

# AT THE ARTSCROLL SHABBOS TABLE

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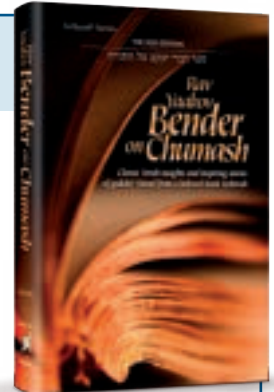
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L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

## PARASHAH

## POOR MAN'S PRAYER

Rav Yaakov Bender on Chumash



אם מן העוף עלה קרבנו לה'... וְשָׁסַע אֹתוֹ בְּכַנְפָּיו לֹא יִבְדִּיל. . . אֵשָׁה רִיחַ נִיחָח לה'.

*If his offering to Hashem is from the birds... He shall tear it apart, with its wing-feathers still attached... to create a pleasant aroma before Hashem (Vayikra 1:14,16).*

In regard to the bird offering, Rashi states: Even though the odor of the burning feathers is unpleasant, the Torah says to burn the feathers. Why? So that the *Mizbei'ach* should be satiated with the *korban* of a poor man.

The following Rashi echoes a similar theme: It says "*rei'ach nichoach*" regarding a bird and it says "*rei'ach nichoach*" regarding an animal, to teach you that one who gives more is the same as one who gives less, as long as his heart is directed toward Heaven.

Then, the next pasuk talks of a *korban minchah*, a flour offering, where a third consecutive Rashi continues in the same vein: It only says "*nefesh*" regarding the *korban minchah*, for who is likely to bring a *minchah*? The poor man. Hashem says, "It is as if he brought Me his very soul."

The *korban* of the poor man is valued and cherished as much as the more impressive looking, costlier offering.

Rav Shalom Schwadron would quote the words of the *Zohar Hakadosh* in *Parashas Balak* that speaks of the three types of *tefillos* mentioned in *Sefer Tehillim*. There is a *tefillah l'Dovid*, a prayer carrying the power of the king, a *tefillah l'Moshe*, a prayer bearing the potency of the greatest *navi* and leader we have ever had, and one more sort of *tefillah* - a *tefillah l'ani*, the plea of the poor man.

The entreaty of the impoverished one, covered in rags, humble and forlorn, pierces the heaven like the *tefillos* of these two *tzaddikim*, shepherds of our nation for eternity, Moshe and Dovid.

In many places in *Tehillim*, Dovid HaMelech refers to himself as an *ani*, a poor man, seeking to tap into

the power of that sort of *tefillah*.

We would pay any amount of money to stand next to the Vilna Gaon during *tekias shofar*. And can you imagine having Dovid HaMelech at your side by Kol Nidrei? Davening Ne'ilah with Moshe Rabbeinu right next to you?

Well, find an *ani*, an impoverished man, and listen to his cries, for his cries, too, rise to the *Kisei HaKavod*.

One year, before Yom Kippur, Rav Yitzchak Elchanan Spector, the Kovna Rav, traveled to St. Petersburg to advocate on behalf of the Yidden, and he was forced to remain there over Yom Kippur. Far from his *kehillah* and shul, the rav resigned himself to davening in a local shul, and ended up at a *minyán* composed of Cantonists.

The Cantonists were tragic figures, "grabbed" by the czar's soldiers while they were still young *cheder* children, and forcibly drafted into the Czar's army for life. They knew little, because they had not had a chance to learn much. They were hardened by life, having been cruelly ripped away from home and hearth.

They were tough, coarse men who lived on the road, moving from one outpost to another.

But they were Yidden, and on Yom Kippur, they davened to the best of their abilities.

Just before Ne'ilah, a strapping soldier, one of the Cantonists, walked to the front of the room and asked to lead the *tzibbur* in the most sacred *tefillah* of the year. Rav Yitzchak Elchanan watched as the soldier approached the *amud* and prepared to daven.

"Father in Heaven," cried out the

*continued on page 2*



Rav Yitzchak  
Elchanan Spector



Maggid isn't just another part of the Seder. It's THE part.

Listen carefully, because tonight, your father, or whoever is the head of the household, has a story to tell. And it's not just their story. It's your story: your family, your roots, and the foundation that keeps us all standing strong through the winds and storms of history.

### Story: The Tree-Lined Boulevard

In the early 1920s, Winston Churchill, the future prime minister of England, visited Eretz Yisrael. As part of his trip, he came to see the young city of Tel Aviv, a small, dusty town just beginning to grow. The leaders of the city wished to make a strong impression. They wanted Mr. Churchill to see that their city was modern and beautiful.

The main street, Rothschild Boulevard, was supposed to be the pride of the city. But there was a big problem. It didn't have any trees. A boulevard without trees? The thought was embarrassing! How could they call it a "boulevard" and welcome such an important guest without any greenery to provide shade or beauty?

Meir Dizengoff, the first mayor of Tel Aviv, came up with a bold plan. He ordered workers to bring in fully grown trees and "plant" them along the street overnight. The next morn-

ing, the once-empty boulevard looked grand, with tall, leafy trees lining the path Mr. Churchill would take.

When Mr. Churchill arrived, the city was buzzing with excitement. People waved flags, cheered, and gathered to see the famous British leader. Mayor Dizengoff proudly led Mr. Churchill down the tree-lined boulevard, beaming with pride.

But then, disaster struck.

## THEIR GRAND PLAN TO IMPRESS MR. CHURCHILL CAME CRASHING DOWN

A group of local kids was curious about the new trees and eager to catch a closer look at Mr. Churchill. So, they began climbing them. The trees, however, were still unrooted in the sandy ground. They couldn't hold the children's weight. One by one, the trees began to fall. First one tree toppled, then another, and then another.

The city leaders were horrified. Their grand plan to impress Mr. Churchill had come crashing down — literally.

However, instead of becoming upset, Mr. Churchill simply smiled. He patted Mayor Dizengoff on the back and said something simple yet memorable. "Roots. Without roots, the trees will never stand."

Mr. Churchill's statement wasn't just about trees. It holds a deep message for us, too. Without roots, nothing can survive. Not trees, not people, and most importantly, not *Yiddishkeit*.

As Yidden, our roots are our Torah, our mitzvos, and the *mesorah* passed down from generation to generation. These roots give us strength to stand tall, no matter how fierce the winds or how tough the storms of life may be. Without them, we'd topple, like those unrooted trees. But with them, we flourish and grow.

Every year at the Seder, we connect to those roots. We remind ourselves of where we come from, of the sacrifices our ancestors made to pass the flame of *Yiddishkeit* from generation to generation. We remind ourselves that the strength of our future depends on the strength of our connection to the past.

Tonight, at the Seder...

As you begin *Maggid*, think about your roots. Where do you come from, and how can you grow stronger? Without roots, we cannot stand. But with them, we can weather any storm and grow taller than we ever imagined. 🌳

### POOR MAN'S PRAYER continued from page 1

*chazzan*, "for what shall I pray? Others ask for '*banai, chayai, u'mezonai*, children, health, and livelihood.' In the service of the Czar, sent from one place to another, I could never marry, so I cannot ask for or on behalf of my children. I will not ask for life, because what value is there in a life such as this? I will not pray for livelihood, because the Czar provides for our daily meals. There is only one prayer I have, and it is this I request..."

With that, the soldier threw his shoulders back and roared, "*Yisgadal v'yiskadash Shemei rabba.*"

May Your Name be glorified and sanctified...

This soldier, a simple man, a coarse man, unlearned and uncouth, pierced the heavens with his heartfelt *tefillah*, words that flowed from a broken heart.

This is the lesson of these *korbanos*, the bird and the flour. A *korban* is meant to bring man closer to his Creator, and it is specifically because the *ani* lacks that he is able to get that much closer. *Karov Hashem l'nishberei lev, Hashem is close to the brokenhearted (Tehillim 34:19).*

What a *korban*, for he, the poor man, is *karov*, close! The power of a *tefillah l'ani!* 🌳



The *minhag* of children “stealing” the *afikoman* is one of the best-known traditions of Klal Yisrael. The Gemara in Pesachim (109a) writes, “We snatch the matzos on the night of Passover in order to keep the children awake.”

This line from Pesachim indicates the possibility that the practice of “stealing the *afikoman*,” may have already been around in the time of the Gemara. It seems possible that even back then, the head of the household would break the middle matzah, put one part back in its place, then put the other one down so that the children could find it. (In some households the leader of the Seder hides it away, and the children have to find it. Slightly different method, but same idea: keep the kids engaged and interested — and awake!)

We all know the drill. It’s a lot of fun — but what’s the point of the *minhag*? Why the whole setup to enable the children to hide away the *afikoman* when their father isn’t looking?

Throughout the Seder, we do all kinds of things to prompt our children to ask questions. And the more the child asks, the better. Basically, allowing the children to “grab” the *afikoman* and hide it away is a play to ensure that they stay awake and focused on everything happening at the Seder table.

But everything we do at the Seder also has a deeper significance. There must be something else go-

ing on here. Rav Avigdor Miller quotes the Dubner Maggid and explains what we are actually accomplishing here.

The Dubner Maggid says that the custom of breaking the middle matzah, and putting away the larger half to eat later as the *afikoman*, represents the efforts we should be making in this world to put away as much reward as we can for Olam



Rav Avigdor Miller

**HE SHOULD FIND HIMSELF THINKING, “WHAT ABOUT ME?”**

HaBa. This is actually what the word *tzafun* implies — that what we put away is “concealed” for the World to Come.

Says the Dubner Maggid: “The head of the household works so hard to provide his family with everything they need. And after making sure that everyone has what they need for Pesach (and the rest of the year), he should find himself thinking, *What about me? I need to put away something for myself for the next world...*”

In essence, the many demands of this world try to “grab” the matzah that the leader of the Seder is putting away for the World to Come.

Rav Avigdor Miller adds that one of the reasons that the children are taught to “grab” the *afikoman* at the Seder is to remind us of what hap-

pens over the course of the year — how we are enslaved by the society in which we live, a society that keeps us focused on our material needs and wants and distracts us from spiritual pursuits. The “stealing” of the *afikoman* reminds us that we need to “grab” time for ourselves, to devote our time to spiritual activities, putting away at least part of our resources for the Next World.

In light of this, we can offer yet another understanding of this *minhag*.

Maybe the reason we tell our children to “grab” the *afikoman* is not just to keep them awake, but for ourselves as well. The more the children are involved in the Seder, the more we become absorbed in our role of passing the tradition on to the next generation. By virtue of the fact that the children are engaged in what’s happening at the Seder, they are helping us remain focused on our role.

There are times in life when we do things because we want to help our children, and then, after thinking about it, we realize that we benefited ourselves as well. True, they are the ones who are supposed to ask the questions, but at the end of the day, it’s the questions that they ask and that we answer that helps us understand the story of the Haggadah on a much deeper level. 🌟

YOMI SCHEDULES FOR THIS WEEK:

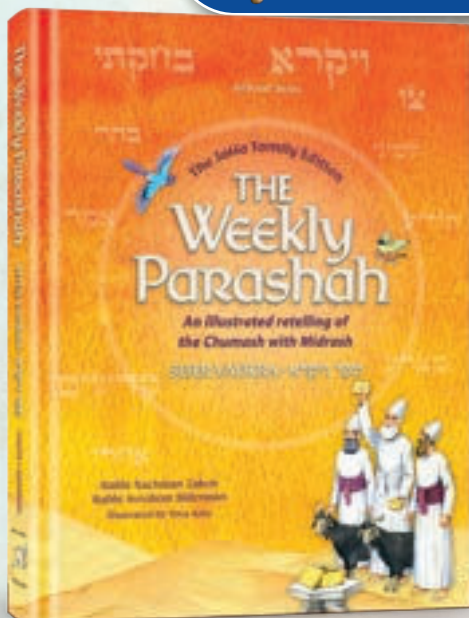
	SHABBOS APRIL 5 ז' ניסן	SUNDAY APRIL 6 ח' ניסן	MONDAY APRIL 7 ט' ניסן	TUESDAY APRIL 8 י' ניסן	WEDNESDAY APRIL 9 יא' ניסן	THURSDAY APRIL 10 יב' ניסן	FRIDAY APRIL 11 יג' ניסן
BAVLI	Sanhedrin 109	Sanhedrin 110	Sanhedrin 111	Sanhedrin 112	Sanhedrin 113	Makkos 2	Makkos 3
YERUSHALMI	Eruvin 17	Eruvin 18	Eruvin 19	Eruvin 20	Eruvin 21	Eruvin 22	Eruvin 23
MISHNAH	Eduyos 4:12-5:1	Eduyos 5:2-3	Eduyos 5:4-5	Eduyos 5:6-7	Eduyos 6:1-2	Eduyos 6:3-7:1	Eduyos 7:2-3
KITZUR	116:15-117:4	117:5-11	117:12-118:4	118:5-8	118:9-119:2	119:3-5	119:6-8





# Parashah for Children

## פרשת ויקרא



### An Olah's Journey to the Mizbei'ach\*

- ▶ The animal is shechted. This can be done by any Jew, not only by a Kohen.
- ▶ Now the Kohen takes over. It is the Kohen's mitzvah and no one else may do it. The Kohen doesn't work with korbanos while dressed in his street clothes! Before carrying out the services in the Mishkan/Beis HaMikdash, the Kohen performed a series of procedures, which included mikvah immersion, changing into his special uniform — the Bigdei Kehunah — and washing his hands and feet.
- ▶ After shechitah, the Kohen does kabbalah, which means catching the korban's blood in a basin.

Then he walks over to the Mizbei'ach, holding the blood. This is called holachah (bringing).

- ▶ Zerikah is next. The Kohen throws the blood against the northeast corner, aiming at the bottom half of the Mizbei'ach. He then walks around to the southwest corner and does the same thing. In this way the blood was put on all four sides of the Mizbei'ach. How does that happen? When the blood is splashed against a corner, it will spread against both sides of the corner. When the Kohen does it on the opposite corner, then all four walls of the Mizbei'ach will have been splashed with the blood of the korban.
- ▶ The leftover blood is spilled onto the base of the Mizbei'ach, at its southern side, and it

goes down a drain there, as you can see in the pictures below.

- ▶ Next, the animal is skinned. The skin is not put on the Mizbei'ach. It is a gift to the Kohanim. This step can be done even by someone who is not a Kohen.
- ▶ The animal is cut into many pieces, following specific rules. This step can also be done by a non-Kohen. The insides and feet are then rinsed.
- ▶ The Kohanim then take the pieces and put them on the Mizbei'ach's fire. This is called haktarah (burning) and can be done only by Kohanim.

When everything is done correctly, Hashem is pleased that we did what He told us to do!

**The Olah burns to ashes on the top of the Mizbei'ach. Its journey is over!**

*\* Some details have been left out.*

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## THE WEEKLY QUESTION

*Question For Vayikra.:*

***Of all the animals that can be brought as a Shelamim, which was the only one that had its tail put on the Mizbei'ach?***

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*.



**Winner for Terumah: AKIVA GOLDGRAB, Boca Raton, FL**

Question for Terumah was: From where do we know that we still have to honor a talmid chacham who got ill and forgot what he learned?  
Answer for Terumah is: From the fact that the Luchos that Moshe broke were kept in the Aron along with the unbroken Luchos.

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