

AT THE ARTSCROLL SHABBOS TABLE

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

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

PARASHAH

EARLY DIFFERENCES

The Torah Treasury by Rabbi Moshe M. Lieber

שְׁנֵי שְׂעִירֵי עִזִּים לְחֻטָּאת

Two he-goats for a sin offering (16:5).

Of the two he-goats for the sin-offering, one was offered as a sacrifice in the *Beis HaMikdash*, and the second one was sent to Azazel in the Wilderness.

We can gain insight into why this was done through a principle put forward by Rav Yisrael Salanter. There are two reasons a person sins: One is that he is driven by passion. The second is because he wishes to rebel against G-d. Passion can be redirected and used to study Torah and perform *mitzvos* properly. Rebelliousness, however, cannot be used in the service of G-d.

The two sin-offerings represent these two motivations. The goat, which symbolizes the sins of passion, is offered before G-d, as we dedicate ourselves to use our passions properly. The second he-goat, which represents rebellious sin, is sent far into the Wilderness, for it has no place in the House of G-d and His service (*Rav Yisrael HaKohen of Baltermintz*).

Rav Moshe Mordechai Epstein notes the *Gemara's* ruling (*Shevuos* 13b) that the two he-goats must be nearly identical in appearance, height and value.

Two trains that were on parallel tracks pulled out of the station, one headed east and the other west. As they picked up speed, the distance between them became greater and greater. Although they had been side by side, with time, the gap between them became huge.

This is true of people as well. We often see peo-

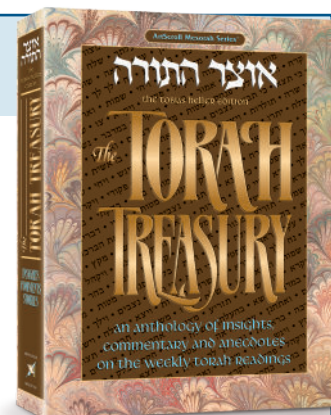
ple who seem to be very different from one another in their attitudes and levels of observance. We might find, however, that this was not always the case. They may have started out together. However, at some early stage in their lives, they began to head

THEIR DIRECTION IN LIFE WILL DEPEND ON HOW THEY SET OUT.

along tracks that led in opposite directions. While early on the differences between them seemed minor, with the passage of time the distance becomes astonishing.

When people came to the *Beis HaMikdash* on *Yom Kippur*, they were taught an important lesson about educating their children. The two he-goats were almost identical. Nevertheless, one found himself brought to the holiest of places, while the other was pushed off a cliff far outside the camp. This is equally true with children. While two children may initially seem the same, their direction in life will depend on how they set out.

A child who follows the path of Torah is headed toward a life dedicated to Hashem and the holy of holies. If, however, he takes even small steps in another direction, he runs a much higher risk of ending up "outside the camp." The slightest difference in the beginning can make all the difference later on. 📖

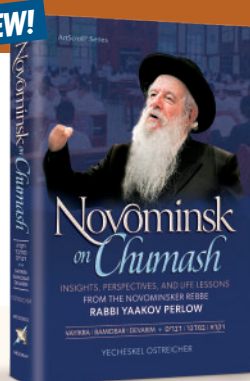


Rav Moshe Mordechai Epstein

THIS WEEK'S ISSUE IS DEDICATED BY THE GOODNICK FAMILY
לזכות רפואה שלמה ח' גיטל בת מלכה

DEDICATION TO TRUTH BECAUSE IT IS TRUE

Novominsk on Chumash Volume 2
From the Novominsker Rebbe zt"l, written by
Rabbi Yechezkel Ostreicher



עוֹשֶׂה אֶת הָאֱמֶת מִפְּנֵי שֶׁהוּא אֱמֶת.
He does the truth because it is true
(Rambam, Hilchos Teshuvah 10:2).

This *Rambam* was how the Novominsker Rebbe defined the ultimate in *avodas Hashem*.

At times, a person might do a good deed for a good reason, but it is not *oseh es ha'emes mipnei shehu emes*. It is not pure enough. The ultimate of all intentions is to do what's right just because it is right.

This mindset enabled the Rebbe to take public stands that some might have wondered about. One noteworthy example is his avoiding attending a wedding that did not conform to the *chasunah takanos* (guidelines) of the time, even if the *mechutan*



The Novominsker Rebbe

was a supporter of the Novominsk Yeshivah or an *askan* for the *klal*. (The Rebbe announced several guidelines in late 2001, in conjunction with many other *gedolim*, to curtail expenses involved in celebrating engagements and marriages. As a way of enforcing these guidelines,

the Rebbe declared that he would not attend any *chasunah* that did not conform for the duration of the five-year period the guidelines were put in place.)

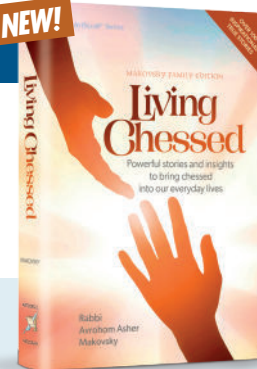
R' Avraham Glick was the *menahel* of the summer program of the yeshivah. One day after *Shacharis*, he announced that he had met someone out of camp the day before, and when he mentioned that he was on the Novominsk staff, the *Yid* commented, "Such *chashuve bachurim*. They behave with such *derech eretz*!"

As soon as R' Glick finished his announcement, the Rebbe responded, "Rabbosai, don't let that go to your heads. It feels good to get a compliment, but that's not why we behave ourselves. We do it because it's the right thing to do."

Similarly, when the *rebbeim* of the Yeshivah told the *bachurim* to be careful to make a *kiddush Hashem* when out in public, the Rebbe would add that a *ben Torah* should act accordingly at all times — not only in order to make a *kiddush Hashem*, but because that is the right way to act! 📖

NAMED IN HONOR

Living Chessed
by Rabbi Avrohom Asher Makovsky

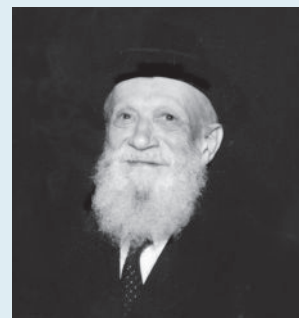


Rav Michel Barenbaum was the *mashgiach* of Mesivta Tifereth Yerushalayim under Rav Moshe Feinstein. After Rav Michel's passing, many grandchildren and great-grandchildren were born to his family, and it came to someone's attention that oddly, none of these babies were being named for Rav Michel. People began to wonder about this unusual situation, because, in general, family members would be proud and delighted to have their baby carry the name of an illustrious grandfather.

At one point, somebody asked one of Rav Michel's children why there were no babies named for his revered father. The answer was an astounding insight into the depths of *chedes* that can reside in a Jewish heart.

In Rav Michel's will, he noted that while he would of course be honored to have children named after him, he would prefer that the newborn be named for a grandfather whose widow was still alive. As Rav Michel's wife had passed away before him, there was no widow to feel the comfort and joy of knowing that her husband's name had been passed to the next generation. Therefore, he desired that preference be given to a grandfather whose wife was still living. Eventually, as time elapsed, he knew that he would have offspring named for him, but while widowed grandmothers were still alive, he wanted them to have the comfort of having a baby named for their husband.

What sensitivity and insight this story illustrates! Can we begin to fathom how precious such kindness is in Hashem's eyes? 📖



Rav Michel Barenbaum

THIS WEEK'S DAF YOMI SCHEDULE:

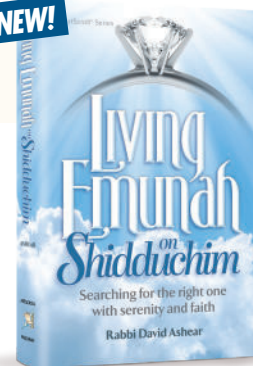
APRIL-MAY / אייר

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
29 כ	30 ט	1 י	2 יא	3 יב	4 יג	5 יד
Sotah 31	Sotah 32	Sotah 33	Sotah 34	Sotah 35	Sotah 36	Sotah 37

THIS WEEK'S MISHNAH YOMI SCHEDULE:

APRIL-MAY / אייר

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
29 כ	30 ט	1 י	2 יא	3 יב	4 יג	5 יד
Shekalim 1:2-3	Shekalim 1:4-5	Shekalim 1:6-7	Shekalim 2:1-2	Shekalim 2:3-4	Shekalim 2:5-3:1	Shekalim 3:2-3



We hear many stories of how people were granted salvations from Hashem as a direct result of their heartfelt *tefillas*. It is not easy to pray emotionally, day in and day out, especially after years of not seeing the hoped-for answers to their *tefillas*. Of course, we know that every *tefillah* is a *mitzvah* and will bring eternal rewards beyond anything we can comprehend, but we like to see results in this world as well. Sometimes, all people need is the right *chizuk* to give them an extra boost to pray the way they are supposed to. Hashem could help us with that, too.

Shevi* told me that she was listening to a class given by Rabbi Zecharia Wallerstein. The rabbi mentioned that he once asked Rav Aharon Leib Shteinman for a *berachah* to open a dormitory for his girls' school. Rav Shteinman told him, "Who said it's the will of Hashem that you should have a dormitory?"

Some time passed, and it was becoming very difficult for Rabbi Wallerstein to make progress with the girls. When they went home every evening, they would lose much of what they had gained during the day.

A year after his first visit, he went back to Rav Shteinman and said, "Please, give me a *berachah* for a dormitory. We need it so badly!" This time Rav Shteinman gave him a warm *berachah* for success.

"What is the difference between last year and this year that the *rav* gave me two such different responses?" Rabbi Wallerstein wondered aloud.

Rav Shteinman replied, "Last year, you said you *wanted* a dormitory. This year, you said you *needed* a dormitory. Just because you want something doesn't mean it is good for you. But if you really need it, Hashem will help."

Shevi was inspired by that lesson. She had been praying for years for her son to get married. He was having a hard time with *shidduchim* and it seemed that her prayers were not helping. After listening to Rabbi Wallerstein's class, she prayed *Minchah* that day with renewed strength.



Rabbi Ephraim Eliyahu Shapiro

THE MAIN COMPONENT OF TEFILLAH IS OUR HEART.

She put all her emotions into the *tefillah* and told Hashem how much her son needed a *shidduch*. As she finished *Aleinu Leshabei'ach*, the phone rang. It was the *shadchan* with a new suggestion for her son.

Baruch Hashem, her son married the girl who was suggested that day. Shevi's *tefillah* emerged that afternoon from the depths of her heart; she just needed the right words of *chizuk* to bring it out of her.

The principal aspect of every *tefillah* is a person's heart and sincerity.

Someone told me a story he heard from Rabbi Ephraim Eliyahu Shapiro about a forty-year-old woman we'll call Allyson, who had not yet found her *zivug*. A friend of hers suggested that she go to a rabbi for help. The rabbi they went to spoke only Hebrew, and since Allyson did not understand Hebrew, her friend translated. The rabbi told her to read *perek 32*, *perek 38*, *perek 82*, and *perek 121* of *Tehillim* for thirty days straight.

On day thirty, she got engaged.

Allyson called her friend to share the news and thank her for her help. Her friend wished her *mazel tov* and then asked, "I'm a little confused. I know you don't understand Hebrew, but you can read Hebrew?"

Allyson replied, "No, I can't read it, either."

"So how did you read those *perakim* of *Tehillim* for the past thirty days?" asked her friend.

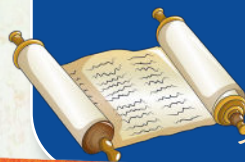
Allyson replied, "I held the book of *Tehillim* close to me and I said with all my heart, 'Perek 32, perek 38, perek 82, and perek 121.' Then I asked Hashem, 'Please, send me my *zivug*.' I did that every day for thirty days and, *baruch Hashem*, I'm engaged!"

The main component of *tefillah* is our heart. If we're having trouble getting our heart into it, we should ask Hashem for help with that, too. 📖

This week's Yerushalmi Yomi schedule:

APRIL-MAY /
אייר

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
29 Peah 73	30 Peah 74	1 Peah 75	2 Peah 76	3 Peah 77	4 Peah 78	5 Peah 79



Parashah for Children

פרשת אחרי מות-קדושים

Pushed Off a Cliff

The Kohen Gadol goes to the Azazel goat. He leans his hands on its head and says Vidui. This Vidui is for the sins of all the Jewish people, asking Hashem to forgive them. Then the Kohen Gadol gives the goat to a man who leads the animal out of the Beis HaMikdash. We watch as the man and goat disappear from view as they walk together.

Where are they going? To Azazel, a high cliff in the Judean Desert, about ten miles from Yerushalayim.¹ In a way this animal is carrying an invisible heavy load — the sins of all the Jews! It's as if Hashem is saying, the Jews don't want their sins. Get rid of them!



After climbing up the cliff, the man who brought the Azazel goat takes the red band that had been tied to the goat's horns. He ties half of it to the animal's horns, and he ties the other half to a nearby rock.

He pushes the goat backward over the cliff. It falls down and breaks to pieces before it even reaches halfway down the mountain.

And then, an amazing miracle happens!

From Red to White!

The red strip tied to the rock turns white! This is a symbol that Hashem has accepted our teshuvah, and our "red" sins have turned "white and pure."

LOOK! There was a red ribbon that was hanging at the Beis HaMikdash entrance. IT'S TURNED WHITE, TOO! This miracle happened at the exact moment that the Azazel goat reached the desert.

It is a direct and miraculous message to all of us from Hashem that we have been forgiven.

1. There are different opinions about how far Azazel was from Yerushalayim.

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THE WEEKLY QUESTION

Question for Acharei Mos-Kedoshim:

Which miracle occurred to Shimon HaTzaddik during the period when he was the Kohein Gadol in the early years of the Second 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! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.

The winner of the Parshas Vayikra question is: SHIMON BERNSTEIN, Staten Island, NY

The question was: Of all the animals that could be brought as a Korban Shelamim (cattle, sheep, and goats), only one animal had its tail placed on the Mizbei'ach. Which one was it? The answer is: The sheep.



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