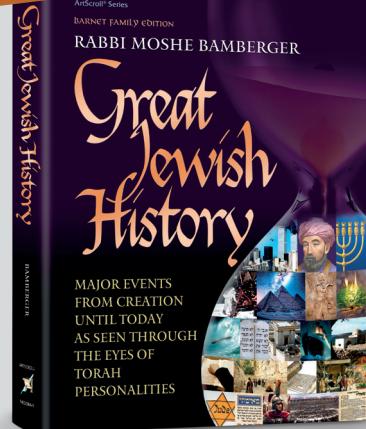
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CHAZON ISH ARRIVES IN ERETZ YISRAEL, ALTERS TORAH LANDSCAPE

Rabbi Avraham Yeshayah Karelitz (1878-1953), known as the Chazon Ish by the title of his scholarly work, was an unexcelled Torah master, as well as a leader of the post-war renaissance of Torah Jewry in *Eretz Yisrael*. When he immigrated to the Holy Land from Vilna in 1933, he wished to remain anonymous. Yet that was not to be. Rabbi Chaim Ozer Grodzinski of Vilna, the *Gadol HaDor*, sent a letter to the leaders of the *Yishuv* alerting them that "a lion is arising from Bavel [to *Eretz Yisrael*]," meaning that a great Torah scholar is coming to them and they should accord him all due honor and respect. For the next two decades, until his demise, the Chazon Ish was the very pulse of Bnei Brak, as all matters, big and small, were brought to his austere home for his pure *daas Torah*. Although the Chazon Ish held no official position, he was recognized as a supreme Torah authority, whose opinion on all matters was the final word. He changed the landscape of *Eretz Yisrael*, infusing its very spirit with the preeminence of Torah. It was he who restored the observance of *Sheviis* after centuries of relative neglect.



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TORAH VIEWS AND NEWS

Famous Meeting With Ben Gurion

Shortly after the State of Israel was founded, a fierce battle was waged between the secular government and the Israeli religious community concerning a pending law that would require young women to serve in the military. The Chazon Ish, along with most leading Torah sages, were vehemently opposed to the legislation. In October 1952, seeking some

See other side <-----

THE REFUAH CARD

Prior to taking any medication (swallowed, applied or injected) or undergoing any medical procedure, however minor, one should recite the following prayer each time (even several times a day):

**May it be Your will, Hashem,
that this endeavor cure me,
for You are a free Healer**

After the procedure, or after taking the medication, recite:

Blessed is He who heals the sick

(Shulchan Aruch Orach Chaim 230:4; Mishnah Berurah 230:6)
WWW.REFUAHCARD.COM

DEDICATED FOR THE MERIT OF THE NESHAMA OF
RABBI ASHER H. ABITTAN ZT"L

sort of compromise on this burning issue, David Ben Gurion, the prime minister of Israel, asked to meet the Chazon Ish in Bnei Brak to find a solution. During their meeting, the Chazon Ish famously argued that the Torah view should prevail, based on the Gemara (*Sanhedrin* 32b) that if two wagons meet on a narrow bridge, one laden with cargo and the other empty, with room for only one to pass at a time, the empty wagon must yield its right of way to the full wagon. Thus, the Chazon Ish insisted that in this impasse between the two camps, the religious camp's wagon warrants the right of way, since it has been carrying the hefty load of Torah for millennia, ever since its acceptance at Mount Sinai. Hence, the secular camp should cede the right of way to the religious camp. [Ben Gurion told Rabbi Shlomo Lorincz, a prominent member of the Knesset for Agudas Yisrael, following this historic meeting, "I was amazed at the brilliance of the Chazon Ish. In my entire life, I never met someone who was so intelligent. Moreover, I never fathomed that it was possible for a man to achieve such levels of wisdom."]