

# AT THE ARTSCROLL SHABBOS TABLE

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פרשת ויקרא  
ג' ניסן תשפ"ג  
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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 GIFTS ON LOAN

Torah for Your Table by Rabbis Yisroel and Osher Anshel Jungreis

ויקרא אל משה.

“And [Hashem] called to Moshe...”

In a *Sefer Torah*, the letter *aleph* in the word *vayikra* is written in a smaller size, teaching us that Moshe was keenly aware of his unworthiness in being summoned by Hashem. The word *vayikra*, without the *aleph*, means that Hashem chanced to speak to Moshe, not that Hashem called him lovingly. Because of his humility, Moshe wrote the *aleph* small to imply that he was less than worthy.

Moshe was the humblest of all men, but, paradoxically, he was also the greatest. True humility does not imply lack of confidence or unawareness of our G-d-given talents; rather, it is an affirmation of those Divine gifts. The realization that everything that we possess was given to us by the Almighty and therefore must be wisely used and returned to Him unblemished is most humbling.

The Steipler Gaon illustrated this concept by comparing a person to an impoverished woman

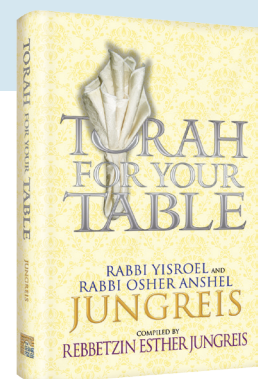
who borrows a magnificent gown to wear to a wedding. She cannot be arrogant about the dress, lovely as it is, for she knows that it is not hers and she will soon have to return it in perfect condition.

Similarly, the gifts with which Hashem endows us were given to us on loan, and that realization is a very humbling experience. Moshe never lost sight of that awareness and it is that which rendered him the humblest of all men.

We must bear in mind that the gifts with which we were endowed were not bequeathed to us for our own self-aggrandizement, but for the benefit of mankind. If we realize that unfortunately we have misused or abused those gifts, we will also realize how misplaced and foolish are all feelings of arrogance. 📖



The Steipler Gaon



## CARING

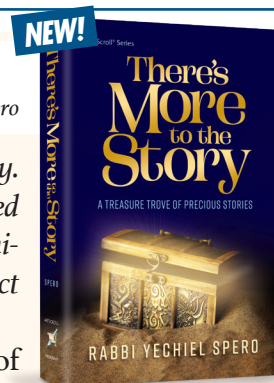
## THE WARMEST PRESENT

There's More to the Story by Rabbi Yechiel Spero

Few individuals over the past century have displayed the endless ahavas Yisrael of Rav Aryeh Levin. He looked after those who had no one else to care for them, searching them out and letting them know he was there for them. Every Friday, he walked to Bikur Cholim Hospital, primarily to visit the patients who had no visitors. It wasn't just a token visit. He would sit with them for hours, hold and caress their hands, assuring them they were not alone. Rav Aryeh also walked from his home in Nachalaot to the Russian compound, where he visited prisoners, most of

whom were of the political variety. He davened with them and relayed messages to and from their families, who were not allowed contact with them.

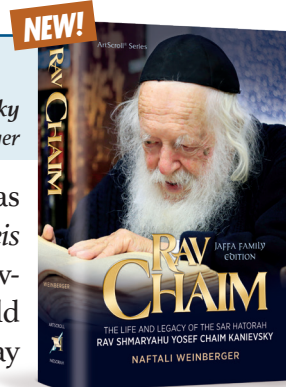
Upon the establishment of the State of Israel, the political prisoners were set free, a number of them elevated to positions in the Knesset. Yet they never forgot the remarkable kindness of Rav



continued on page 2

# ELEVATOR FOR ALL

*Rav Chaim – The Life and Legacy of the Sar HaTorah, Rav Shmaryahu Yosef Chaim Kanievsky*  
by Naftali Weinberger



An elevator was installed at Kollel Chazon Ish primarily for the use of Rav Chaim Kanievsky and Rav Yehudah Shapira.

“We arrived at the kollel one morning during the construction,” related Rav Shaya Epstein, “and after walking up one flight of stairs, Rav Chaim saw a worker breaking through a wall. Upon inquiring, he was told that an elevator was being put in. We went up a few more flights, and then he remarked, “I think that when we come to the kollel we will be able to use the ele-

vator, because not everyone comes at the same time, and there will be room for us. But when we leave, after *Minchah*, everybody else will be

**“BARUCH HASHEM, THE ELEVATOR IS WAITING FOR US!”**

leaving as well, and there will be a long line. It’s not worth the time to wait for the elevator.”

It did not occur to Rav Chaim for a second that this elevator was being built specifically for him, and that as

soon as he was leaving the *beis midrash*, everyone would clear the way for him!

Indeed, when the elevator was put into operation, the door was held open for him so that he could enter it without delay. When he saw the open door, he was very pleased and, not realizing that it was being held especially for him, he would say, “*Baruch Hashem, the elevator is waiting for us!*” 📖

## THE WARMEST PRESENT continued from page 1

Aryeh, his visits and his support. To show their appreciation, they wished to present him with a gift.

Someone suggested a refrigerator. Rav Aryeh could often be seen lugging large bags of ice to his home for his old-fashioned icebox. He would definitely benefit from a refrigerator. However, someone had already tried to offer this to Rav Aryeh, and he had refused.

Another individual recommended a gold watch. This, too, had already been offered to Rav Aryeh, and he had graciously declined, maintaining it was completely unnecessary.

A third suggestion was a heater. Rav Aryeh and his family could make use of such a device, especially considering the rainy winter nights. What’s more, no one had attempted to buy him one yet and so, without delay, they ordered a heater to be delivered to the Levin home.

The following day, two *sabelim* (porters) walked up to Rav Aryeh’s home carrying a large box. After greeting them warmly, Rav Aryeh asked, “What is in the box? Whom is it for?”

“A heater,” they responded, “for you.”

Surprisingly, he was very happy. The porters were pleased.



Rav Aryeh Levin

“Enjoy the heater,” they said, and prepared to leave. Rav Levin was surprised. “Me? Enjoy? No, not for me! For the last several weeks, I’ve been wondering how I can help the *almanah* across the street. This heater should do the trick.” He asked the *sabelim* to bring it over to her apartment, where it provided much-needed warmth.

Finding the proper present for Rav Aryeh was proving a nearly impossible task. The public servants were ready to give up. But Shulamit Katznelson, a well-known Israeli educator, refused to give up. One day, she knocked on Rav Aryeh’s door and handed him a bag containing a pair of hand-knitted gloves; she herself had crafted them for him. She knew that he walked outside in the freezing cold, so this gift should come in handy. Rav Aryeh politely demurred, offering an explanation that was most telling.

“When I visit people, whether in hospitals or prisons, often the only thing I can give them is a warm and loving handshake. How can I do that if I’m wearing gloves?”

*Rav Aryeh understood that true warmth is not measured through heaters or gloves, only through encouragement and connection.*

*And that can never be bought.* 📖

### THIS WEEK'S DAF YOMI SCHEDULE:

#### MARCH / ניסן

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
25 א	26 ט	27 י	28 יא	29 יב	30 יג	31 יד
Nazir 61	Nazir 62	Nazir 63	Nazir 64	Nazir 65	Nazir 66	Sotah 2

### THIS WEEK'S MISHNAH YOMI SCHEDULE:

#### MARCH / ניסן

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
25 א	26 ט	27 י	28 יא	29 יב	30 יג	31 יד
Pesachim 3:6-7	Pesachim 3:8-4:1	Pesachim 4:2-3	Pesachim 4:4-5	Pesachim 4:6-7	Pesachim 4:8-9	Pesachim 5:1-2

## KINDNESS

### OFFICE HOURS

*Living Chessed* by Rabbi Avrohom Asher Makovsky

The famous *askan*, Rav Shlomo Lorincz, who worked closely with the *Chazon Ish*, the Brisker Rav and, later, with Rav Elazar Menachem Man Shach, expended boundless effort to help the *frum* community in Eretz Yisrael.

Rav Lorincz, besides running his business, serving as a member of the Knesset, and advocating for the *frum* community, was an accomplished *talmid chacham*. He did his best to have a *sefer kavua*, a set block of time each night for learning, but it was always interrupted by the non-stop stream of people coming to seek his help.

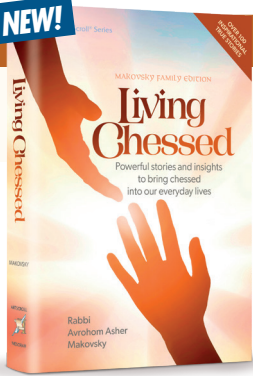


Rav Shlomo Lorincz

One day, he discussed his dilemma with Rav Shach. “Because I am in the Knesset, everyone thinks I can solve whatever problem they have,” he explained. “In reality, it is only a very small percentage of people I can help. But they come to me at all hours and take up most of the time I set aside for learning. So I want to ask the *rosh yeshivah* if I can put a sign on my door that says when I will be available to help people — say for a half-hour or 45 minutes each night — and that will be it.”

Rav Shach normally answered Rav Lorincz’s questions quickly, but this time he sat and thought for a few minutes. Finally, Rav Shach told him, “I can’t answer you. But I will tell you what I do. I have the very same question. Now it’s true, I’m a *rosh yeshivah* and I have time to learn during the day, which makes a difference. But I have *sedarim* that I need to learn and I have to prepare *shiurim*. And like you, I have people coming to me all day. And at night. And most of these people, I cannot help. (In his humility, Rav Shach did not recognize how many people benefited from his help.) But I never, ever, make hours. I never close my door. When anyone comes in, even if I need to prepare a *shiur* for the next day or I’m in the middle of a difficult *Tosafos* that I need to finish, I never make hours and I never send someone away. That’s what I do, but I can’t answer for you.”

Of course, when Rav Lorincz heard what Rav Shach said, he concluded, “My Torah learning is definitely not any more *chashuv* than Rav Shach’s.” He therefore continued his open-door policy. 📖



## CHESSED

### THE HOLY DOORKNOB

*Did This Ever Happen to You?*  
by Rabbi Fishel Schachter

At the beginning of his term, President Joe Biden wanted a bill passed for almost two trillion dollars for infrastructure. In other words, just to make sure that our bridges do not fall, tunnels do not leak, subway doors will open, and traffic lights continue to be multicolored.

Think about this for a moment. Just for life to basically continue rolling on, there is a price tag of almost two trillion dollars.

Are we conveying to our children through our attitudes the value of life, just as it is? Do we truly consider ourselves trillionaires?

When I was a *chassan*, one of my *rebbeim* gave me what he termed “doorknob lessons.”

Here is what I remember: Rav Shlomo Zalman Auerbach, before turning the doorknob of his home, delayed for a moment. He straightened out his frock and his *peyos* and beard. And he still did this every day into his eighties. Why? Because he was about to greet the *Shechinah* — the *shalom bayis* in his home left no doubt that Hashem’s Presence dwelled there.

My *rebbei*, who wasn’t all that far from that age himself, went on to say, “I’ve been married for almost sixty years. Let me share with you what I do.

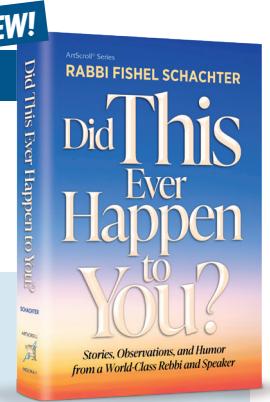
“Before I turn the doorknob when I come home:  
“(a) I *daven* to Hashem that I may have the wisdom and intuition to deal with whatever situation presents itself at home, even if it’s not what’s expected and I am not particularly ready for it.

“(b) I *daven* to Hashem that I may find favor in the eyes of my family and project the right cheerful face.

“(c) More than anything else, I *daven* to Hashem that I should never take for granted that I have a house to come home to.

“Then I kiss the *mezuzah* and turn the doorknob.”

In my opinion, such a doorknob is a *cheftzah shel mitzvah* and quite worthy of being kissed as well. 📖



## This week's Yerushalmi Yomi schedule:

MARCH /  
אדר-ניסן

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
25 Peah 38	26 Peah 39	27 Peah 40	28 Peah 41	29 Peah 42	30 Peah 43	31 Peah 44



# Parashah for Children

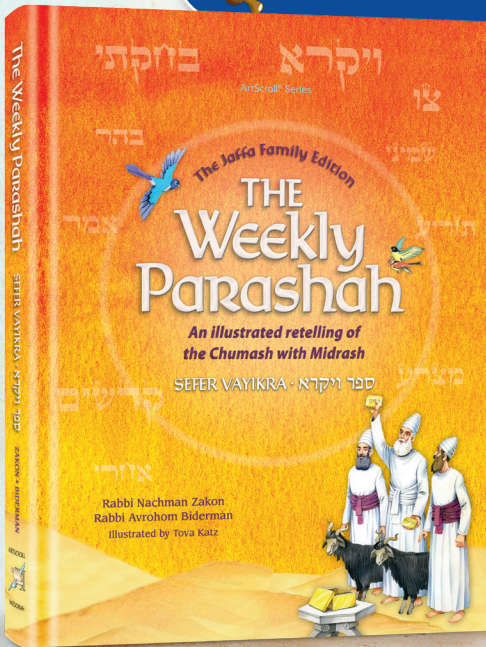
## פרשת ויקרא

### Minchah



One topic in this week's parashah is the Korban Minchah. No, not the afternoon Minchah prayer, but the korban called "Minchah." Like the Olah, it is a voluntary korban. It is brought from wheat flour, oil, and levonah spice. Generally, water is added as well.

There are five types of Menachos (the plural of Minchah): Soless, Challos, Rekikin, Machavas, and Marcheshes.



### Korban Basics: Kemitzah

The Kohen scoops out three fingersful (a kometz) from the Minchah. Like melikah, this is a very difficult job for the Kohen. One thing that makes it so hard is that the Kohen has to scoop out EXACTLY the right amount. Not too much, not too little.

To see how kemitzah is taken, and how the different types of Menachos are prepared, see the pictures that follow:

**KEMITZAH**

And [he] shall scoop his three fingersful from it (Vayikra 2:2).  
The kometz — three fingersful — measure must be exact.



Filling the 3 fingers bent toward his palm  
**GOOD**



Not full enough  
**NOT GOOD**



Too full  
**NOT GOOD**

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## THE WEEKLY QUESTION

Question for Vayikra:

**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?**

Kids, please ask your parents to email the answer to [shabbosquestion@artscroll.com](mailto: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 Tetzaveh question is: BRACHA DAVIDOV, Fresh Meadows, NY**



The question was: The word כְּתִית (crushed) contains a hidden message. What is it?

The answer is: It tells the Jews how long the Menorah would remain lit during the times of the First and Second Batei Mikdash, before they would be destroyed. The Second Beis HaMikdash stood for 420 years – the number value of the first two letters in the word: כּת.

The First Beis HaMikdash was standing for 410 years, the number value of the next two letters in the word: ית.

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