



AT THE ARTSCROLL SHABBOS TABLE

A PROJECT OF THE
Mesorah
Heritage
Foundation

שבועות
ד' סיון תשפ"ו
5786
MAY 23, 2026
ISSUE #288
RABBI YEHUDA MUNK
EDITOR
DESIGN & LAYOUT:
MRS. CHANIE LANDAU

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

PROJECT DEDICATED BY THE JAFFA FAMILY

SHAVUOS NOT AMONG THEM — ABOVE THEM

Yom Tov Messages from Rav Pam

וְהֵייתֶם לִי סִגְלָה מִכָּל הָעַמִּים... וְאַתֶּם תִּהְיוּ לִי מַמְלַכַת כֹּהֲנִים וְגוֹי קָדוֹשׁ
You shall be to Me the most beloved treasure of all peoples...

You shall be to Me a kingdom of priests and a holy nation (Shemos 19:5-6).

The Torah reading of the first day of Shavuos is, appropriately enough, the awe-inspiring event of *Mattan Torah*, as described in *Parashas Yisro*. The *pesukim* cited above are the introduction to this monumental gathering at Har Sinai, with Hashem relating to Moshe what He expected of His Chosen People. The Dubno Maggid asks why the Torah uses the word *vi'atem*, *You shall be*, which seems to be a break in the thought, dividing the mission statement of Hashem into two distinct parts.

In his inimitable fashion, the Maggid answers with a *mashal*. A rich man from a small town came to the great yeshivah in search of a husband for his daughter. He told the Rosh Yeshivah that he was looking for an outstanding *masmid* who would devote himself to growth in Torah; he, the *shver*, would support him with all his needs for life.

The Rosh Yeshivah thought for a while and suggested a particular young man who was known in the yeshivah as a budding *gadol*, with impeccable *middos*. The *shidduch* was proposed, the young man agreed, and a date for the *chasunah* was set. After the *chasunah*, the young couple moved to a beautifully furnished home in the small town. The morning after the conclusion of *sheva berachos*, the *chassan* woke up early and spent the entire day in the small *beis midrash*, learning with tremendous *hasmadah*.

This went on for a few weeks, but since for most of the day he was the only person from the town learning there, his *hasmadah* began to slacken. He would arrive late in the morning, take a long lunch break, and leave the *beis midrash* right after the early *Maariv*. The *shver* watched this with growing distress but held his tongue. Finally, as his son-in-law's

learning day became shorter and shorter, he called him in and gently expressed his disappointment at the lack of *hasmadah*.

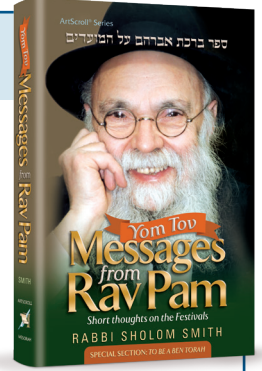
Shocked by the *shver's* distress, the young man responded, "It's true that I'm not learning fifteen hours a day. But ask the *shammass* of the *shul* who in this town learns more than me!"

"What! With that you console me?" cried the *shver*. "When I took you for a son-in-law, you were touted as a *masmid* among *masmidim*, the best among first-class scholars. Now you pride yourself on being the best among the *amei ha'aretz* who live in this small town? *Oy, vey!* Now my pain is even greater!"

With this, the Maggid explains the verses cited earlier. Hashem says that by accepting the Torah, Klal Yisrael will be to Him *the most beloved treasure of all peoples*. But it is not enough to be a treasure among the nations, to simply be better than the neighboring non-Jews whose way of life is degenerate, wicked, and ungodly. That is not an accomplishment at all. What Hashem expects is a greatness of spirit, a passion for holiness and all-encompassing devotion to Divine service. That is the true goal for the people of Hashem.

This is the meaning of the word *vi'atem*, *You [shall be]*. Don't think that you fulfill your obligation to Hashem to be the *treasure of all peoples* by merely being better than the non-Jews. That is not enough. You must be on a completely different level as a *kingdom of priests and a holy nation*.

Thus, as we celebrate the Yom Tov of *Mattan Torah*, let us renew our commitment to Hashem and strive for new levels in His service.

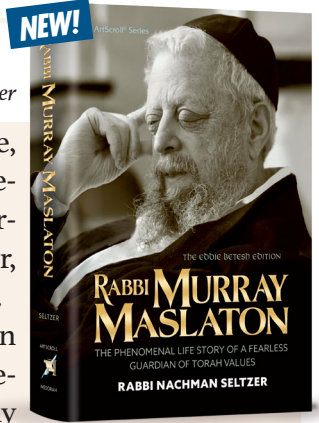


MESORAH HERITAGE FOUNDATION

לאה שושנה בת אהרן ע"ה THIS WEEK'S ISSUE IS IN MEMORY OF A SPECIAL WOMEN WITH A HUGE HEART

WITH FIRE AND FORESIGHT

Rabbi Murray Maslaton by Rabbi Nachman Seltzer



Rabbi Murray employed all sorts of out-of-the-box methods for inspiring kids in their learning. As a child, Sammy Sutton was a student at Magen David Yeshivah. When his class started learning Gemara — they were learning *Eilu Metzios* like many other classes their age — Sammy’s father hired Rabbi Murray to tutor his son. Sammy wasn’t all that interested in Gemara, and Rabbi Murray was having a difficult time lighting his spark.

After two days of this, Rabbi Murray got up and began pacing the room. As he paced from side to side, he recited the *shakla v’tarya*, the give-and-take, of the *sugya*, line for line, at the top of his voice.

He did this for twenty minutes straight.

Sammy just stared at Rabbi Murray as if he’d fallen off the moon.

Eventually, Rabbi Murray sat down near the boy. “Did you see what I just did?”

Sammy nodded.

“That’s how a person needs to learn Gemara. Gemara is Torah, and the Torah was given to us at Har Sinai. You don’t learn it by slouching in your seat. You learn it with fire!”

Today R’ Shmuel Sutton is the eleventh-grade rebbi and principal of Ateret Torah.



Once, when Rabbi Murray was teaching at Brighton Yeshivah, he entered his eighth-grade classroom to find the boys excitedly discussing an upcoming bar mitzvah. One student’s father had arranged for the entire class to rent tuxedos for the celebration. Rabbi Murray raised a concern: the tuxedos might contain *shaatnez*. He instructed the boys to bring their tuxedos to school so they could be checked.

Rabbi Murray contacted the tuxedo store for permission and brought in a *shaatnez* expert. The expert quickly found an issue in one student’s tuxedo. Rabbi Murray gave the student, Ikey Braha, replacement fabric and asked him to have his mother sew it in. Ikey’s mother gladly helped, and when Rabbi Murray learned

that other boys needed assistance, she agreed to fix multiple tuxedos. Grateful, Rabbi Murray personally visited her, thanked her, and gave her a heartfelt blessing.

Years later, Rabbi Murray ran into Ikey, who was no longer religious and was in the company of other boys who were clearly not connected to religion in any way, shape, or form. The rabbi looked him in the eye and told him with confidence, “you’ll be coming back!” When Ikey asked how he knew, Rabbi Murray reminded him of his mother’s act—removing *shaatnez*—and told him that just as she separated wool from linen, Hashem will separate Ikey from negative influences.

Time passed, and after getting married, Ikey reconnected with Rabbi Murray through Ezra Erani, a mutual acquaintance. Despite initial hesitation, Ezra convinced Ikey to visit his former teacher. Rabbi Murray immediately engaged him in learning, rekindling their relationship. From then on, they studied together regularly, and Ikey grew closer to a Torah lifestyle.

Years later, Ikey faced a difficult test: his Jewish employer required him to work on Yom Tov. Rabbi Murray firmly told him that working on Yom Tov was not an option, even if it meant losing his job. He invited Ikey and his wife for the Seder, which became a turning point, helping them clarify their values. At the same time, Rabbi Murray actively intervened—confronting the employer and rallying community pressure. Ultimately, the boss relented, allowing Ikey to keep his job without compromising his observance.

The lesson of sacrifice for mitzvos stayed with Ikey. Today Ikey’s family is religious, and his children are *bonei Torah*. Rabbi Murray’s blessing was fulfilled: Ikey and his descendants embraced Torah life, a transformation rooted in the quiet but powerful merit of his mother’s devotion to a mitzvah years earlier.

	FRIDAY MAY 22 ו' סיון	SHABBOS MAY 23 ז' סיון	SUNDAY MAY 24 ח' סיון	MONDAY MAY 25 ט' סיון	TUESDAY MAY 26 י' סיון	WEDNESDAY MAY 27 יא' סיון	THURSDAY MAY 28 יב' סיון	FRIDAY MAY 29 יג' סיון
BAVLI	Chulin 22	Chullin 23	Chullin 24	Chullin 25	Chullin 26	Chulin 27	Chulin 28	Chullin 29
YERUSHALMI	Megillah 14	Megillah 15	Megillah 16	Megillah 17	Megillah 18	Megillah 19	Megillah 20	Megillah 21
MISHNAH	Keilim 5:1-2	Keilim 5:3-4	Keilim 5:5-6	Keilim 5:7-8	Keilim 5:9-10	Keilim 5:11-6:1	Keilim 6:2-3	Keilim 6:4-7:1
KITZUR	96:6-14	96:15-97:9	97:10-End	143:1-9	143:10-18	143:19-144:6	144:7-145:6	145:7-20
ORAYA	Yevamos Chazara 63a-63b	Yevamos Chazara 64a-65a	Yevamos 65b Chazara 65a	Yevamos 66a Chazara 65b	Yevamos 66b Chazara 66a	Yevamos 67a Chazara 66b	Yevamos 67b Chazara 67a	Yevamos Chazara 65b-66a

YOMI SCHEDULES FOR THIS WEEK:

וְהָיָה מַעֲשֵׂה הַצְדָקָה שְׁלוֹם וְעִבְדַּת הַצְדָקָה הַשְקֵט וְיָבֵטַח עַד עוֹלָם —

The product of righteousness shall be peace and the effect of righteousness, quiet and security forever. (Yeshayah 32:17)

Tzedakah, translated in our *pasuk* as “righteousness,” is more commonly known as charity. The *Navi* tells us that charity is tied to peace, quiet and security. The Malbim explains that this applies to two types of charity. The first is *maaseh tzedakah*, a charitable action, giving money to the needy. The second type is *avodas tzedakah*, giving which is difficult for the giver, for perhaps he isn’t sure he has enough for himself. When he rallies his *bitachon* and gives anyway, he earns calm and security for his effort. When a person gives, he must exercise *bitachon*, trusting that he won’t be harmed by relinquishing money to someone who needs it.

This is the guarantee given by Rambam (*Yad HaChazakah, Matnos Aniyim*, Ch. 10), when he states that no one ever becomes poor from giving *tzedakah* within the *halachic* guidelines. The rule applies not only to our own personal giving, but also to encouraging others to give. In fact, Rambam cites the Gemara (*Bava Basra* 9a) that teaches that convincing others to give is a greater mitzvah than our own giving.

According to the Ramban (*Hasagos HaRamban on Sefer HaMitzvos*, Mitzvah 17), *bitachon* is a basic element of the mitzvah of giving charity, because the Torah prohibits a person from regretting it. The Ramban bases this on the *pasuk* (*Devarim* 15:10): “You shall surely give to him, and let your heart not feel bad when you give to him, for because of this matter Hashem your God will bless you in all your deeds and in every undertaking.”

He should not fear that he will lose his financial security but rather, he should see it as an investment. Hashem will repay him many times over what he has given and bless him in all his activities. We see that giving charity doesn’t just require *bitachon* but is at its core an act of *bitachon*.

The *Chovos HaLevavos* (*Shaar HaBitachon* Ch. 7) says that people do not rely on Hashem regarding charity because they do not know that they’ve been commanded to do so. This commandment is first expressed by the *Navi* (*Malachi* 3:10), who quotes Hashem saying, “Bring all the tithes. . . test Me with this.” Although we are not permitted to test Hash-

em regarding any other mitzvah, when we give *maaser*, the one-tenth of our income that goes to charity, He permits us to do so.

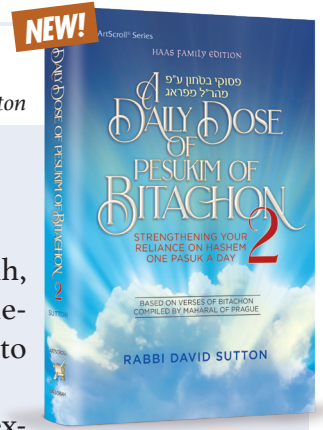
The *Chovos HaLevavos* explains that “testing” Hashem means relying on Him, believing that when we give *tzedakah*, we will see success in our endeavors. The *Chovos HaLevavos* can be understood to mean that the *berachah* that comes from giving charity is really in the merit of the *bitachon* involved.

This is especially true, says R’ Chaim Palagi (*Mo’ed L’Kol Chai*, Introduction), during the Yamim

GIVING TO THE NEEDY IN THE YOM TOV SEASON IS A SEGULAH FOR OUR OWN HAPPINESS DURING THESE SPECIAL TIMES OF YEAR.

Tovim when families’ needs are the greatest. Giving at those times has a merit of its own. Rashi supports this idea with the *pasuk* (*Devarim* 16:11), “You shall rejoice, you, your son, your servant, and your maid-servant.” Four categories are listed in the *pasuk*. Corresponding to those four, Rashi lists another four, which are those who receive Hashem’s special care: the Levi (those who teach Torah), the convert, the orphan and the widow. Hashem says, “If you make My four happy, I’ll make your four happy.”

Giving to the needy in the Yom Tov season is a *segulah* for our own happiness during these special times of year, says R’ Chaim Palagi. Someone might spend a fortune making his own Yom Tov memorable, yet if he doesn’t invest in other people’s happiness, his spending might end up buying him nothing but a week of domestic discord. However, the person who gives and makes others happy will find happiness in his own home. That, says R’ Chaim, is the meaning of the verse, “The product of righteousness shall be peace.” 📖



*Mabit*¹ writes that the one who announces “Kohanim” fulfills a *mitzvas ase*.

“Kohanim” is announced only when there are two Kohanim present and both are over the age of bar mitzvah.²

How Is “Kohanim” Announced?

Tur (128:10) cites three opinions:

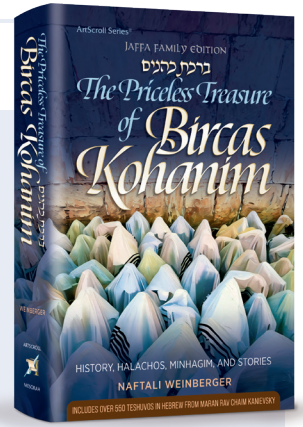
1. **Rabbeinu Tam** (*Tosafos, Berachos* 34a) maintains that the chazzan may not be the one to announce “Kohanim,” as it is considered an interruption of *Chazaras HaShatz*. Therefore, each shul should have a designated person who calls out “Kohanim” at the appropriate time.
2. **Rambam** (*Hilchos Tefillah* 14:8) and **Shulchan Aruch** (128:10) state that the chazzan should call out the word “Kohanim” as a signal for the Kohanim to begin the *berachah*. In their opinion, this is not considered an interruption, because Bircas Kohanim is an essential part of the *tefillah*. Thus, just as the chazzan calls out each word of the *berachos* during Bircas Kohanim, and we do not consider that an interruption, so, too, he is permitted to announce “Kohanim” beforehand.³
3. **Rabbeinu Yehudah** (*Tosafos, Berachos* 34a) and **Maharam of Rothenburg** (cited in *Hagahos Maimoniyos, Hilchos Tefillah* 14:7) say that the chazzan should recite the prayer beginning *Elokeinu V'Elokei Avoseinu* in an undertone. Then, when he reaches the word “Kohanim,” he should raise his voice, as a sign that the Kohanim should begin. *Hagahos Maimoniyos* states that this was originally the practice of his great teach-

er, the Maharam of Rothenburg, but later he concluded that the *Elokeinu V'Elokei Avoseinu* prayer should not be recited at all on a day that Bircas Kohanim is performed, and he retracted his opinion.⁴ However, *Rema* writes that this is, in fact, the custom that should be followed, and he does not share the concern of Maharam of Rothenburg, since the prayer of *Elokeinu V'Elokei Avoseinu* is said quietly, and only the word “Kohanim” is pronounced aloud.

In Practice:

All of the three opinions outlined above are followed today, each by different communities.

1. **Rabbeinu Tam** Most yeshivos and Lithuanian communities in Eretz Yisrael follow the opinion of Rabbeinu Tam. That is, they appoint someone other than the chazzan to announce “Kohanim.”⁵
2. **Rambam and Shulchan Aruch** Sephardim, both in Eretz Yisrael and abroad, follow *Rambam*, and the chazzan calls out “Kohanim” in a loud voice. The *Elokeinu V'Elokei Avoseinu* prayer is not recited at all.⁶
3. **Rabbeinu Yehudah** In many Ashkenazic shuls outside Eretz Yisrael, and in some chassidic communities in Eretz Yisrael, the chazzan recites the *Elokeinu V'Elokei Avoseinu* prayer in an undertone, as per the opinion of Rabbeinu Yehudah. When he reaches the word “Kohanim,” he pronounces it in a loud voice, to signal the Kohanim to begin Bircas Kohanim.⁷ 📖



1. *She'eilos U'Teshuvos Mabit*, vol. 1 #64, and *Kiryas Sefer* on *Rambam* ch. 14.

2. *Mabit* (ibid.), cited in *Magen Avraham* (128:13) and *Mishnah Berurah* (§38). *Mishnah Berurah* points out that for those congregations where the chazzan recites *Elokeinu V'Elokei Avoseinu* before Bircas Kohanim (following the opinion of Rabbeinu Yehudah, which we discuss in the next section), it is preferable to announce the word “Kohanim” only when two adult Kohanim are present. However, if he did say the word “Kohanim” in a raised voice with only one adult Kohen present, one should not reprimand him, as it is not considered an interruption of the *tefillah*.

3. As explained by *Mishnah Berurah* (128:34), who summarizes the opinion of *Rambam* based on the explanation of *Olas Tamid*.

4. For more on the retraction of Maharam of Rothenburg regarding reciting *Elokeinu V'Elokei Avoseinu* on a day that Bircas Kohanim is performed, see *Beis Yosef* 128:10 and *Biur HaGra* 128:21.

5. *Biur HaGra* 128:20; *Maaseh Rav* §168. *Chayei Adam* (32:15) states, as well, that this was the opinion of the *Gra*. This practice was also followed by the Chazon Ish; see *Kuntres Zichronos* of R' Chaim Kanievsky of the Chazon Ish (9:4), and *Responsa* of R' Chaim Kanievsky #199. In chapter 12, we noted that this was the practice of the Brisker Rav and his descendants as well. *Halichos Imrei Sofer* (§III) relates that the Rebbe of Erlau would call out “Kohanim” in his shul even when he was not the chazzan.

6. See *Kaf HaChaim* 128:71.

7. *Shulchan HaTahor* of the Komarna Rebbe (128:9) states that *Elokeinu V'Elokei Avoseinu* is not recited when the Kohanim perform Bircas Kohanim. *Piskei Teshuvos* (128:32) clarifies that in many chassidic communities in Eretz Yisrael, *Elokeinu V'Elokei Avoseinu* is not recited, and the chazzan is the one to call out “Kohanim,” as is the custom of the Sephardim. R' Chaim Na'eh, in *Ketzos HaShulchan* (23:14), explains that *Shulchan Aruch HaRav* (127:2) seems to imply that *Elokeinu V'Elokei Avoseinu* is recited only outside Eretz Yisrael, where there is no daily Bircas Kohanim, and thus it became part of the prayer there. In Eretz Yisrael, however, where Bircas Kohanim is performed every day, there is no need to say it.

ACCEPTING THE TORAH AS A NATION OF KOHANIM

Rav Moshe Wolfson by Rabbi Shimon Finkelman

And you shall be for Me a priestly kingdom (*mamleches kohanim*)... (*Shemos* 19:6). This was the introduction to *Kabbalas HaTorah*. Rav Wolfson would quote the Yismach Yisrael's understanding of *mamleches kohanim*. A king's son is heir to the throne, but he must at least be somewhat qualified for the position. The same applies to someone who succeeds his father as a *posek* or *rav*. This is not the case with *Kehunah*, however; if a man is a Kohen then his son is automatically a Kohen at birth; no qualifications are necessary.

Before the Torah was given, Hashem told Klal Yisrael that if they accepted the Torah, they would be His nation forever. As with Kohanim, nothing could ever sever the bond between the Giver of the Torah and those who chose to accept it.

R' Elya Katz, who worked alongside Rav Wolfson in his later years, noted that the Mashgiach's success with *bachurim* was in the way he uplifted them. He didn't tell a *bachur*, "This is what you can become." He told a *bachur*, "This is what you are now." He revealed to the *bachur* how *chashuv* he was right then. And the *bachur*, with a new understanding of who he was, strove to live up to the Mashgiach's assessment.

R' Yosef Eisen expressed how, as a young *bachur* entering the *beis midrash*, his perspective on life and *avodas Hashem* was changed through the Mashgiach's *shmuessen*:

He revealed to us something that the Ribbono shel Olam, as it were, yearns for our tefillos, for our Torah, for our mitzvos. The Ribbono shel Olam wants to have a relationship with us and is waiting for us to take the initiative.

He also taught us that a little bit of kavanah can have a dramatic impact on our avodas Hashem. He gave us a different view of Shabbos, that to be a "shomer Shabbos" means to anticipate Shabbos, to look forward to it, and to prepare ourselves physically and spiritually to welcome it into our homes and hearts.

It seemed that when coming to dispensing advice, his *shitah* (approach) was not to have a *shitah*. There

was no "one size fits all." He approached every case, every *bachur*, as unique. Each case had its own circumstances, place, and personality, and was therefore dealt with very specifically. And there was no *negius*, no self-interest, no desire that his approach in *avodas Hashem* be followed.

He would point out that in *Parashas Bamidbar*, where Klal Yisrael is counted, the Torah says that this was done *b'mispar sheimos*, *by number of the names* (*Bamidbar* 1:2). This seems to be a contradiction. Names are unique; numbers are not. The Mashgiach explained that counting by number was necessary to establish that the *Dor Ha-Midbar* was comprised of 600,000 men between the ages of twenty and sixty. At the same time, each person was called by name to make his uniqueness clear.

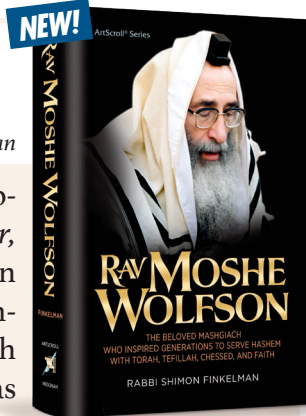
With this profound understanding, the Mashgiach would never offer an "off-the-cuff answer" when a *menahel* or *rebbe* sought his advice about a *talmid* who was experiencing difficulties. He needed to know all the details about this *bachur* and his situation before responding. If he was asked a hypothetical question regarding certain behaviors he would not respond, because there are no general answers to such questions. It all depends on the *bachur* and his individual situation.

When a *bachur* failed in a specific incident, the Mashgiach tended to take a positive approach. Rather than focus on the infraction or failure, he said, one should seek to elevate the *bachur*. When a boy feels elevated, his negative behavior will fade away on its own. He would say, "Don't talk to the person, talk to his *neshamah*. If you reach his *neshamah*, if you give him a taste of the sweetness of Torah, then the light within it will transform him." He would say the same about *tefillah* and Shabbos. If a *rebbe* can inspire his *talmid* to taste the sweetness of a heartfelt *davening* or an uplifting Shabbos, then the negativity will disappear on its own. 📖



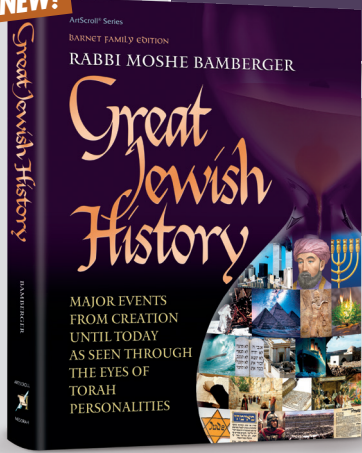
R' Moshe Wolfson

**IT SEEMED
THAT HIS
SHITAH
WAS NOT
TO HAVE A
SHITAH.**



Great Jewish History

NEW!



C. 2797
-963

RUS FOLLOWS NAOMI TO HOLY LAND,
MARRIES BOAZ

During the time of the Shoftim, a prominent Jewish family from Beis Lechem — Elimelech, his wife Naomi, and their two sons Machlon and Chilyon — migrated to Moav due to a famine in the Holy Land. Elimelech died, and Machlon and Chilyon married Moabite princesses, Rus and Orpah.



After ten years, the two sons also died, leaving Naomi and her daughters-in-law widowed. Living in poverty and hearing that the famine had ended in *Eretz Yisrael*, Naomi decided to return to Beis Lechem, and insisted that her childless daughters-in-law return to their royal Moabite families. While Orpah reluctantly agreed and kissed her mother-in-law goodbye, Rus clung to Naomi and declared her absolute loyalty: “Do not urge me to leave you, to turn back and not follow you. For wherever you go, I will go; where you lodge, I will lodge; your people are my people, and your God my God; where you die, I will die, and there I will be buried. Thus and more may Hashem do to me if anything but death separates me from you” (*Rus* 1:16–17). They journeyed to Beis Lechem, where Rus gleaned in the fields of Boaz, a prominent relative of Naomi’s late husband. Impressed by Rus’ character and modesty, Boaz took Rus as his wife and thereby redeemed Naomi’s family inheritance. Rus bore a son named Oved, the grandfather of King David.

TORAH VIEWS AND NEWS



How to Influence People

Naomi had a profound influence on Rus. Despite being a princess with every conceivable material pleasure at hand, Rus was somehow inspired to abandon everything and follow Naomi into a life of poverty and hardship, gleaning in the fields. What did she see in Naomi that influenced her so greatly that she was able to achieve such extraordinary strength? **Rabbi Elya Svei** (1924-2009) explains this based on a Midrash (*Rus Rabbah* 2:5): “Naomi’s name derives from this that her deeds were pleasant (*na’im*) and sweet (*ne’imim*).” When Rus saw in Naomi a sweetness and pleasantness beyond measure, she was willing to cast aside all the earthly pleasures to follow such a personality as Naomi’s.

THE WEEKLY QUESTION

WIN A \$36
ARTSCROLL
GIFT CARD!

What did Hashem use to revive the Jewish people after their souls departed after He declared “Anochi Hashem” at Mattan Torah?

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.

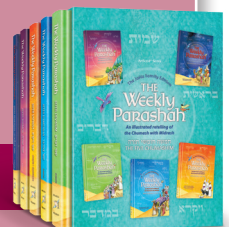
HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah, Parashas Yisro*.

The winner of the question for Kedoshim is: SHLOIMY SCHWARTZ, Airmont, NY

Question for Kedoshim was: Who is permitted to sit in the Beis HaMikdash

Kedoshim Answer: Jewish Kings from the family of King David.

(Mashiach will be allowed to sit in the Third Beis HaMikdash, may we merit its rebuilding soon!)



ONE DAY OF YOM TOV — BECAUSE YOU'RE HOME

Reb Baruch Mordche by Yisroel Besser

As Yeshivah Ateret Yisrael grew to include *bachurim* from Europe, North America, and South America, R' Baruch Mordche began saying a weekly *vaad* in his home for *talmidim* from *chutz la'aretz*, adapting the style to suit their needs. One week he opened the *vaad* by declaring that no human being had ever been on the moon.

It was a curious remark, because he knew, as they did, that more than one human being had already reached the moon, and they waited for his explanation.

People who travel to the moon have to wear a space suit, which provides oxygen to breathe, the Rosh Yeshivah said. If they were to remove the suit, they would die within moments.

In *lomdus*, he explained, a person could be in a space suit and the space suit is what is on the moon, not the person.

"Some of you," he continued, "are not really in the yeshivah. You are still in the space suit of *chutz la'aretz*, and that space suit is in the yeshivah — but to succeed in yeshivah, that is not enough. To succeed, *you* have to be part of the yeshivah: You have to remove the space suit and fully breathe in the air of the yeshivah!"

One Succos, a *talmid* from France remained in yeshivah for Yom Tov rather than traveling home. R' Baruch Mordche saw him on the first day of Yom Tov and asked him, "Tell me, how many days of Yom Tov are you keeping?"

The *bachur* understood the question. Generally the Rosh Yeshivah urged Sefardic *talmidim* to follow the halachic rulings of R' Ovadia Yosef, but in this case, he knew precisely what the right answer was. (R' Ovadia rules that the obligation to observe Yom Tov Sheini follows the place of permanent residence, not physical location.)

"Only one day — because I am at home here, in the yeshivah," he said.

"Ahhh," the Rosh Yeshivah answered with obvious satisfaction, repeating the answer. "One day

of Yom Tov, because you are home... The yeshivah is your home!"

That R' Baruch Mordche succeeded in creating a sense of home in the yeshivah is impressive. What makes it remarkable is that the physical conditions in the yeshivah during the early years were poor. The dormitory was crowded, the *beis midrash* nothing more than a carved-out space on the ground floor of a residential building, and food was limited.

But the *bachurim* were happy, because they were being pushed to be great and they had never felt more alive.

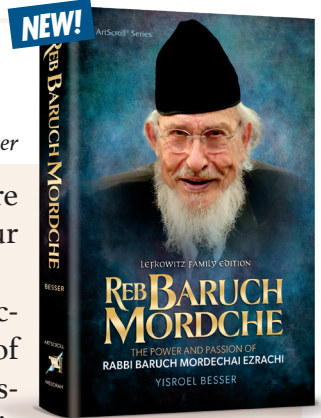


R' Baruch Mordche standing between his father-in-law, R' Meir Chodosh, and R' Shlomo Zalman Auerbach.

R' Yosef Ben-Amram, a *talmid* from those early years, recalls how even once they married, the *talmidim* would try to find ways to live near the yeshivah, unable to bear the thought of missing a single *shiur* or *shmuess*, or even the *vort* that the Rosh Yeshivah would say at the *kiddush* on Shabbos morning.

"We felt like every moment away from yeshivah, we were missing out," he remembers.

During those early years of the yeshivah, all the *talmidim* would accompany him to the airport when he left to solicit funds. Ateret was like a family, and just as he was invested in their success, they were invested in his. 📖



PART 11: THE TISCH FAMILY – HASHGACHAH AT WORK

The late Laurence Tisch, chairman of Loews Corp, was one of the titans of the business community and of Jewish philanthropy. Yale Ungar, a *talmid chacham* from Denver, managed one of Mr. Tisch's pension funds. Larry never had the benefit of a Jewish education and he became curious about Orthodox observance and the Torah in general. He asked Mr. Ungar if he could recommend someone who could spend a few sessions to provide background on the subject. Mr. Ungar heard about R' Scherman and called to ask if he would undertake the mission. He accepted, and thus began a relationship that blossomed into a close friendship with the Tisch family that exists to this day.

For over 25 years, Rabbi Scherman came to Loews' Manhattan headquarters every week or two for study and discussion with Larry and his sons, usually James and Tom. Those were the days when purchasing supplies and meeting payrolls were often difficult for us, and Mr. Tisch graciously made occasional loans, no questions asked.

Then came a major challenge. Our original premises on Coney Island Avenue became impossibly cramped and inadequate. A building on Second Avenue in Brooklyn was being foreclosed by the City for non-payment of taxes. There was an opportunity to purchase it for \$930,000, payable within thirty days! It was a bargain and a lifesaver that would provide us with the space we so desperately needed. But we barely had \$930 in the bank – \$930 thousand in thirty days was an impossibility. Fearfully, R' Scherman asked Mr. Tisch if he could help with a loan. The next day, a check in the full amount arrived. No IOU,

just a friend who believed in us and wanted to help us grow. Baruch Hashem, we had a new home.

The building was an outdated, abandoned shell, big but totally unusable without extensive construction. It wasn't easy, but the work was completed successfully, in great measure thanks to a very dear friend, Nachum Silberman, who was one of New York City's most respected and well-connected architects. Nachum had the trust of the City's many departments and was able to navigate the city's notorious bureaucracies to get plans properly filled and approved.

For over thirty years, 4401 Second Avenue became our home. For the first time, we were able to have our editorial department, sales offices, bindery and warehouse, all under one roof, which increased efficiency to an enormous degree.

The Tisch connection continues to pay dividends: in the upcoming column, we'll speak about the founding of the Mesorah Heritage Foundation, and how it enabled us to bring our service to Klal Yisrael to an entirely new level. It was vitally important for our Board of Trustees to have well-known and respected trustees. R' Scherman asked James to become a member of the board. He made only one request. "Can you promise me that I won't be embarrassed?" The answer was an enthusiastic yes, and James is still a member of our Board of Trustees. Not only is he not embarrassed – he is immensely proud.

Hashgachah at work. Yale Ungar, Laurence Tisch, R' Nosson Scherman, a meeting that turned into a lasting friendship – all coming together to spread Torah.

UP NEXT: Building the Foundation



(l-r) R' Scherman, Jerome Schottenstein, James Tisch, Joel Fleishman, R' Zlotowitz

R' Zlotowitz with Nachum Silberman

