

AT THE ARTSCROLL SHABBOS TABLE

A PROJECT OF THE
Mesorah
Heritage
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RABBI YITZCHOK

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MRS. AVIVA KOHN

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

PROJECT DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

ROSH YESHIVAH FOR KADDISH

Aleinu L'Shabeiach by Rav Yitzchok Zilberstein

פְּתוּת אֶתֶּה פְּתִים. — *You shall break it into pieces* (2:6).

The *Rishonim* explain that the reason the *minchah*-offering is crumbled into pieces is because we are obligated to minimize the embarrassment of the pauper who brings it. The pauper cannot afford to bring an animal as a *korban*, and he is likely to feel uncomfortable that he cannot bring a more substantial offering. The Torah therefore commanded that his offering be crumbled into small pieces to make it seem substantial and more respectable.

From here, we learn that when a pauper approaches us for alms, we have to be creative and resourceful in finding ways to give him *tzedakah* in a fashion that will not embarrass him.

I heard the following story from Rav Menachem Tzvi Berlin, *rosh yeshivah* of Yeshiva Rabbeinu Chaim Ozer. The incident took place many years ago, when Rav Menachem Tzvi was learning in the Chevron Yeshivah.

Rav Aharon Yonah Piontek was a *talmid chacham* who lived in the city of Petach Tikvah. In his later years, he moved to Yerushalayim and would *daven* in the Chevron Yeshivah. The students of the *yeshivah* saw that Rav Aharon Yonah was destitute, and they thought of a novel idea to provide him with income.

The custom in the Chevron Yeshivah was that the Rabbis' *Kaddish* was recited as a merit for the souls of people who had donated money to the *yeshivah*. A metalworker who *davened* in the *yeshivah* used to recite this *Kaddish*, and he received a stipend of 2.5 liras for doing so.

At that time, the metalworker passed away and the "job" of reciting the Rabbis' *Kaddish* became available. The *yeshivah* students approached the *rosh*

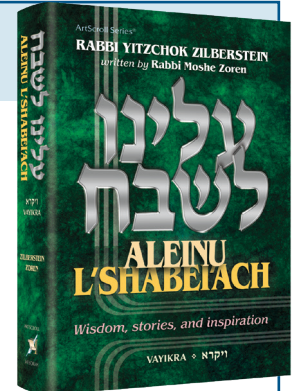
yeshivah, Rav Yechezkel Sarna, and suggested that this job be given to Rav Aharon Yonah so that he would have money with which to support himself. They were sure that the *rosh yeshivah* would agree to their idea immediately, and they were therefore surprised to hear that he was opposed to it. He explained that when people donate money to the *yeshivah*, they do so with the intention that he, the *rosh yeshivah*, say *Kaddish* for them after their passing.

Now that the metalworker had passed away, Rav Yechezkel said that he no longer wished to pay someone to say the Rabbis' *Kaddish*. Instead, he told his students, from then on, he intended to say it himself.

Rav Yechezkel began to say the Rabbis' *Kaddish* every day. One week passed, and another, and another, until the students of the *yeshivah* were sure that this practice was permanent.

After reciting *Kaddish* for 30 days, however, Rav Yechezkel approached the students who had suggested that Rav Aharon Yonah be the one to recite the Rabbis' *Kaddish*. "It is true that the donors want the *rosh yeshivah* to say the *Kaddish* personally," he said, "but I have a solution. I will appoint Rav Aharon Yonah as the *rosh yeshivah* with regard to *Kaddish*."

This was Rav Yechezkel's clever way of giving Rav Aharon Yonah the job of saying *Kaddish* in a dignified manner, without making him feel that he was being given a glorified form of charity or being assigned a task that a metalworker could likewise do. 📖



Rav Menachem Tzvi Berlin

THIS WEEK'S ISSUE IS DEDICATED ANONYMOUSLY AS A ZECHUS FOR A SHIDDUCH.

MESORAH HERITAGE FOUNDATION

WHO IS BOSS

Vayimaen – Rise Above: Set Your Eyes On Greatness by Rabbi Yechiel Spero



When faced with a challenge, we may, at times, react casually. “I got this. Don’t worry.” But when it comes to the challenge of *shemiras einayim*, we cannot afford to be lackadaisical. We can never let down our guard.

For the *yeitzer hara* is always crouching right by us, ready and waiting to pounce.

There were two famous circus entertainers, Sigfried and Roy, who performed a dazzling and dangerous act with wild animals. For over forty years, they would get into the ring with lions and tigers and risk their lives. It was frightening, to say the least, but they had an amazing track record. The lions and tigers rarely, if ever, attacked.



Then, in 2003, during one of their performances, an unruly tiger ferociously attacked Roy, nearly killing him.

All the experts wanted to know: What happened? For four decades, Roy entertained audiences along with these wild animals and emerged unscathed. Yet this time, he barely made it out alive. What went wrong? What was different this time?

When in the ring, if a lion or tiger makes the slightest predatory move, the tamer needs to crack the whip. The moment the cat moves its paw, the tamer must be ready to defend himself. The whip is the tamer’s life-

line. Through it, he reminds the animals who’s the boss, who’s in charge.

Over the last few months, when Roy stepped into the ring, he let down his guard, and even worse, he allowed the tiger to get a little too comfortable. He didn’t crack the whip enough; that’s why he was attacked.

He failed to remind the tiger who’s boss.

So, if we expect to keep the beast at bay, the whip can never leave our side. The moment that we see that animal lift its paw, the crack of the whip must teach it to think otherwise.

When we get up in the morning and leave our homes, even as we walk to *shul* or school, we must anticipate that the beast will attack. We can never let our guard down.

And as soon as temptation calls, we must react. We can’t allow ourselves to become complacent; we cannot become less vigilant.

If we do, suddenly, the *yeitzer hara*, the “lion or tiger,” becomes comfortable and is ready to pounce on us, to tear us to pieces.

Complacency leads to trouble. It’s life-endangering — even if we’ve been in the cage with this wild cat for decades.

In the first *mussar shmuess* ever, Hashem said to Kayin (*Bereishis* 4:7), “*Lapesach chatas roveitz* — Evil is crouching at the door.”

The *yeitzer hara* is just waiting to strike, to ambush us the moment we leave the safety and protection of our homes. But if we start our day, every day, with our whip in hand, then the second he crouches near us, before he gets a chance to attack, we will defy his threat and proclaim, “I’m not looking! I’m not looking!” and he will cower in fear.

Never give an inch.

Never let the *yeitzer hara* forget who’s boss. 📖

THIS WEEK’S DAF YOMI SCHEDULE:

MARCH / אדר ב'

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
23 יג	24 יד	25 טו	26 טז	27 יז	28 יח	29 יט
Bava Metzia 24	Bava Metzia 25	Bava Metzia 26	Bava Metzia 27	Bava Metzia 28	Bava Metzia 29	Bava Metzia 30

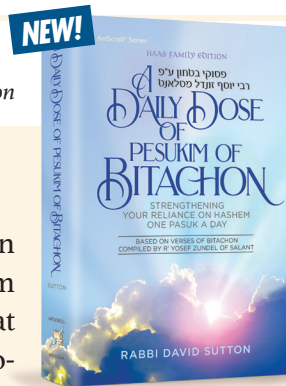
THIS WEEK’S MISHNAH YOMI SCHEDULE:

MARCH / אדר ב'

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
23 יג	24 יד	25 טו	26 טז	27 יז	28 יח	29 יט
Nedarim 9:4-5	Nedarim 9:6-7	Nedarim 9:8-9	Nedarim 9:10-10:1	Nedarim 10:2-3	Nedarim 10:4-5	Nedarim 10:6-7

HASHEM WILL BE YOUR SECURITY

A Daily Dose of Pesukim of Bitachon by Rabbi David Sutton



בְּרוּךְ הַגֵּבֶר אֲשֶׁר יִבְטַח בֵּה' וְהָיָה ה' מִבְּטָחוֹ.

Blessed is the man who trusts in Hashem, then Hashem will be his security.

Many commentators ask why this verse seems to say the same thing in two different ways. If someone trusts in Hashem, doesn't it automatically follow that Hashem is his security?

One explanation is that even when a person trusts in Hashem, the trust might only go so far. He might believe, "Hashem will help me out of this," but he cannot feel secure with that. Instead, he begins to worry about how it will happen.

For instance, while he believes that his *parnassah* comes from Hashem, he *davens* fervently that a certain deal will come through, because in his view, that is how Hashem will help him. Or, a young person might believe that *shidduchim* come from Hashem but gets stuck on the idea that if he or she is ever going to get married, this particular *shidduch* simply must work out.

Rather than trying to micromanage Hashem's *hashgachah*, we reach a higher level of trust when we say, "I don't know how You're going to do it, Hashem, but I know You will help me."

The *Beis HaLevi* elaborates on this idea (*Beis HaLevi al HaTorah, Parashas Vayeitzei*): "Esa einai el heharim mei'ayin yavo ezri – I raise my eyes upon the mountains; whence will come my help?" asks David HaMel-ech (*Tehillim* 121:1). These are the words spoken by Yaakov Avinu as he set out to Lavan's house. He knew that when his father Yitzchak was ready to get married, Avraham's servant Eliezer arrived with

ten camels, loaded with riches. Yaakov, in contrast, had nothing but the stick in his hand and the clothes on his back. What could he offer a wife?

However, as soon as his thoughts drifted in this direction, he caught himself: "My help will come from Hashem, Maker of heaven and earth." Yaakov realized that the One Who created everything didn't

"I DON'T KNOW HOW YOU'RE GOING TO DO IT, HASHEM, BUT I KNOW YOU WILL HELP ME."

need him to strategize. This is the paradigm of a person who trusts in Hashem and for whom Hashem is his complete security.

Another way to view "*Blessed is the man who trusts in Hashem...*" has nothing to do with obtaining Hashem's practical assistance. Rather, the blessing is his secure sense of Hashem's Presence and involvement.


Rav Yonasan Eibeschutz (*Ahavas Eisan*) adds that at the highest level of *bitachon*, just knowing that Hashem is there enables a person to "decide in his mind, at all times, that he has already been saved."

The person reaches that level, he says, by attaching himself to Torah. This is implied in the next *pasuk* (*Yirmiyah* 17:8): "*Vehayah keitz shasul al mayim — He will be like a tree planted near water.*" Water refers to Torah.

"You can see this from the Torah, that Jewish people have been saved an everlasting salvation," explains Rav Eibeschutz. "And, as we say in the *Mussaf* prayer of *Rosh Hashanah* (*Zichronos* section), *Velo yikalmu lanetzach kol hachosim bach, They will not be embarrassed forever, those who take refuge in You.*" This tells us that any embarrassment we may endure will only be temporary. Salvation is always at the end of the road, even if the road is long and bumpy.

Rav Yerucham Levovitz (*Sichos Elul*) assures us, "Just hold on tight, because G-d is not going to let you down. Be resilient, bounce back, and it will work out in the end. They will not be embarrassed forever means that in the end the salvation will come."

Furthermore, the *sefer Kol HaRamaz* (*Maseches Pe'ah* 8,10), by Rav Moshe Zacuta, awakens us to another beautiful type of blessing that comes from trusting in Hashem. He cites the *Midrash* (*Devarim Rabbah* 5:9) that says, "If you rely on Hashem, you will be like Him, as it says, *Blessed is the man who trusts in Hashem, then Hashem will be his security.*"

This means that just like G-d supports others, the person who trusts in Hashem will merit to support others. Even if right now he needs to be the recipient, in the end he will be the giver, like Hashem, Who is the ultimate Giver. 

This week's
Yerushalmi Yomi
schedule:

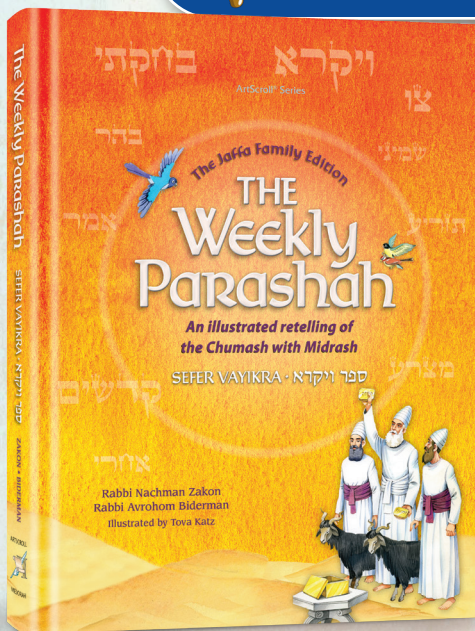
MARCH /
אדר ב'

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
23 יג Terumos 81	24 יד Terumos 82	25 טו Terumos 83	26 טז Terumos 84	27 יז Terumos 85	28 יח Terumos 86	29 יט Terumos 87



Parashah for Children

פרשת ויקרא



So Much Good!

Someone looks around and realizes how much good Hashem has given him. He is healthy. He has parents and friends. He can learn Torah and do mitzvos. His love for Hashem is overflowing and he wants to show appreciation. What to do? Bring a Korban Shelamim.

The word "Shelamim" comes from the word shalom, peace. The Shelamim has a spiritual power that brings peace to the world. Another reason is that some of the Shelamim meat is put on the Mizbei'ach, some of it goes to the Kohanim, and some of it is eaten by the one who brings the Shelamim. Everyone gets something. That brings shalom between all the participants of the korban.

Shelamim are in the class of korbanos called kodashim kalim, korbanos of lesser holiness. The Korban Shelamim can be eaten anywhere in Yerushalayim, by men, women, and children. The one bringing the Shelamim would invite friends and relatives to enjoy the meat of the korban. There is a time limit to eat it: It has to be eaten the day it was brought, that night, and the next day. Not any time after.

Unlike the Korban Olah, which was brought from male animals, the Shelamim can be either a male or a female, but not a bird. See the chart below for which animals can be brought for Shelamim.

When the owners of the Shelamim do semichah, instead of confessing their sins, they praise Hashem while leaning on the animal.

After its blood was thrown on the Mizbei'ach, some of its parts were "waved." This is called tenufah.

FASCINATING FACTS

With so many Jews bringing Shelamim, and having to finish eating the meat in only a day, a night, and a day, most of the meat eaten in Yerushalayim was Shelamim meat!



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

The sheep.

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THE WEEKLY QUESTION

Question for Vayikra:

What type of cheilev is permitted to be eaten?

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.

The winner of the Parashas Ki Sisa question is: **SHIMMY KATZ, Cedarhurst, NY**

The question was: What was Klal Yisrael's mistake in calculating when Moshe Rabbeinu had said he would return from Har Sinai?
The answer is: The Jews has made a mistake. When Moshe said that he would be back in 40 days, he meant 40 full days. That did not include the day he went up Har Sinai. He wasn't late – the Jews had misunderstood him.



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