

AT THE ARTSCROLL SHABBOS TABLE

A PROJECT
OF THE
Mesorah
Heritage
Foundation

פרשת וישלח
ט"ט כסלו תשפ"ד
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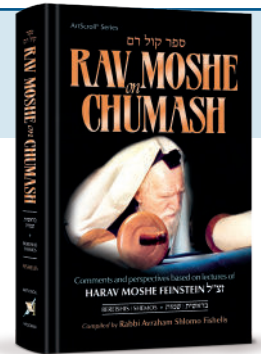
WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

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

WHAT MAKES IT A MIRACLE?

Rav Moshe on Chumash compiled by Rabbi Avraham Shlomo Fishelis,
adapted by Rabbi Avrohom Biderman



וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו — *Then Yaakov sent angels ahead of him (32:4).*

The word *malachim* can mean either “angels” or “messengers.” The *Midrash (Bereishis Rabbah 75:4)* cites a disagreement as to whether Yaakov sent angels or human messengers.

According to the opinion that Yaakov sent angels, why was he not concerned that he was diminishing his merits by performing a miracle? And if he sent people, why does the Torah write *malachim*?

A person who has achieved spiritual perfection knows that “nature” is itself Hashem’s Hand and is, essentially, a miracle. To him, open miracles are no more wondrous than nature because he knows that Hashem controls everything, so there is no difference between the two. In fact, if a person is stunned by an open miracle, it means that he has not yet achieved the highest level of faith in G-d.

Thus, to Yaakov, sending angels was no more marvelous than sending human messengers — both were the same — and it would not affect his merits.

The *Gemara (Sanhedrin 94a)* recounts that after the righteous King Chizkiyah experienced several open miracles, the Attribute of Divine Justice complained that he did not sing any songs of gratitude to Hashem for those miracles. To rectify this, the earth itself sang a song of gratitude. Why, indeed, did the great king not do so? And how could the earth’s praise counteract the complaint against Chizkiyah?

Chizkiyah’s faith in Hashem was on the high level we described. Had he praised Hashem for the miracles, it would have indicated that he considered miracles a greater display of Hashem’s prowess than the very continuing existence of Creation. “Earth” represents nature, and its “song” reflects Hashem’s on-

going mastery over everything — a far greater praise to Hashem than giving thanks for only scattered episodes. When the earth sang, it reflected that the amazing events that saved Chizkiyah were — to him — no more remarkable than the rest of Creation, which praises Hashem every moment.



Rav Moshe Feinstein

Other righteous people achieved this level as well. One Friday evening after sunset, the daughter of Rav Chanina ben Dosa told him that she had mistakenly poured vinegar into the *Shabbos* lamp instead of oil, and since it was already *Shabbos*, she could not correct her error. Rav Chanina reassured her, “My daughter, why does it matter? The One Who commanded oil to burn can command vinegar to burn, as well!” Indeed, the flames miraculously continued to burn the entire *Shabbos*, and they even lit the flame for *Havdalah* from the lamp at the conclusion of *Shabbos (Taanis 25a)*.

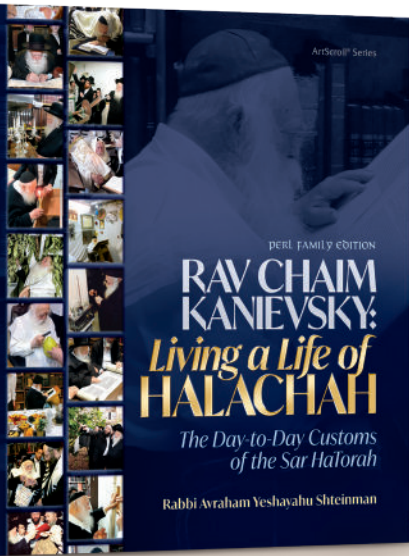
Rav Chanina’s message was that, to Hashem, there is no distinction between vinegar and oil. If He wills it, both will burn.

For most people, when Hashem changes “nature,” it is an amazing occurrence, so experiencing an open miracle diminishes their merits. However, for the person with perfect faith, the miracle is no different than the sun shining or grass growing, so it has no effect on his merits. This is why Yaakov would send angels.

According to the opinion that Yaakov sent human messengers, the Torah refers to them as *mala-chim* to indicate that he could just as well have sent angels, but he chose to send people. 📖

NEW!

RAV CHAIM KANIEVSKY: Living a Life of HALACHAH



HALACHAH

Rav Chaim Kanievsky: Living a Life of Halachah by Rabbi Avraham Yeshayahu Shteinman

Chapter 20

Practices Related to Eating

You've probably read many books and stories about Rav Chaim Kanievsky zt"l, the *Sar HaTorah*, inspired by his mastery of every area of Torah knowledge and his guidance, comfort, and blessing to tens of thousands.

Now, we present something entirely different, a most unique work by Rav Chaim's grandson, Rav Avraham Yeshaya Shteinman, bringing us Rav Chaim's practices with their *halachic* sources and background. Rav Chaim's every action, every step, and every moment was directed and defined by the *Shulchan Aruch* and the *poskim*, and by the practices and *minhagim* of his uncle, the Chazon Ish, and his father, the Steipler Gaon. This book captures them all. The text is accompanied by hundreds of beautiful photos, some of them rare, giving us a powerful visual glimpse of his actions.

We will follow the *Sar HaTorah* throughout his day, from his first moments of awakening to reciting *Kriyas Shema* before he went to sleep. We will sit with him at his Shabbos table, in his *succah* and at his *Seder*. We will be with him as he answers thousands of letters and, of course, as he learns Torah.

The following is an excerpt from this stunning and unusual book.

1. Rav Chaim was careful to eat breakfast after davening at sunrise. He would eat fruit or pastries, but was not specifically stringent to eat bread.

See *Shulchan Aruch* 155:2 and *Mishnah Berurah* 11. Rav Chaim said that his leniency is based on the *Eishel Avraham* (Butchatch), *siman* 155.

2. When he recited *Hamotzi*, Rav Chaim held the bread with all ten fingers, even if it was not a complete loaf.

See *Shulchan Aruch* 167:3-4 and *Mishnah Berurah*.

3. Rav Chaim would cut the bread from the side, so that he was cutting both the top and bottom simultaneously. He then dipped the slice of bread in salt three times.

See *Shulchan Aruch* 167:1 and 5 with *Mishnah Berurah*.

4. Rav Chaim was careful not to eat pastries during a meal, so as not to enter into uncertainties regarding what is considered *pas haba'ah b'kisin* (which would require a *berachah* even during the course of a meal).

See *Shulchan Aruch* Orach Chaim 168:7-8 and *Mishnah Berurah* for a discussion of *pas haba'ah b'kisin*.

5. Between eating fish and meat, Rav Chaim was careful to rinse his hands with a little bit of water, and rinsed his mouth by eating and drinking.

Rav Chaim was thus fulfilling the opinion of the *Shulchan Aruch* that requires handwashing, as well as the other opinions that require both eating and drinking. See *Shulchan Aruch* 173:2, *Mishnah Ber-*



Left: There was no salt on the table. Rav Chaim waited until a dish of salt was brought from the kitchen, and then dipped his bread into it three times. Right: Rav Chaim dipping matzah into salt.

THIS WEEK'S DAF YOMI SCHEDULE: DECEMBER / כסלו

| SHABBOS | SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY |
|---------------|---------------|---------------|---------------|---------------|---------------|---------------|
| 2 י"ט | 3 כ | 4 כ"א | 5 כ"ב | 6 כ"ג | 7 כ"ד | 8 ה' |
| Bava Kamma 30 | Bava Kamma 31 | Bava Kamma 32 | Bava Kamma 33 | Bava Kamma 34 | Bava Kamma 35 | Bava Kamma 36 |

THIS WEEK'S MISHNAH YOMI SCHEDULE: DECEMBER / כסלו

| SHABBOS | SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY |
|----------------|----------------|-------------------|----------------|----------------|-------------------|----------------|
| 2 י"ט | 3 כ | 4 כ"א | 5 כ"ב | 6 כ"ג | 7 כ"ד | 8 ה' |
| Yevamos 11:3-4 | Yevamos 11:5-6 | Yevamos 11:7-12:1 | Yevamos 12:2-3 | Yevamos 12:4-5 | Yevamos 12:6-13:1 | Yevamos 13:2-3 |

urah 4, and Shaar HaTziyun 2. See *Orchos Rabbeinu* Vol. 1, *Shabbos*, pp. 218-219.

Rav Chaim did not insist that all members of his household wash their hands (permitting them to rely on the other opinions that eating and drinking are sufficient). For many years, a small, closed bottle of water was kept next to Rav Chaim's seat at the Shabbos table, and after eating the fish he would pour a small quantity of water on his hands and rub them together; he did not instruct anyone else to do so.

This practice of Rav Chaim's allows us a glimpse into his constant immersion in Torah. Many times, water was brought to Rav Chaim before the meat was served, and he asked, "Why are you bringing me water?" When told that he had eaten fish, Rav Chaim apologized, and explained that he did not remember eating fish! Similarly, there have been meals at which fish was not served, and Rav Chaim asked for water to wash his hands before eating meat, since he assumed that he had eaten fish! Rav Chaim's mind was so consumed with his learning that mundane matters such as food did not leave any impression. Rav Chaim would also often ask his Rebbetzin what *berachah acharonah* he should make, because he did not remember what food he had eaten.

Despite his complete disconnect from material matters, Rav Chaim always made sure to praise the food that his Rebbetzin had prepared for him. He would also specifically ask to be served dishes that she had cooked, in order to show his appreciation for her efforts.

6. Rav Chaim was careful not to place *sefarim* on the table during meals.

He either held the *sefer* in his hands, or placed it on a separate cloth. Rav Chaim was concerned that small insects that sometimes can infest books will fall onto the table and inadvertently be ingested.



Top: On Motzaei Yom Kippur, Rav Chaim is studying Mishnah Berurah during the meal. He placed a towel under the sefer so that it should not rest on the table.

Bottom: Rav Chaim straining himself to hold the sefer above the table during a meal.

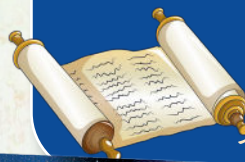


This week's Yerushalmi Yomi schedule:

DECEMBER /
כסלו

| SHABBOS | SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY |
|--------------------|--------------------|--------------------|--------------------|--------------------|--------------------|--------------------|
| 2 Sheviis 56 | 3 Sheviis 57 | 4 Sheviis 58 | 5 Sheviis 59 | 6 Sheviis 60 | 7 Sheviis 61 | 8 Sheviis 62 |

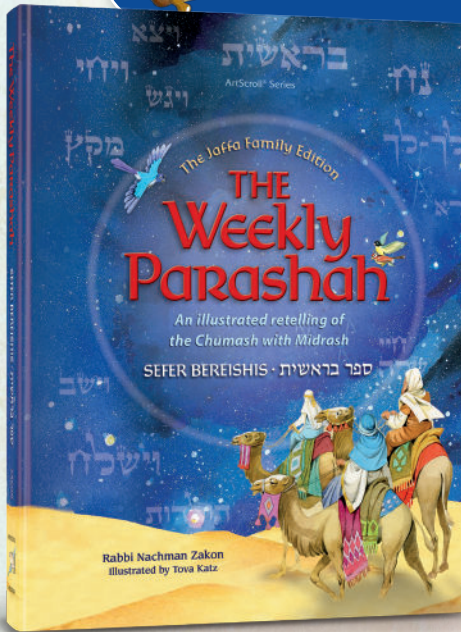
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Parashah for Children

פרשת וישלח

Wrestling with an Angel



It was the dead of night. Yaakov was all alone, looking for the jars he had left behind. Suddenly, a man attacked him! He grabbed Yaakov and wouldn't let him go. They wrestled.

Though it looked like a man, it was actually the angel representing Eisav. He was the most dangerous angel in heaven.

All night Yaakov and the angel wrestled with each other. Each one tried to defeat the other. It was a struggle between good and evil, and it lasted the whole night. The dust kicked up by their struggle reached up, up, all the way to Hashem's throne in heaven!

Finally, at dawn, Yaakov managed to wrestle the angel to the ground. He won the fight! But the angel, who was pinned to the

floor, reached up and hit Yaakov's hip, dislocating his leg.

Bless Me!

Despite the pain, Yaakov held on and wouldn't let go. The angel, desperate, begged Yaakov, "It's dawn, let me go!" "No! Not unless you bless me," answered Yaakov.

The angel asked, "What's your name?"

"Yaakov."

"You won't be called Yaakov, you will be called Yisrael," said the angel, "because you won your battles with an angel and with men."

"What's your name?" Yaakov asked the angel.

"Why ask me my name?"

The angel then gave Yaakov a blessing and Yaakov let him go.



What day in the year did Yaakov fight with the angel?

Seder night. The same night the angels were beating up Eisav's men.

THE WEEKLY QUESTION

In light of the situation in Eretz Yisroel, in lieu of the Weekly Question, any child who recites 5 chapters of Tehillim for the safety of our brothers and sisters, will be entered into a raffle to win a \$36 ArtScroll gift card.

Email your full name, city and contact info to shabbosquestion@artscroll.com by this Monday. Names of winners will appear in a future edition.

The winner of the question for Chayei Sarah is: DEVORA BENGUIGUI, North Miami Beach, FL

*The question was: What is the first time that the Torah says someone grew old?
The answer is: Regarding Avraham Avinu.*

