

# AT THE ARTSCROLL SHABBOS TABLE

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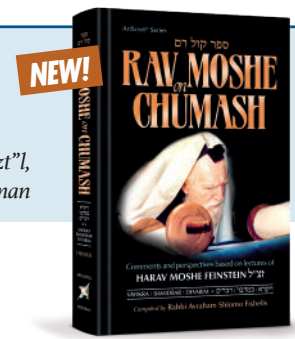
WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

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

## PARASHAH

### HOW DOES IT BECOME YOURS?

*Kol Rom - Rav Moshe On Chumash - Volume 2 from Rav Moshe Feinstein zt"l, compiled by Rabbi Avraham Shlomo Fishelis, adapted by Rabbi Avrohom Biderman*



וְנָתַתִּי גְשָׁמִיכֶם בְּעֵתָם.

*Then I will provide your rains in their time (26:4).*

The Gemara (*Berachos* 35a-b) notes an apparent contradiction between two *pesukim* in *Tehillim*. One (24:1) says *To Hashem belongs the earth and all that is in it*, while the other (115:16) says *the heavens are Hashem's, but the earth He has given to mankind*. Does the earth continue to belong to Hashem, or did He give it to mankind?

The Gemara explains that the earth is Hashem's before we recite a *berachah* (blessing), but once a person makes a *berachah*, Hashem gives it to him, i.e., He allows us to enjoy His world as if it is our own. Indeed, the Gemara there teaches that if a person benefits from this world without making a blessing, he has unlawfully benefited from Temple property.

While we can apply this concept to food and certain other benefits over which we recite a *berachah*, it would seem that every pleasure that does not require a *berachah*, such as rain, continues to belong to Hashem. How, then, can our *pasuk* refer to "your" rains?

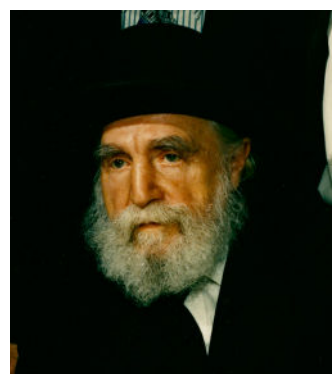
To resolve this question, let us explore a different one: How is it that infants, who cannot recite a *berachah*, are allowed to eat? Although an employer pays his worker only after the job

is done, he provides the employee meals so that he will have the energy and the state of mind to do his job better. Even if something arises after the meal preventing the employee from doing his job, he need not pay for his meal since he was prepared to work at the time he ate. This proves that whatever the employee ate actually belonged to him.

Hashem provides a child's food for a similar reason; He is investing in the child's future service. This, then, is another way for a person to acquire something from Hashem.

The Rambam (*Hilchos Shemittah V'Yovel* 13:13) writes that anyone who has been inspired to shun the mundane affairs that occupy most people, and instead devotes himself to serving Hashem and the pursuit of His knowledge, is like a member of the tribe of Levi, and becomes "Hashem's portion."

In our *pasuk*, Hashem is speaking to a person who follows His decrees and observes His commandments and performs them. Since this person is fully committed to His service, the rains that come are truly "his," provided by the Employer Whom he stands ready to serve. 📖



Rav Moshe Feinstein

**HE IS  
INVESTING  
IN FUTURE  
SERVICE.**

ARTSCROLL MESSAGES PUBLISHED

## HUMILITY

### “I WORK IN THE YESHIVAH”

*Gedolim in Our Times – Stories About Rav Chaim Kanievsky zt”l and Rav Gershon Edelstein shlit”a adapted by Libby Lazewnik*



This story took place many years ago, on the first day of the new *zeman* at Ponovezh Yeshivah.

A new student was walking toward the *yeshivah*, carrying some heavy luggage. He stood and looked around in all directions. Where was the *yeshivah* building? Where was the dorm?

Then he saw a man walking. He must live around here, the *bachur* thought. He went to the man and asked, “Where is the *yeshivah*?”



Rav Gershon Edelstein

The answer was quick to come. “I am also walking to the *yeshivah*. Come with me. I work in the *yeshivah*. Maybe I can take one of your suitcases to make it easier for you?”

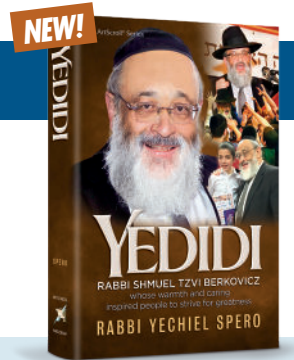
The boy was happy to agree. The two of them continued walking until they reached the *yeshivah*, each of them carrying one heavy bag.

Imagine that *bachur*’s shock the next day, when he discovered that the man who “worked in the *yeshivah*,” and who had carried his heavy suitcase, was none other than the *rosh yeshivah*, Rav Gershon Edelstein himself... 📖

## INSPIRATION

### I WILL ALWAYS BE HERE FOR YOU

*Yedidi - Rabbi Shmuel Berkovicz, whose warmth and caring inspired people to strive for greatness by Rabbi Yechiel Spero*



A Khal Yereim of Passaic *mis-pallel* was teaching in a different city in New Jersey. When he was presented with an opportunity as assistant *rav* in a nearby city, Rabbi Shmuel Berkovicz encouraged him to apply and was helpful throughout the process. Soon enough, the *rebbe* was offered the job and had to make a decision. He met Reb Shmuel in his Yeshiva Ktana office to discuss his reservations. Aside from the career change and challenge for his family, as a member of Khal Yere-



Rabbi Shmuel Berkovicz

### “DO YOU KNOW HOW SPECIAL THAT MADE ME FEEL?”

im, he was nervous about giving up the wonderful relationship he and Reb Shmuel had been building.

The man remembers, “He had become a father, a *zaidy*, a *rav*, a *rebbe*, a brother, a friend, a role model... everything! He gave me a warm *berachah* and encouraged me to take the job. I walked out of the office, nervous and sad. As I got to the door, Rabbi Berkovicz said, ‘Please make me a promise.’

“I wondered what was he going to say: Stay *frum*? Keep learning?

“Nope! Do you know what he said? ‘Promise me that you’ll invite me to your son’s *bar mitzvah*!’ My son was eight years old at the time! Do you know how special that made me feel? It was a statement of: ‘Don’t worry. You can move, but I will still be here for you. I will always be here for you and your family.’” 📖

#### THIS WEEK’S DAF YOMI SCHEDULE:

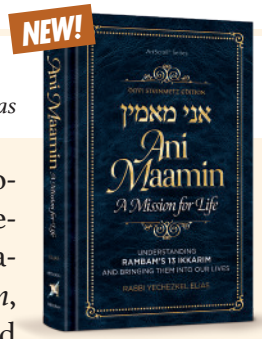
#### MAY-JUNE / אייר-סיון

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
28 כז	29 חה	30 טו	31 זא	1 א	2 ב	3 ג
Yevamos 82	Yevamos 83	Yevamos 84	Yevamos 85	Yevamos 86	Yevamos 87	Yevamos 88

#### THIS WEEK’S MISHNAH YOMI SCHEDULE:

#### MAY-JUNE / אייר-סיון

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
28 כז	29 חה	30 טו	31 זא	1 א	2 ב	3 ג
Sheviis 6:6-7:1	Sheviis 7:2-3	Sheviis 7:4-5	Sheviis 7:6-7	Sheviis 8:1-2	Sheviis 8:3-4	Sheviis 8:5-6



The standard *Ani Maamin* text first appeared, to the best of our knowledge, in the mid-sixteenth century. [The earliest instance seems to be in a Prague *siddur* from 1536. Other early appearances are in a Mantua *siddur* from 1558, a Krakow *siddur* from 1578, and a Venice *machzor* from 1599.] (See Kenishta Vol. 4, p. 60.)

Astoundingly, we have absolutely no information as to the identity of the author. Nevertheless, this text has gained near-universal acceptance and has been embraced by Torah giants and simple Jews alike. Many of our greatest leaders, such as the *Chofetz Chaim*, went as far as to urge its regular recitation. It is interesting to note that among Sephardic communities, a different version of the *Ikkarim* exists, varying significantly in wording but enumerating the same concepts.

*Ani Maamin* delineates thirteen distinct concepts, clearly following the path charted previously by the *Rambam*. [Discrepancies between the *Ani Maamin* text and the *Rambam's* version do exist, however. A poetic rendition of the *Ikkarim* appears in the hymn of *Yigdal*, which is typically recited before *Shacharis*.]

To appreciate the intent of the *Ani Maamins*, then, it is necessary to turn to the words of the *Rambam* himself in his formulation of these thirteen precepts.

The *Rambam* presented various fundamental tenets of the Torah worldview in his introduction to *Perek Chelek*, the tenth *perek* of *Maseches Sanhedrin*, within his *Pirush HaMishnayos*, a work he completed at the age of thirty, in the year 4248 (1168 CE). There, he delineates thirteen related but independent

various categories of nonbelievers, some labeled *apikorsim*, others described as *minnim*, and yet others classified as having forfeited their share in *Olam Haba*.

Although he does not refer explicitly to “*Ikkarim*” or “*Yesodos*,” the sum total of the various strains of heresy listed is thirteen, and their descriptions are largely in sync with the thirteen *Ikkarim*. Effectively, these two listings go hand-in-hand, with the *Pirush HaMishnayos*



Over 100,000 cards have been distributed around the world as part of the *Ani Maamin Initiative*, started by R' Shlomo Steinmetz l'ilui nishmas his son, Dovi z"l, in whose memory the new *Ani Maamin* book is dedicated.

## THIS TEXT HAS GAINED NEAR-UNIVERSAL ACCEPTANCE.


ideas that together form the foundation of Jewish belief. The *Rambam* establishes these fundamental principles as the basic hallmark of the observant Jew.

The *Rambam* concludes by urging the reader to acquire a thorough grasp of these concepts, and to review them repeatedly.

Describing the prodigious efforts he invested in formulating these precepts, he cautions that if a reader casually presumes to have understood the full intent of these words after reading them “one or [even] ten times,” he can rest assured that he has deluded himself.

This listing of foundational beliefs makes another appearance elsewhere in the *Rambam*. In his *Yad HaChazakah* (*Hilchos Teshuvah* Ch. 3), the *Rambam* enumerates

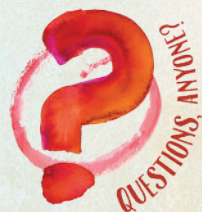
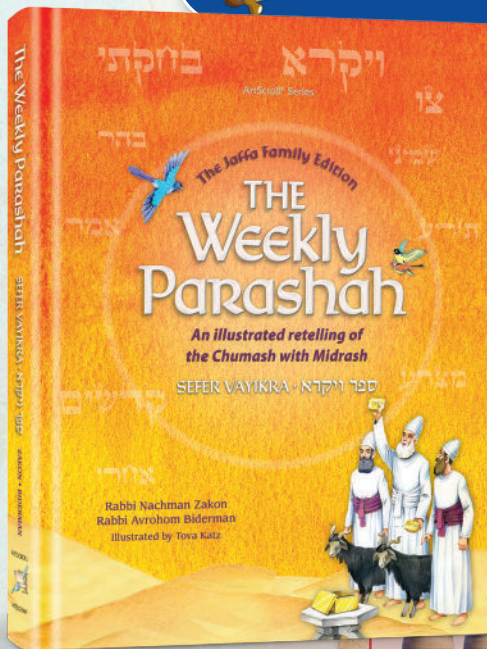
version detailing the thirteen fundamental beliefs, and the *Hilchos Teshuvah* version noting the legal effect of denying any of these thirteen.

In establishing these fundamental underpinnings of our belief system, the *Rambam* arrived at a total of thirteen concepts. Although some draw various correlations or attach mystical meaning to the number thirteen, a straightforward reading of the *Rambam's* words seems to indicate that he was not aiming to arrive at any specific number. Rather, having studied and deliberated upon the full body of the Torah's precepts, and whittling down his list of *Ikkarim* to include only the concepts that met his criteria, the resultant total numbered thirteen. The final number was therefore determined by the inherent role of these *Ikkarim*, not by a predetermined value. 

# Parashah for Children

## פרשת בחוקותי

### SEPARATING TERUMAH AND MAASER



Why is it called maaser sheini (second maaser)?  
What was the first?

Before maaser sheini is set aside, there is maaser rishon (first maaser), which is given to the Levi'im.



#### TERUMAH

The owner separates one out of 50 and gives it to a Kohen. (This is what an average person gives; a generous person gives one out of 40 and a miserly one gives one out of 60.)

#### MAASER RISHON

The owner separates and gives to a Levi one out of 10 of what remains after he has separated the *terumah*.

#### MAASER MIN HAMAASER (TERUMAS MAASER)

The Levi separates and gives one out of 10 of what he receives to a Kohen.

#### MAASER SHEINI / MAASER ANI

The owner separates one out of 10 of what remains after he has separated the maaser rishon. Maaser sheini must be eaten in Jerusalem and maaser ani is given to the poor. Maaser sheini is separated during years 1, 2, 4, and 5 of the Shemittah cycle; maaser ani is given during years 3 and 6 of that cycle.

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## THE WEEKLY QUESTION

Question for Parashas Bechukosai:

**A farmer has nine newborn sheep and goats. He also has a calf (a baby cow).  
Does he give maaser beheimah?**

Kids, please ask your parents to email the answer to [shabbosquestion@artscroll.com](mailto: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 Emor question is: **RAPHAEL HIRSCH, Lakewood, NJ**



The question was: Who is worse, a ganav or a gazlan?

The answer is: A ganav, as he is not afraid of Hashem. He is afraid of people, so he sneaks in when no one is around.