

THE ARTSCROLL SHABBOS NEWSLETTER

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

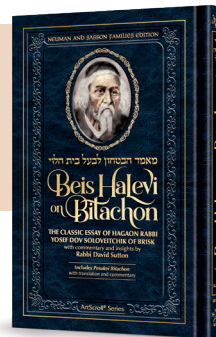
THIS WEEK'S NEWSLETTER IS DEDICATED: לעיני ר' צבי יהודה בן ר' אברהם יצחק ז"ל

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RABBI YITZCHOK
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FAITH

NOTHING CAN CHANGE WHAT HE HAS DECREED

From the brand new *Beis HaLevi on Bitachon*
with commentary by Rabbi David Sutton



When it comes to our livelihood, although we must put in *hishtadlus* (effort), our work does not determine the outcome. As the *Beis HaLevi* himself makes clear, we are required to work hard to earn a living, but once we have made appropriate *hishtadlus*, nothing we do can change that which Hashem has decreed for us.

Rav Shmuel Vosner ruled that maintaining a savings account is perfectly acceptable and does not reflect a lack of *bitachon*, as it falls under the category of standard *hishtadlus*, the effort we should make to sustain ourselves, alongside our belief that the ultimate result depends solely on Hashem. Of course, to truly live one's life with such an attitude is a very high level of *bitachon*. Nevertheless, we should strive to apply this message in times when money is short, when we have enough for right now but question what will happen in the future. At such times, we should remind ourselves that it is Hashem Who provides us with the sustenance we need, and no one can add to or subtract from that which He decreed.

The manna fell for the *Bnei Yisrael* when they traveled in the Wilderness. The Torah says that no matter how much manna a person collected, he always ended up with the same amount — one *omer* for each member of the household. In the desert, the futility of extra *hishtadlus* was seen very clearly. A man could spend hours collecting huge amounts of manna, but when he returned to his tent to give it out to his family, everyone always received an *omer*. Each day, Hashem gave the *Bnei Yisrael*

precisely what they needed. And on Friday, He gave them a double portion, because no manna would fall on *Shabbos*.

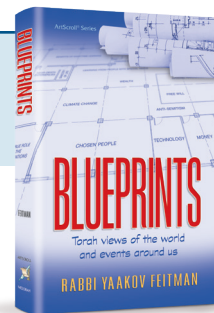
Rav Yechezkel Levenstein (*Ohr Yechezkel*, *Emunah* p. 127) lamented that many people mistakenly view the story of how Hashem sustained the Jewish people in the desert with manna as a historical fact. In fact, the Torah records this episode to teach a fundamental lesson (see *Megillah* 14a). Would people recognize

IT WAS CLEAR TO ALL THAT THEIR SUSTENANCE WAS FROM HASHEM.

that the story of the manna is a timeless lesson for them, their complete reliance on Hashem would be greatly enhanced.

Rav Levenstein adds an interesting insight to the lesson of the manna: Aside from the Jewish people's lack of worry in the desert, they were living in a jealousy-free environment as well. They never had to outdo one another or show off their riches, for it was clear to all that their sustenance was from Hashem.

Imagine how peaceful our lives would be if we lived our lives this way. 🌟



Rebbetzin Shaina Elyashiv, wife of Rav Yosef Shalom Elyashiv, had a “child of her old age” and went to PTA night with all the young mothers. The *rebbetzin* waited patiently for her turn, although many deferentially tried to yield their appointment to the noble woman. She spoke to the teacher and left the room.

At the end of a long evening, the teacher was finally heading home. Suddenly, she noticed Rebbetzin Elyashiv sitting patiently in

the hallway, long after her session had been completed.

“Rebbetzin,” the *morah* asked, worry written on her face, “did I say anything wrong? I told you that your daughter is a wonderful, fine girl.”

With a serene smile, Rebbetzin Elyashiv responded, “How could I allow *morah* to leave so deserted a place at night all alone?”

The teacher left the school excitedly declaiming how honored she was to be walking home with

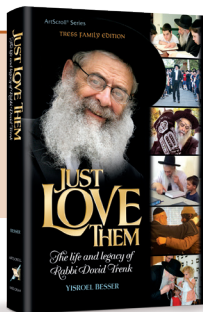
the venerable *rebbetzin*. For her part, however, Rebbetzin Elyashiv responded, “You can’t imagine how happy my daughter will be when I tell her that I had the honor of walking home with *morah*!”

What chinuch! The lesson in raising children to respect their teachers is profound. But the lesson in humility throughout life is just as great. 📖

CHINUCH CORNER

YOU'RE INCREDIBLE

From the new, bestselling biography of Rabbi Dovid Trenk, *Just Love Them*, by Rabbi Yisroel Besser



Larry Spiewak was the only child of a Crown Heights couple, both of them survivors who had come to America and worked hard at their small candy store. *Motza'ei Shabbos* was a difficult work night. The Sunday *New York Times* would be delivered, the various sections

“SPI, PUT YOUR HEAD BACK DOWN. YOU NEED A NAP.”

separate from one another. The storeowners would have to assemble the sections into piles, preparing each individual edition of the multi-section newspaper for the customers that would come in the next morning. It was painstaking and tedious work, and the young man would spend hours every *Motza'ei Shabbos* helping his parents collate the sections.

On Sunday morning, Larry was tired, and sometimes, his weary head would pitch forward and he would rest on his desk in *yeshivah*.

Over the years, he had been reprimanded several times for the habit, but once he had Rabbi Dovid Trenk as a *rebbe*, that changed. Rabbi Trenk would wait until Larry opened his eyes, and then start rhapsodizing about the glory of the teenager’s *kibbud av va’eim*.

“What you are *zocheh* to do for your parents every single week,” Rabbi Trenk said, addressing not just one *talmid*, but the whole class, “is so special. You’re incredible.”

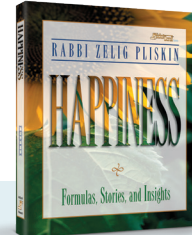
Then, in a quieter voice, he would say, “Spi, put your head back down. You need a nap.”

That’s how Rabbi Trenk responded. What would you have done? 📖

GRATITUDE AND ATTITUDE

FOR EVERY BREATH

Happiness:
Formulas, Stories,
and Insights
by Rabbi Zelig Pliskin

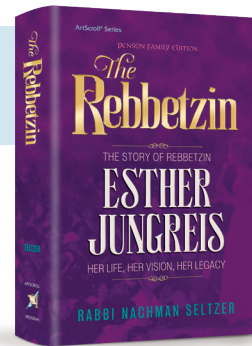


As you read this paragraph, you are breathing.

Be aware of your next breath.

Every time you breathe, you can either breathe subconsciously or you can choose to breathe mindfully. And then you can choose to be grateful for each breath, which is what the Midrash suggests that we do. Since you breathe regularly throughout the day, the practice of being grateful for each breath will fill your day with gratitude. 📖

THE REBBETZIN'S PROMISE

The Rebbetzin – The Story of Rebbetzin Esther Jungreis by Rabbi Nachman Seltzer

The Dobular family was one of the many who were greatly influenced by the legendary Rebbetzin Esther Jungreis *a"h*, whose fourth *yahrtzeit* was marked this past week.

Sharon Dobular's grandmother, Mrs. Block, became very ill at the end of her life and moved into the Dobular home. Rebbetzin Jungreis, along with her husband, Rabbi Meshulem Jungreis, and whichever Jungreis children were around would go to visit her every *Shabbos* afternoon. The Rebbetzin shared many serious conversations with her.

One *Shabbos*, as they were conversing, Mrs. Block confided to the Rebbetzin how sad she was.

"I'm not ready to leave yet," she told her visitor tearfully. "But that's not even the saddest thing."

"What's the saddest thing?"

"The saddest thing is that my granddaughter is about to have a baby and I won't be around for the birth."

"When is the due date?" the Rebbetzin wanted to know.

"Around *Shavuot* time. This baby will be my second great-grandchild, but it doesn't look like there's any chance of me being around to meet my great-grandchild."

"Mrs. Block," the Rebbetzin said, "let me ask you something. Is there any *mitzvah* that you never managed to fulfill that you would be able to accept on yourself now? Any *mitzvah* you can think of that

you can add into your life at this crucial moment?"

Sharon's grandmother thought for a few seconds.

"I never managed to count *Sefiras Ha'Omer* from the second night of *Pesach* all the way to the end," she said at last. "I always wanted to do it — I thought about actually committing to the count many times, but somehow, I never got through it."

"If you will count *Sefiras Ha'Omer* every day," the Rebbetzin told Mrs. Block, "you will still be with us, *im*

and Rebbetzin Jungreis went to visit Mrs. Block with their children. Rabbi Jungreis held one of the *Sifrei Torah* from his *shul*, Ohr Torah, in his hands. He raised the Torah to the old woman's lips and she kissed it reverently on its soft velvet covering, overcome at being granted such an opportunity at that stage in her life. She then uttered the words "*Naaseh v'nish-*

IS THERE ANY MITZVAH THAT YOU NEVER MANAGED TO FULFILL THAT YOU WOULD BE ABLE TO ACCEPT ON YOURSELF NOW?


yirtzeh Hashem (G-d willing), when we are celebrating *Shavuot*!"

Sharon's family began counting *Sefiras Ha'Omer* with their grandmother on the second day of *Pesach* and continued, the patient never missing a night. In the beginning, she was still able to count the days herself, but as the illness progressed, she was no longer able to actually say the words, doing her best to mouth them instead. She was still alive at the very end of *Sefiras Ha'Omer* that year, making it all the way through for the first time in her life.

When *Shavuot* arrived, Rabbi

ma" ("we will do and we will listen" — the iconic term uttered by the Jewish nation at Mount Sinai) and slipped peacefully into a coma.

Mrs. Block passed away right after *Shavuot* and her brand-new great-grandchild was born right after the *shivah* was over. It was a girl and they named her after her great-grandmother — the Bubby who so wanted to meet her.

And so it was that the Rebbetzin's promise came true and a terribly ill patient lived to accept Hashem's Torah on herself on the very festival when it all began. 

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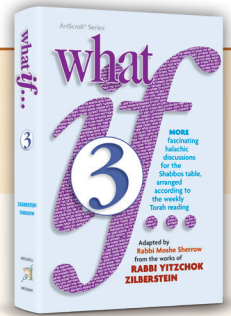


**Siddur
Yitzchak Yair**
Nusach Ashkenaz

Dedicated by Phil and Malki Rosen

FORGOTTEN *BENTCHING*

What If - Volume 3 Adapted by Rabbi Moshe Sherrow
from the works of Rav Yitzchok Zilberstein



Q: Mendy glanced up from his *sefer* to check the time and was startled to discover that he only had two minutes to run to the *shul* down the block to catch the last *minyan* for *Minchah*. He scolded himself for getting so involved that he had not noticed how much time had gone by.

It took extra effort to concentrate on the first *berachah* of *Shemoneh Esrei*, and during the second *berachah*, Mendy suddenly remembered that before he had delved into his *sefer*, he had been eating lunch and he had forgotten to *bentch*! If he continued to *daven Shemoneh Esrei*, more than 72 minutes will have gone by since he had finished eating and it would be too late to *bentch*. (See *Mishnah Berurah* 184 §20. If a person ate to the point of satiation, he may *bentch* until he is hungry again. If he ate only a small amount that did not satiate him, he may *bentch* until 72 minutes have elapsed, as until that point, his food has not yet been digested.)

What should he do now? Should he *bentch* during *Shemoneh Esrei*? Maybe he does not have to *bentch*, as he is *davening Shemoneh Esrei* now, and one who is already involved in a *mitzvah* is exempt from doing other *mitzvos* (*Succah* 25a). If he can no longer *bentch* afterward because the allotted time has elapsed, then perhaps he is an *oneis*. A third possibility might be to pause to go to the *shul's* kitchen and eat something to keep his meal going, which will give him an additional 72 minutes, and then he could *bentch* after he completes his *davening*.

What should he do?

A: The *Gemara* (*Succah* 25a) teaches that one who is involved in one *mitzvah* is exempt from fulfilling a different *mitzvah*. The *Pri Megadim* (*Siman* 72) infers from the *Magen Avraham* (§4) that even involvement in a *mitzvah d'Rabbanan* exempts one from a *mitzvah d'Oraisa*.

Mendy, however, cannot be exempted from *bentching* even though he is now involved in *davening* because he was negligent for not having *bentched* when he should have. If he does not *bentch* at this point, he will be blatantly transgressing the *mitzvah* to *bentch*.

In addition, the *Pesach HaDvir* writes that one who started doing a *mitzvah d'Rabbanan* is exempt from doing a *mitzvah d'Oraisa* at that time, even if he will not be able to do the *mitzvah d'Oraisa* afterward. The rationale for this exemption is that at the time the person started the *mitzvah d'Rabbanan*, he was not yet obligated to do the *mitzvah d'Oraisa*. In our case, Mendy was already obligated to *bentch* before he started *davening*. Hence, he cannot be exempted.

Rav Chaim Kanievsky ruled that Mendy should *bentch* between the *berachos* of *Shemoneh Esrei*, as *tefillah* is a *mitzvah d'Rabbanan*, and since *bentching* is a *mitzvah d'Oraisa*, it therefore takes precedence.

Of course, this question would be relevant only if Mendy was no longer satiated by his meal. If he still felt full, then he can *bentch* even more than 72 minutes after his meal, in which case he can certainly finish his *davening* first (*Mishnah Berurah* 184 §20). 📖

IN TIME FOR DAF YOMI

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