

# AT THE ARTSCROLL SHABBOS TABLE

A PROJECT  
OF THE  
Mesorah  
Heritage  
Foundation

פרשת לך לך  
ג' חשוון תשפ"ב  
5782  
OCTOBER 16, 2021

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY  
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

ISSUE #61

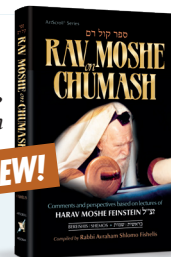
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## PARASHAH

## WITHOUT QUESTION

Rav Moshe on Chumash from Rav Moshe Feinstein zt"l,  
compiled by Rabbi Avraham Shlomo Fishelis, adapted by Rabbi Avrohom Biderman

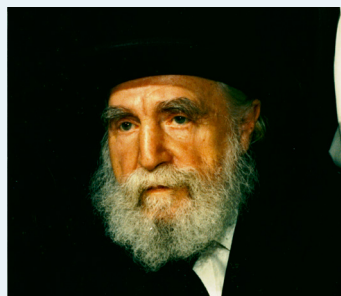


וַיֹּאמֶר ה' אֶל אַבְרָם לֵךְ לְךָ מֵאֶרֶץ עַד וּמִמּוֹלֶדֶתְךָ וּמִבֵּית אָבִיךָ אֶל הָאָרֶץ אֲשֶׁר אֶרְאֶךָ.  
וְאֶעֱשֶׂךָ לְגוֹי גָּדוֹל וְאֶבְרַכְךָ וְאֶגְדָּלְךָ שְׁמֹךְ וְהָיָה בְרַכָּה.

*Hashem said to Avram, "Go for yourself from your land, from your relatives, and from your father's house to the land that I will show you. And I will make of you a great nation; I will bless you, and make your name great, and you shall be a blessing" (12:1-2).*

In these *pesukim*, Hashem is testing Avram, telling him to abandon his family and Charan, his homeland, and travel to the Land of Canaan. *Rashi* explains that when Hashem told Avram "go for yourself," He meant, "This journey is for your own benefit. If you go, I will make you the progenitor of a great nation; if you stay here, you will not merit having children."

The obvious question is, with Hashem's guarantee of children — which he would not have in Charan — in addition to the promise of wealth and fame, why is this consid-



Rav Moshe Feinstein

ered one of Avram's tests? After all, people frequently travel long distances and endure hardship to pursue a potential business opportunity. Here, Hashem Himself gave him a guarantee of children and financial success!

It seems that the test here was that Hashem's command defied logic. He is the all-powerful G-d. Why could Avram receive these blessings only if he undertook a long journey? Hashem could just as well have given him these blessings in Charan.

Avram did not ask this obvious question. He never for a moment doubted the Divine directive or its wisdom.

We find that Avram took the same approach when he was tested at *Akeidas Yitzchak*. Hashem had told him that his progeny would come through Yitzchak, and now Hashem was telling him to bring Yitzchak as an offering? The contradiction seemed obvious, yet Avraham unquestioningly followed Hashem's command.

## HASHEM HIMSELF GAVE HIM A GUARANTEE OF CHILDREN AND FINANCIAL SUCCESS!

This offers an insight into a teaching of Rav Shimon ben Lakish (*Pesachim* 117a) cited by *Rashi*, which connects our *pasuk* with the opening blessing of *Shemoneh Esrei*: *And I will make of you a great nation* refers to the phrase "G-d of Avraham"; *and I will bless you* refers to the words "G-d of Yitzchak"; *and I will make your name great* refers to the phrase "G-d of Yaakov." Our *pasuk* then says *and "you" will be a blessing*; this teaches that when we conclude the *berachah* in *Shemoneh Esrei*, we mention only Avraham.

The lesson is that Avraham's trait of simple and unquestioning obedience to Hashem's command is the primary lesson we must follow. 📖

## MUSIC TO MY SOUL

Powerful Moments,  
by Rabbi Yitzchok Hisiger



Rav Shmuel Brazil, *rosh yeshivah* of Yeshivah Zeev HaTorah, related that he was told the following by a son of a World War II survivor.

This survivor spent over three years in Siberia and, after the war, immigrated to the United States. In his later years on American shores, he learned *b'chavrusa* with his son every morning before *davening* at a *shul* that had four *minyanim* for *Shacharis*.

The survivor was an early riser and would open the *shul* each day. He would then learn with his son in the main *shul*, where all the *minyanim* took place, but he wouldn't *daven Shacharis* until the last *minyan*.

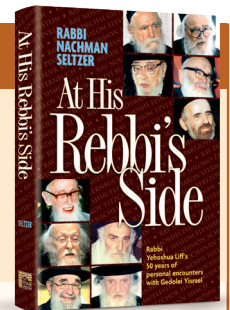
This man's son once suggested to his father that it would make more sense and would result in an upgrade in the quality of their learning if they would sit in a side room instead of in the main *shul*, where the noise of *tefillos* was a disturbance. His father looked at him in disbelief. "For over three years in Siberia," he said, "I *davened* alone, without a *minyan*. Do you realize how many *ameins*, *yehei Shmei rabbahs*, *borchus*, and *krias haTorahs* I missed during those torturous years? I have to make them up somehow, and this is the way I do it. That, my son, is not called noise. That's music to my soul." 📖

**I HAVE  
TO MAKE  
THEM UP  
SOMEHOW,  
AND THIS  
IS THE WAY  
I DO IT.**



## DWELLING IN SOLITUDE

Rabbi Avigdor Miller Speaks,  
compiled and annotated by Rabbi Simcha Bunim Cohen



*Q. Is there anything wrong with listening to a non-Jewish radio talk show host who has a conservative and right-wing perspective on life?*

A. Let's put it this way: it's certainly better than listening to a liberal. However, it is important to know that even those of sterling character in the outside world do not possess an outlook on life that is in any way compatible with a proper Torah perspective. They make light of that which we deem sacred and their values are foreign to our own.

The truth is that the less association that you have with outsiders, the better off you will be.

While it is true that on occasion we must show that we are in agreement with the policies of the more upstanding non-Jews in society, for the most part we must hold fast to the principle of "*Hein am levadad yishkon* — It is a nation that dwells in solitude." This is how Bilaam described the Jewish nation, and it is worthwhile for us to try and live up to that description.

The Jewish people must exist separately from our non-Jewish counterparts. We must know, however, that it is not only from the non-Jews that we must isolate ourselves: unfortunately there are many "upper-class" Jews in today's world who would serve as very great stumbling blocks for us should we not veer far away from their influence.

As a rule, the more time one spends alone, the better off he will be.

Of course, if one can spend time with *tzaddikim*, then he will certainly be well off, as there is no greater company than a *tzaddik*. Otherwise, however, one should attempt to live a life of solitude, and to do so is a very great achievement.

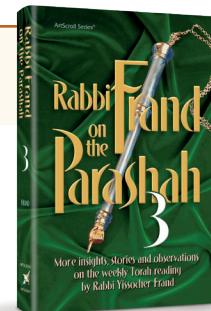
In our day and age, this idea is no longer appreciated. But take my word for it — it's as true today as it ever was. Savor the

**THERE IS  
NO GREATER  
COMPANY THAN  
A TZADDIK.**



Rav Avigdor Miller

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וַיָּבֹא הַפְּלִיט וַיֹּגֵד לְאַבְרָם הָעִבְרִי.

*And the refugee came, and he told Avram, the Ivri (14:13).*

From *Chazal*, one might conjure up a mental profile of Avraham Avinu as a loner, an iconoclast who doesn't mind being at odds with every other person in the world. Indeed, we know that Avraham earned the title "*HaIvri*" by standing alone against the entire world: "I know that there is One G-d, and I don't care if the entire world thinks that I am crazy for it."

But *Chazal* paint a second profile that seems diametrically opposed to the first one, in which Avraham is a dynamic *kiruv* professional, a person who leads the masses toward Hashem. He eventually revolutionizes the theology of mankind, becoming the single force behind monotheism, which eventually becomes the prevailing theology of the Western World. But even in his early days, before he ever reached Eretz Yisrael, he had already amassed a following in Charan.

So which was the real Avraham? The loner or the dynamic, outreach person?

Actually, answers Rav Elazar Menachem Mann Shach, Avraham was both, and we can derive an important lesson on how to do *kiruv* from him.

Nowadays, in their zeal to draw

others closer to Torah, some people will compromise on their own ideals, "meeting them halfway." Essentially, they are descending somewhat to the level of those they want to be *mekarev* in order to influence them. Sometimes, they argue, the ends do justify the means.

It is frightening how far this ideology can take a person.

## HE WAS ERECTING A LIGHTHOUSE OF TRUTH.



Rav Elazar Menachem Mann Shach



Rav Yaakov Weinberg

Avraham Avinu taught us that compromising is the wrong way to do *kiruv*. Avraham was an *Ivri*; he was proud of who he was, and he stuck to his principles, realizing that only *emes* (truth) can influence people.

A *Midrash* seems to suggest that Avraham's approach wasn't merely his way of doing things; it was based on a *mitzvah* in the Torah.

The *Yalkut* (*Parashas Yisro*) re-

lates that the *Avos* kept all of the Torah before it was given, and proceeds to provide specific examples of *mitzvos* they kept. One of those examples is that Avraham kept the precept of "*Lo saaneh berei'acha eid shaker* — You shall not testify falsely for your fellow man" by testifying to the entire world that Hashem is the Creator and Master of the universe.

On the surface, this *Yalkut* is hard to understand. Avraham issued positive testimony that Hashem is the Creator. How is that a fulfillment of the precept not to testify falsely?

Rav Yaakov Weinberg deduced from this *Yalkut* that when people are preaching falsehoods and someone hears and does not object, he is essentially corroborating those falsehoods. Since the

entire world was preaching that there was more than one god, Avraham had no choice but to object, for had he kept quiet, he would have been guilty of testifying falsely.

But by objecting to those falsehoods, he wasn't setting himself up for failure in the *kiruv* arena. On the contrary, he was erecting a lighthouse of truth, to which many people of his generation would ultimately be drawn. 📖

## DWELLING IN SOLITUDE

*continued from page 2*

moments that you find yourself alone, not in anyone's company but your own. You'll find that these moments present very real opportunities for growth and character development. Experience testifies to the fact that

the more time one spends in the company of others, the more likely he is to fall under their influence. You'll begin to act like they act and eventually think like they do as well. It is of utmost importance to give yourself a chance to grow on your own, not being weighed down by the travails and the chains of your environment. 📖





# Parashah for Children

## פרשת לך לך

### The Test



Hashem commanded Avram to leave his country, his hometown, and his family.

Hashem's command to Avram to leave everything to travel to an unknown place was a very hard test. Would Avram leave his home, his family, his country? The people he knew? Everything he was used to? Would he be willing to start over in a strange new place? Would Avram complain to Hashem and say, "I'm 75 years old and You want me to move to a new country? Maybe You could let me serve You here"? Or would he accept Hashem's command without questions, as hard as that would be?

Avram passed the test! He didn't ask any questions. Hashem wanted him to go, so he just packed up everything and left!

### Hashem's Blessings

Hashem told Avram of the many blessings he would be given for leaving his country. Hashem said:

- ▶ I will make you a great nation.
- ▶ I will bless you with lots 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.



The Chumash calls Avram's followers "the people he made." But only Hashem can make people! This teaches us that when you teach people to believe in Hashem, it's as if you made them.

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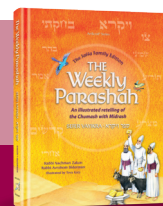
## THE WEEKLY QUESTION

Question for Parashas Lech Lecha:

**Who, in later years, killed Og Melech HaBashan?**

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 Succos question is: MOSHE FREILICH, Glendale, WI**



The question was: In which hand does a left-handed person hold the lulav and esrog?

The answer is: A left-handed person holds the esrog in his right hand and the lulav in his left. In the Sefardic custom, a left-handed person holds them in the same way as a right-handed person.