

AT THE ARTSCROLL SHABBOS TABLE

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RABBI YITZCHOK HISIGER, EDITOR

DESIGN & LAYOUT: MRS. AVIVA KOHN

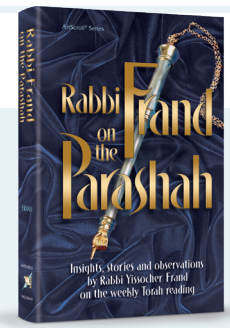
WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

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

PARASHAH

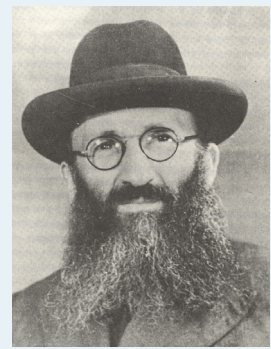
HOPELESS AND FEARLESS

Rabbi Frand on the Parashah



וְאָמַר בַּיּוֹם הַהוּא הֲלֹא עַל פִּי אֵין אֱלֹקֵי בְּקִרְבֵּי מִצְאוּנֵי הָרָעוֹת הָאֵלֶּה.
And they will say on that day, "It is because the L-rd is not among us that all these evils have found us" (31:17).

Recognizing the error of one's ways is the critical first step toward repentance. It seems, therefore, that the Jewish people would be well on their way to repentance if they should say, "It is because the L-rd is not among us that all these evils have found us." But Hashem responds to this admission by saying, "And I will hide My face on that day because of all the evil they have done, for they turned to other gods." Why does Hashem respond so harshly? Aren't the words of the Jewish people an appropriate expression of contrition and remorse?



Rav Eliyahu Eliezer Dessler

DESPAIR IS NOT REPENTANCE.

We read in *Tehillim* (130:4), "Forgiveness is with You so that You shall be feared." Why does the power of forgiveness inspire fear? Wouldn't we fear Hashem even more if He was unforgiving?

Rav Eliyahu Eliezer Dessler explains that people who lose all hope and succumb to despair no longer have any fear. Soldiers are

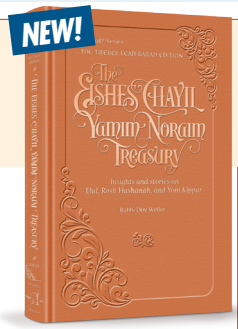
afraid on the eve of battle, but in the heat of the battle, when they are certain they will die, they are no longer afraid. If Hashem did not forgive, we would all be lost. There would be no hope for us, and therefore we would not fear Him. It is only because He forgives that we are capable of fearing Him.

The *Sefas Emes* explains that repentance flows from a feeling of hope, from a profound belief that amends can be made and the relationship repaired. Despair is not repentance. When the Jewish people say, "It is because the L-rd is not among us that all these evils have found us," this is despair and hopelessness. To feel so unworthy that Hashem has departed from them and abandoned them completely is in itself a further turning away from Him. It just compounds their earlier sins and elicits a further hiding of His face. 📖

PERSPECTIVE

EACH OF US A SOLDIER, EACH OF US A UNIQUE ROLE

The Eishes Chayil Yamim Noraim Treasury by Rabbi Dov Weller



It was a few days before Yom Kippur when a man went to consult with the Chazon Ish about a particular medical issue. This man had recently undergone surgery and was quite weak. The

Chazon Ish told the man that under no circumstances was he permitted to fast.

"How can I eat on the holy day of Yom Kippur," the man protested. "The mitzvah of the day is

to fast!"

Seeing that the man was reluctant about his ruling, the Chazon Ish explained, "In *continued on page 2*

ARTSCROLL PUBLICATIONS

The Power of Chinuch 2 by Rabbi Meyer Yedid

Rav Avraham Pam, *rosh yeshivah* of Torah Vodaath, related that in his first year of teaching, a father who was himself a rabbi came to discuss his son's progress. The report was not all that great, because the boy was being disruptive and wasn't learning well. When Rav Pam concluded his report, the father asked Rav Pam to summon his son so that he could discuss it with him immediately, in his *rebbe's* presence.

Rav Pam said that when he heard the father say that, his heart dropped, because he concluded that any chance he had to help this boy was about to be destroyed. He was upset at himself for having told the father what he did, but he had no choice but to summon his son.

When the boy entered the room, the father said, "You know, I was talking to your *rebbe*, and he tells me that you're a wonderful boy, that you're so kind to your friends, and that you are doing well. But he said that if you would work harder and be more responsible, you



Rav Avraham Pam

would be excellent!"

Rav Pam said that the conversation he was privy to left an indelible impression on him. Rather than castigate his son, the father showed him

that he be-

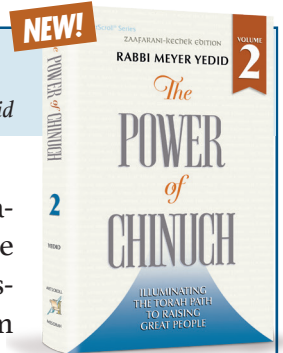
lieved that he was better than he was behaving.

The message of rebuke should never be that the person is bad. It must always echo what that father shared with his son: *You are capable of doing better.*

TRUE, I TOLD HIM SO MANY TIMES, BUT DID I EVER SAY IT PROPERLY?

The *Ran* writes (*Derashos HaRan* 9) that a proper rebuke must include two elements: We must point out what went wrong, but we must also be sure to tell the person we are rebuking that they are capable of doing better. If you do step one without step two, you are not fixing anything; you are inflicting damage.

I know that you are probably think- *continued on page 3*



EACH OF US A SOLDIER, EACH OF US A UNIQUE ROLE *continued from page 1*

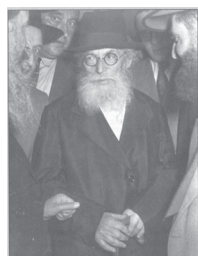
an army, every soldier has a position and a specific job. Some fight on the front lines, while others prepare the food. Some fly planes, and others are in charge of the weaponry. Some join the navy, and others are part of undercover operations. The common thread between all these people is that they serve in the army of the leader and must obey his commands.

"Each and every Yid is a soldier in the army of Hashem, and we must follow His orders. Some are ordered to fast the entire day, while others are ordered to eat. Each of us, as soldiers of Hashem, must follow His orders."

The man got the message: that year it was his job, his responsibility — the will of Hashem — for him to eat.

A wife and mother may not have the opportunity to go to *shul* or even have twenty consecutive minutes to

daven quietly at home. Her *Rosh Hashanah* or *Yom Kippur* may look and feel like a regular *Shabbos* day, when she is feeding the children, clean-



The Chazon Ish


HASHEM WANTS PEOPLE TO SERVE HIM IN ALL DIFFERENT TYPES OF SCENARIOS.

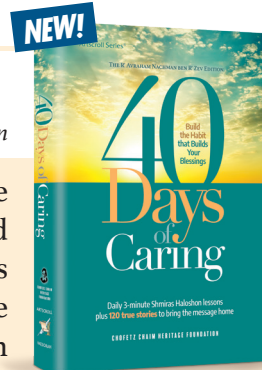
ing up, resolving disputes, hanging diapers, or setting up lunch. *Is this how I should be spending Rosh Hashanah and Yom Kippur, the holiest days of the year?* she may think.

The answer is yes. As a wife and mother, she was given a responsibility, one that only she, with her patience, care, mercy, and love, has been charged with — and that is caring for her family. She is a sol-

dier in the army of Hashem, fulfilling her role no differently than those spending hours *davening* in *shul* deep in concentration.

Feeling close to Hashem and spiritually fulfilled by caring for the kids and the home is not easy to attain by any means. But let us focus on the message of the *Chazon Ish*: each of us is a soldier in the army of Hashem, each with his or her own unique but vital role to perform.

The *Baal Shem Tov* wrote in his ethical will that there are times when a person finds himself in a situation where he can't learn or *daven*. What should he do? He should understand that Hashem wants people to serve Him in all different types of scenarios, situations, and places. Sometimes it's in *shul*; sometimes it's at home. Sometimes it's with a *siddur*, and sometimes it's without a *siddur*. 



With the wedding only a week away, Yankel Kornfeld* entered the caterer's office to make his \$4,500 advance payment for the food. As he began to write out the check, he sighed in frustration when he realized he had made a small mistake. The bank might overlook it, but then again, they might not, and he wasn't looking for problems. He made out another check, handed it to the caterer, and went on his way.

"Mr. Kornfeld?" the polished tones on the other end of the line set off warning bells inside Yankel's head. Sure enough, his premonition was correct.

"I'm calling from Bank of America about a check that just came in from Klein Catering in Flatbush. Unfortunately, there aren't enough funds in your account to cover the check. How would you like to proceed?"



How could it be? Yankel had double-checked the account just yesterday morning! A meeting with the bank manager showed exactly what the problem was. The original check—the one with the minor mistake on it—had been filled in and cashed. Worse yet, the name of the payee was Goldbaum! How could someone who *davens* in the same *shul* as he did steal nearly \$5,000 right out from under him?

"You'll need to file a police report if you want to reclaim your money," the bank representative said. However, as Yankel expected, the *rav* said the police should only be a very last resort. But Yankel thought that at least he should let others know. After all,

there was a thief among them! He would of course tell his wife, and Goldbaum's father-in-law, and his *chavrusa*. If he told everyone in the community, Yankel reasoned, then maybe the public outcry would force Goldbaum to return the money. He held his cell phone at the ready, but after a long moment of struggle,

HOW COULD SOMEONE WHO DAVENS IN THE SAME SHUL AS HE DID STEAL NEARLY \$5,000 RIGHT OUT FROM UNDER HIM?

Yankel made a decision: he would not tell anyone. Instead, he decided to approach the culprit himself. After several failed attempts to reach Goldbaum, a familiar voice picked up.

"Uh, it's Yankel Kornfeld," Yankel stammered, suddenly unsure of what to say. "It's hard to get hold of you, Reb Boruch."

Boruch Goldbaum sighed.

"It's been a crazy week," he said sadly. "I still can't believe it, but I'm a victim of identity theft. It's taking every moment of my time to set things straight. Believe me, it's ruining my life!"

Yankel veered away from a dangerous path. Even in his outrage, he managed to address Goldbaum in a neutral tone, leaving open the possibility that there was an explanation for what had happened that would exonerate Goldbaum. He also realized that even if there would have been a *to'eles* in telling others about the "crime," he was obligated to speak directly to the "perpetrator" first. He did, and that's what saved him from causing damage to an innocent person. 📧

THE MESSAGE continued from page 2

ing, as you read this, that I'm making it sound easier than it is.

I know it's not easy.

But if you have the rules of rebuke clear in your mind, then at least you'll be able to determine when

you are giving rebuke properly and when you are not, so that you can begin to fix your approach. After reading this essay, perhaps the next time you are about to say, "I TOLD YOU A THOUSAND TIMES...," you'll stop and think: True, I told him so many times, but did I ever say it properly? 📧

THIS WEEK'S DAF YOMI SCHEDULE:

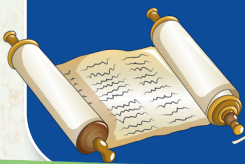
OCTOBER / תשרי

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
1	2	3	4	5	6	7
Kesubos 87	Kesubos 88	Kesubos 89	Kesubos 90	Kesubos 91	Kesubos 92	Kesubos 93

THIS WEEK'S MISHNAH YOMI SCHEDULE:

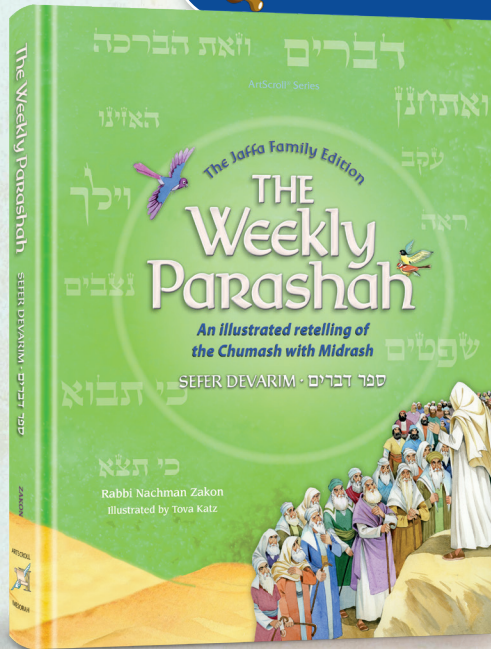
OCTOBER / תשרי

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
1	2	3	4	5	6	7
Challah 3:1-2	Challah 3:3-4	Challah 3:5-6	Challah 3:7-8	Challah 3:9-10	Challah 4:1-2	Challah 4:3-4



Parashah for Children

פרשת וילך



The Last Mitzvah

Here's an easy question. How many mitzvos are there in the Torah? 613. Now for a harder question: What does the last mitzvah tell us to do?

The answer? The final mitzvah of the Torah is ... to write a Sefer Torah.

What happens if a person can't write one because he doesn't know how? The mitzvah can be done by having someone else do it for him. Usually, when someone wants to have a Sefer Torah written, he goes to a "sofer" (a "scribe" in English) — a man who writes Sifrei Torah, tefillin, and mezuzos.

Having a Sefer Torah written is expensive. What happens if someone can't afford it? According to some opinions, you can also do the mitzvah if you write even one letter in a Sefer Torah. Why? Because a Sefer Torah is not kosher unless every single letter is there. Every letter is important, and every Jew is important.

According to many opinions, since we do not actually study from a Sefer Torah nowadays (we only read from it), the right way to do the mitzvah is to buy sefarim that we learn from.

After all is said and done, when the Torah finishes telling us all the commandments, the last and final mitzvah is the obligation to write a Torah.

Torah scrolls are our holiest and most precious possession. They contain the words that Moshe Rabbeinu wrote down, as dictated to him by Hashem. It is Hashem's message to every Jew and to the entire world. The Sefer Torah forever guides the Jewish people.



WIN A \$36 ARTSCROLL GIFT CARD!

THE WEEKLY QUESTION

Question for Parashas Vayeilech:

How many letters are there in a Sefer Torah?

*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 Parashas Ki Seitzei question is: Moshe Zimmerman, Lakewood, NJ

*The question was: Does a chicken farmer need to send away his chicken before taking the eggs?
The answer is: No. The mitzvah is done with eggs and chicks found in a nest that doesn't belong to anyone.*

