

AT THE ARTSCROLL SHABBOS TABLE

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RABBI YITZCHOK
HISIGER, EDITOR

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WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

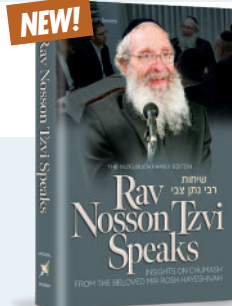
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L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

GOOD MIDDOS: THE BASIS OF SPIRITUAL ACHIEVEMENT

Rav Nosson Tzvi Speaks – Insights on Chumash from Rav Nosson Tzvi Finkel



Eliezer, the servant of Avraham, was a man of lofty spiritual stature, as the Torah attests with the description: *hamoshel bechol asher lo, who controlled all that was his*, which the Midrash (*Bereishis Rabbah* 59:8) interprets to mean “*shalit b'yitzro kemoso* — he ruled over his *yetzer hara* like him [Avraham].” Avraham trusted Eliezer implicitly, and Eliezer would draw from his master’s Torah wisdom to teach others — “*doleh u’mashkeh*” — which is why the Torah calls him “*Damesek Eliezer*” (*Yoma* 28b).

If Avraham placed absolute confidence in his servant, entrusting him with both his material possessions and his spiritual teachings, why did he suddenly lack faith in Eliezer’s integrity, as evidenced by his request that Eliezer swear that he would not take a wife for Yitzchak from the daughters of Canaan?

Rav Eliyahu Lopian explains that the task of building a Jewish home is unlike any other. Shlomo HaMelech states (*Mishlei* 14:1), *Chachmos nashim bansah baisah v’iveles beyadeha tehersenu, The wise among women, each built her house, but the foolish one tears it down with her hands.* A woman wields immense power in building her home, and she carries a massive responsibility: With her wisdom, she can build a splendid palace worthy of the *Shechinah*, and with imprudence, she can demolish the very foundations of her home.

The importance of choosing a worthy wife for Yitzchak, the woman who would serve as matriarch of all of *Klal Yisrael*, was inestimable. Therefore, in selecting the one with the wisdom and stellar character to build this home, while

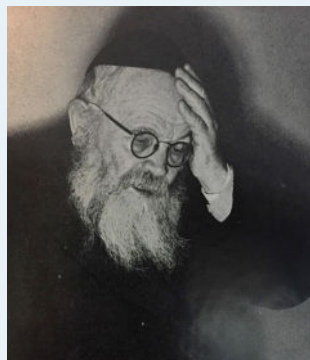
Avraham Avinu trusted Eliezer with all his household needs, in this case, his regular trust was insufficient, and he required Eliezer to make a vow and perform a physical action to affirm his commitment.

Recognizing the gravity of his mission, Eliezer set out to seek a wife for Yitzchak, and *davened* to Hashem to guide him to identify the maiden who would serve as Yitzchak’s life partner. He entreated Hashem for a sign: When he would ask the girl to tip her pitcher so that he could drink, she would reply, “Drink, and I will also give your camels to drink.”

Eliezer’s request raises a question. While such an offer surely indicates sterling *middos* and exceptional generosity, it fails to offer any indication regarding the maiden’s righteousness or fear of Heaven. Why did Eliezer suffice with a demonstration of good *middos* before ascertaining that Rivkah possessed the level of *yiras Shamayim* required for her to wed Yitzchak? The question is compounded by the fact that Rivkah was the daughter

of Besuel and the sister of Lavan, known idol-worshippers and swindlers, which was fair reason to suspect that she might be inclined to follow their ways.

Rav Lopian derives a powerful lesson from this incident. Although a person’s primary focus in *avodas Hashem* is to develop *yiras Shamayim*, if someone possesses refined character and good *middos*, but has not yet attained fear of Heaven, he will eventually seek

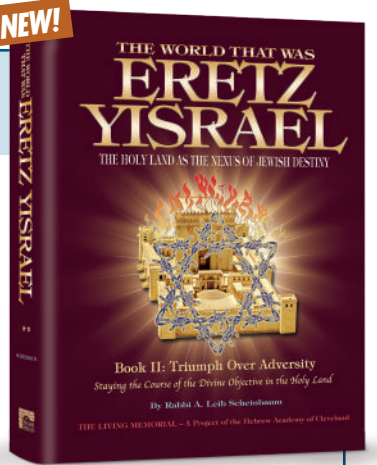


Rav Elya Lopian

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ARTSCROLL LAMENTS OUR PAINS

NEW!



HISTORY

RAV TZVI HIRSCH KALISCHER

The World That Was – Eretz Yisrael, Book II by Rabbi A. Leib Scheinbaum

Rav Tzvi Hirsch Kalischer was a German rabbi, a student of Rav Akiva Eiger, who greatly loved Eretz Yisrael. He had strong views on resettling Eretz Yisrael from a religious perspective. A fierce opponent of secular Judaism, he felt that the redemption of Tzion would have to be initiated by the Jewish People. Once they made their positive move to reclaim and resettle the Holy Land, the advent of Moshiach Tzidkeinu would occur. Obviously, there was opposition to his views, from a number of Orthodox rabbinic leaders, both in Europe and Eretz Yisrael. They felt just as strongly about their convictions – insisting that the Jewish People would have to wait for Moshiach to come without human intervention.

Rav Kalischer (1795-1874) served as the Rav of Thorn, Prussia and authored several sefarim on Halachah; the greatest is Moznayim LaMishpat, which encompasses extensive commentaries on every Halachah, besides all of Choshen Mishpat's Halachic decisions. This sefer earned him the esteem of many of the greatest gedolim of his time, who turned to him with their Halachic questions.

Rav Kalischer traveled throughout Europe soliciting funds to aid his agricultural settlement projects in Eretz Yisrael. In 1862, his book Drishas Tziyon on his views of settling Eretz Yisrael was published. He established the Central Committee for Settlement in Eretz Yisrael in 1864 in Berlin. Additionally, Rav Kalischer was responsible for procuring aid from the Alliance Israelite Universelle to assist agriculture in Eretz Yisrael. This led to the establishment of the Mikveh Yisrael Agricultural School in 1870. He

was widely respected by all segments of the Jewish community.

Rav Kalischer greatly believed in the process of human intervention to preparing the stage for bringing about the coming of Moshiach. Thus, his view of world events – such as the emancipation of the Jews in France, Germany and Austria, plus the developments of rising nationalism among the Jewish People–buttressed his premise that these were part of the opening stages of the process of Redemption.

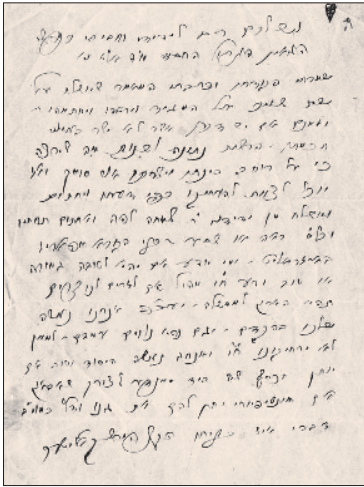
There was a debate between Rav Shamshon Raphael Hirsch and Rav Kalischer, with each one believing strongly in his position vis-à-vis the colonization of Eretz Yisrael. Rav Kalischer felt that it would bring about the advent of Moshiach. Rav Hirsch was adamant in his position that Moshiach will come only after the people repent. He felt that although living in Eretz Yisrael was wonderful, doing so as part of a mass resettlement of the Land would quite possibly deter Jews from repenting. Why bother? After all, we already live in Eretz Yisrael. Rav Kalischer, however, felt that the Holy Land would be redeemed without being preceded by repentance. He believed that the mere remembrance of the Jew's traditional love of Tzion would stimulate repentance; with the powerful precursor of repentance being the Jew's yearning for Eretz Yisrael.

Although many rabbinic leaders supported Rav Kalischer, Rav Hirsch was the accepted

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Rav Tzvi Hirsch Kalischer



A letter written by Rav Tzvi Hirsch Kalischer

THIS WEEK'S DAF YOMI SCHEDULE:

NOVEMBER / חשוון-כסלו

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
19 כה	20 כו	21 כז	22 כח	23 כט	24 ל	25 א
Nedarim 25	Nedarim 26	Nedarim 27	Nedarim 28	Nedarim 29	Nedarim 30	Nedarim 31

THIS WEEK'S MISHNAH YOMI SCHEDULE:

NOVEMBER / חשוון-כסלו

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
19 כה	20 כו	21 כז	22 כח	23 כט	24 ל	25 א
Shabbos 1:4-5	Shabbos 1:6-7	Shabbos 1:8-9	Shabbos 1:10-11	Shabbos 2:1-2	Shabbos 2:3-4	Shabbos 2:5-6

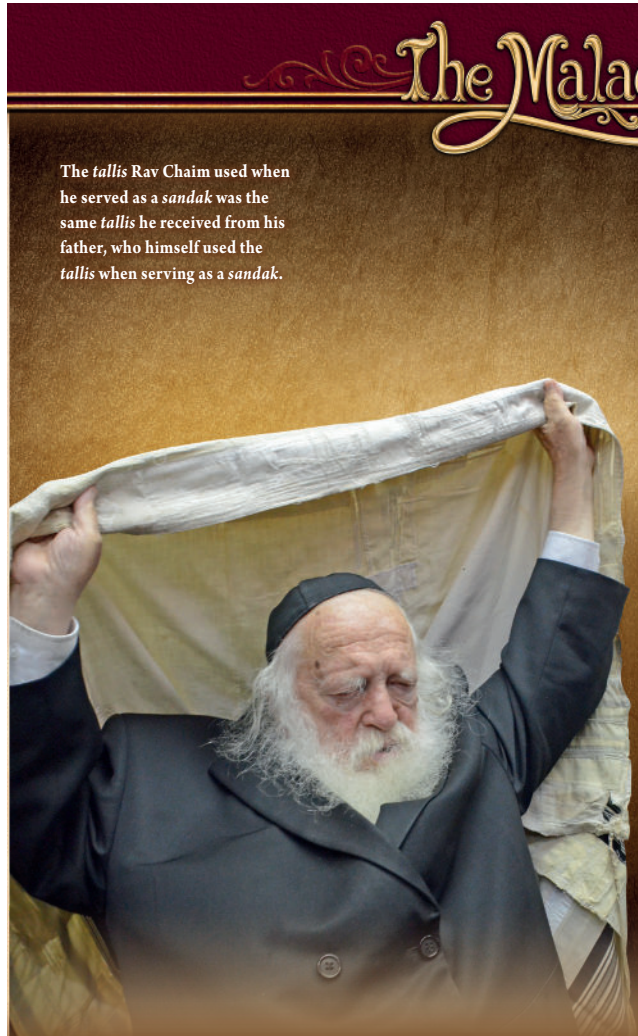
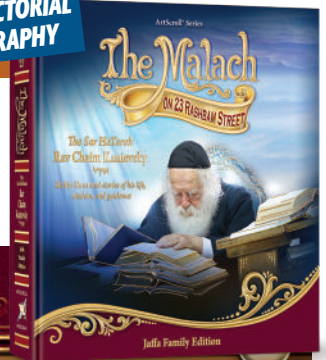
RAV TZVI HIRSCH KALISCHER *continued from page 2*

dean of Western European Orthodoxy. His approbation was critical. It never came. Rav Hirsch supported the settlers, raised money for them and their projects, but never for one moment did his position concerning mass resettlement change. An indication of their difference in perspective may be noted from Rav Kalischer's contention that the prominence of such Jewish statesmen as Disraeli in England and Cremieux in France was a harbinger of the Redemption. Rav Hirsch countered that the Almighty would never employ the "services" of those who rejected the Torah as the forerunners and agents of the Redemption. He felt that they were prominent assimilationists, and not harbingers of the Redemption. Rav Hirsch basically felt that what Rav Kalischer and his supporters felt was a great mitzvah, was in his view a transgression. He had strong feelings about Eretz Yisrael, and even stronger feelings about not building the Land in accordance with Torah dictate. Furthermore, rather than run from anti-Semitism and hide in the Holy Land, one should increase his observance of Torah and mitzvos, so that the reasons for anti-Semitism would dissipate. 📖

GREATNESS

NEW PICTORIAL BIOGRAPHY

THE SAR HATORAH, RAV CHAIM KANIEVSKY ZT"l
The Malach – On 23 Rashbam Street



The tallis Rav Chaim used when he served as a sandak was the same tallis he received from his father, who himself used the tallis when serving as a sandak.

"When I was a child, I once lost my sweater," one of Rav Chaim's children related, "and I asked my father to help me write a sign asking anyone who found it to return it to me."

Rav Chaim, whose language was the language of the Gemara, wrote the following: "Hai man d'ishkach gelima d'omra d'mikrei 'sveder' b'la'az, yeisei l'gabei didi." Anyone who finds a lost garment — called 'sweater' in a foreign language — should contact me." And he added his name and address.

A Way of Life

In the King's Chamber

"Aha! You're the bachur from 'isho mishum chetzyo!'" or "Are you are the avreich from 'Rabbi Chiya kamaisa'?"

This was how Rav Chaim identified people — not by appearance or name, but according to the sugya they had discussed.

One avreich relates that he had gone to see Rav Chaim numerous times when he was a bachur to discuss the sugya he was learning. Only once he reminded Rav Chaim of the sugya they had discussed the last time he was there did Rav Chaim remember who he was.

GOOD MIDDOS: THE BASIS OF SPIRITUAL ACHIEVEMENT *continued from page 1*

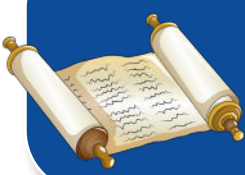
that virtue, since good middos are the basis of all spiritual achievements. A person of corrupt character will never acquire *yiras Shamayim*, however, even if he invests enormous efforts to do so, and any *yiras Shamayim* he works to achieve will be unsustainable. Therefore,

a person who is seeking a spouse should first and foremost search for good middos and a refined, gentle nature. Even if the woman in question does not yet possess the desired level of *yiras Shamayim*, ultimately, her good middos will prevail and she will attain it. 📖

This week's Yerushalmi Yomi schedule:

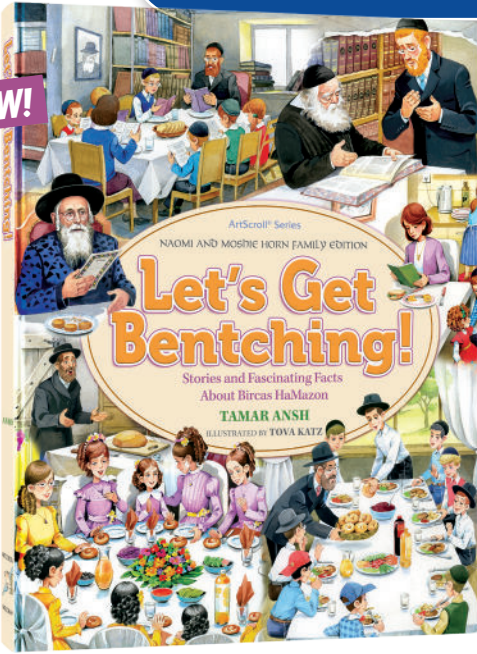
NOVEMBER / חשוון-כסלו	SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
	19 כה	20 כז	21 כח	22 כט	23 סב	24 ג	25 ד
	Berachos 6	Berachos 7	Berachos 8	Berachos 9	Berachos 10	Berachos 11	Berachos 12

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Lesson for Children

NEW!



R' Chaim Kanievsky Talks About Bentching...

A young father came to Rav Chaim, worried because his son didn't want to bentch. "He eats in a hurry and then he runs away from the table. When I call him back to bentch, he gets upset and won't do it. What am I supposed to do? Should I push him to bentch?"

"You should do all you can to encourage your son to bentch," said R' Chaim. "Especially now when he is young. And reward him with prizes and sweets so he'll be inspired to say Bircas HaMazon with kavanah!" Rav Chaim urged the father. He added: *"It's very important that children learn how important it is to bentch with kavanah. In this zechus (merit), Hashem will shower Klal Yisrael with mercy and all good things."*

**So kids – keep at it!
Yes. It matters.
Everyone needs your bentching.**



What is "Kavanah" anyway?

Kavanah means saying the words with concentration, paying attention to what we are saying, and thinking about the meaning of the words. In other words, kavanah means – that we are concentrating hard so that we know what we're saying and really mean it!

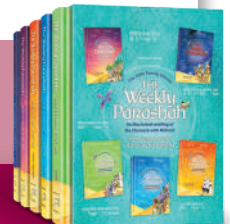
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THE WEEKLY QUESTION

Question for Chayei Sarah:

What's the oldest Jewish cemetery in the world?

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 Bereishis question is: YEHUDA NEUWIRTH, Jackson, NJ

The question was: When the river in Gan Eden left the garden, it split into which four rivers?
The answer is: Pishon, Gichon, Chidekel, and Euphrates.

The winner of the Noach question is: ELI BORNSTEIN, Staten Island, NY

The question was: Where did the light in the teivah come from?
The answer is: According to some opinions, the light in the teivah came from a precious, shining stone attached to the roof of the teivah.

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