

AT THE ARTSCROLL SHABBOS TABLE

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

פרשת צו
ט"ז אדר ב' תשפ"ב

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RABBI YITZCHOK
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PARASHAH

INSIDE A THANK YOU

Rabbi Frand on the Parashah

אם על תודה יקריבנו.

And if he brings it as a thanksgiving offering (7:12).

Just about every Jewish child knows how to say thank you in Hebrew: *todah*. There is a sacrifice called the *korban todah*, the thanksgiving offering. The *Midrash* states that in the future, all the sacrifices will be discontinued, except for the thanksgiving offering. There will always be a need to say thank you to Hashem.

Rav Yitzchak Hutner observes that the Hebrew word

for thanksgiving is *hodaah*, and the exact same word also means an admission. This is no coincidence, explains Rav Hutner. In order to give proper thanks, a person has to admit that he needed help, that he is not all powerful, and that the one he is thanking did something important for him. Admission is an integral part of thanksgiving, and therefore, the same word is



Rav Yitzchak Hutner



used for both.

How can we tell, concludes Rav Hutner, if the word *hodaah* is being used to indicate thanksgiving or a different kind of admission, such as an admission of guilt? By looking at the part of speech that follows it. *continued on page 2*

INSIGHT

SAGE ADVICE

Rav Yitzchok Scheiner – *The life and leadership of the Kamenitzer Rosh Yeshivah* by Rabbi Nachman Seltzer

On one occasion, one of Rav Yitzchok Scheiner's relatives came to him for advice. Two different *shadchanim* had reached out to her parents, and both suggestions were from families who were interested in having her meet their sons. One of the *bachurim* was a "regular" guy who happened to be tops in learning, well-rounded, and charismatic, with a great sense of humor. The other *bachur* was also outstanding in learning, but was a "mevakeish," with outstanding *middos*, whose only interest in life was *avodas Hashem*.



Rav Yitzchak Scheiner

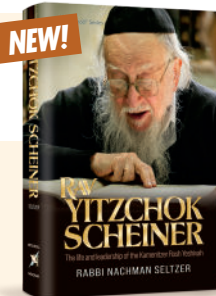
When the relative came to the *Rosh Yeshivah*, she said, "When I think of *Olam Hazeih*, I'd like to go ahead with the first *bachur*. When I think of *Olam Haba*, I think I may be missing out, and perhaps I should go with the second *bachur*."

In his warm, patient manner, Rav Yitzchok responded: "You're making a big mistake. You

don't get married for *Olam Haba*. You have to make sure that you're going to have the best *Olam Hazeih*. Let's say you marry the first *bachur*. He's fun and he has

a sense of humor. In the beginning, you will be sitting together having a good time and might be cracking jokes at other people's expense. But there's a good chance that down the road, he may be cracking jokes at your expense. I know the second *bachur* very well. He may not be as entertaining or as much fun, but he will treat you like a queen. He will absolutely never hurt your feelings. Whatever you cook and however you decorate your home, he will think it's terrific. I think you will actually end up with a much better *Olam Hazeih* with the second *bachur*."

The relative took his advice, which she has gratefully passed on to others. 📖



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INSIDE A THANK YOU

continued from page 1

If the preposition *al*, *for*, follows, it means “thanksgiving for.” If the particle *sheh*, *that*, follows, it means an “admission that.”

In the seventeenth blessing of the *Shemoneh Esrei*, we say, “*Modim anachnu loch sheh...*” *Modim* is the present plural form of the word *hodaah*. It is generally understood to be the thanksgiving blessing of the *Shemoneh Esrei*, which indeed

it is. And yet, it is followed by the particle *sheh*. Clearly, the thanksgiving blessing is incomplete unless it begins with an admission, acknowledging all the wondrous things Hashem does for us day in and day out.

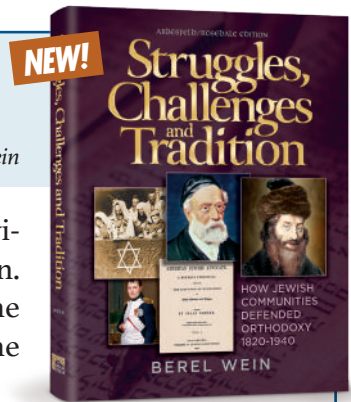
When the *shaliach tzibbur*, the representative of the congregation who repeats the *Shemoneh Esrei* aloud, gets to the *Modim* blessing, the congregation says its own ver-

sion called *Modim D’Rabbanan*. Why is this necessary? Why can’t the *shaliach tzibbur* represent the congregation in this blessing as he does in all the others?

The *Abudraham* explains that you can appoint a *shaliach*, a surrogate, for everything: to pray for healing, for a livelihood and so forth. But you cannot appoint a *shaliach* to say thank you. You have to say it yourself. 📖

RABBINIC VISITS BOLSTER AMERICAN JEWISH LIFE

Struggles, Challenges and Tradition By Rabbi Berel Wein



One of the most interesting features of American Orthodoxy in the 1920s and 1930s was that it was often the beneficiary of visits by some of the revered rabbinic leaders of Eastern Europe. They arrived mostly to fundraise for their *yeshivos*, but their presence, public appearances, lectures, and speeches had a profound and inspiring effect upon Orthodox Jews.

In the mid-1920s, a delegation composed of Rav Avraham Yitzchak Kook, Rav Moshe Mordechai Epstein (*Rosh Yeshivah* of Slabodka, Lithuania, and later of Yerushalayim and Chevron) and Rav Avraham Dov-Ber Kahana Shapiro, the chief rabbi of Kovno, Lithuania, visited the United States. Impressive receptions were held for them. Harry Fischel organized the most lavish one at the Waldorf-Astoria Hotel in New York, where vast sums were raised for the relief of individuals and institutions suffering from the aftermath of World War I. The presence of such illustrious individuals provided a significant psychological boost to Orthodoxy and infused it with a new optimism regarding its future in America.

Rav Meir Shapiro, founder of Yeshivah Chachmei Lublin, visited America in the mid-1920s to solicit funds for the construction

of that institution. He was a brilliant scholar, orator, and possessor of a magnetic personality. He electrified the thousands of listeners who came to hear him. He correctly perceived the ravages of the American culture that were rapidly overtaking most of the American Jewish community, and the fact that the Jews were unable to separate themselves from that

the Soviet Union. When he visited the United States, he traveled extensively in the country and met with President Herbert Hoover, who had lobbied for his release from Russia. Though his followers begged him to stay in America, he refused because it was “a place where even rabbis shave off their beards.” He went back to Latvia in 1930 and lived in Warsaw, Poland, from 1934 until the Second World War. Miraculously, at the beginning of that war, he succeeded in escaping Eastern Europe and came to settle in Brooklyn, New York.

In 1939, Rav Elchonon Wasserman also visited the United States on behalf of his *yeshivah* in Baranovitch. His followers begged him not to return to Europe where dark clouds were clearly gathering. Yet he insisted upon returning, stating that he could not desert his students during this challenging time. Tragically, he was murdered in 1941 by Lithuanian Nazi collaborators. Rav Wasserman’s son, Rav Simcha Wasserman, remained in the United States and was a highly regarded educator and leader, first in Detroit, Michigan, and later in Los Angeles, California. 🇺🇸



Rav Moshe Mordechai Epstein



Rav Meir Shapiro



Rav Elchonon Wasserman on the boat returning to Europe in the shadow of World War II.

culture. He keenly observed about American Jewry at that time: “They know how to make *Kiddush*, but do not know how to make *Havdalah*?”

Also arriving in the United States for a visit in 1929 was Rav Yosef Yitzchak Schneerson, the sixth Rebbe of Lubavitch. He had been arrested by the Soviet authorities for “counter-revolutionary activities” and sentenced to death. After an international uproar, his sentence was commuted to prison time. Due to further international pressures brought upon the Soviet regime, he was released and expelled from

THIS WEEK'S DAF YOMI SCHEDULE:

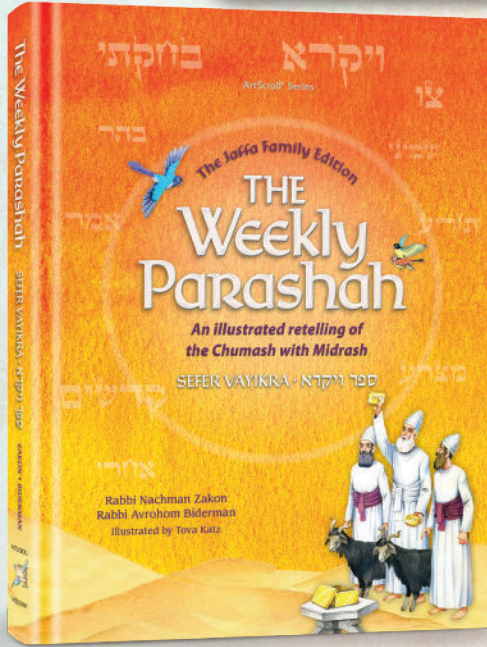
MARCH / אדר ב'						
SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
19 טו	20 יז	21 יח	22 יט	23 כ	24 כא	25 כב
Yevamos 12	Yevamos 13	Yevamos 14	Yevamos 15	Yevamos 16	Yevamos 17	Yevamos 18

THIS WEEK'S MISHNAH YOMI SCHEDULE:

MARCH / אדר ב'						
SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
19 טו	20 יז	21 יח	22 יט	23 כ	24 כא	25 כב
Demai 6:10-11	Demai 6:12-7:1	Demai 7:2-3	Demai 7:4-5	Demai 7:6-7	Demai 7:8-8:15 Kilayim 1:1	Kilayim 1:2-3

Parashah for Children

פרשת צו



Thank Him! Thank Him! Thank Him!

The Korban Todah is a type of Shelamim. It is brought by someone who survived a dangerous event — such as a serious illness, imprisonment, or a dangerous journey through a desert or across the ocean. That person should thank Hashem for protecting him. The word “todah” means “thanks.” It would also be brought by someone whose life was saved from serious danger.

When the person brought his Korban Todah, he would say Chapter 100 in Tehillim, “Mizmor L’Sodah,” which means “A Song of Thanks.” Recognize the words Mizmor L’Sodah? It is in our siddurim, and we say them every weekday morning.

Why is Mizmor L’Sodah in the davening? Our prayers are instead of the korbanos. The Mizmor L’Sodah prayer is in the place of the Korban

Todah. Our Sages told us to say it every weekday, as thanks to Hashem for all the good things He does for us.

What are we thanking Him for?

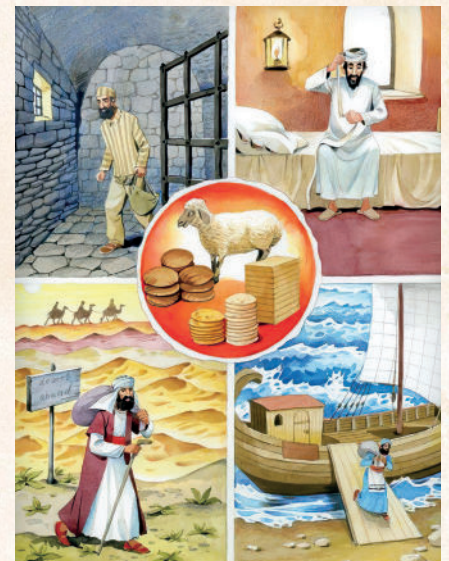
Not a day passes that Hashem hasn’t saved us from danger. We just don’t know about it, because we didn’t see it happen. Hashem was there, making sure we stayed safe!

So every day we say, “Thanks!” Thank You, Hashem, for protecting us from danger we didn’t even know we were in!

Saved from Danger

There are times when we know Hashem protected a person from danger. A person was very sick, and got well. He was put in prison and then freed. He took a dangerous journey through a desert or on the ocean, and reached his destination safely. The person who survived those dangers thanks Hashem for His protection by saying a special berachah, Bircas HaGomel.

Bircas HaGomel is also said, according to most opinions, after an airplane flight, or surviving a serious traffic accident, and other dangerous situations.



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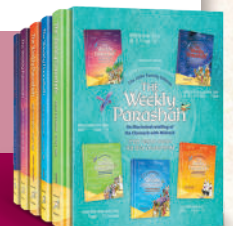
THE WEEKLY QUESTION

Question for Parashas Tzav:

Who wrote Mizmor L’Sodah?

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 Vayakhel question is: AVROMI SILBER, Lakewood, NJ



The question was: How was Betzalel related to Moshe Rabbeinu?
The answer is: Betzalel was the great-grandson of Moshe Rabbeinu’s sister, Miriam.