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WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

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PARASHAH

HASHEM DWELLS WITH US EVEN IN TUMAH

Living Emunah on the Parashah 2 by Rabbi David Ashear

The *pasuk* says (*Vayikra* 16:16): הַשְׁכַּן אִתְּם בְּתוֹךְ טְמֵאתָם — *That dwells with them amid their contamination*. Rashi explains that even though the Jewish people become impure, Hashem still dwells among them. The *meforshim* (*Iyun Yaakov*, *Yoma* 57a) add that this applies even when the impurity results from sin.

A person may feel that because of a wrongdoing he committed, Hashem no longer wants to be close to him. But that is not true. Hashem does not become “offended” as people do when we don’t listen to them. Instead, He feels compassion for us and yearns for us to return in *teshuvah*.

The *Tanna D’Vei Eliyahu* (Ch. 31) testifies that more than a woman longs for her husband or child to come home from a long journey, Hashem longs for every single Jew to come back and be close to Him. Sometimes He will even use the merit of a single good deed performed by a sinner to open the door for that person to turn his life around. There is always hope for everyone. For that reason, we should daven with all our hearts for people we know who could use *chizuk* to grow in Torah and mitzvos.

R’ Ephraim Sharabani told the story of a certain car thief in Eretz Yisrael. One day, he jumped into a car and sped away — but after two minutes on the road, he noticed a baby in the backseat who looked like he was about to suffocate from the heat.

Instead of making his getaway, the thief drove straight to a hospital and saved the child’s life. He contacted the parents and told them that he had broken into the car to save their baby. They were overcome with gratitude and could not thank him enough.

The following week, they invited him for Shabbos. He had not experienced a Shabbos since his

youth and accepted eagerly. That Shabbos, he went to shul, davened, heard *divrei Torah*, sang *zemiros* — and felt something awoken deep in his soul.

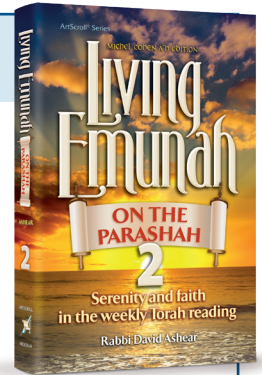
The *baal habayis* introduced him to the Rabbi and told the Rabbi how he had saved the baby’s life. The man asked to speak to the Rabbi privately. There, he confessed that in truth, he had broken in to steal the car — not to save the baby. He told the Rabbi he regretted his life of theft and wanted to repent. The Rabbi encouraged him and said he was already halfway back, and he would help him complete the journey.

Then the Rabbi asked, “I’m amazed that Hashem gave you the *zechus* to save a life in the middle of a theft — and that this became the catalyst for your return to Torah. It must be that you had some merit from another good deed. Can you think of what it might be?”

The man insisted, “Rabbi, I don’t do anything good.” The Rabbi pressed him to think harder. Finally, the man said, “Well, maybe this — even though I steal cars, I never want the owners to lose anything personal. I know they’ll be reimbursed for the car, but if I find jewelry, pictures, or any other items, I always mail them back to the owners.”

The Rabbi replied, “That must be it. Hashem saw the small bit of purity amid the *tumah* — and used it to light the way back to Him.”

Every single act that shows care for others is precious to Hashem. The Gemara (*Megillah* 6a) tells us that every Jew, no matter how far he seems to be, is replete with mitzvos. Let us pray for Hashem to give even the most distant Jew opportunities to return fully to Him. 📖



Reb Baruch Mordche by Yisroel Besser

In 2019, when Ateret Yisrael was preparing to move into its new home in Kiryat Sefer, the yeshivah conducted a global fundraising campaign.

R' Chaim Kanievsky took the unusual step of writing a letter of support for the yeshivah, and in his request to donors, he shared the uniqueness of the Rosh Yeshivah.

My friend, the Rosh Yeshivah, the gaon R' Baruch Mordechai Eizrachi, is among the yechidim, the select ones, able to inject cheshkas haTorah into his talmidim and into the entire generation...

What did R' Chaim mean with this? In what way was R' Baruch Mordche unique? How did he impact the entire generation?

Quite simply, says R' Yosef Ben-Amram, it means that he lit up a room with a question in learning, creating people who would do the same.

The overall feeling in the room when *shiur* ended was one of exhilaration, young men who felt not like they had been taught something, but that they had been expanded.

R' Yerachmiel Moshe Kleinerman, a close *talmid* of the Rosh Yeshivah and later a *mashgiach* in Ateret Yisrael, describes how the Rosh Yeshivah conveyed the great agony of an unresolvable *kushya*, enabling every *bachur* to feel the frustration along with him, and then celebrated the joy brought by a satisfying *teirutz*.

"That which a person absorbs with their *seichel*, their intellect, will eventually fade away and be forgotten, but emotional experiences live on," the *mashgiach* points out. "The Rosh Yeshivah knew how to engage the emotions of his *talmidim*, and that's why I can meet *talmidim* who left yeshivah decades ago, and they still be-

come animated as they say, "The *eidim* are the ears of *beis din*," or one of the creative *hagdaros*, definitions, which he used to make ideas come alive for us."

On one of R' Baruch Mordche's last trips to Lakewood, he visited a local *cheder*. The boys lined up, greeting the Rosh Yeshivah with singing, and then took their places as he was helped to the microphone. The rebbeim expected him to say a short *shmuess*, perhaps to share some words of *chizuk* with the boys, but he did something else; he asked a question.

He shared the *kushya* and promised a treat to the boy who would correctly answer his question, then stood there smiling as discussions swirled around him, the children "*handling*" with each other, with their rebbeim, realizing, perhaps for the first time, what it's like not to hear or speak words of Torah, but to *feel* them.

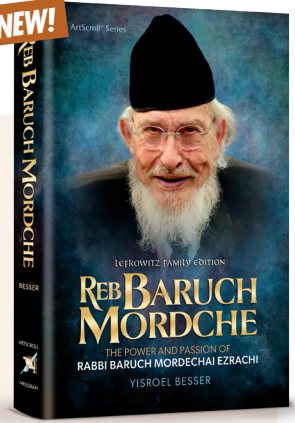
After hearing the suggestions from various boys, he announced that he felt that every child was deserving of a treat. He asked R' Gershy Kaszire, who had accompanied him, to go buy pastries for all the boys in the room.

R' Gershy was intrigued. Wasn't there value to actually acknowledging the best answer?

"*Ihr farshteist nisht*, you don't understand," the Rosh Yeshivah told him. "*Zei hubben getumult*, they made a tu-

mult and had the *geshmak* of looking for a *teirutz*, so they *takeh* all won!"

The goal was not to get the right answer, but to discover the sweetness of the search. 📖



R' Baruch Mordechai Eizrachi

**THEY MADE
A TUMULT
AND HAD THE
GESHMAK OF
LOOKING FOR
A TEIRUTZ, SO
THEY ALL WON!**

	SHABBOS APRIL 25 ח אייר	SUNDAY APRIL 26 ט אייר	MONDAY APRIL 27 י אייר	TUESDAY APRIL 28 יא אייר	WEDNESDAY APRIL 29 יב אייר	THURSDAY APRIL 30 יג אייר	FRIDAY MARCH 1 יד אייר
BAVLI	Menachos 104	Menachos 105	Menachos 106	Menachos 107	Menachos 108	Menachos 109	Menachos 110
YERUSHALMI	Taanis 18	Taanis 19	Taanis 20	Taanis 21	Taanis 22	Taanis 23	Taanis 24
MISHNAH	Middos 4:2-3	Middos 4:4-5	Middos 4:6-7	Middos 5:1-2	Middos 5:3-4	Kinnim 1:1-2	Kinnim 1:3-4
KITZUR	80:87-81:2	81:3-82:2	82:3-8	82:9-83:2	83:3-84:4	84:5-15	84:16-85:3
ORAYSA	Yevamos Chazara 54a-55a	Yevamos 55b Chazara 55a	Yevamos 56a Chazara 55b	Yevamos 56b Chazara 56a	Yevamos 57a Chazara 56b	Yevamos 57b Chazara 57a	Yevamos Chazara 55b-56a

HASHKAFAH

NO VACANCY

Rabbi Murray Maslaton by Rabbi Nachman Seltzer

One of the boys in Rabbi Murray's class at Brighton Yeshivah possessed a brilliant mind. Since minds like these don't come along every day, his mother couldn't help but hope that he would be accepted into a prestigious private high school — the kind of school to which it's normally very difficult to gain acceptance.

The test that a candidate had to take when applying to attend the school was extremely challenging, and the brilliant boy took a week off from yeshivah to study for it. At some point, Rabbi Murray asked his student to meet him at Ahi Ezer for Minchah and Arbit, as the Syrian community refers to the Maariv service.

"We'll speak after Arbit. Just bring your science book with you."

When davening was over and just the two of them were left in the shul, Rabbi Murray motioned for David to follow him up the stairs to the *aron kodesh*. He opened the *aron* and said, "David, put your science book into the *heichal*." (Sephardim refer to the *aron kodesh* where the *Sefer Torah* is kept as the *heichal*.)

David was shocked. "Rabbi, I can't do that!"

Rabbi Murray looked at him. "I see. There's not enough room in the *heichal* for your science book. No problem. We'll make more room."

Then Rabbi Murray reached into the *aron kodesh*, removed one of the *Sifrei Torah*, and placed it on the *bimah*.

"Now you can put your science book in the *heichal*."

"Rabbi, I can't. I can't do it!"

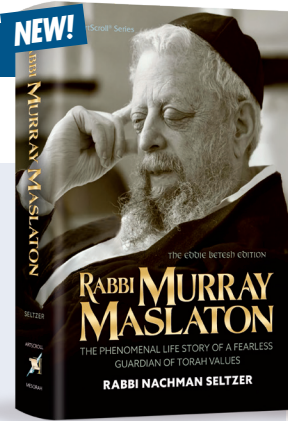
"Why not? I just removed one of the *Sifrei Torah*. There's plenty of room."

"I can't treat a science book like a *Sefer Torah*!"

"That's exactly what I wanted to hear you say," Rabbi Murray told him. "Every Jewish boy is a *heichal*. And the only thing that should go into the *heichal* is a *Sefer Torah*."

The message was clear. The worst thing for David would be to leave yeshivah for a prestigious East Coast high school. David listened and David heard. He didn't go to that school. Instead, he remained in a yeshivah framework and went on to develop into a true *ben Torah*.

Because he was an *aron kodesh*, and you can't put a science book in an *aron kodesh*. 📖



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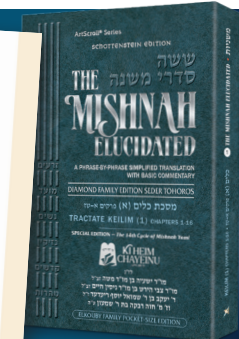
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THE WEEKLY QUESTION

Who is permitted to sit in the Beis HaMikdash?

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!
HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.

The winner of the question for *Pikudei* is: **RACHELA LYSS, Baltimore, MD**

Question for *Pikudei* was: In what order were the following parts of the Mishkan brought in when the Mishkan was put up: The Golden Mizbeach, the Menorah, the Shulchan.
Pikudei Answer: The Shulchan, Menorah and then the Golden Mizbeach

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