

AT THE ARTSCROLL SHABBOS TABLE

A PROJECT OF THE Mesorah Heritage Foundation

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WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

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L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

DIRECT MESSAGE

Oznayim LaTorah – Insights in the Torah, by Rav Zalman Sorotzkin

אלה הדברים אשר דבר משה אל כל ישראל.
These are the words that Moshe spoke to all of Israel.

“If Moshe had rebuked only some of the people, then the man in the street would have said, ‘If I had been there, I would have answered him...’ Therefore, Moshe brought the entire people together, from the greatest to the smallest, and said to them, ‘Whoever has an answer, let him come forward and give it’” (*Sifri*).

It is impossible through conventional means for six hundred thousand men, not to mention all the women and children, to hear one man speak to all of them at once. Clearly, this was a miraculous phenomenon. Why was a miracle necessary for this particular occasion? After all, Torah can be learned from the teacher or from his student. If a person was not present



Rav Zalman Sorotzkin

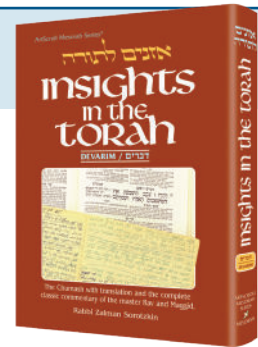
**ONLY WORDS THAT
COME FROM THE
HEART CAN ENTER
THE HEART.**

ent when Moshe was giving a lesson, or couldn't hear properly, he would learn it from Aharon, from one of his sons,

or from the heads of the tribes (*Eruvin* 52). *Rambam* adds: “And afterwards everyone would go teach his brother what he had heard from Moshe.”

However, there was no such arrangement when it came to rebuking the people. The difference is emphasized in this verse, “These are the words that Moshe spoke to all of Israel.” All the people heard these words directly from Moshe, so that no one could argue against the Torah which Moshe gave them in Hashem's name,

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PERSPECTIVE

BEING BUSY

The 25th Hour by Rabbi Dov Keilson

Whatever a person is supposed to do, and must do, he will make time to do. If he is too busy to make time for something, it means that doing that matter does not rate high priority; it is not because he is too busy, but rather because he has decided to use the time for something else.

Furthermore, the expression “too busy” implies that every minute of his day is being utilized, when surely it is likely that he has free time. Thus, saying that one is too busy could be less than the truth. If someone asks to learn with him or for him to take care of something, he will always at least try to see

if he can. Even if he physically can't do it, he will express himself differently than merely saying he is too busy.

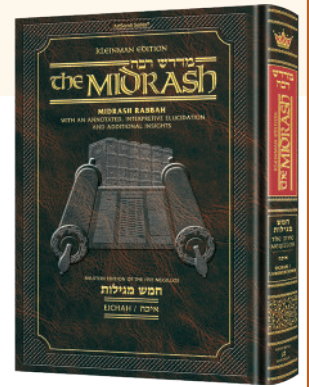
There is a saying that the *masmid* has time for everyone and everything. And it is true. Why is that? Because he truly values time and uses it to its fullest degree. Thus, he knows how to maximize time for others, too, and he is able to fit it all into his schedule.

Being busy is a secret of life — but the important thing is what one is busy with. 📖



THIS WEEK'S ISSUE IS SPONSORED ANONYMOUSLY IN HONOR OF RABBI GEDALIAH ZLOTOWITZ AND HIS WONDERFUL EXECUTIVE ASSISTANT.

MESORAH HERITAGE FOUNDATION



The *Midrash* characterizes the three weeks between the Seventeenth of *Tammuz* and *Tishah B'Av* as the time when demons prowl and the destroyer lays waste at noon. It is the time when our people's pursuers – demons in bodies of flesh and blood – overtook and laid waste to her as well.

Rav Eliyahu Eliezer Dessler (*Michtav MeEliyahu*, Vol. 2, p. 48) points out that the *Midrash* is teaching us not only of a phenomenon that occurred at the time of the destruction, but of one that recurs throughout history. The edict banishing the Jews from England was signed by the English monarch on *Tishah B'Av* in the year 1290. The expulsion of the Jews from Spain occurred on *Tishah B'Av* in 1492. And World War I, which caused great upheavals for European Jewry and was the precursor of World War II and the Holocaust, essentially began on *Tishah B'Av* of 1914, the day that Germany declared war on Russia. [None of these events occurred on the spur of the moment. All were preceded by incidents and plans that took place “between the straits.”]

In a fascinating book, “*The Hidden Hand*,” Rabbi Yaakov Astor expands on this theme and adds several other events to this list, among them: The Seventeenth of *Tammuz*, 1934, was “the Night of the Long Knives,” the internal purge of

the murderous Nazi party, which consolidated the power of the Nazi leader, whose blotted name we will not dignify with mention in these pages. And the gas chambers of Treblinka began their grisly work precisely on the day of *Tishah B'Av*, 1942.

The fact that these misfortunes befall our people during the Three Weeks is in fact a source of conso-



A newspaper report on the “Night of the Long Knives.”

lation to us. For it makes us realize that these events are not mere happenstance, but are part of the Divine plan and orchestration of history. Rav Dessler (*ibid.*) quotes a prominent historian to the effect that the Spanish tyrant would surely have reconsidered his actions had he only known how much faith and hope he implanted in the Jews whom he banished by expelling them on *Tishah B'Av*, unwittingly demonstrating to them that it was none other than the hand of God that directed them even in

their time of distress, and that in their exile He had sent them on a great and exalted mission.

The hand of God is not only upon us during these times; it is also with us. Our Sages say that *Mashiach* was born on *Tishah B'Av* (*Yerushalmi Berachos* 2:4). With the destruction are sown the seeds of redemption.

Rabbi Yaakov Astor (*ibid.*) points out some fascinating examples from more recent history. As mentioned, the Spanish expulsion of 1492 occurred on *Tishah B'Av*. The very next day, Columbus set sail from Spain on a voyage in which he would discover the New World, planting seeds that would take 400 years to sprout into the haven that America would become for Jews fleeing the cauldron of Europe before and after the Holocaust. And on that same day of infamy of *Tishah B'Av* 1942 that saw Treblinka's gas chambers begin their operation, the Nazi leader gave the inexplicable order to divert his eastern armies to attack Stalingrad, a strategic blunder that initiated the decline of the Nazi war machine and that many military historians regard as the fateful turning point in the fortunes of World War II. The seeds

THIS WEEK'S DAF YOMI SCHEDULE:

JULY / אב

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
22	23	24	25	26	27	28
Gittin 67	Gittin 68	Gittin 69	Gittin 70	Gittin 71	Gittin 72	Gittin 73

THIS WEEK'S MISHNAH YOMI SCHEDULE:

JULY / אב

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
22	23	24	25	26	27	28
Beitzah 1:4-5	Beitzah 1:6-7	Beitzah 1:8-9	Beitzah 1:10-2:1	Beitzah 2:2-3	Beitzah 2:4-5	Beitzah 2:6-7

BETWEEN THE STRAITS continued from page 2

of redemption were sown amid the ashes of destruction. [Rav David Cohen (*Ohel David, Rus 2:23*) makes a fascinating calculation to show that Rus conceived the progenitor of the Davidic and Messianic dynasty on the night of the Seventeenth of *Tammuz*.]

It is not just that destruction and redemption coincide. Destruction initiates the process of redemption. *Maharsha* (on *Bechoros 8a*) observes that the 21 days between the Seventeenth of *Tammuz* and *Tishah B'Av* parallel the 21 days between *Rosh Hashanah* and *Hoshana Rabbah*. Just as the latter period is one of Divine forgiveness and closeness, so too, the 21 days “between the straits,” when the tribulations of exile and suffering move us to repentance, atone for our sins and bring us closer to God.

Moreover, both periods are times when we are keenly aware of the hand of God in our lives - whether it is the hand that strikes or the hand that caresses. They are times of *mo'ed*, appointed times of meeting our Father in Heaven.

Rav Leib Minzberg (*Ben Melech on Yemei Bein HaMetzarim*, p. 11ff) suggests an additional understanding of this festival-like quality of the time “between the straits.” Both the Seventeenth of *Tammuz* and *Tishah B'Av* were originally designated to be times of joy - the former as the day that our ancestors were to receive the First Tablets, and the latter as the day they were to contemplate the reports of the spies encouraging them with reports about the goodness of the land to which they were returning. Because of our sins, however, we transformed them from days of joy into days of mourning - days on which we caused the Tablets to be shattered and on which we shed tears of no substance, rejecting the land of our fathers. When our repentance and atonement are complete, these times will revert to being the times of joy they were always meant to be, when the shattered and scattered fragments of our people are made whole again in our Holy Land and the tears are dried from upon every face. 📖

WITH THE DESTRUCTION ARE SOWN THE SEEDS OF REDEMPTION.

DIRECT MESSAGE continued from page 1

especially after they said to him at Har Sinai, “You should approach and hear ... and you should speak to us ... then we shall hear and we shall do” (*Devarim 5:24*). But that is not the case with words of rebuke, which are likely to be rejected. Such words are always hated by scoffers. Moreover, the scoffers of that time held various grudges against Moshe, who was giving the rebuke. Under these circumstances, if the reproof had been disseminated by word of mouth, some people would have certainly claimed that had they been there, they would have argued against the reproof. Therefore, Hashem performed a miracle and made sure that every person heard with clarity and had the immediate opportunity to speak up. In this way, no one would be able to discount the admonishment at a later time.

Furthermore, it was necessary for all the people to hear the rebuke expressly from Moshe, because for admonishment to have maximum effect, it must be heard directly. Moshe witnessed their wrongdoings and became so upset that his words burned like fire and his sighs broke his listeners' hearts. When these same words are presented in writing, they cannot have the same effect, and a second-hand report from others who heard them is even less powerful.

A story is told about a *gaon* who was famous for his moving discourses. Everyone would run to hear him speak and listen to his words of rebuke. After his passing, his discourses were collected and published, but for some reason, they did not have a profound effect on their readers. People commented that although these were the very same speeches that they remembered hearing from the great man himself, something was missing - the sigh that would escape his lips when he paused. That sigh, which rose from the depths of his heart, broke their hearts when they heard it. For only words that come from the heart can enter the heart. 📖

THE IMPORTANT THING IS WHAT ONE IS BUSY WITH.

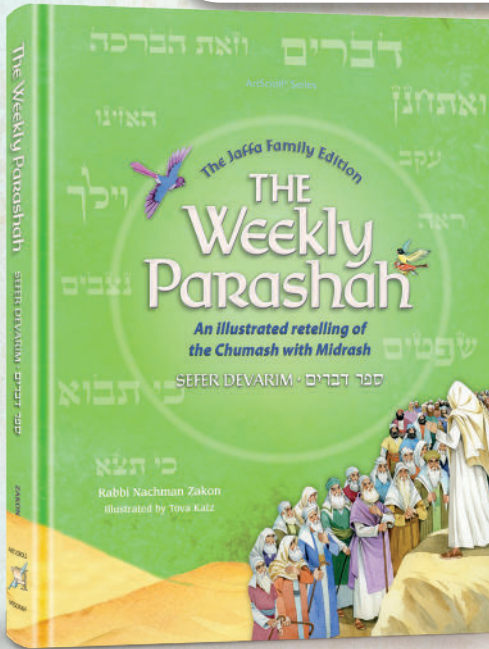
This week's Yerushalmi Yomi schedule:

JULY / ז'א

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
22 Kilayim 7	23 Kilayim 8	24 Kilayim 9	25 Kilayim 10	26 Kilayim 11	27 Kilayim 12	28 Kilayim 13

Parashah for Children

פרשת דברים

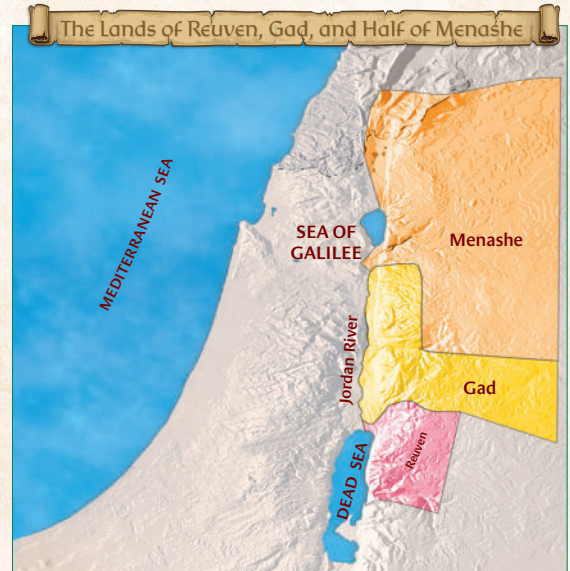


A Lot of Land

The Jews conquered the lands of Sichon and Og. This was an enormous amount of land. It stretched all the way from the valley of Arnon in the south, near the Dead Sea, to Mount Chermom in the north. Today, that would take you about four hours to drive.

What would the Jews do with all that land?

Moshe divided the lands of Sichon and Og between the shevatim of Reuven, Gad, and half of Shevet Menashe. To understand this better, look at the map below.



Why?

Why did these shevatim ask for this land?

The shevatim of Reuven and Gad asked for it. They had a lot of cattle and sheep. These animals needed wide-open spaces to wander around, finding grass and shrubs to eat. The lands of Sichon and Og were perfect for this.

Moshe saw that there was so much land that even after he gave this area to Reuven and Gad, there would still be room for more people. So Moshe asked who wanted it. Half of the shevet of Menashe took Moshe up on his offer.

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