

# AT THE ARTSCROLL SHABBOS TABLE

A PROJECT OF THE Mesorah Heritage Foundation

פרשת לך-לך  
 י"ג חשוון תשפ"ד  
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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 SAVING GRACE

The Torah Treasury by Rabbi Moshe M. Lieber

וְהָיָה בְרָכָה. — *And you shall be a blessing (12:2).*

Rashi (citing *Pesachim* 117b) explains that this teaches that although we mention Avraham, Yitzchak and Yaacov in the first *brachah* of *Shemoneh Esrei*, the last *brachah* concludes with the words "Shield of Avraham." According to Rav Menachem Mendel of Kotzk, this homiletically teaches us the key to our ultimate redemption. The *Mishnah* (*Avos* 1:2) teaches that the world's existence depends on Torah study, on the service of Hashem, and on kind deeds. Avraham was the epitome of kindness, constantly involved in caring for others, both physically and spiritually. Yitzchak, himself offered as a sacrifice, was a paradigm of Divine service, while Yaacov, the "ish tam," the "tent dweller," i.e., the tent of Torah study, was the model of devotion to Torah study.

Before *Mashiach* comes, Torah study and Divine service will be greatly diminished among Jews. The saving grace of the nation will be the love and care we will show to one another (see *Yeshayah* 1:27). Thus, the conclusion of the exile, the last step before the redemption, will be characterized by the unique trait of Avraham.

*HaDerash Vehaiyun* offers an alternative approach. Rashi explains, "I will bless you with wealth and make your name great and you shall be a blessing." When people become rich and famous, they often forget their less fortunate family and friends. They begin to feel that helping others is beneath their dignity. Consequently, they may acquire many enemies as a result of their newfound fame and wealth. Hashem promised Avraham, therefore, that riches and fame would not bring him enemies. Rather, "you shall be a blessing" — blessed by all who come in contact with you.

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Between the two world wars, the spiritual state of the

European Jewish community was at an all-time low. Mass defection by the youth from the *yeshivos*, as well as from commitment to Torah Judaism, was reaching epidemic proportions and a sense of despair overcame much of the Jewish leadership. In those dark days, Rav Shimon Shkop, *rosh yeshivah* of Grodna, offered a novel historical approach to the idea that we conclude the first *brachah* of *Shemoneh Esrei* with Avraham.

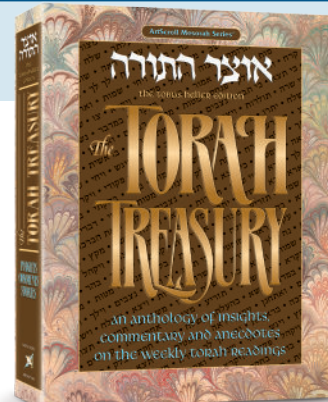


Rav Shimon Shkop

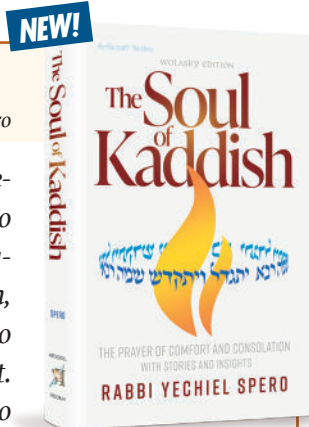
Avraham came from a home of idolaters, and only on his own did he come to belief in One G-d. Not so Yitzchak or Yaacov, who were propelled to their spiritual achievements as a result of the merits and education of their parents and grandparents.

One would think that this process of earlier generations building on the accomplishments of their predecessors would last forever, but *Chazal* taught that this is not to be. "One might think that we would conclude (the first *brachah* of the *Amidah*) with all of the forefathers. Therefore, the Torah teaches that we conclude with Avraham." Homiletically, this teaches us that in later generations, we will again see young people who, in the spirit of Avraham, will find their way to Hashem all alone, without the benefit of parental merit or education. Even when we see mass defections, let us not despair, for although the parents may be far from Torah and *mitzvos*, the children will awaken from spiritual slumber and return.

The amazing *teshuvah* revolution of modern times is vibrant evidence that Jewish history will conclude with Avraham's spirit of independent discovery of Hashem. 📖



MESORAH HERITAGE FOUNDATION



Standing inside a Meah Shearim *shul* in a long ponytail, a tank top, shorts, and sandals, the man most definitely stood out among the congregants normally gathered there to *daven*. Perhaps he had gotten lost and somehow landed there? But he seemed to have a purpose in coming that day, as he turned to Rav Tzvi Pesach Frank, the *rav* of Yerushalayim, and asked him directly, “When is *Minchah*? Can I lead the *davening*?”

What a ludicrous request! The man was not dressed appropriately.

Shockingly, though, Rav Tzvi Pesach said that it was time for *Minchah* and directed him to the *amud* to lead the *davening*. Whoever heard the exchange was flabbergasted. That man is going to be the *chazzan*? How could the *rav* allow this? Nevertheless, no one dared oppose the direct ruling of the *rav* of Yerushalayim.

The man led the congregation through the recitation of *Minchah*. Soon after, Rav Tzvi Pesach motioned to him to continue, and he *davened Maariv*, as well. When he was finished, he turned and walked out the door.

Immediately, the befuddled crowd approached Rav Tzvi Pesach to gain some clarity into his actions. Rav Tzvi Pesach’s response was cryptic. “If I would not have allowed him to *daven*, no one else would have allowed him either.”

The following day, the man returned once more, this time in a

proper shirt. The day after that, he had added long pants. After a week, the fellow was about to leave after his *Minchah/Maariv* duties when Rav Tzvi Pesach managed to stop him and get in a *shalom aleichem*.

“*Nitzachtani*, you’ve won me over!” the man exclaimed and began to cry.

Rav Tzvi Pesach was confused. All he had done was say *shalom aleichem* to the man, but he was afraid that he had triggered something painful. And then, quite suddenly, the man ran out of the *shul*. Though Rav Tzvi Pesach hoped that the man would return and the *rav* would be able to find out what had gotten him so upset, the man did not come back the next day. A full week passed, and then another. Finally, three weeks later, the fellow walked in, dressed from head to toe like the other men in the *shul*. Once more, Rav Tzvi Pesach approached him and again the man began to cry. This time, though, he composed himself and told his story:

*One month ago, I came here directly from the funeral of my mother, who passed away at the age of ninety-six. I loved her so much. She was my world, and now she was gone. Though I was raised religious, I had thrown the yoke of Torah and everything that I’d been taught and went off to an irreligious kibbutz. Before she died, my mother had one request: that I say Kaddish for her.*

*I didn’t know what to do. Where*

*would I go? Besides, I had no interest in saying Kaddish, so I decided to perform a test. I would go to a shul in Meah Shearim, and if they allowed me to daven for the amud, I would continue to recite the Kaddish for her. But if they would turn me away — which seemed more likely — I promised myself I would never walk into such a place again. Even more, I would do the absolutely worst things a Jew could ever do.*

*As I said, I was almost certain you wouldn’t allow me to daven. But you did. I felt like I wanted to show a little more respect the next time, so I wore a proper shirt and then long pants, but I still wasn’t prepared to fully embrace your standards.*

*But after a week, I felt that I had been won over. During all those days in which I davened for the amud, no one said a bad word to me. You even allowed me to take my time and go at my own pace toward adopting your standards. At that point, I realized that the life I had been living was not the life I wanted to continue to live.*

*My mother was a smart woman. She knew I just needed another taste of Yiddishkeit and I would be hooked. Well, I went back to my kibbutz, and seeing with my own eyes that there was no life for me there, I packed up my stuff. I’m going to live here, where I can continue to grow.*

And then he concluded, “*Nitzachtani — You’ve won me over.*” 📖



Rav Tzvi Pesach Frank

THIS WEEK’S DAF YOMI SCHEDULE:

OCTOBER-NOVEMBER / חשוון

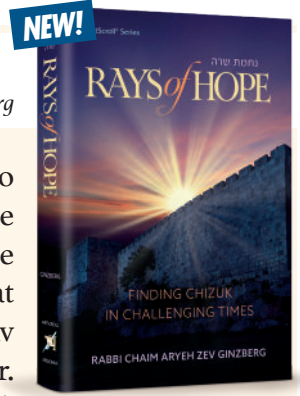
| SHABBOS      | SUNDAY       | MONDAY       | TUESDAY      | WEDNESDAY    | THURSDAY     | FRIDAY       |
|--------------|--------------|--------------|--------------|--------------|--------------|--------------|
| 28 י"ג       | 29 י"ד       | 30 טו        | 31 טז        | 1 יז         | 2 יח         | 3 יט         |
| Kiddushin 76 | Kiddushin 77 | Kiddushin 78 | Kiddushin 79 | Kiddushin 80 | Kiddushin 81 | Kiddushin 82 |

THIS WEEK’S MISHNAH YOMI SCHEDULE:

OCTOBER-NOVEMBER / חשוון

| SHABBOS       | SUNDAY        | MONDAY         | TUESDAY       | WEDNESDAY     | THURSDAY      | FRIDAY        |
|---------------|---------------|----------------|---------------|---------------|---------------|---------------|
| 28 י"ג        | 29 י"ד        | 30 טו          | 31 טז         | 1 יז          | 2 יח          | 3 יט          |
| Yevamos 2:5-6 | Yevamos 2:7-8 | Yevamos 2:9-10 | Yevamos 3:1-2 | Yevamos 3:3-4 | Yevamos 3:5-6 | Yevamos 3:7-8 |

Rays of Hope by Rabbi Chaim Aryeh Zev Ginzberg



An elderly *Yid* was approaching his hundredth birthday and was greatly troubled. Every day, he would share with his son the reason for his agitation. “I need to understand why I am *zocheh* to this *arichus yamim*,” he said. “My father died at 46 and his father before him at 41. I am a simple person, not learned or accomplished. Why have I been *zocheh* to live until this old age?”

Any response that his son shared with him was inadequate.

Concerned for his elderly father’s well-being, the son decided to present his question to the *gadol hador*, Rav Aharon Leib Shteinman. The *rosh yeshivah*’s answer was absolutely mind-boggling, and could only have come from someone whose vision of the happenings of this world is worlds apart from our own.

The *rosh yeshivah* responded, “Tell your father the following reason why he is *zocheh* to *arichus yamim*.



Rav Aharon Leib Shteinman

*Hakadosh Baruch Hu* is working to bring an end to *Galus Edom*. The *zechus* that Edom had all these

years was the great *kibbud av* that Eisav accorded his father. And so, *Hakadosh Baruch Hu*, in recent times, has changed the nature of the world, allowing people to live longer. This way, *Klal Yisrael* can care for their elders for a longer period, generating additional *zechusim* of *kibbud av* to counteract the *zechus* of Edom and finally bring an end to *Galus Edom*.”

In other words, this person was *zocheh* to *arichus yamim* so that more *zechusim* could be generated by his children, to benefit *Klal Yisrael*.

*What an astounding idea! What our simple eyes see as the good fortune of increased life expectancy is really part of Hakadosh Baruch Hu’s plan to bring the geulah.* 🌟

VATRANUS

GIVING IN

The Art of Being You by Rabbi David Sutton and Dr. David Katzenstein

Rav Elazar Menachem Man Shach served as *rosh yeshivah* of Yeshivas Ponevezh in Bnei Brak for close to fifty years. Known for his incredible insight into human nature and spot-on advice, his exemplary character traits were evident in his home life, as well.

“When we talked about getting married,” Rav Shach’s wife once shared with his students, “my husband proposed



Rav Shach

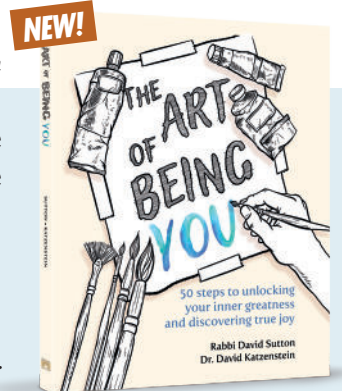
that we take turns giving in to each other. He’d give in to me during our first disagreement, and I’d give

in the next, and so on. In this way, there would be no ill will or hard feelings, since we both knew that things would even out the next time around. After telling me about his idea, my husband said he’d be the

first one to give in.”

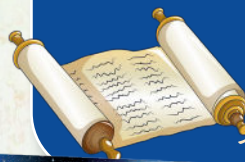
The students expected to hear that she got the next turn, but she explained, “I never had my chance to be the one to give in. My husband always ‘took my turn.’”

*Rav Shach always gave in. Every. Single. Time.* 🌟



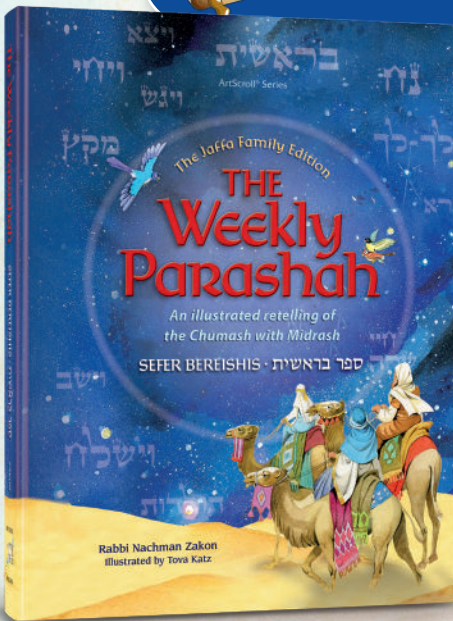
This week’s Yerushalmi Yomi schedule:

| OCT-NOV / חשוון | SHABBOS           | SUNDAY             | MONDAY             | TUESDAY            | WEDNESDAY         | THURSDAY          | FRIDAY           |
|-----------------|-------------------|--------------------|--------------------|--------------------|-------------------|-------------------|------------------|
|                 | 28 י' Shevi'is 21 | 29 י"ד Shevi'is 22 | 30 ט"ו Shevi'is 23 | 31 ט"ז Shevi'is 24 | 1 י"ח Shevi'is 25 | 2 י"ט Shevi'is 26 | 3 כ' Shevi'is 27 |



# Parashah for Children

## פרשת לך-לך



### A Great Smell

**H**ashem wanted Avram to travel so his influence and fame would spread throughout the world. Avram would be like a great-smelling air freshener, that has a beautiful smell, but if it is sitting in a bottle no one can smell it! A person must take it out of the pantry, open the bottle, and spray it all over. Ahhh, now the whole room smells better. By traveling, Avram would bring this “great smell” — that is, understanding that Hashem created the world — to the world. How? Wherever Avram went he would convince people to believe in Hashem.

### Eretz Yisrael

**A**lso, Hashem told Avram to leave Charan because he wanted Avram to live in the greatest land in the world: Eretz Yisrael. It’s the holiest land on earth! In Eretz Yisrael, Avram would become a greater tzaddik than if he lived anywhere else in the world.

## Hashem’s Blessings

**Hashem told Avram of the many blessings he would get for leaving his country.**

**Hashem said:**

- ▶ I will make you a great nation.
- ▶ I will bless you with a lot of money.
- ▶ I will make your name famous.
- ▶ I will give you the power to bless others.
- ▶ When you bless someone, it will come true.
- ▶ I will bless those who bless you.
- ▶ I will curse those who curse you.
- ▶ I will bless the nations of the earth with rain and dew because of you.
- ▶ The nations will bless their children to be like you.



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## THE WEEKLY QUESTION

*Question for Lech Lecha:*

***How old was Avram when he was commanded to leave his country, his hometown, and his family?***

*Kids, please ask your parents to email the answer to [shabbosquestion@artscroll.com](mailto: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 Sukkos is: ELIYAHU MIZRAHI, Jackson, NJ**

*The question was: The plant of one of the Arba Minim is burnt during the planting process. Which is it and why?  
The answer is: In order to produce a hadas plant that will grow quality hadassim, the myrtle branches are burnt. When the leaves regrow, they have the necessary three-leaf clusters coming out from the same point on the branch, the mark of a good hadas branch.*



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