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AT THE ArtScroll SHABBOS TABLE

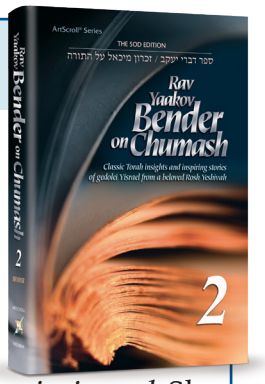
WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

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PARASHAH

A MOTHER TILL THE VERY END

Rav Yaakov Bender on Chumash 2



וַיֵּלֶךְ פַּדֶּנָה אֲרָם אֶל לָבָן בֶּן בְּתוּאֵל הָאֲרַמִּי אֲחִי רִבְקָה אֵם יַעֲקֹב וְעֵשָׂו.

He went toward Paddan-aram, to Lavan the son of Besuel the Aramean, brother of Rivkah, mother of Yaakov and Eisav (*Bereishis* 28:5).

At the end of the *parashah*, following the dramatic account of the *berachos* and the different paths chosen by Yaakov and Eisav, the *pasuk* tells us how Yaakov was sent to Lavan.

Rashi comments on the seeming redundancy of the words *eim Yaakov v'Eisav*, since the *parashah* has extensively discussed the family, and the relationship between its members is very clear. Why inform us yet again that Rivkah was the mother of these two brothers?

I heard a beautiful thought from a *chashuve* Yid, R' Moshe Hershkowitz of Bensonhurst.



R' Elazar Schach

Perhaps what the Torah is telling us is that no matter what transpired in the *parashah*, no matter the grief and anguish caused by Eisav and his idol-worshiping wives, no matter the pain his parents had from his bloodthirsty nature and crude ways, Rivkah remained a mother to Eisav, just as to Yaakov.

Until the very end.

Sefarim explain that the word "*eim*" is related to the word *emunah*, the enduring faith and belief of a mother in her child.

The *pesukim* of *Eishes Chayil* evoke the image of a mother: *vatakam b'od lailah vatiten teref l'veisah*, *She arises while it is yet nighttime and gives sustenance to her household* (*Mishlei* 31:15).

The reference to nighttime teaches us that even when her children are going through a dark time, when they appear to have fallen, the *Yiddishe mammeh* already sees the inevitable rise that will follow. It might still be night, but she is already perceiving the eventual "*vatakam*," recognizing potential and strength when others cannot. This is the sustenance with which she provides her family.

Where does she get that confidence from? It is because טָעֲמָה כִּי טוֹב סַחְרָהּ, *She discerns that her enterprise is good.* She believes that her product is good and that her children will yet justify the faith that she has in them.

When R' Shach first got to know R' Moshe Reichmann well, he asked around about Mrs. Reichmann senior, R' Moshe's mother. "I have never yet met a person who has changed the world for the better," the rosh yeshivah explained, "who did not have a *chashuve mammeh*, an exceptional mother, and it turns out that this is the case here as well."

A person, any person, has flaws and challenges, issues that can be repaired or made worse. So often, the difference lies in the approach of the mother, and how she nurtures her children. R' Shach was saying that those who rose to true greatness shared this common denominator, that of a great mother who raised them.

Those involved in working with struggling teenagers have the data to back this up. When parents do not give up, when they believe in struggling children and encourage those children, letting them know that they have confidence in the future, those children are so much more likely to come back and shine.

But the opposite is also true. When parents doubt, and express their worries, that itself makes it harder for the child.

Rivkah ensured that the *berachos* shaping our nation's destiny went to Yaakov, then sent him away to save his life. Yet through it all, she remained Eisav's mother, loving and loyal. The *pasuk*'s seemingly extra words teach us the enduring meaning of motherhood.

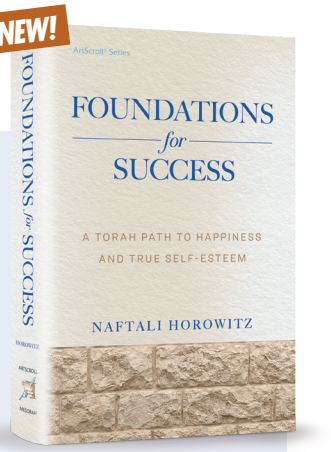
THIS WEEK'S ISSUE IS DEDICATED BY MARNINA AND ARTHUR BERKOVITZ AND FAMILY
IN HONOR OF THE YAHRZEIT OF HIS MOTHER, RACHEL LEAH BAT BARUCH

MESORAH HERITAGE FOUNDATION

CHIZUK

THE POINTLESS UPGRADE

Foundations for Success by Naftali Horowitz



When we realize that constantly upgrading our lifestyle is a sure route to unhappiness, our decision-making becomes clearer. I was once asked during a Q&A session, "Why don't you fly business class and drive a fancier car?"

I answered, "Why would I when it won't make me any happier and will only waste money that can be used for better things?"

I received puzzled looks. Some people have difficulty understanding that having more won't make them happier, or that just because they can have something doesn't mean they should. The timeless wisdom of Torah teaches us this truth, which even scientists have discovered. They explain it using two ideas.

The first is called the "hedonic treadmill." A new level of wealth or a purchase provides an initial rush of happiness that quickly fades as it becomes the new normal. A person moves into a new house, thrilled beyond words. Eventually, the excitement wears off, and he needs something bigger to produce a new thrill. He is running faster and faster, without moving forward.

The second idea, "relative deprivation," means that a person measures his happiness relative to others. A wealthy person may feel content until he sees someone else's more luxurious home. Now he feels deprived, pushing him toward greater wealth and greater dissatisfaction.

Each time I consider flying business class, I imagine my grandfather traveling from America to Eretz Yisrael by boat. The trip takes three weeks, during which he eats cold, stale food and suffers severe seasickness.

Imagine someone approaching him and saying, "I can get you to Eretz Yisrael in less than twelve hours using a new invention called an airplane. You'll sit on a hard wooden chair with little legroom, tied down with rope during takeoff and landing."

My grandfather would have been thrilled! He wouldn't complain about the food, legroom, or hard wooden seat. He would think, "I can't believe I'll be there in less than twelve hours!"

THE GREATEST UPGRADE WE CAN MAKE IS NOT TO OUR LIFESTYLE, BUT TO OURSELVES.

Two years later, the airline introduces economy class, with cushioned, reclining seats. Suddenly, those sitting on wooden chairs feel uncomfortable. Then comes business class, and the cycle starts again. "Can someone actually spend eleven hours on a plane without a fully reclining seat?"

Perhaps one day there will be private class, with individual rooms, beds, and Jacuzzis. Business-class passengers will feel like peasants!

It doesn't have to be this way. A person can say, "Here is where it stops. Enough is enough."

I'm happy I'm not spending three weeks on a ship or sitting tied to a wooden chair. My seat reclines, and my legs will recover from not stretching fully. In eleven hours, this will all be forgotten as passengers from every class wait together for their baggage.

While I don't begrudge those who fly business class, why get accustomed to a new normal when it ultimately won't make me happier?

I'm not speaking to those who can afford business class. I'm speaking to those who are *jealous* of those who can. Take it from me — sitting there won't change your life in any meaningful way.

And this applies to far more than airplane seats. The next time we find ourselves wanting a newer car, a larger house, or something someone else possesses, we should stop and ask: *Do I genuinely need this, or have I simply convinced myself that having it will make me happier?* Will it improve my life, or will it merely become another new normal?

Instead of endlessly chasing the next upgrade, we can invest in things that bring genuine, lasting happiness: strengthening our relationships, refining our character, pursuing meaningful goals, and, above all, filling our lives with Torah study, mitzvos, and a deeper connection to Hashem — the true sources of happiness and fulfillment.

YOMI SCHEDULES FOR THIS WEEK:

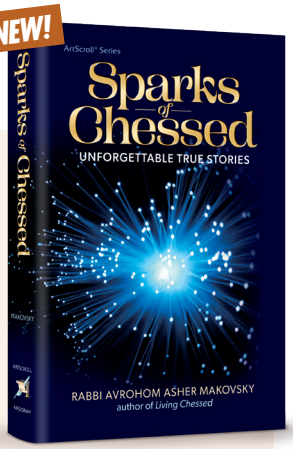
	SHABBOS NOVEMBER 14 ד בסלו	SUNDAY NOVEMBER 15 ה בסלו	MONDAY NOVEMBER 16 ו בסלו	TUESDAY NOVEMBER 17 ז בסלו	WEDNESDAY NOVEMBER 18 ח בסלו	THURSDAY NOVEMBER 19 ט בסלו	FRIDAY NOVEMBER 20 י בסלו
BAVLI	Bechoros 57	Bechoros 58	Bechoros 59	Bechoros 60	Bechoros 61 מזל טובו	Arachin 2	Arachin 3
YERUSHALMI	Kesubos 10	Kesubos 11	Kesubos 12	Kesubos 13	Kesubos 14	Kesubos 15	Kesubos 16
MISHNAH	Oholos 18:4-5	Oholos 18:6-7	Oholos 18:8-9	Oholos 18:10 Negaim 1:1 מזל טובו	Negaim 1:2-3	Negaim 1:4-5	Negaim 1:6-2:1
KITZUR	21:9-22:End	23:1-9	23:10-15	23:16-22	23:23-End	24:1-6	24:7-End
ORAYSA	Kiddushin Chazara 5b-6b	Kiddushin 7a Chazara 6b	Kiddushin 7b Chazara 7a	Kiddushin 8a Chazara 7b	Kiddushin 8b Chazara 8a	Kiddushin 9a Chazara 8b	Kiddushin Chazara 7a-7b

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CHESSED

THE HALACHAH OF A MOTHER'S HAPPINESS

Sparks of Chessed by Rabbi Avrohom Asher Makovsky



The event was a *hesped* for R' Shalom Schwadron. It was held at Beis Medrash Govoha in Lakewood. The speaker was R' Kalman Krohn; his family had a very special, enduring connection with R' Shalom, which began when R' Kalman's father began hosting the renowned Maggid from Yerushalayim during his visits to America on behalf of the organization P'eylim.

Among the countless episodes in R' Shalom's life illustrating his love for his fellow Jew, the following story is one of those R' Kalman chose to highlight:

Pesach had arrived, but this year, it would be a far different Yom Tov for the Krohn family. Their father was gone. He had passed away that year at a young age, leaving a widow and children to carry on as best as they could.


R' Shalom Schwadron

Nevertheless, the Seder would not be dominated by the sadness of an empty chair. R' Shalom Schwadron saw to that. He came to the Krohns' home for Pesach and ran the Seder. With his warmth and energy, he kept the Seder lively. The children were eager to share their divrei Torah, and they had lots to say.

As the clock ticked on and the divrei Torah kept coming, R' Kalman became concerned. He knew that R' Shalom was very particular about eating the afikoman before chatzos, and at the rate they were going, it wasn't likely to happen. So, he told his siblings that they should hold back some of their divrei Torah for the next night or a day meal. "We have to finish up the Haggadah so we can eat the afikoman before chatzos!" he reminded them.

"No," R' Shalom interjected. "We're not worrying about chatzos. Everyone, say all the divrei Torah you have."

The next day, R' Kalman asked R' Shalom, "Isn't R' Shalom usually careful to eat the afikoman before chatzos?"

R' Shalom had an answer — a well-thought-out answer that was a lesson in setting priorities in our observance of the mitzvos.

"Of course, I usually make certain to eat the afikoman before chatzos," R' Shalom replied. "But the whole mitzvah of eating the afikoman today is a mitzvah mid'Rabbanan. Eating it before chatzos is a safeik — it's uncertain. That's why some authorities are lenient. Where there's a doubt on a mitzvah d'Rabbanan, there's room to be lenient.

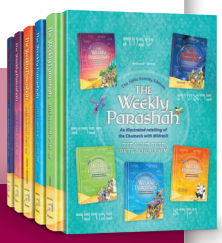
"Your mother was sitting there having such enjoyment from seeing all her children saying their divrei Torah on the Haggadah. It was such nachas and a simchah for her. If I had cut it short and taken away some of that satisfaction from her, that would possibly be trespassing on a Torah prohibition against causing pain to an almanah. Of course, the possibility of violating a mitzvah d'Oraisa holds more weight than the possibility of violating a mitzvah d'Rabbanan."

While every person needs to seek his own *daas Torah* when deciding whether he should change his *minhag* or rely on a leniency in a certain situation, R' Shalom teaches us that when someone's feelings stand to be hurt, the question needs to be asked: Who might be hurt? Who might be disappointed? Does this outweigh the *minhag* or the mitzvah? Hashem wants us to run to do His mitzvos, but He wants us to look both ways before we run.

WIN A $36 ARTSCROLL GIFT CARD!

THE WEEKLY QUESTION

Why did Rivka prepare specifically two goats for Yaakov?



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 Noach is: **YECHEZKEL YUROWITZ, *Houston Tx***

Question for Noach was: Which group had the most members alive during the Mabul: kosher animals, non-kosher animals, or fish?
Answer for Noach: Fish

PART 35: A HISTORIC CELEBRATION: THE SIYUM ON BAVLI

Rambam famously wrote that an imposing palace may have been built so that centuries later a *tzaddik* could huddle against its towering wall to shade himself from the sweltering sun. That teaching may well have applied to New York City's premier ballroom in 2005.

The Big Apple had many magnificent ballrooms, but the New York Hilton's was among the largest and most prestigious. Had Rambam been with us in the twenty-first century, he might have said that it was built for an event that would take place on 5 Adar II, 5765/March 15, 2005.

On that unforgettable evening, the Hilton's Grand Ballroom hosted the largest dinner attendance in its history: 2,200 guests gathered to celebrate the completion of the English Schottenstein Edition of Talmud Bavli.

Fifteen years. Seventy-three volumes. Scores of scholars. An investment of over $21 million.

And now, at last, the monumental undertaking was complete.

"Historic" is an overused word, often reduced to an almost meaningless cliché. But in this case, it was the literal, unembellished truth. Never before had the English language been so effectively mobilized to bring so much Torah to so many people in so many places.

From Melbourne to Hong Kong, from Johannesburg to Columbus, and throughout communities all over the world, the Schottenstein Talmud had transformed the landscape of Torah learning. Newcomers who had never imagined they could study Gemara were opening its pages. Former yeshivah students were rediscovering the joy of learning. Accomplished scholars were finding new clarity and understanding.

For countless Jews, the Schottenstein Talmud had become their *rosh yeshivah*, their companion, and their guide.

A monumental accomplishment deserved an equally extraordinary celebration.

Organizing an event of such magnitude was itself a formidable undertaking. There were thousands of guests to accommodate, many with special requests; scores of generous donors to honor without slighting anyone; an elaborate commemorative Journal to prepare; hotel management to coordinate with; and a caterer entrusted with creating a menu worthy of the occasion.

And through it all, R' Meir Zlotowitz was uncompromisingly insistent that every aspect of the program be meticulously planned and executed, accurate to the minute.

The Schottenstein family, whose extraordinary commitment had made the project possible, naturally occupied the place of honor. Jay and Jeanie Schottenstein and their family were the evening's primary guests of honor, while the many other dedicators and friends who had contributed to the historic undertaking were appropriately recognized in a magnificent full-color Journal.

The atmosphere was electric. The excitement, the gratitude, the overwhelming sense of accomplishment — all combined to make it an evening that those present would never forget.



The remarkable Patrons' dais at the Siyum

Years earlier, when only a handful of volumes had been published, Chief Rabbi Lord Immanuel Jakobovits had described the Schottenstein Talmud as the greatest English-language publishing project in Jewish history.

Now, with the seventy-three volume set complete and filling the libraries of shuls, yeshivos and homes across the world, his extraordinary assessment has been vindicated.

The Siyum celebrated far more than the completion of a publishing project. It marked a revolution in access to Torah learning — one that arguably has done more than any other project in modern times to fuel the growth of Daf Yomi and transform Talmud learning across the Jewish world.