

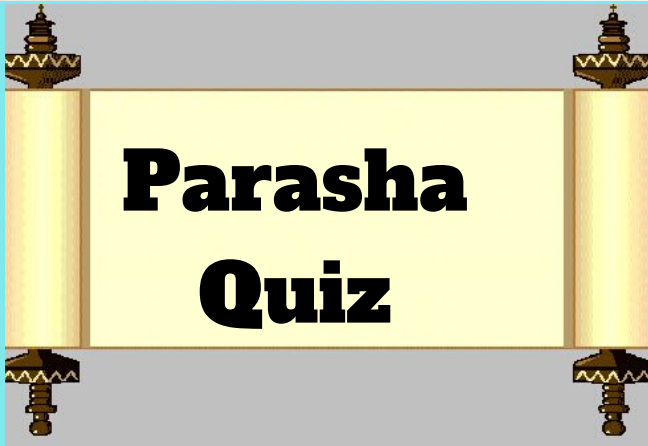


# KMS Family Parasha

LEARN ABOUT THE PARASHA WITH THE KMS YOUTH DEPARTMENT

VaYeira : וַיֵּרָא

11.16.19



## Elementary:

- 1) Where in the parsha do we see examples of Chesed?
- 2) According to Rashi (18:2) what was the mission of each of the three angels?
- 3) What negotiation does Avraham have with Hashem about Sedom?
- 4) Why did Sarah want Hagar and Yishmael sent away?
- 5) What major test did Hashem give Avraham at the end of the parsha?

## Middle/High School:

- 1) According to Rashi (18:1) why is Avraham sitting at the entrance to his tent and why does Hashem appear to him at the beginning of this week's parsha?
- 2) What 4 times in the parsha does it say that someone "arose early in the morning"?
- 3) According to Rashi (18:13) what did Hashem do for the sake of Shalom Bayit?
- 4) According to Rashi (19:17) why were Lot and his wife not supposed to look back at Sedom?
- 5) According to Rashi (21:1) where do we learn about the importance of praying for others?

## What would you do?

Discussion starter for your Shabbat table..

What would you do if you realized that the cashier gave you back too much change?

## Did You Know?

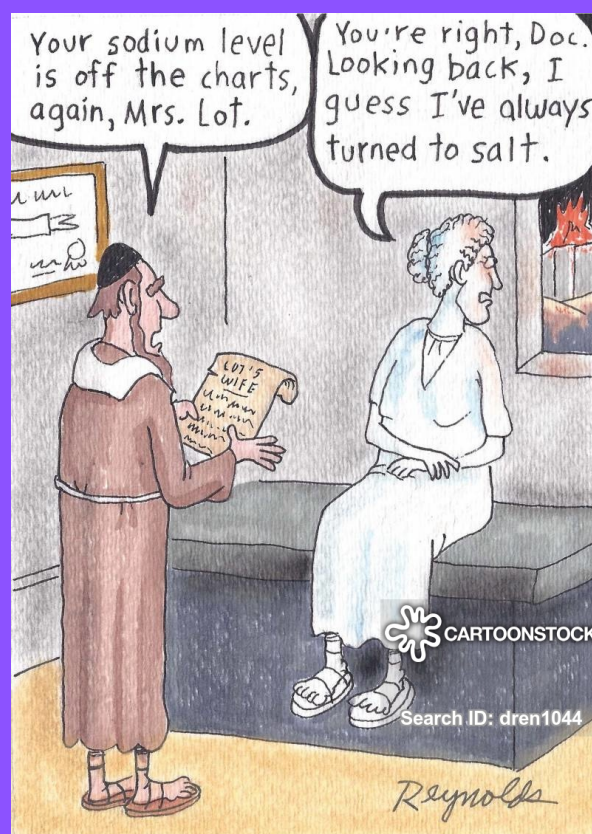
There is an interesting Tefilla we recite every morning that says:

אלו דברים שאדם אוכל פרותיהם בעולם הזה  
והקרן קיימת לו לעולם הבא

These deeds yield immediate fruit in This World and continue to yield fruit in the World to Come.

Two of the mitzvot listed are בקור חולים (visiting the sick) and הכנסת אורחים (welcoming guests), both of which are derived from this week's parsha.

Do you know what other good deeds yield reward both in this world and the next? Look up the Tefilla to see the entire list.



Can You Ever Put God on Hold? - Chief Rabbi of South Africa Warren Goldstein

The Torah sets the scene. Abraham, at the ripe age of 99, is recovering from his recent brit mila (circumcision). He's in extraordinary pain, it's a searingly hot day in the desert, yet there he is, sitting at the opening of his tent waiting restlessly for guests. Our sages teach us that Abraham's tent was always open on all four sides, so that anyone needing rest and comfort and shelter could enter. In fact, the Midrash says on that day, God specifically ensured it was an intensely hot day to prevent people from venturing out, so Abraham would be spared the trouble of looking after them. Yet, despite the heat, despite the lingering pain of his circumcision, despite his old age, Abraham remained undeterred. As the day wore on, and Abraham became increasingly distressed at having no opportunity to do kindness, God relented and sent him three angels, masquerading as weary travellers - whom, with the help of his wife, he proceeded to lavish with choice delicacies and painstaking care and attention. The Torah can span decades and even centuries in a single sentence, but in describing Abraham's archetypal act of kindness, it devotes a number of lengthy verses. Water is fetched, and the travellers are invited to wash their feet and find a shady spot to lie down and rest. Bread is brought as a starter course. Cakes are baked, veal is prepared, and beverages are served. Abraham himself is at the centre of all of these activities, and there's a sense of urgency as he seeks to ensure his guests are made to feel welcome and looked after in every respect.

There is one detail that is especially striking. The parsha begins with the Shechinah - God's Divine Presence - appearing to Abraham and being with him while he recovers from his brit mila. When the travellers appear on the scene, Abraham says: "My Master, if I find favour in your eyes, please do not move on from your servant." (Genesis 18:3) The most obvious reading here is that he is addressing one of the travellers. But, according to one extraordinary explanation in Rashi, these words were actually addressed to God, Himself. In effect, Abraham was asking God to hold on for him, so to speak, while he attended to the needs of the travellers. Based on this, the sages of the Talmud (Shabbat 127a) make a radical statement: "Greater is hachanasat orchim (welcoming guests) than receiving the Divine Presence." How do we understand these words, which are so surprising and seemingly counterintuitive? The Maharal understands this statement with reference to the Mishna in Pirkei Avot: "Beloved is the human being created in God's image." (Avot 3:18) The Maharal explains the Mishna to mean all human beings have within them a Divine soul, a reflection of God, Himself, and that this makes human beings the greatest tangible manifestation of God's presence on earth. And so, even though the Shechinah came to be with him in the wake of his circumcision, Abraham knew he would in fact have a more meaningful interaction with God through engaging with the Tzelem Elokim - the Divine image - in another human being.