

AT THE ARTSCROLL SHABBOS TABLE

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

PARASHAH

THE SWEETNESS OF THE TORAH

Rav Asher Weiss on the Parashah

In this week's *parashah*, we find the *pasuk*, "*Ki sheim Hashem ekra havu godel l'Elokeinu – When I call out the Name of Hashem, give greatness to our G-d,*" which is the source for the obligation to recite a *berachah* over Torah study. The importance of this *berachah* is stressed by the following *Gemara*:

"Who is the wise man who will understand this? [...] For what reason did the land perish?]" This question was asked to the Sages and the Prophets, but they could not answer it, until HaKadosh Baruch Hu Himself explained, as the *pasuk* states, "But Hashem has said, 'Because of their forsaking My Torah that I put before them; moreover, they did not heed My voice.'"

Abandoning the Torah and not heeding Hashem's voice seem to be one and the same. Rav Yehudah said in the name of Rav (that abandoning the Torah means) that they did not recite a *berachah* before studying Torah (*Nedarim* 81a).

It is interesting to note that the *Gemara* does not charge them with failing to recite the *berachah* at all. It charges them with failing to recite it before their study. What does this mean to imply?

We can explain based on a question raised by the commentaries. Two *berachos* are obligatory by Torah law: *Birkas HaTorah* and *Birkas HaMazon*. The commentaries ask why *Birkas HaTorah* is recited before studying, whereas *Birkas HaMazon* is recited after eating.

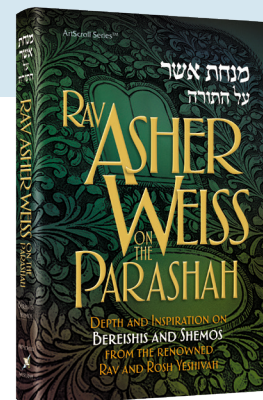
The *Sefer HaChinuch* explains: Hashem does not ask of to serve Him and thank Him for His kindness until after they have received their portion, since the animalistic side of man cannot appreciate kindness until it has physically experienced it. Torah study, on the other hand, is an intellectual endeavor. The

intellect recognizes and appreciates benefit even before it has received it. Therefore, Hashem requires us to thank Him for the Torah even before studying it (*Sefer HaChinuch*, *mitzvah* 430).

The ability to recite a *berachah* before Torah study is an expression of the greatness of the human soul and its appreciation for the sublime. The intellect can recognize something of true value, and thus bless Hashem for the Torah, even before studying it. This stands in contrast to the animalistic aspect of man's soul, which can appreciate its pleasures only after having feasted upon them.

A story is told of Rav Yonasan Eibeschitz, author of *Urim V'Tumim* and many other great works. Someone in his *shul* noticed that when reciting the morning *berachos*, he would always skip the *berachah*, "Blessed are You, Hashem ... for not having made me a gentile." When asked for the reason, he explained that each morning when he woke up, he was so overcome with gratitude for having been born a Jew that he could not wait for *shul* to recite this *berachah*. He would rise from bed, wash his hands, and immediately thank Hashem for this great privilege.

The same can be said of the *berachah* over Torah study. If a person truly appreciates the great privilege Hashem has granted us by allowing us to study His holy Torah, he could not restrain himself from reciting this *berachah*.



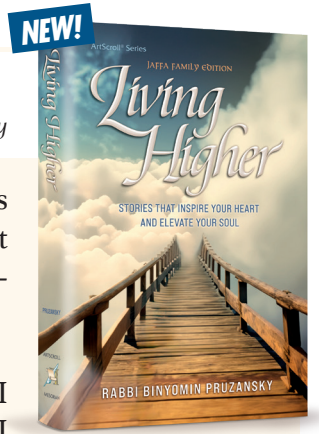
Rav Asher Weiss

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THIS WEEK'S ISSUE IS DEDICATED L'ILLUI NISHMAS: MIRA BAT HAIM TSIPENYUK,
BETYA BAT ABA BURD, BORIS BEN KHAIM-MOSHE TSIPENYUK, AND NIKOLAY BEN JOSEPH BURD

MESORAH HERITAGE FOUNDATION

Living Higher by Rabbi Binyomin Pruzansky



The *Chovos HaLevavos* teaches that a person should think about all of the good that Hashem has done for him, from the time he was born until today. This should fill him with a deep sense of *hakaras hatov*, enough to inspire him to serve Hashem with all his heart.

Rabbi Zechariah Wallerstein was real and down-to-earth, which made him so effective as a speaker and an educator. He related the stories and ideas that inspired him, believing that if these stories and ideas inspired him, they could inspire others, as well. More often than not, he was right on the mark.

As someone involved with people enduring trauma and challenges, Rabbi Wallerstein used to approach Holocaust survivors and ask them how they managed to survive and then build their lives anew. If these people, who went through such hardship yet kept going, could disclose their secret to Rabbi Wallerstein, he could transmit that information to others, to teach them how to overcome the challenges in their own lives.



Rabbi Zechariah Wallerstein

One such Holocaust survivor, a very special man named Mr. Weiss, was still serving as *baal tefillah* for the *Yamim Noraim* at the age of ninety-seven. Moreover, this was in a tent, during Covid-19, when the world at large was dealing with unprecedented challenges.

Rabbi Wallerstein asked him, “After the war, when you found out that everything was lost, that six million Jews had been slaughtered, among them your family members, did you have any questions? Did you wonder why Hashem had done this? Please tell me the truth. If you did question Hashem’s ways, I understand. You were a young man who lost everything: your family, your friends, your yeshiva, your town.”

Mr. Weiss looked at him, eyes piercing, and asked, “You want to know the truth, Rabbi Wallerstein?”

“Yes, I do!”

“I had one question. When I realized what had happened, I looked up to *Shamayim* and asked, ‘Six million Jews died — and You let me live? Why me? What did I do to deserve life?’”

“You mean, you didn’t ask Hashem why everyone had to die?”

Mr. Weiss was surprised. “No, of course not. I had my *emunah* intact. All I asked Hashem was why I merited to live. What did I do to deserve this kindness? At

“SIX MILLION JEWS DIED — AND YOU LET ME LIVE? WHY ME?”

that moment, I realized that I would be forever indebted to Hashem. And I made up my mind to make Hashem proud of me. When I go up to *Shamayim* after 120 years, I want Him to be pleased that He gave me life.”

Then he went on to list all of the *bnei Torah* among his descendants and how he merited raising a beautiful family of *shomrei Torah u’mitzvos*. “I will come up to Hashem after 120 and tell Him, ‘You made a good decision.’”

Said Rabbi Wallerstein: “We all need to do this. Before we go to sleep at night, we need to feel grateful to Hashem for all the kindness that He bestows upon us every day. And since Hashem decided to give us life today, that means He wants us in This World. How lucky we are...”

At the end of every day, and at the end of our lives, we want to be able to tell Hashem, “You made a great decision.” 📖

THIS WEEK'S DAF YOMI SCHEDULE:

SEPTEMBER / תשרי

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
23 ח	24 ט	25 י	26 יא	27 יב	28 יג	29 יד
Kiddushin 41	Kiddushin 42	Kiddushin 43	Kiddushin 44	Kiddushin 45	Kiddushin 46	Kiddushin 47

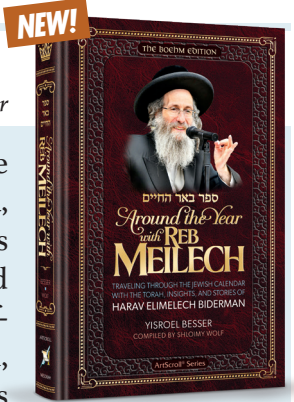
THIS WEEK'S MISHNAH YOMI SCHEDULE:

SEPTEMBER / תשרי

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
23 ח	24 ט	25 י	26 יא	27 יב	28 יג	29 יד
Megillah 3:2-3	Megillah 3:4-5	Megillah 3:6-4:1	Megillah 4:2-3	Megillah 4:4-5	Megillah 4:6-7	Megillah 4:8-9

“TATTE...”

Around the Year with Reb Meilech from Rav Elimelech Biderman, written by Yisroel Besser



There was a *Yid* who contemplated his sorry situation, and the *cheshbon hanefesh* led him to a place of dejection and heartache. He felt like he was weighed down by his past sins, and he had little motivation to try to lift himself up.

He shared his situation with the Tchebiner Rav, who told him a story about the person headed to *shul* in the predawn hours of *Erev Yom Kippur*. He walked through the quiet, empty streets preparing to *shlug kapparos*, the live chicken in one hand, the *machzor* in the other.

But then, the Rav continued, disaster struck! His eyeglasses slid from his nose, falling to the street, and he had no way to pick it up. He could not place the *machzor* on the ground, but if he would put down the chicken, it would run away. He seemed to have no solution.

“*Rebbi*, what did he do?” the person asked the Tchebiner Rav.

“To be honest, I don’t know what he did,” the Rav replied, “but



The Tchebiner Rav

I know that he is not still standing there. He figured something out and moved on!”

Move on! These days are too precious to waste pondering what should have been and what could have been.

A *chaburah* of respected Boyaner *chassidim* were once sitting together in Yerushalayim, and they were discussing the words of the *Rambam (Hilchos Teshuvah 7:6)*: “*Teshuvah* brings near those who were far removed. Previously, this person was hated by G-d, disgusting, far removed, and detestable. Now, he is beloved and desirable, close, and dear.”

How, they wondered, could it be? How is it possible that a person whom the *Ribbono Shel Olam* found repulsive has a single thought of repentance and he is suddenly considered desirable?

One of the respected members of the *chaburah* was Reb Nuchem Yasser, a man who spoke little. He

had come from Russia, where his only son had chosen a different path, leaving his home and family and turning his back on *Yiddishkeit*.

Reb Nuchem never mentioned this son, but now, as he heard the question, he exclaimed, “*Der zuhn, the son!*”

He explained what he meant, and thus, he answered the question.

“I know that if tonight, my son would suddenly appear at my door and cry out, “*Tatte...*”

Here, Reb Meilech shouts the word, investing it with such passion and warmth.

“If he would say, ‘*Tatte*, I just want to come home to you, I want to come back,’ my heart would be flooded with joy. I would not think about what he has done or where he has been, only what will be... I would open the door and welcome him with love...”

In one instant, we can achieve that, with one sincere cry of Tatte... Now is the time. 📖

THE SWEETNESS OF THE TORAH *continued from page 1*

Even before beginning to study, he would be overcome by such profound gratitude that his soul would erupt with the *berachah* for Torah study. In the generation preceding the destruction of the *Beis HaMikdash*, perhaps they recited the *berachah* over Torah, but they lacked the necessary appreciation for Torah. Therefore, they recited the *berachah* only after they

studied, like *Birkas HaMazon*, which we recite only after eating.

They could not distinguish between the eternal benefit that Torah study affords the immortal soul and the limited, material pleasures of the mortal body. As such, the G-dly soul was drawn down into the abyss of material desires until finally the *Beis HaMikdash* was destroyed. 📖

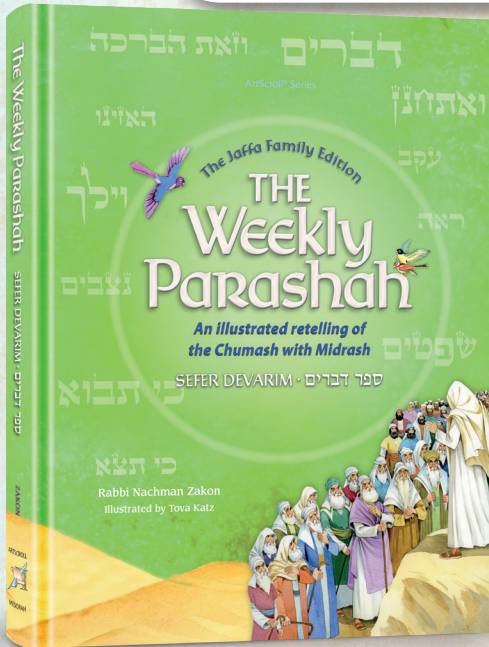
This week's Yerushalmi Yomi schedule:

SEPTEMBER / תשרי	SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
	23 ח	24 ט	25 י	26 יא	27 יב	28 יג	29 יד
	Kilayim 70	Kilayim 71	Kilayim 72	Kilayim 73	Kilayim 74	Kilayim 75	Kilayim 76



Parashah for Children

פרשת האזינו



Heaven and Earth

In last week's parashah, we read how Hashem told Moshe to write the whole Torah, which contains this Shirah (song). Moshe will teach the Shirah to the Jewish people. Now we will learn what's in the Shirah.

Moshe called heaven and earth to witness what he was going to tell the Jews.

Why heaven and earth?

Because if the Jews do what Hashem commands them, then He will reward them through heaven and earth. Plenty of food will grow from the earth, and dew and rain will fall from heaven. But if the Jews don't follow in Hashem's ways, then dew and rain will stop falling from heaven and the earth will not grow food.

Also, since heaven and earth last forever, they will always be able to testify that Moshe told us these things.

Praises for the Torah

Moshe says that the Torah is like rain. Rain gives life, and so does the Torah. On the other hand, who likes to be walking to school when all of a sudden it starts to rain? Pretty messy, right? So Moshe also said the Torah is like dew, which falls lightly in the early morning, something that makes everyone happy.

Moshe continues to praise the Torah, calling it a strong wind. Such winds give strength to plants and help them grow. The Torah strengthens those who learn it, making them grow spiritually. He compares Torah to large raindrops. Just like raindrops beautify the grass, Torah beautifies a person.

Moshe tells the Jews that when he says Hashem's Name, they should bless Hashem. How? By saying the words "Baruch Sheim kevod malchuso l'olam va'ed — Blessed is the Name of His glorious kingdom forever and ever."



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THE WEEKLY QUESTION

Question for Parashas Haazinu:

In the Beis HaMikdash, when Hashem's Name was said out loud, what did the people answer?

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 Ki Savo question is: MENACHEM AHARON EDEL, Brooklyn, NY

The question was: Before a person bringing bikkurim left the Beis HaMikdash, a Heavenly voice was heard. What did it say?
The answer is: The voice said, "May you bring (bikkurim) next year!"

