

AT THE ARTSCROLL SHABBOS TABLE

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WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

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

PARASHAH

TO OUR LAND

Aleinu l'Shabeiach – Devarim by Rav Yitzchok Zilberstein

ההר הטוב הזה והלבנון.

This good mountain and the Lebanon (3:25).

Rashi comments: *This good mountain* — This is Yerushalayim. *And the Lebanon* — This is the *Beis HaMikdash*.

All of the suffering that the Jewish people have experienced since the time of the Destruction can be attributed to the absence of the *Beis HaMikdash*. Even today, when Eretz Yisrael is under Jewish sovereignty, we are still in exile, for we lack the *Beis HaMikdash*.

Rav Yaakov Galinsky related that the *Chazon Ish* once asked him to clandestinely enter a transit camp for Yemenite immigrants in Rosh HaAyin to determine their spiritual state. This mission was a very difficult one, since the secular guards posted at the camp gates did not allow religious Jews to enter the camp, and any religious Jew who managed to sneak into the camp was severely beaten if the guards caught him.

Rav Yaakov fulfilled the *Chazon Ish's* mission despite the danger involved. He sneaked into the camp and was duly beaten. While he was among the immigrants, he took note of the terrible spiritual deterioration that had transpired, especially among the younger Yemenites.

When Rav Yaakov returned to the *Chazon Ish* in Bnei Brak, the *Chazon Ish* noticed that he was uncharacteristically glum.


"What happened to you, Rav Yaakov?" the *Chazon Ish* asked. "Are you shaken by the beatings you received in the camp? Why, in Siberia you were beaten much more harshly than that for not divulging where Torah *shiurim* were being given!"

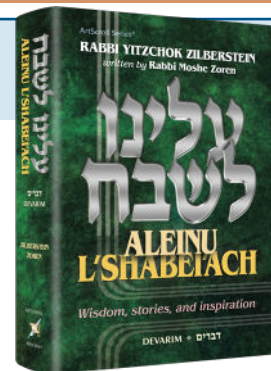
Rav Yaakov sighed deeply and told the *Chazon Ish*

that when he had entered the hut of an elderly Yemenite Jew, who had seen a number of his children abandon *mitzvah* observance *r"l*, this Jew had burst into tears as he described the devastation that was being wrought upon the glorious Yemenite Jewish community as a result of their immigration to Eretz Yisrael. At the climax of his tearful description, he uttered the words, "*Umipnei chata'einu galinu l'artzeinu, Because of our sins we have been exiled to our land.*"

The Yemenite *nusach* of prayer is very precise, so Rav Yaakov was surprised to hear this Jew say, "we have been exiled *to our land, l'artzeinu,*" rather than "*from our land.*"

"I was certain that I hadn't heard him correctly, or that it had been a slip of the tongue," said Rav Yaakov, "so I asked him to repeat what he had just said. But he repeated the same words: *Because of our sins we have been exiled to our land.*

"I could not hold myself back, and I asked him about this change to the standard prayer text. When he heard my question, he began crying even harder, and he said, 'Why are you surprised? I don't mean to change the prayer service an iota; I was just bemoaning the fact that our sins have caused us to be exiled so severely in the Holy Land. We were sure that when we would arrive here in Eretz Yisrael, we would be able to feel something of the holiness of yesteryear, even though we knew we would not see the *Beis HaMikdash* in its splendor. But now that we have seen what kind of exile we have entered, we are lamenting that it is all because of our sins.'" 



Rav Yaakov Galinsky

THIS WEEK'S ISSUE IS DEDICATED TO A GREAT MAN OF ACTION,
RABBI ISAAC L. HECHTMAN, הרב יצחק אריה בן הרב חיים משה ז"ל

MESORAH HERITAGE FOUNDATION



The *Gemara* provides a vivid description of the scene the Babylonian hordes encountered on the 9th of *Av* as they broke through the gates of the first *Beis HaMikdash* to destroy it. Standing on their platform, the *Leviim* were in the midst of reciting *shirah*. They reached the words, “*He turned upon them their own violence, and with their own evil He will cut them off*” (*Tehilim* 94:23), but before they had a chance to complete the verse, they were conquered.

Insightful people realize that even when the Jew is butchered for his beliefs, in reality he is the victor and his murderers are the vanquished. For the Jews’ spiritual superiority and the moral bankruptcy of the nations are never more on display than when the latter descend to the depths of savagery. It is then that the glorious future that awaits us in the World to Come is evident, for the regime of murderers will not last forever. In the end, those who hold the true belief will prevail.

This concept became clear at the time of the destruction of the *Beis HaMikdash*, while the *Leviim* were occupied with praising Hashem through song. Now, singing to Hashem is possible only amid joy (see *Arachin* 11a). How, then, could the *Leviim*, as they heard the enemy battering down the Temple gates, be singing?

The answer is that they were rejoicing in their spiritual advantage, in the knowledge that they belonged to the nation being murdered rather than the nation of murderers. They had been schooled that the righteous experience suffering first and tranquility in the end, and the wicked the reverse (*Rashi, Bereishis* 27:29). Thus, they rejoiced in the knowledge that ultimately they would be victorious and their enemies would receive their comeuppance, when saviors will ascend Mount Zion to judge the Mountain of Eisav, and the kingdom will be Hashem’s (*Rapduni BaTapuchim, by R’ Shlomo Arieli, p. 80*).

This idea is poignantly illustrated by the following

true story, which occurred during the *churban* in Europe during the Second World War.

After the invasion of Poland, the Lublin region was first to fall prey to the Nazi menace, specifically to the SS Commander Globochnik, a notoriously sadistic murderer. He ordered all the city’s Jews, on pain of death, to assemble in a field surrounded by barbed wire located on the outskirts of the city. Laughing uproariously, he issued a sadistic order. “Sing, Jews!” he shouted to the terrified prisoners. “Sing all of you together! Sing a happy song! Sing a Chassidic ditty!”

The Jews remained silent. They could not open their mouths.

“Attack those stubborn Jews!” the commander roared, his voice now devoid of laughter. “Beat them with all your might!”

His troops complied, and at the onslaught, the Jews fell back against the barbed wire. Their flesh was torn and they stumbled upon one another in confusion and pain.

“Sing, dirty Jews! Sing or you will die!”

No response.

“Gunsners,” he thundered, “aim your machine-guns!”

At that horrifying moment, one man broke the silence and began to sing a well-known Chassidic folk song: “*Lomir zich iberbeiten, iberbeiten, Avinu SheBaShamayim, lomir zich iberbeitin, iberbeiten, iberbeitin*. Let us be reconciled, reconciled, our Heavenly Father, let us be reconciled, reconciled, reconciled.” But his song did not reach the others. He sang alone.

But something happened at that moment. As soon as the solitary voice fell silent, another voice picked up the same captivating tune. Only the words were not the same. The second person was improvising upon

“MIR
VELLEN ZEI
IBERLEIBEN...
WE SHALL
OUTLIVE
THEM!”

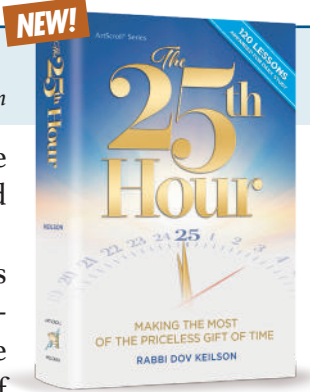
THIS WEEK'S DAF YOMI SCHEDULE:
JULY-AUGUST / אב

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
29 אב	30 אב	31 אב	1 טב	2 טב	3 טב	4 טב
Gittin 74	Gittin 75	Gittin 76	Gittin 77	Gittin 78	Gittin 79	Gittin 80

THIS WEEK'S MISHNAH YOMI SCHEDULE:
JULY-AUGUST / אב

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
29 אב	30 אב	31 אב	1 טב	2 טב	3 טב	4 טב
Beitzah 2:8-9	Beitzah 2:10-3:1	Beitzah 3:2-3	Beitzah 3:4-5	Beitzah 3:6-7	Beitzah 3:8-4:1	Beitzah 4:2-3

The 25th Hour by Rabbi Dov Keilson



My beloved cousin, R' Zevi Chait, was stricken with the illness that eventually claimed his life. I met him on the street one *Shabbos* during that difficult time, and I noticed that he was filled with *simchas hachaim*, a true joy of life.

His body was racked with disease, he had lost his hair, he was gaunt and pale, but his beautiful smile lit up the area. I begged him to divulge his secret. He explained that he had just visited a *tzaddik* in Eretz Yisrael who had told him, "Each and every day of life, thank Hashem for the immense gift of that day. Then, ask Hashem if you could please merit to have tomorrow..."

That was it! That was the secret and key to his survival. Perspective. It was all about perspective.

Hakadosh Baruch Hu made a

system for us that underscores the uniqueness of each day. For each and every day on this world, we need sustenance not only in the material sense, but in the spiritual sense as well. Every day requires its own three *tefillos* and its own *Krias Shema*, both in the morning and in the evening. Every day has its own *mitzvah* of *tefillin*.

NO TWO DAYS ARE ALIKE.

Just as no two people are alike and no two snowflakes are alike, no two days are alike. Hashem creates every single day anew, and when we merit to wake up in the morning, it is to a whole new world that is different

than the one that existed yesterday.

We bless each other with the blessing of *arichas yamim*, length of days. Why do we not wish one another *arichas shanim*, length of years? In truth, life is not about years, it is about days. A person could live a short life in years, yet his days are overflowing with accomplishment and meaning. Conversely, a person could live a very long life, but fill it with nothing of lasting value. We bless each other to merit both: long days, that is, a life of many days — but also that those days should be filled to capacity with accomplishment. 📖

HE IS THE VICTOR continued from page 2

the lyrics: "Mir vellen zei iberleben, iberleben, Avinu She-BaShamayim, mir vellen zei iberleibin, iberleibin, iberleibin. We shall outlive them, our Heavenly Father, we shall outlive them, outlive them, outlive them —"

This time, the song swept the entire bruised and bleeding crowd, and they began singing and dancing.

Globochnik roared with laughter — until he realized that they were not accommodating him. They

were overcoming him!

"Stop, Jews!" he shouted. "Stop immediately!"

They continued. He shrieked at them, but the singing and dancing continued. The SS troops plowed in, swinging whips and clubs, and still the singing continued. The Jews were brutally beaten for their behavior, but the singing and dancing did not stop.

The Jews had vanquished their enemies (*adapted from Sparks of Glory, Mesorah Publications, pp. 27-31*). 📖

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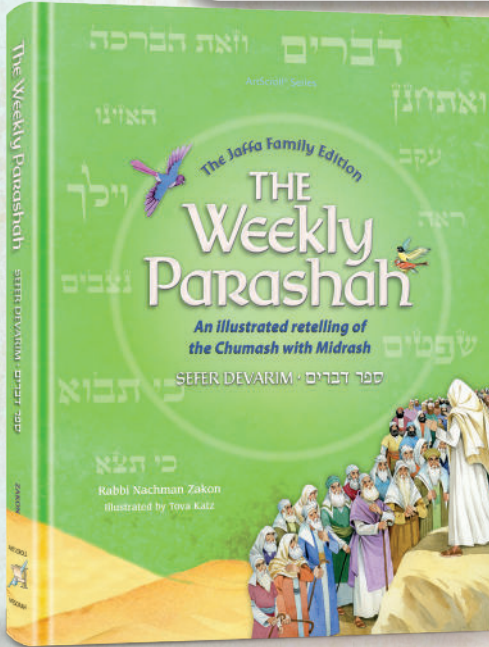


This week's Yerushalmi Yomi schedule:

JULY-AUG / אב	SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
	29 Kilayim 14	יא 30 Kilayim 15	יב 31 Kilayim 16	יג 1 Kilayim 17	יד 2 Kilayim 18	טו 3 Kilayim 19	טז 4 Kilayim 20

Parashah for Children

פרשת ואתחנן



Va'eschanan

Tn Lashon HaKodesh, there are many different words for prayer. Each one means something a little different. The first word of our parashah, "Va'eschanan," is how the Torah describes the way Moshe davened. Why did it use this word? Here are two reasons:

- ▶ The word "chinam" means something for free, and "chinam" is the root of the word "va'eschanan."

Even though Moshe and other tzaddikim do many mitzvos, they don't feel that they deserve any reward from Hashem. When they daven, they beg Hashem to give them what they are asking for as a free gift.

- ▶ Every Hebrew letter has a certain value, called a gematria. Here are the gematrios for every letter:

Let's add up the letters of the word וְאֶתְחַנֵּן:

ו = 6
 א = 1
 ת = 400
 ח = 8
 נ = 50
 נ = 50
 6 + 1 + 400 + 8 + 50 + 50 = **515**

The Torah uses the word "va'eschanan" to teach us that Moshe davened to Hashem 515 times, begging to be allowed to go into Eretz Yisrael.



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THE WEEKLY QUESTION

Question for Parashas Va'eschanan:

How do we roll up a mezuzah?

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 Pinchas question is: ELISHEVA PRANSKY, Cincinnati, OH

The question was: Pinchas was Aharon HaKohen's grandson, so why wasn't he himself born a Kohen?
 The answer is: This is because Pinchas had already been born when Hashem made Pinchas's father, Elazar, a Kohen. Only children who were born after Aharon and his sons became Kohanim were also Kohanim. Children born before that were not Kohanim. Hashem made Pinchas a Kohen as a reward for killing Zimri and Cozbi.

