

Weekly Parsha HAAZINU
Rabbi Wein's Weekly Blog

All Jewish history, past, present and future, is on parade before our eyes and ears in this final section of the great oration of Moshe to the Jewish people before his passing. The greatness and pettiness, the holiness and decadence of the people are in the immortal words of this week's Torah reading. But it is the first word of that reading that conveys the entire idea of Moshe's message.

The word 'haazinu' means not only to listen and to hear what is being said but it also conveys a deeper meaning of the message being conveyed. If one is deaf to the internal messages of Torah and of Jewish history, if one is unaware that one is being addressed and called to attention, then no message, no matter how important and brilliant, will ever accomplish its goal. The listener, so to speak, must want to hear and understand the message that is being addressed to him or her.

Anyone who has had the experience of teaching, especially in a classroom setting, knows the frustration of students unwilling or unable to concentrate and pay attention. There are great teachers who by the force of their personality and their talents are able to command others to listen to what they have to say. However, even the greatest of teachers, even Moshe the ultimate teacher, can find one's message ignored or left unheard. It is within the nature of the young, especially the student, to oftentimes purposely ignore the teacher and not be bothered to hear what in fact is being said and thought.

Moshe speaks to us from the heights of prophecy, from millennia ago. Every generation hears his words and every generation must apply those words to the circumstances of their time and place. This is the secret of the eternity of Moshe and his Torah.

I would think that by now the Jewish people would be aware that it is impossible, and even dangerous, to ignore the message of Moshe and of Jewish tradition. We are witness to a large swath of Jewish society that is either completely deaf to the message of Moshe, who are at best certainly tone deaf to its nuances and meanings. Our attention span is a very short and today, when we only have the patience for 30 second sound bites, it has become ever more difficult to concentrate and listen intently to messages of cosmic importance and eternal greatness.

The key to this Shabbat, coming as it does after the Shabbat of spiritual repentance and concentration, begins with the ability to listen and to hear and to internalize the message of Moshe. Simply listen to the rhythm of Jewish history and tradition and automatically one will become a better Jew and a better person. It is no accident that generations of Jews had their children commit to memory the total reading of this week, this great song of Moshe.

Shabbat shalom
Gmar chatima tova
Rabbi Berel Wein

Shabbat Shalom: Parshat Haazinu (Deuteronomy 32:1- 32:52)

By Shlomo Riskin

Efrat, Israel – “Remember the days of yore, understand the years (shenot) of each generation.” (Deuteronomy 32:7)

Are we commanded to study world history? Certainly, I would say, on the basis of the simple meaning of the verse cited at the head of this commentary in accordance with the commentary of Rabbi Samson Raphael Hirsch (Germany, 1808–1888). A proper study of history will reveal the consistent interplay between Israel and the nations of the world, the intellectual streams which influenced us – and in turn – which we influenced, and the hidden finger of God which guaranteed Jewish survival under the most difficult of conditions. And I would argue that the proper translation of the biblical verse cited above, as one may deduce from the biblical commentary of Rabbi Hirsch, is “understand the differences [shenot, not from ‘shana – year,’ but rather from ‘shinui – difference, change’] of each generation.”

It has aptly been said: “Yesterday is history, tomorrow is mystery, today is a gift granted to us by God, and that is why it is called ‘present.’” I would add that “today” is all that we really have to utilize, and we must utilize it well, with wisdom and with dispatch.

But we cannot treat “today” with proper understanding and circumspection unless we are sensitive to the forces of history which preceded it, especially to the changes in zeitgeist (the temper and spirit of the time), which makes “today” different from “yesterday,” and the new opportunities which may enable us to set the stage for a better tomorrow.

The truth is that God revealed Himself to Moses as the God of history. It is also true that in the Book of Genesis El Sha-ddai or Elo-him is revealed as the God of power and creation; however when in the book of Exodus, Moses asks God for His name, the divine response is “Ehyeh Asher Ehyeh,” literally, “I shall be what I shall be” (Ex. 3:14). In effect, God is here introducing Himself first and foremost as the God of future tense, the God of history, the God of becoming, the God of future redemption (“Jehovah,” literally “He will bring about” redemption). This is very much in keeping with Rabbi Yehuda HaLevi's Kuzari, who sees God as revealing Himself first and foremost in history, based upon the first of the Ten Commandments, “I am the Lord thy God, who took thee out of Egypt, the house of Bondage” (20:2).

And take note that this Name Ehyeh is very different from Maimonides' emphasis on the God of power and creation, Elo-him; Indeed Maimonides even goes so far as to explain Ehyeh Asher Ehyeh to mean I am that I am, I am the God of being, I am the Ground of Being (Paul Tillich), I am the essence of creation (Mishneh Torah, Laws of Foundations of Torah 1:1), completely overlooking the fact that Ehyeh is literally a future verb, “I will be.” Hence both ideas are correct: God is the powerful God of Creation and God is also the Redeeming God of history.

And this name Ehyeh is not as definitive as is Elo-him, the God of creation. The God of creation “worked” (as it were) alone in creating the world; in contrast, the God of history is dependent upon the world scene first and foremost on Israel. (For example, according to most interpreters redemption was in the divine plan almost immediately after the Exodus, but the refusal of Israel to conquer the land delayed the process immeasurably. There will eventually be redemption, as all our prophets guarantee in God's name, but since redemption requires Israel's intervention, and the eventual cooperation of the entire world of nations, God must leave the “end of days” open-ended.

And so the Bible after presenting the name Ehyeh Asher Ehyeh goes on to say, “So shall you [Moses] say to the children of Israel: ‘The Lord God of your fathers, the God of Abraham, the God of Isaac, the God of Jacob, has sent Me to you; this is My name forever, and this is My remembrance for all generations’” (Ex. 3:15). Note an interesting linguistic nuance: In Deuteronomy chapter thirty-two, the text reads “dor vador,” understand the differences “of each generation” whereas in Exodus chapter three, we find “dor lador,” “this is My remembrance for all generations.” There are two names of God expressed in this passage in Exodus: the God of the patriarchs is the God of Jewish tradition from generation to generation, the God of eternal Torah and halakhic continuity, the God of the Shulhan Arukh, if you will; the God of history is the God of each generation, with that generation's specific demands conditioned upon the historical situation of the specific time.

Hence Rabbi Shimon Schwab records in his memoirs how, as a studious bar mitzva youth, decided to go to the Yeshiva in the city of Rodin because he was anxious to have contact with the Hefetz Hayim, Rabbi Yisroel Meir Kagan, the gadol hador, the great luminary of the time, who lived in Rodin. The sage asked the youth if he was a Kohen-priest. When young Shimon answered in the negative, the Torah giant commiserated that when the Messiah will come, only he – a Kohen – would be privileged to enter the sacred precincts of the Holy Temple. The reason for the priests' elevated status is that their tribal ancestors answered positively to Moses' call, “Whoever is with God, come to me.” Since young Shimon's tribal ancestors did not heed that call, he would be excluded. The Hefetz Hayim concluded:

And, I do not say these words lightly in order to hurt you. I merely wish to prepare you: in every generation a Divine Voice calls out the particular summons, challenge, and opportunity of that generation. Do not repeat the mistake of your forbears. Listen for God's voice in your generation, and make sure that you respond to God's call!

Clearly the Divine Voice in our generation is calling out to us to come to Israel, to prepare for our palpable redemption, to world redemption. Shabbat Shalom

**Emotional Intelligence (Ha'azinu 5779)
Covenant & Conversation Judaism & Torah
Rabbi Jonathan Sacks**

In March 2015 I had a public conversation at Yale with the University's President Peter Salovey. The occasion was quite an emotional one. It celebrated the sixtieth anniversary of the Marshall Scholarships, created by the British parliament as a way of expressing thanks to the United States for the Marshall Plan, that helped Western Europe rebuild its economies after the Second World War. The scholarships fund outstanding young Americans to study at any university in the United Kingdom. So the gathering that evening was about the links between Britain and the United States, and the role of universities in cultivating that generosity of spirit, epitomised by the Marshall Plan, that understands the need to build peace, not just wage war.

But it had another emotional resonance. Yale is one of the world's great universities. Yet there was a time, between the 1920s and 1960s, when it had a reputation for being guarded about, even quietly hostile to, the presence of Jews among its students and staff.[1] Happily that has not been the case since 1960 when its President, A. Whitney Griswold, issued a directive that religion should play no role in the admissions process. Today it is warmly welcoming to people of all faiths and ethnicities. Noting that fact, the President pointed out that not only was Yale that afternoon hosting a rabbi, but he too – Salovey – was Jewish and the descendant of a great rabbinic dynasty. Salovey is an Anglicisation of the name Soloveitchik.

Thinking back to that occasion, I wondered whether there was a more than merely family connection between the university president and his great distant relative, Rabbi Joseph Soloveitchik, the man known to generations of his students at Yeshiva University as simply, "The Rav." Was there an intellectual and spiritual link also, however oblique?

There is, and it is significant. Peter Salovey's great contribution to the thought of our time is the concept he formulated together with John Mayer in a landmark 1989 article,[2] namely emotional intelligence – popularised in 1995 by Daniel Goleman's best-selling book of the same title.

For many decades, IQ, or intelligence quotient, focused attention on a set of cognitive and reasoning tests as the primary measure of intelligence, itself considered as the best indicator of ability as, for example, a military officer. It took another brilliant Jewish psychologist of our time, Howard Gardner (of Harvard), to break this paradigm and argue for the idea of multiple intelligences.[3] Solving puzzles is not the only skill that matters.

What Salovey and Mayer did was to show that our ability to understand and respond to not only our own emotions but also those of others is an essential element of success in many fields, indeed of human interaction in general. There are fundamental elements of our humanity that have to do with the way we feel, not just the way we think. Even more importantly, we need to understand how other people feel – the gift of empathy – if we are to form a meaningful bond with them. That is what the Torah is referring to when it says, "Do not oppress a stranger because you know what it feels like to be a stranger" (Ex. 23:9).

Emotions matter. They guide our choices. They move us to action. Intellect alone cannot do this. It has been a failing of intellectuals throughout history to believe that all we need to do is to think straight and we will act well. It isn't so. Without a capacity for sympathy and empathy, we become more like a computer than a human being, and that is fraught with danger.

It was precisely this point – the need for emotional intelligence – about which Rabbi Soloveitchik spoke in one of his most moving addresses, 'A Tribute to the Rebbetzin of Talne.'[4] People, he said, are mistaken when they think there is only one Mesorah, one Jewish tradition handed on through the generations. In fact, he said, there are two: one handed down by fathers, the other by mothers. He quoted the famous verse from Proverbs 1:8, "Listen, my son, to the instruction of

your father (mussar avikha), and do not forsake the teaching of your mother (torat imekha)." These are two distinct but interwoven strands of the religious personality.

From a father, he said, we learn how to read a text, comprehend, analyse, conceptualise, classify, infer and apply. We also learn how to act: what to do and what not to do. The father-tradition is "an intellectual-moral one." Turning to "the teaching of your mother," Soloveitchik became personal, speaking of what he learned from his own mother. From her, he said:

I learned that Judaism expresses itself not only in formal compliance with the law but also in a living experience. She taught me that there is a flavour, a scent and warmth to mitzvot. I learned from her the most important thing in life – to feel the presence of the Almighty and the gentle pressure of His hand resting upon my frail shoulders. Without her teachings, which quite often were transmitted to me in silence, I would have grown up a soulless being, dry and insensitive.[5]

To put it in other words: Torat imekha is about emotional intelligence. I have long felt that alongside Rabbi Soloveitchik's great essay, Halakhic Man, there was another one he might have written called Aggadic Woman. Halakhah is an intellectual-moral enterprise. But aggadah, the non-halakhic dimension of rabbinic Judaism, is directed to the broader aspects of what it is to be a Jew. It is written in narrative rather than law. It invites us to enter the minds and hearts of our spiritual forebears, their experiences and dilemmas, their achievements and their pain. It is the emotional dimension of the life of faith.

Speaking personally, I am disinclined to think of this in terms of a male-female dichotomy.[6] We are all called on to develop both sensibilities. But they are radically different. Halakhah is part of Torat Cohanim, Judaism's priestly voice. In the Torah, its key verbs are le-havdil, to distinguish/analyse/categorise, and le-horot, to instruct/guide/issue a ruling. But in Judaism there is also a prophetic voice. The key words for the prophet are tzedek u-mishpat, righteousness and justice, and hessed ve-rahamim, kindness and compassion. These are about I-Thou relationships, between humans, and between us and God.

The priest thinks in terms of universal rules that are eternally valid. The prophet is attuned to the particularities of a given situation and the relationships between those involved. The prophet has emotional intelligence. He or she (there were, of course, women prophets: Sarah, Miriam, Deborah, Hannah, Abigail, Huldah and Esther) reads the mood of the moment and how it relates to longstanding relationships. The prophet hears the silent cry of the oppressed, and the incipient anger of Heaven. Without the law of the priest, Judaism would have no structure or continuity. But without the emotional intelligence of the prophet, it would become, as Rav Soloveitchik said, soulless, dry and insensitive.

Which brings us to our parsha. In Ha'azinu, Moses does the unexpected but necessary thing. He teaches the Israelites a song. He moves from prose to poetry, from speech to music, from law to literature, from plain speech to vivid metaphor:

Listen, heavens, and I will speak;
And let the earth hear the words of my mouth.

May my teaching fall like rain,
My speech flow down like dew;
Like gentle rain on tender plants,
Like showers on the grass. (Deut. 32:1-2)

Why? Because at the very end of his life, the greatest of all the prophets turned to emotional intelligence, knowing that unless he did so, his teachings might enter the minds of the Israelites but not their hearts, their passions, their emotive DNA. It is feelings that move us to act, give us the energy to aspire, and fuel our ability to hand on our commitments to those who come after us.

Without the prophetic passion of an Amos, a Hosea, an Isaiah, a Jeremiah, without the music of the Psalms and the songs of the Levites in the Temple, Judaism would have been a plant without water or sunlight; it would have withered and died. Intellect alone does not inspire in us the passion to change the world. To do that you have to take thought and turn it into song. That is Ha'azinu, Moses' great hymn to God's love for His people and his role in ensuring, as Martin Luther King put it, that "the arc of the moral universe is long but it

bends towards justice.” In Ha’azinu, the man of intellect and moral courage becomes the figure of emotional intelligence, allowing himself to be, in Judah Halevi’s lovely image, the harp for God’s song.

This is a life-changing idea: If you want to change lives, speak to people’s feelings, not just to their minds. Enter their fears and calm them. Understand their anxieties and allay them. Kindle their hopes and instruct them. Raise their sights and enlarge them. Humans are more than algorithms. We are emotion-driven beings.

Speak from the heart to the heart, and mind and deed will follow.

Rav Kook Torah

Ha’azinu: How Do We Serve God?

“When I proclaim God’s name, ascribe greatness to our God” (Deut. 32:3).

How does one go about “ascribing greatness to God”?

The book *Ikvei HaTzon*, first published in Jaffa in 1906, contains two of Rav Kook’s most philosophical essays, “Da’at Elokim” and “Avodat Elokim.” These stimulating articles discuss the very core of religious belief. Who is God? How can we relate to Him? How do we serve Him?

Anthropomorphism in the Torah

It is surprising that the Torah often uses anthropomorphic expressions, attributing to God human emotions (anger, pleasure), senses (seeing, hearing) and even physical attributes (“outstretched arm”). Nothing could be further from the teachings of Judaism, and yet, the Torah uses such expressions freely. In fact, it is precisely the combination of these anthropomorphic descriptions together with the application of our faculties of reason and logic that can bring us to the highest and purest insight into God and Godliness (Elokut).

It is critical, however, that we do not limit our concept of God to a simplistic understanding as implied by a literal reading of the Torah. When a generation advances in general knowledge and makes significant strides in science and philosophy, and yet remains with a primitive understanding of God, widespread rejection of religion is a foregone conclusion.

The same holds true for our mental picture of avodat Elokim, service of God. This term is commonly understood as simply a synonym for religion and ritual worship, but it too needs to be clarified.

Our perception of how one serves God is influenced by our concept of God. On its simplest, most literal level, such a service denotes the labor of a servant as he serves his master. A person well-versed in ethics and general knowledge, but with a poorly-developed understanding of God, will likely feel tremendous inner opposition to this interpretation of serving God. He will naturally rebel against such servitude - why should I willingly forfeit my freedom and independence? However, as we refine our understanding of what Elokut is, this concept will also be refined.

Ascribing Greatness to God

We should not be afraid of advances in modern science and philosophy. On the contrary! All progress in knowledge and wisdom helps elevate the holy light of Torah, allowing it to shine with a purer radiance. The intellectual upheaval from new ideas helps clarify and refine our comprehension of Torah. These advances grant to all a more accurate understanding - an understanding that was previously the purview of the select few.

A more profound insight into God and His service was already known to the spiritual giants of past generations; but our generation’s need to explain and bring sublime matters down to the level of general knowledge now allows all people to grasp these refined concepts. This advance in knowledge of the general public signifies the gradual fulfillment of Isaiah’s prophecy, “All your children will be knowledgeable of God” (54:13).

The remedy for our times is to elevate God’s name - i.e., our conception of Elokut - in sublime feeling and expansive thought. Our understanding of Elokut needs to be at least on par with the other great ideals of the day. This was Moses’ charge, “When I proclaim God’s name, ascribe greatness to God.” We need intensive intellectual labor in the Torah’s esoteric teachings in order to refine and elevate our concepts of God and His service.

When Moses asked God for His name, God responded, “I will be Who I will be” (Ex. 3:14). What does this unusual name mean? This indicates that our concept of God changes and develops over time. According to each generation’s advance in ethics and knowledge, the light and powerful beauty of God’s holy name is revealed.

Renewed Study of Aggadah

It is incumbent upon the greatest scholars, and all who are blessed with talent and interest in elevated spiritual studies, to concentrate their intellectual efforts in the study of divine wisdom, including the Aggadah, the homiletic and allegorical teachings of the Talmud and Midrash.

The Sages wrote in Chagigah 14a that ‘bread’ is a metaphor for Halachah (Jewish law), while ‘water’ refers to Aggadah. Unfortunately, the study of Aggadah has long been forsaken. There is a great hunger in the land, “not a hunger for bread, nor a thirst for water, but to hear the words of God.... On that day, the beautiful young women and men will faint in thirst” (Amos 8:11, 13). This faintness is not due to famine. The basic staples exist - scholarly Talmudic research and practical Halachic study. Still, the youth are faint from thirst. They lack the water needed to revive their hearts and minds. The refreshing fountains of Aggadah must be opened before them. This is the sacred duty of great scholars, who have acquired Torah, awe and love of God, within their hearts.

Actualizing the Godly Ideals

It is well known that even God’s holy names do not truly reflect His essence. Rather, these names are the divine ideals, God’s ways and paths, His desires and will, His sephirot and holy attributes. Some of this Godly content is ingrained within the human soul, “whom God made straight” (Ecclesiastes 7:19). The most powerful desire planted in the depths of the soul is the drive to realize this hidden light, to actualize our innate aspirations for goodness and progress. We constantly strive to rectify the breach between the infinite perfection of the Godly ideals on the one hand, and the imperfect reality of life, for the individual and the community, on the other. This natural drive of the soul is the enlightened concept of avodat Elokim: the labor of children, acutely aware of their inner connection to their Father, the Source of good and life and enlightenment.

We may possess a sublime and refined image of God, but if we view avodat Elokim as the worship of some divine object, without recognizing the aspect of inner idealism in the service itself, then we have relegated this service to a primitive state that can only relate to objects. The preferred understanding of service to God must be expanded to reflect all human efforts to realize the Godly ideals, as we strive to integrate these ideals within the frameworks of our personal lives, our nation, all of humanity, and the entire universe.

Circling Back to the Simple Understanding

If serving God means the worship of a servant to his Master, then we are relating to an object. This can become an idolatrous concept, just as anthropomorphic expressions can lead to idolatrous misconceptions. In general, the notion that we can objectively perceive our surroundings is simplistic, belonging to the primitive stage in human intellectual development which fails to differentiate between objects and their perceived characteristics (noumena and phenomena).

Yet, at the same time, this same understanding of avodat Elokim may also be the most sublime. When we realize that we can only perceive reality in a subjective fashion, according to its appearance to us but not its true essence, we may then conclude that the relationship that is the deepest and truest is our inner connection to God. It becomes apparent that even the relationship to our own selves is subjective - Descartes needed logic to prove his own existence! - while our connection to Elokut is the very essence of life and the truth of reality. Just as the perception of avodat Elokim as the service of a divine Object implies the ultimate realness of this connection to God, so too, the physical characteristics that the Torah attributes to God hint at the inner truth that God alone is the true, objective reality. As Maimonides wrote in *Yesodei HaTorah* 1:3,

“The Torah’s statement, ‘There is none besides Him,’ means that, besides God Himself, no other existence can be compared to God’s true existence.”

Nonetheless, this elevated concept cannot lead to more than a dim inner emotion. It cannot create powerful feelings and great deeds. The

rich treasury of thought and reason must be built on the basis of Godly ideals, through our descriptive and subjective connection to God via His attributes and manifestations. Yet, we find that the literal concept of divine service, relating to God as an object, is at once the most childish and most sublime.

One who speaks about God's essence will sense an unaccountable darkness and sadness. This is because any attempt to relate to God's essence puts our own existence in doubt. If, however, we do not speak of God as an object, but refer to the abstract property of Eloket and Godly ideals, we will be filled with strength and happiness. In this understanding of God, we find an expression for our most powerful inner drive, namely, our quest for justice and kindness and truth.

Rav Shlomo Aviner Shlit"a

Ha-Rav answers hundreds of text message questions a day. Here's a sample:

Honoring Rabbis

Q: I harshly admonished someone who called Ha-Rav Chaim Druckman: "Druckman" without the title of Rabbi, and asked him to leave our Shul. Was I correct?

A: Very correct. It is honoring the Torah (By the way, Ha-Rav refers to Rav Druckman as "Mori Ve-Rebbe" - "My teacher and my Rabbi" in Shut She'eilat Shlomo, which is unusual. Ha-Rav explained to me: "I learned from him when I was in Bnai Akiva, and I later asked him many questions and took counsel with him over the course of many years. I was influenced by his personality").

Tip in Restaurant

Q: Is there an obligation to give a tip in a restaurant?

A: Yes, according to the accepted amount, since a person eats there based on this understanding.

Q: What if the service is not good?

A: One should still give a tip, although it can be a little less.

Immersing Jars

Q: I sell honey. Am I obligated to do Tevilat Kelim for all of the jars?

A: No. It is an obligation on the buyer. Sefer Tevilat Kelim 8:5.

Mezuzah on Caravan which was Moved

Q: I live in a caravan on a Yishuv. They are paving a new road and are moving the caravan to a new location on the Yishuv. Do I need to re-affix the Mezuzah when they lower the caravan onto its new spot?

A: Ha-Rav Mordechai Eliyahu was once asked this same question and he responded that when the caravan is lifted off the ground by the crane, it is exempt from the obligation of Mezuzah, and when it is placed on the ground, it is obligated once again. As a result, the Mezuzah must be affixed again with a blessing on account of the general principle "Ta'aseh Ve-Lo Min Ha-Asu'i" - one must perform that Mitzvah and not take that which was previously made" (Avihem Shel Yisrael – Devarim, p. 48. Mi-Pi Eliyahu p. 79. And so too Ha-Rav Yitzchak Zilberstein in his book "Aleinu Le-Shabeiach" Volume 6, p. 108. And so too Ha-Rav Chaim Kanevski but he said to affix it without a blessing. In the Parashah Sheet "Ve-Yishma Moshe" – Parashat Shoftim 5778).

Drinking in the Market

Q: Is it permissible to drink a cup of coffee while walking? After all, the Gemara (Kiddushin 40b) specifies eating - "One who eats in the market is similar to a dog" - and not drinking.

A: This is also forbidden (One day a student was walking with Ha-Rav Beni Alon, Rosh Yeshiva of Beit Orot in Yerushalayim, and they bought drinks. The student began to drink while walking, and Ha-Rav Beni asked him with a half smile: You are drinking in the street? The student said but it says "One who eats in the market is similar to a dog". Rav Beni replied with a smile: One who eats is similar to a dog, and one who drinks is similar to a puppy... In the booklet "Le-Binyanim Amar... Yedid Hashem", p. 23).

Child with Anxiety

Q: My four-year old grandson suffers from anxiety at night and from nightmares. What is the solution?

A: 1. To lovingly sit with him when he falls asleep. 2. To figure out if something is bothering him. 3. But this is not a question for a text message. Tell the parents that they should talk to a child psychologist. Medical Marijuana

Q: Is it appropriate to advance medical marijuana?

A: Certainly. It is a great Mitzvah. But not for any other purpose.. White Smoke

Q: What is the source for the expression: white smoke?

A: It means when a matter is finally decided. Its source is Christian. When a new Pope is chosen, the ballots are burned along with a substance with causes white smoke above the Vatican. This is the sign that the new Pope has been elected. One should not use the expression.

Checking Mezuzah Because of Illness

Q: We have recently had many illnesses in our family. Should we check the Mezuzot?

A: If they have not been checked in three and a half years (Shulchan Aruch, Yoreh Deah 291:1. And Ha-Rav Levi Ha-Cohain Rabinowitz, author of Maadanei Ha-Shulchan, was once in the hospital on account on pneumonia and then had a heart attack. When he returned home, his wife had a heart attack. Their daughter asked him if they should check their Mezuzot. The Maadanei Ha-Shulchan asked the family if they had been checked in the last three and a half years. They said that they were checked during the last year. He said: there is no need to check them (Uvdor De-Rebbe Levi, p. 96).

Weekly Insights :: Tishrei 5779 :: Parshas Ha'azinu

Yeshiva Beis Moshe Chaim/Talmudic University

Based on the Torah of our Rosh HaYeshiva HaRav Yochanan Zweig

This week's Insights is dedicated loving memory of Shoshana bas Yechezkel Feivel.

From Finite to Infinite

The deeds of the Mighty One are perfect, for all his ways are just. He is a faithful God, never unfair; righteous and moral is He (32:4).

This week's parsha discusses Hashem's attribute of justice and His ultimate system of reward and punishment. Rashi (ad loc) quoting the Sifri (307) explains; "Hashem is faithful to pay the righteous for their righteousness in the World to Come. Even though He postpones their reward, in the end He makes His words trustworthy." Rashi continues, "And for the wicked as well, He pays the reward for their righteousness in this world." Meaning, Hashem is trustworthy to pay everyone what they are owed for their good deeds; the righteous receive it in the World to Come and the wicked receive their full payment in this world.

This is difficult to understand. The Gemara (Kiddushin 39b) quotes Rava as saying, "The reward (for fulfilling mitzvos) is not given in this world." The reason for this is based on the understanding that man's ultimate purpose in this world is to earn a relationship with Hashem, which is the ultimate good that Hashem intended to bestow on mankind. Man can create a relationship with Hashem by doing mitzvos, thereby enabling himself to connect to the infinite.

But we live in a finite world with a finite existence. Any reward earned for an infinite act by definition cannot be paid in this finite world because it would be woefully inadequate. This is similar to trying to pay your mortgage with Monopoly money. For this reason, the true reward for mitzvos is only available in the World to Come.

Imagine for a moment that a person who knows nothing about precious stones goes to a jeweler to buy a diamond. The jeweler sizes him up immediately and realizes that if he gives this customer a big sparkly cubic zirconia "diamond" he will be just as happy, never knowing the difference. Does this mean that the jeweler can deceive this customer? Of course not. Just because the customer would be satisfied doesn't entitle the jeweler to cheat him by taking full price for a diamond but only delivering a cubic zirconia.

Similarly, how can Hashem, who is the ultimate judge and creator of the ultimate system of justice, cheat wicked people by giving them a finite reward for an infinite act? It seems grossly unjust. To answer that Hashem rewards individuals based on what they perceive as valuable seems as wrong as the jeweler delivering a cubic zirconia instead of a real diamond.

What's the difference between a person who is a millionaire and one who isn't? Ultimately, it may be only one penny; if a person has \$999,999.99 he simply isn't a millionaire. Likewise, Rambam teaches

us that the difference between a wicked person and a righteous one may be that one single mitzvah or aveirah that puts one over the edge. We see from here that more often than not a label isn't the complete picture of what something is. Most designations are generally an amalgamation of different forces. One of the great kindnesses of Hashem is that a person who has slightly more mitzvos than aveiros is considered a "tzaddik." Whereas a 51% score on a test in school is a failing grade, Hashem nevertheless still credits this effort as having "passed." This "tzaddik" designation means that Hashem, in His boundless mercy, considers good deeds eternal acts if they simply outnumber a person's aveiros.

People have conflicting forces within their psyche. Rambam (Hilchos Teshuvah 9:1) explains that wicked people are motivated by lust for physical pleasures, while righteous ones are motivated to act for the sake of heaven. While the vast majority of mitzvos can be physically and/or emotionally satisfying, we must never lose sight of the fact that the reason we do them is because Hashem requires it and doing those mitzvos draws us nearer to Him.

The reason that wicked people are paid for their righteous acts in this finite world is because their motivation for doing mitzvos isn't to be drawn nearer to Hashem; this is evidenced by the fact that the majority of their acts are aveiros. Thus, even when they do mitzvos they are not infinite acts, as their motivation isn't a relationship with Hashem but rather they are driven by personal desires. They may deserve reward because they acted properly, but when the majority of their actions are aveiros they do not deserve an infinite reward. Hashem therefore pays them in this world - a finite reward for a finite action.

For Me or For You?

Like an eagle arousing his nest hovering over his young, he spreads his wings and takes it and carries it on his pinions (32:11).

In this week's parsha the Torah describes the kindness and mercy of Hashem by likening it to an eagle. Rashi (ad loc) explains: An eagle is merciful toward his children in that he doesn't enter the nest suddenly and startle his sleeping young; rather he flaps his wings and goes around them from branch to branch to gently rouse his young and not overwhelm them. In addition, he gently touches them and then withdraws and touches them again, without ever putting the full force of his weight on them.

Rashi goes on to explain a second attribute: An eagle carries its young on its wings because it is unafraid of winged predators for it flies higher than any other birds. The only danger that it fears is man's arrows, and the eagle's rationale is, "Better that the arrow should enter me and not strike my children."

So too, Rashi explains, when Bnei Yisroel left Egypt they were being pursued by the Egyptians who caught up to them and proceeded to shoot arrows and catapult stones at them. However, an angel of Hashem came and acted as a shield between the Egyptians and Bnei Yisroel, absorbing the full force of the assault. Then, when giving Bnei Yisroel the Torah, Hashem was careful not to overwhelm them.

While we can clearly see the analogy, this verse still requires further explanation. The end of the verse demonstrates that an eagle is willing to suffer pain and even sacrifice itself for the sake of its young, as it is willing to take the blow of an arrow to protect them. This is understandably an incredible commitment on the part of the eagle. But how are we to understand the greatness of the virtue that it gently wakes up its young? If an eagle is willing to sacrifice itself for its children, what does the fact that it gently wakes its young add?

The Torah is teaching us an incredible life lesson here, one that will surely be appreciated by anyone who ever had to rouse children in the morning. Usually, when parents come into their children's room to wake them up in the morning, they speak loudly to get them up. In addition, when the children are slow to get out of bed, parents tend to raise the volume of their voices. Pretty soon they start yelling at them to hurry up, get dressed, etc.

Why do we yell at our children in the morning? Is it because the parent really cares if their children get to school on time or is it that if the children are late and miss their bus or car pool then the parent has to drive them? Alternatively, the parent takes their children to school on the way to work, and when the children are late the parent is also now late, which creates other pressure. Almost always, the stressful

morning experience isn't for the children's sake, it's about the parent's frustration at being inconvenienced by their children's dawdling.

What many parents don't realize is that a child always knows when a parent is acting in the interest of the child or in the self-interest of the parent. The Rosh HaYeshiva illustrates this with the following story.

About midnight on a Motzei Shabbos the Rosh HaYeshiva gets a call from a member of the community who is very distressed. The man explains that for the last four hours he has been in a yelling match with his teenage son and he is beside himself.

"What happened?" asked the Rosh HaYeshiva. The man explains that he and his son were in shul davening Ma'ariv and his son left early to go home. One of the other congregants in shul turned to him and asked him where his son was. The man then noticed that his son was no longer in shul and when he got home he confronted his son about leaving shul early. That led to huge argument and much yelling and screaming that lasted for hours. So the father was now calling the Rosh HaYeshiva for advice about what to do.

The Rosh HaYeshiva said, "Let me ask you a question. On Sunday night do you take your son to shul?" The man replied that he does not. "Do you know if he even davens Ma'ariv?" The man once again replied that he does not.

The Rosh HaYeshiva explained to him that the reason he was upset wasn't because his son left shul early and missed part of davening, inasmuch for the rest of the week he doesn't even know if his son davens. He was upset because his friend embarrassed him by asking him where his son was. The reason he was yelling at his son wasn't about educating him on davening, it was because he himself was embarrassed and he was venting frustration for being embarrassed. The reason this led to a huge fight is because children are very perceptive, they know when a parent is criticizing them for their own good and when they are not. This is perhaps the major point of conflict between parents and children.

That is what the Torah is teaching us. Of course the eagle does everything it can to protect its young. But is it protecting its young because that is the eagle's own continuity and it is preserving its species? Or is its devotion and commitment because it cares for the young itself and what's in its best interest? The verse therefore tells us that an eagle gently wakes up its young; that concern for the "psyche" of its young teaches us that an eagle's protection of its young is motivated by what's good for the offspring, not in the self-interest of the eagle itself.

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Ohr Somayach :: Torah Weekly :: Parshat Ha'azinu
For the week ending 22 September 2018 / 13 Tishri 5779

Rabbi Yaakov Asher Sinclair - www.seasonsofthemoon.com

Insights

Gardening, Jewish Style

"May my teaching drop like rain, may my utterance flow like the dew" (32:1)

A violent storm. Winds howling. The rain lashes the ground. It seems as though the earth is being torn apart by the weather. And yet without this heavy downpour nothing will grow properly. For if only the dew waters the ground, the heat of the sun will burn and shrivel the seeds.

Only if heavy rains water the ground will the dew do its job of bringing forth the flowering blossoms.

This is the way of Torah. If a person labors in the halacha, filling himself with the methodology and torrent of Talmudic logic, even though it may seem that he is struggling against a deluge, he will eventually bring forth strong and beautiful flowers.

He may feel storm-driven and pounded by the rains. Nevertheless, the fruits of his labors will also include the esoteric parts of Torah, the "dew" of Aggadita (homiletic, ethical teachings from our Sages). They will flower in his hands.

However, if he only concerns himself with the "dew" of the Torah, the Aggadita, then in the withering "sun," the bright lights of secular cynicism, his Torah will wither and die, lacking the deep rain to nourish its roots.

Sources: based on the Netziv as explained by Rabbi Pinchas Kanterovitz
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Rabbi Buchwald's Weekly Torah Message
"The Challenges of Poverty and Wealth."

Haazinu-Sukkot 5779-2018

In this week's parasha, parashat Haazinu, we read the beautiful song that Moses sang to the Jewish people on the final day of his life.

Moses calls both heaven and earth to serve as witnesses to the warnings and blessings that Moses proclaims in the final hours of his life. He cautions the people of the calamities that will befall them if they sin and fail to heed the Torah. He also strongly encourages the people with the promise of the great joy that will come with the Ultimate Redemption.

Emphasizing the special attachment that G-d has to His people, Israel, Moses reminds the people of G-d's great love for them, how He found them wandering in the wilderness and turned them into the apple of His eye. Deuteronomy 32:10 He discovered them in a desert land, in desolation, in a howling wilderness; He encircled them, and granted them discernment, He preserved them like the pupil of His eye.

G-d spared no effort caring for His people, carrying them on the pinions of His wings and making them ride on the heights of the land. He gave the People to eat of the ripe fruits of the field, and drew for them honey from a stone and oil from a flinty rock. He fed them butter of cattle and milk of sheep with the fat of lambs. He served them wheat as broad as kidneys, and gave them to drink delicious wine from the blood of grapes.

Instead of showing gratitude, Israel rebelled (Deuteronomy 32:15), Jeshurun [the People of Israel] became fat and kicked. You became fat, you became thick, and you became corpulent, and deserted G-d its Maker, and was contemptuous of the Rock of its salvation.

The wisest of all men, King Solomon, in Proverbs 30:8, declares "Do not give me poverty or wealth." Great poverty can prevent a person from thinking properly, driving that person away from the Al-mighty. Whereas, great wealth can also lead to apostasy, allowing one to attribute one's success to one's own talents, rather than to Heaven.

Rabbi Samson Raphael Hirsch, notes that this is the first time that the Torah describes Israel with the title, "Jeshurun," derived from the word for upright, straight, and just. When the People of Israel entered the land of Israel, Israel was at the height of its calling, enjoying G-d's loving gifts. Even though Israel ("Jeshurun") stood at its highest level of spirituality, once they began to glory in their success and became haughty, they started to reject G-d, attributing all their success to themselves and to their own powers.

The Sforno suggests that when the nation's leaders, its elite members, pursued the physical pleasures and grew fat, thick and corpulent, the nation as a whole deserted G-d and showed only contempt for Him. Says the Sforno, when the "greats" stray just a little, the commoners fall into a steep decline.

Again, it is no coincidence that the festival of Sukkot often occurs when parashat Haazinu is read. The theme of Jeshurun became fat and kicked, melds directly with the message of Sukkot.

The crops that were planted in the rainy season, and were harvested in the spring, on Pesach and Shavuot, were left out in the field over the summer to ripen further.

It is during the fall season, within which the holiday of Sukkot is celebrated, that the ingathering of the crops took place. All the farmers could now breathe a collective sigh of relief that not only had the crops blossomed, and reached a stage of great beauty and quality, but, also, that the produce had actually been successfully harvested and gathered into the storehouses, ready for consumption and for sale. The treacherous planting, growing, and harvesting seasons have thankfully passed with minimal pain. The farmers now wholeheartedly celebrate the blessings of their produce and the blessing of production.

It is at this very moment, just as every farmer is finally ready to relax and bask in the success of his efforts, that G-d reminds the mortal tiller of the soil that while the farmer may plant the seed, it is G-d Who brought the rain and the sun, the bees and the myriad nutrients that enabled the agricultural success.

"You may be very proud of the work of your hands," G-d says, "However, you must now leave your homes, your comfort and wealth, and go out to the Sukkah, to live in a shack for a week," to demonstrate your faith in G-d and to acknowledge that every single

step of your success was truly dependent upon the Al-mighty, and a gift of His blessings.

Although your success is before your eyes, you must not be prideful. Indeed, you must be humble, show gratitude and faith, and declare that despite your extraordinary efforts, it was the power of the blessings of G-d that brought you to this momentous occasion.

The hot summer winds are gone, and the cool fall breezes are now blowing through the slats of your Sukkah. As the Psalmist declares in chapter 127:1, if G-d does not build a house, its builders have toiled in vain.

May you be blessed.

The first days of Sukkot will be observed this year on Sunday evening and all day Monday and Tuesday, September 23rd, 24th and 25th, 2018. The intermediary days [Chol HaMoed] are observed through Sunday, September 30th. On Sunday evening, the festival of Shemini Atzeret commences, and is celebrated on Monday, October 1st. The final day of the festival, Simchat Torah, begins on Monday evening, October 1st and continues through Tuesday, October 2nd.

The Times of Israel

The Blogs :: Ben-Tzion Spitz

Haazinu: Three Types of Idolatry

Idolatry is in a man's own thought, not in the opinion of another. -John Selden

In the penultimate Torah reading, Moses bids farewell to the people of Israel in poetic form, in the Song of Haazinu. It is a dense, compact, prophecy-laden account of the history of the world, from the beginning of time until the end of days. One of its sections deals with Israel's descent into idolatry and reads as follows:

"You grew fat and gross and coarse— he forsook the God who made him and spurned the Rock of his support. They incensed Him with alien things, vexed Him with abominations. They sacrificed to demons, no-gods, gods they had never known, New ones, who came but lately, who stirred not your fathers' fears."

Rabbeinu Bechaye on Deuteronomy 32:17 (Haazinu) based on the verse above, explains that there are three types of idolatry.

The first type of idolatry is purely in the mind. It is the belief, the acceptance, that there may be divinity besides or separate from the One God.

The second type of idolatry, the one classically associated with physical idols, was the worship of statues. Apparently, ancient man was more sophisticated than we may have given him credit for. They didn't necessarily worship lifeless inanimate objects. Rabbeinu Bechaye claims that they were somehow able to draw on the celestial spirits from the stars and constellations and infuse the hand-made objects with some semblance of life. It was those quasi-alive statues that they originally worshipped.

The third type of idolatry was the worship of demons who originated from the netherworld and in the "waters below the earth." This, Rabbeinu Bechaye highlights was the lowest, the most despicable and the most disgusting type of idolatry, that even our original idolatrous ancestor, Terah father of Abraham, didn't mess with. Terah and his family it seems had the power and knew the process to create the second type of idolatry, of infusing statues with a celestial spirit. However, members of the young Israelite nation were drawn to the third, the lowliest type of idolatry.

Moses is warning us, in what was meant to be a song to be remembered throughout our history, to stay far away from all forms of idolatry. We should stay away from the brainy, cerebral, intellectual questioning and disassociation from our One God. We should steer clear from the "classic" worship of statues (whether they are lifelike or not). And we should have nothing to do with the stranger beliefs and practices of demonologists and their ilk.

Let's stick with the simple, faithful belief in God.

Gmar Chatima Tova and Shabbat Shalom,

Dedication - To the memory of Ari Fuld z"l. May God avenge his blood, may his memory be a blessing and may his family and the entire community be comforted among the mourners of Zion and Jerusalem.

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Haazinu: To remember, to forget

Rabbi Dr. Eliyahu Safran

The Torah never seeks the absence of something, rather the fullness of something. The Torah asks for an active state of memory through an act or a personal effort of memory.

Forgetfulness is a form of freedom- Kahlil Gibran

Without memory, there is no culture. Without memory, there would be no civilization, no society, no future.- Elie Wiesel

Each of us is granted two precious and seemingly contradictory gifts – memory and forgetfulness. Of these two, we often value memory more, for without memory, we simply do not exist in any way that makes sense – personally or

collectively. Without memory, the “self” does not exist. Without memory, the society and culture does not exist. We are, in a very real way, our memories.

Memory, it is a most gracious gift. Or is it?

As much as memory is the cornerstone upon which our “self” and our world is built, we must also acknowledge that if we truly remembered everything, we would cease to function. In other words, as much as it is a blessing to remember, it is a blessing too to forget. And, as with every other contradiction we embody, the challenge is in finding the meaningful balance between these two blessings, to find the perfect balance between all we want and need to remember and all we want and need to forget.

There are times when we remember more than we care to. There are other times when we forget more than we should; times when we remember less than we desire, and forget less than we’d like.

The poet was on point when he wrote, “This world would be for us a happier place and there would be less regretting if we would remember to practice with grace the very fine art of forgetting.”

Given the importance of memory and forgetfulness in our lives, it is small wonder that the Torah speaks to both. We are told to always remember four events, the Revelation at Sinai, the punishment inflicted on Miriam for speaking ill of her brother, the Sabbath, always to remember the Sabbath, and Amalek. In remembering Amalek, we remember not just the evil king but Amalek, the evil inclination within every human being.

With these commands to remember, the Torah makes clear the importance of memory to our individual and communal character.

However, the Torah is also cognizant that remembering is not always fully developed or refined. Sometimes we simply can’t remember.

Sometimes the gift of forgetfulness dominates the gift of memory! Then what?

Too often, remembering seems to exist in opposition to forgetting. But the Torah’s goal in remembering is not simply establishing an absence of forgetfulness. The Torah never seeks the absence of something, rather the fullness of something.

The Torah asks for an active state of memory through an act or a personal effort of memory. Truly recalling Sinai demands a reliving of the event. To remember Miriam’s transgression some have ordained that the verse detailing Miriam’s punishment be recited daily after praying. Remembering the Sabbath calls for a daily declaration that today is the first or fourth day towards the Sabbath. Or, on the weekdays if one acquired food or other goods that would be appropriate or befitting for Shabbat, a declaration should be verbalized – *lich’vod Shabbat*, “in honor of the Sabbath.”

When asking us to remember, the Torah does not rely on the whims and fragility of our not-always-reliable gift of memory. Rather, the Torah seeks active reinforcement, lest we forget. Active forgetfulness is harder to achieve than passive remembering.

Of these four commands to remember, the first three bring with them grace and uplift. To remember the giving of Torah, the Sabbath, even the need to refrain from speaking ill of others all fill us with spiritual and social grace. However, the fourth command, to remember evil, is a challenge.

It is sometimes a burden to remember, but we can be sure that if we do not remember the Amalek, the Amalek will remember us! Looking away, forgetting, is not an option. Evil is a cancer. Always growing, never sleeping, never resting.

We forget Amalek at our peril.

The Torah teaches that, “Amalek happened upon you on the way, and he struck those of you who were hindmost, all the weaklings at your rear, when you were faint and exhausted, and he did not fear God.” Devarim 25:18

Amalek takes the hindmost first, but is never satisfied to stop there. As Pastor Martin Niemoller wrote in response to the atrocities of the Holocaust:

First, they came for the Socialists, and I did not speak out—

Because I was not a Socialist.

Then they came for the Trade Unionists, and I did not speak out—

Because I was not a Trade Unionist.

Then they came for the Jews, and I did not speak out—

Because I was not a Jew.

Then they came for me—and there was no one left to speak for me.

Eventually, Amalek comes for everyone.

Before Moshe departs from this world he prophetically shares with the Children of Israel how they will stray from the Torah; how they will turn their backs on God Who nurtured them throughout... One the most striking verses in Ha’azinu has God decrying their forgetfulness.... “You ignored the Rock Who gave birth to you (Tzur yeladecha teshi), and forgot God Who brought you forth” (Devarim 32:18)

Rashi tells us that the simple meaning of teshi is to forget... and so the beginning of the verse is referring to the time that B’nai Yisrael will forget Hashem who created them. But how can that be? How could they possibly ever forget Hashem?

Sadly, it could happen too easily. We often confuse our gifts. God granted us the gift of forgetfulness, without which we could not live a single day! Imagine the burdensome weight of carrying all of one’s memories – every moment, every slight, every pain, every scrape, every joy from every minute of every hour of every day of one’s life. The weight would be unbearable. Forgetfulness is release and relief.

Forgetting is a natural process, but it is also one we must learn to control. If we forget what we must remember... well, that is when we forget what we cannot live without and find ourselves forgetting God.

As the Dubno Maggid teaches through his parable about Reuven and Shimon in his Ohel Yaakov, God has given us the gift of teshi – forgetfulness so we can forget the pain and tribulation that hold you back. This is so you can live and enjoy a normal life. But then, “you forget God Who brought you forth”? That is using God’s gift against him and that is wrong!

Forgetfulness not only allows us to be unburdened by our trials and tribulations, it also allows us to be appropriately modest. In one of the classic works of Mussar - *Orchos Tzaddikim*, we learn other benefits of forgetfulness, “forget”, he says, all the mitzvos you performed. Otherwise, he suggests, you will be filled with your own sense of righteousness and piety rather than the humility and spirituality such behavior should bring about.

Forget too the slights, insults, snubs imposed upon you by others. Free yourself of those negatives. Holding on to such pain only brings about greater pain.

We also learn a fascinating benefit to forgetting in *Orchos Tzaddikim* (Shaar HaTorah). God created us so that we do not remember all the Torah we learn; we cannot help but forget some of what we’ve learned. What possible benefit could there be in forgetting Torah? Torah is, after all, our lifeline. Quite simply because real Torah learning always demands *chazarah* – constant review. If we were gifted with the ability to remember all the Torah then what?

What would be next?

God’s gift of forgetfulness ensures that we never end the process of learning.

In *Limud Yomi* (series three) Rav Elyah Meir Bloch of Telz wrote in a 1943 letter that the reason Yosef named his firstborn son Menashe (“for God has caused me to forget all my hardship and all of my father’s household” (*Bereishit* 41:51)) was so that he would be able to survive in Egypt without constantly holding on to the grandeur and superiority of his father’s house. So too Rav Bloch sought to forget after the atrocities that decimated Telz of pre-World War Europe. If he held on to all Telz was, and all that was lost, he would never have been able to rebuild Telz on American shores. He learned from Yosef, that one cannot be stuck in yesterday’s glory. The future calls.

Still, I think there is another lesson to be derived from the naming of son Menashe. While Rav Bloch focuses on the glories of the past, perhaps what Yosef really wanted to forget was yesterday’s troubles; the discord, the jealousy, the siblings’ inability to accept him and his gifts. By naming his oldest Menashe, God was helping Yosef let go of the misery, the anxiety, and the angst of his early years. What a blessing that is!

Indeed, for so many who are raised in angry, dysfunctional homes, who experience neglect (or worse!) daily, who know only the poverty of the soul as well as the poverty of the body, who experience precious little “shalom bayis” forgetfulness is the only option for finding a way to build a meaningful and fulfilling life.

When the day arrives when they, like Yosef, are cast out and made to fend for themselves, they will need Yosef’s strength to be able to let go, to forget (*nashani*). They need a clean slate to build their futures.

Does anyone think that Yosef was incapable of recalling the sad events of his young life? Of course, he could. Forgetting here does not mean to lose all those past experiences as if they never happened. Far from it. *Nashani* allows the cruelty of those experiences to lose its sting. *Nashani* allows the hurts to not weigh one down. *Nashani* is release, it is freedom from the chains of experience.

The past, of course, survives. We must remember Amalek. But we must also be able to move beyond Amalek’s cruelty if we are to create a life and a world that is strong, safe, meaningful and blessed.

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חדשות ערוץ 7

לע"נ

שרה משה בת ר' יעקב אליעזר ע"ה