

AT THE ARTSCROLL SHABBOS TABLE

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פרשת דברים
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RABBI YITZCHOK
HISIGER, EDITOR

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MRS. AVIVA KOHN

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

A LEADER'S PATIENCE

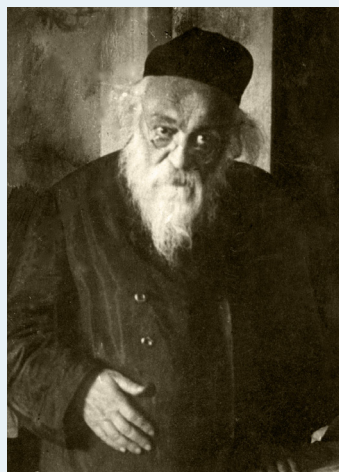
The Torah Treasury by Rabbi Moshe M. Lieber

איכה אשא לבדי טרחתם ומשאכם וריבכם.

How can I alone carry your toil, your burdens, and your quarrels? (1:12)

The life of a person is delineated by his relationships with Hashem, with others, and with himself (see *Maharal to Avos* 1:2). Moshe, as the spiritual leader of *Klal Yisrael*, saw all three as his responsibility. The *Rambam* accordingly explains this verse in the following manner: *Your toil* refers to Moshe's toil in teaching *Klal Yisrael* Torah, the study of which is the key to a healthy relationship with oneself. *Your burdens* refers to Moshe's role as intercessor with Hashem on behalf of *Klal Yisrael*. *Your quarrels* refers to his mediation in their interpersonal quarrels.

Rashi interprets *ma-sa'achem*, *your burdens*, as heresy. He refers thereby to those who made it a practice to constantly mock Moshe and to assign ulterior motives to all he did. [*Rashi's* description of this as heresy coincides with the Talmudic ruling (*Sanhedrin* 99b) that names one who mocks a Torah scholar "a heretic." If Moshe would leave his home a bit early, these people would whisper that his home was plagued with domestic strife. If he would remain at home until later, they would assure one another that he doubtless spent the extra time scheming against them.



Rav Chaim Brisker

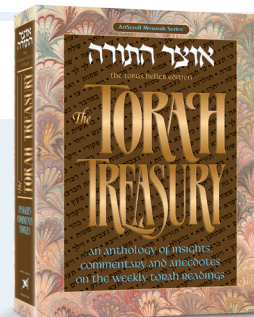
**MOSHE, AS
THE SPIRITUAL
LEADER OF KLAL
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ALL THREE AS HIS
RESPONSIBILITY.**

A contemporary of Rav Chaim Brisker complained to

Rav Chaim about the abuse showered upon him by the litigants in a monetary dispute that he was adjudicating. Rav Chaim replied, "Why does the Torah record for posterity an allusion to the defamatory attack on Moshe? It is because the Torah wishes for us to appreciate Moshe's patience with an obstinate, ungrateful people. No matter how they mocked and defamed him, he continued to bear their burdens." Rav Chaim concluded, "The Torah wants every judge and leader to learn from this that he must bear abuse with patience and love."

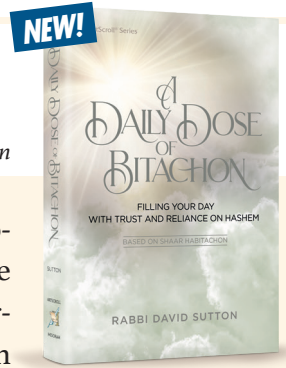
Rav Nachman of Breslov explains why the phrase *your burdens* refers to heresy:

A heretic lives a terribly burdensome life, for he refuses to acknowledge that his tribulations are shared by G-d, and he must therefore shoulder all life's burdens alone. Not so the believer, who knows that Hashem shares his pain, and who consequently finds life's burdens much easier to bear. Thus, the verse describes heresy as a burden.



REFRAMING — SAME PICTURE, DIFFERENT FOCUS

A Daily Dose of Bitachon by Rabbi David Sutton



When our life is running well and we're achieving our goals, *bitachon* isn't much of a challenge. We have little difficulty believing that Hashem loves us. The confusion seeps in when troubles drop into our lives uninvited, unexpected, and seemingly undeserved.

The *Chovos HaLevavos* concedes that many things happen in life that don't appear to be good. Our response to these occurrences determines whether the challenge will strengthen our *bitachon* or wear it down. By changing our focus — reframing the picture — we shed our fear or resentment and perceive that what has occurred is good. It is not a sign of Hashem's rejection but, rather, of His love.

The *Chovos HaLevavos* illustrates this concept with one of the most touching interactions a person can witness — a new mother bathing her infant for the first time. The mother pours all her love and care into preparing the bath, ensuring that it is just the right temperature. She nervously, carefully lowers her baby into the water and uses the gentlest soap to clean him. The baby reacts by flailing and screaming. He doesn't have the capacity to know that the bath is good for him and that it is being given with boundless love. He doesn't like how it feels, and that's all that matters to him.

This scene, says the *Chovos HaLevavos*, is the paradigm by which we can reframe the disturbing occurrences in our lives: “We can...see

G-d as our parent Who loves us most in the world.”

Using this idea to reframe events in our life is a key to imbuing our everyday life with *bitachon*, as this story illustrates:

It was a busy night for a certain community rabbi. He had attended a wedding and a few other events, and by the time he finally got to sleep, it was well past midnight. At around 3 a.m., he was awakened by a phone call from Hatzalah.

They were with an at-risk teen who needed to be transported to an emergency room, but the boy was re-

at it. This rabbi chose to see things differently, and in doing so, he spared himself hours of frustration and resentment.

This is an outlook anyone can develop. We can learn it for ourselves and at the same time teach it to our children, as an invaluable tool for life, as the grandfather in the following story did:

Recently, a member of our congregation brought his 8-year-old grandson with him to shul on Shabbos. The

THIS IS AN OUTLOOK ANYONE CAN DEVELOP.

fusing to get into the ambulance unless this rabbi would accompany him.

The rabbi was very tired and asked the volunteers to tell the teen that he'd meet him in the hospital the next morning. The patient refused to go without the rabbi and Hatzalah said they were in his driveway, waiting. Reluctantly, the rabbi got up, dressed, and went into the ambulance, wondering along the way, “Why is this happening? Why can't I just get some sleep? Why is Hashem doing this?”

Then he caught himself and reframed: “If it was decreed in Heaven that I should have to go to the hospital in an ambulance in the middle of the night, it's better to go as the support person and not as the patient!”

It all depends on how you look


little boy heard my speech, in which I mentioned reframing. On their way home from shul, the boy asked his grandfather what reframing meant.

The wise grandfather asked the boy, “Do you like it when it rains?”

The boy replied that he didn't, because the rain ruins his plans to play outside. The grandfather then asked the boy to think of something positive about the rain. The boy answered that the rain waters the flowers and causes the fruits and vegetables to grow.

“That's reframing,” said the grandfather.

The boy's eyes lit up. He got it. He understood.

Reframing is easy to learn. Even a child can master this life-altering skill. 

Rav Chaim Volozhiner was the primary disciple of the Vilna Gaon, and he is considered the father of the concept of a *yeshivah* as we know it today.

One morning, in Rav Chaim's *yeshivah*, the *bachurim* were surprised by the onset of terrible and painful crying in the middle of the *Shemoneh Esrei* of *Shacharis*. They looked for the source of the loud wailing and were astonished to see Rav Chaim Volozhiner sobbing uncontrollably. The students began to tremble, tears welling up in their eyes at the sight of their *rosh yeshivah* crying so bitterly.

When *davening* was over, Rav Chaim left the *beis midrash* and entered his private study. The *talmidim* of the *yeshivah* could not understand what could possibly have moved their *rosh yeshivah* to tears in the middle of *davening*. They asked Rav Dovid Tevil, the author of the *sefer Nachalas Dovid*, to approach Reb Chaim and ask him why he was moved to bitter tears.

Reb Dovid entered Rav Chaim's study with great trepidation, and in a quivering voice he informed Rav Chaim that the entire student body of the *yeshivah* was gripped with fear as a result of their *rebbe's* crying.

At first, Rav Chaim was reluctant to explain. Eventually, he acquiesced, taking the fact that he had been moved to tears publicly, in the presence of his students, as a sign from Hashem that he should in fact include them in the reason behind his tears.

Rav Chaim told Reb Dovid, "My dear *talmid*, you should know that the day will come when the pillars of European Jewry will topple, when the *yeshivos* will be uprooted and destroyed.

"But there will be one more stop before the arrival of *Mashiach*. The last stop will be America. The tenth and final exile of the Torah will be America. Babylon, North Africa, Egypt, Italy, Spain, France, Germany, Poland, Lithuania, and America. America is the last stop."

Rav Aharon Kotler, in *Mishnas Rav Aharon (Cheilek Dalet, page kuf tzadi)*, records this as an authentic *mesorah*: "*Hachaniyah ha'acharonah tihiyeh America.*"

Here we are, at the final stop of this long and ardu-

ous journey we know as *galus*. We don't know how much longer we will be here. We hope we will be here *b'shalom*, in peace, until this stop is over and we can finally return to Eretz Yisrael. But the sad verdict of history is that when a stop along the *galus* journey comes to an end, we are lucky if we can leave fast enough with the shirts on our backs.

We Are Not Home; We Don't Belong Here

If there is one thing that we learn from the omission of the Spanish Inquisition from the *Kinnos* on *Tisha B'Av*, it is that we never cry when we leave *galus*. We don't belong in *galus*, and we have never belonged in *galus*. We don't belong in Spain, and we don't belong in North Africa. Neither do we belong in France, Hungary, Poland, or America.

We belong in Eretz Yisrael. We belong in Yerushalayim.

If we merely open our eyes, we will appreciate that we live in historic times. We see the words of all the *Neviim* coming to fruition. All

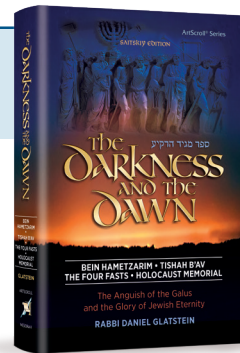
the *Neviim* promise us that before the coming of *Mashiach*, the *Ribbono Shel Olam* will gather *Klal Yisrael* to Eretz Yisrael from the far-flung corners of the globe.

Every decade recently, we have been seeing Hashem doing just this: gathering Jews to Eretz Yisrael. First the Iranians, then the Russian Jews, and then, in the following decade, the Jews of Ethiopia. More recently, many Jews from France have made their way to Eretz Yisrael. There is no question that we here in America are coming up on Hashem's list of those to return to Eretz Yisrael.

Just as we left Spain triumphantly, with song and music, so too will we rejoice when the *Ribbono Shel Olam* takes us out of America as well.

We hope and fervently pray that this final stop will not last much longer, and that this will be the last mournful *Tishah B'Av*.

May we be *zocheh* to all go up to Yerushalayim together. 🇮🇱



The Volozhiner Yeshiva

THIS WEEK'S DAF YOMI SCHEDULE:

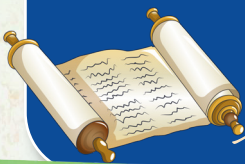
AUGUST / אב

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
6	7	8	9	10	11	12
Kesubos 31	Kesubos 32	Kesubos 33	Kesubos 34	Kesubos 35	Kesubos 36	Kesubos 37

THIS WEEK'S MISHNAH YOMI SCHEDULE:

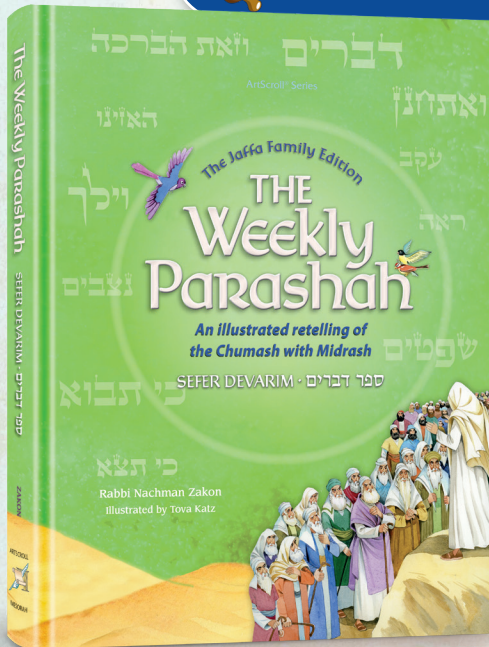
AUGUST / אב

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
6	7	8	9	10	11	12
Ma'asros 1:3-4	Ma'asros 1:5-6	Ma'asros 1:7-8	Ma'asros 2:1-2	Ma'asros 2:3-4	Ma'asros 2:5-6	Ma'asros 2:7-8



Parashah for Children

פרשת דברים



The Amazing Battle with Og



g, the giant king of Bashan, went out to fight the Jews. When he reached the place where they were camped, he had an idea. He would destroy all of them, with one daring move.

He walked over to a very large mountain. It was so big that the bottom of the mountain was the same size as the entire Jewish camp.

He put his giant arms around this enormous mountain and ripped it out of the ground. It weighed many, many tons!

Og lifted this heavy, large mountain over his head. He was about to throw it at the Jews! It would fall hard on the entire camp, totally crushing all the Jews. What an evil, murderous man. What a rasha!

Just as Og was about to throw it, Hashem stopped him. He sent ants that made holes in the mountain, causing it to fall around Og's neck.

Og struggled to get the mountain off his neck. To prevent the giant from getting his "new necklace" off his neck, Hashem made another miracle. When he struggled to take off the mountain, Og's teeth suddenly began to grow and grow — longer and longer, right INTO the mountain on his neck.

As hard as he tried, with his teeth stuck deeply into the mountain, Og couldn't lift the mountain off of himself.

Moshe took a long stick. He jumped very high. Og was so tall that Moshe, who was also very tall, was only able to jump high enough to reach Og's ... ANKLE! With a powerful swing, Moshe hit Og in the ankle.

Og fell down! The powerful giant was dead.



Why did Moshe send a message of peace to Sichon?

Moshe learned from what Hashem did before He gave us the Torah. Hashem went

to the nations of Eisav, Yishmael, and Lot, and asked them if they wanted to make "peace" with Hashem and accept the Torah. Even though Hashem knew they would say no, He offered them peace first.

Moshe did the same. He offered peace although he knew they would refuse and make war, not peace, with the Jews.

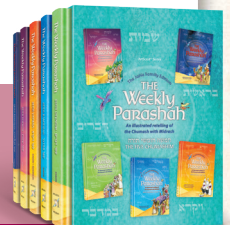
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THE WEEKLY QUESTION

Question for Parashas Devarim:

Where in the midbar did the Jews camp for 19 years?

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 Balak question is: CHANI AND RUCHAMA PUREC, Norfolk, VA

The question was: What reward did Balak get for bringing so many animals (42!) as korbanos to Hashem?
The answer is: Balak's granddaughter was Rus, who converted and became Jewish. She was the great-grandmother of David Hamelech. That means that Balak's descendants were the kings of the Jews.

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