



אור בישראל

A LIGHT FROM WITHIN ISRAEL

פרשת וירא

ט"ו חשוון תשפ"ה 16.11.24

עם סיוון רהב-נארי

1 The Torah portion of Vayeira is the fourth parsha in the book of Genesis.

It describes the life events of Avraham and Sarah. The parsha begins with the famous story where our Avraham is sitting at the entrance to his tent and is simply waiting for guests. Avraham teaches us a lesson: after his circumcision, despite his weakness, he sits at the entrance of the tent, on a hot day, and is actively looking for someone he can help. When he finds guests, he does not just offer them bread and water, but labors and invests with great care.



3 Note - acts of kindness are not just giving food and drink. It is also teaching people Torah and faith. Avraham not only fed his guests, but also took care to educate them. If you truly care about someone, you care not only about their belly but also their heart and mind...

There are no practical commandments in this parsha, but the stories that appear in it are very important. They are not just history, they teach us how to behave today, and to go in the footsteps of Avraham our Patriarch and Sarah our Matriarch.



A STORY FOR SHABBAT

Generation After Generation

"I request that you all stand up!" said Rabbi Simcha HaKohen Kook to the young people filling the large hall. All the boys rose from their seats, not fully understanding the purpose. But Rabbi Simcha Kook, the Chief Rabbi of the city of Rehovot, asked to open his meeting with the city's young residents this way. "How distant do you feel from Avraham Avinu (Abraham our patriarch)?" the Rabbi asked. What's the connection, they asked themselves, and why do we need to stand up for a question like that? "Well, I want to show you how close you are to Avraham Avinu. You are truly connected to him, from generation to generation. Watch," said Rabbi Kook, and then asked one of the boys to hold hands with the boy next to him. More and more boys joined the chain. The Rabbi counted them, and when he reached one hundred and twenty - he asked to stop. "Look around you!" he declared. "One hundred and twenty generations from Avraham Avinu until you, link after link. We started with Avraham," he pointed to the far end of the room, "and continued on to the Patriarchs - Yitzchak and Yaacov, and the Matriarchs - Sarah, Rivka, Rachel and Leah. And then - to their children, the Twelve Tribes, and all the generations of the Egyptian exile, and then Moshe Rabenu and the generation of the Exodus, who wandered forty years in the desert. From there the history continues: the entry into the Land of Israel in Yehoshua's generation, and then the period of the Judges and the period of the Kings, the First Temple, the Second Temple, the period of the Mishnah and Talmud, the sages of Israel in all the different Diasporas, the aliyahs to the Land, and behold - the chain has reached us, here tonight, in the city of Rehovot in Israel. It may seem distant, but in reality these are just one hundred and twenty generations. Now it is our responsibility - to pass the chain on, and to give a hand to the next generation."

Food for Thought

In the Book of Genesis, we learn about the patriarchs and matriarchs of the nation, who have bequeathed to us an inheritance of kindness, hospitality, integrity, and faith in God.

- Do we remember that this is not so distant from us, that we are connected generation after generation?
- Do we remember that one day we will be the "previous generations" for the future generation?
- What will we pass on to the next generation?





FROM THE DIARY OF A CHEMED STUDENT

Volunteering in the Fields

Last Friday, my friends and I volunteered to help a farmer in the south. His field had been badly damaged during the events of Oct 7, and he needed help. When we arrived, we saw the damage - the plants were destroyed and the ground was messy.

Throughout the day we worked together, digging, planting, and cleaning the area. It was hard, but also very satisfying. While working we talked about life and the meaning of helping each other in difficult times. The farmer told us about the difficulties he is going through, but also about his hope of rejuvenating⁽¹⁾ the field.

At the end of the day, when we took a moment to rest, I felt great pride. Not only were we able to help him, but we also strengthened our ties to each other and to those affected by the war. I will never forget this day, because it not only resulted in the rejuvenation⁽²⁾ of the field - it also renewed my faith in people and the power of unity.

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(1) Rejuvenating - להשיב לקדמותו

(2) Rejuvenation - להשיב למצב הקודם

FROM THE DIARY OF A SHALIACH

How do we connect students who in their daily lives mostly speak Portuguese to the Hebrew language? Shai Wahba, a shaliach teaching at the "Beit Yaakov" school in São Paulo, Brazil, writes to us.

"Our community is connected to Israel and Jewish identity. We wanted to connect Israeli culture to the Hebrew language that we teach. We started teaching nostalgic Israeli childhood games in the classrooms - tag, ropes and ladders and more and we use them as a tool for learning Hebrew. Of course, we also use contemporary and challenging TikTok games as a tool for learning Hebrew, and the children gradually connect to the language. During the year, we also opened an "Israeli Cafe": students visit the school kitchen



The cookies that Tamir Nimrodi - who is still being held hostage in Gaza - loved, baked by the students

and prepare various Israeli dishes. We were exposed to the "Tastes Like Home" project, which tells the story of the hostages and shares the recipes they loved. Together we learn about the hostages, try to get to know them a little better, choose a recipe in Hebrew, and then cook it.

The gap between the sweetness in the mouth and the bitterness in the heart is immense, but it allows a connection to the people behind the recipes, to those whose return we so long for. It is amazing and moving to discover that the recipes and stories of the kidnapped are going from the school kitchen to the students' homes, where they can prepare the food as well.

Around the Shabbat Table

- How would you like to learn a new language? What do you think could be an enjoyable way that would help you learn?
- Think about a game you enjoy, and try to describe how you could use it to learn a new language.
- Thought/statement creates reality: think of something good and important that you would want to happen, and share it. How do you think you can turn the desire into reality?



דף הפרשה מוקדש לעילוי
נשמת החיילים הקדושים
מיכאל בן חמו ואייל טויטו הי"ד



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