

AT THE ARTSCROLL SHABBOS TABLE

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

A PROJECT
OF THE
Mesorah
Heritage
Foundation

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

HILCHOS
PESACH

“PIECES” OF HALACHAH

Kovetz Halachos – Rulings of Rav Shmuel Kamenetzky compiled by R' Daniel Osher Kleinman

Hiding Ten Pieces of Bread

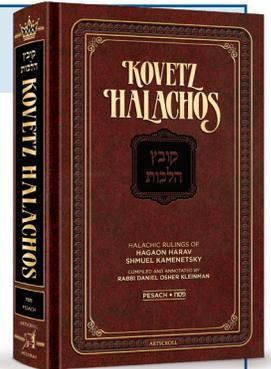
Many have the custom to hide ten pieces of bread around the house to be “found” during *bedikas chametz*. If one generally follows this custom, but realizes, as he is about to begin the search, that the pieces were not yet put out, he should put them out at that point only if he can do so quickly, with minimal delay. If preparing and hiding the pieces will take a considerable amount of time, he should not do so, as performing the search at the proper time takes precedence.¹

The one performing the search may put out the ten pieces of chametz himself. Certainly, then, if someone else puts them out, there is no need to ensure that the one searching for chametz does not see where they are placed.²

One Who Cannot Perform Bedikas Chametz on the Night of Erev Pesach

If one is unable to perform *bedikas chametz* on the night of the fourteenth of Nissan, it would seem preferable for him to do so earlier, on the night of the thirteenth, rather than on the day of Erev Pesach.³

If one did not perform *bedikas chametz* before Pesach, he remains obligated to do so even during Pesach itself. In such a case, if one realizes during the day, on Pesach, that he did not yet search for chametz, he should not do so immediately, but rather wait until nighttime.⁴ 



1. The *Rema* (432:2) writes that the purpose of the custom of putting out ten pieces of chametz is to ensure that chametz will actually be found during the search, so that the searching will have been justified and the *berachah* over it will not have been recited in vain. He adds, however, that ultimately, the *berachah* is valid even if one did not put out these pieces, since it is recited over the act of searching, to ensure that no chametz remains and eliminating whatever chametz is found. [See *Taz* (§4), who offers a somewhat different explanation.] Although there are various arguments to be made (see *Pri Chadash* and *Beur HaGra*), the *Mishnah Berurah* ultimately concludes that the consensus of the Acharonim is that placing the pieces is not halachically required. The Rosh Yeshivah stated that he personally does not put out ten pieces of chametz. He further noted that although the *Shaar HaTziyun* (§12) writes that there is greater reason to do so in contemporary homes, which are thoroughly cleaned before the night of Erev Pesach and may be entirely free of chametz, this does not mean that putting out ten pieces of chametz before the search is crucial. The *Brisker Rav* did not put out ten pieces of chametz (*Haggadah shel Pesach MiBeis HaLevi*, p. 28), nor did R' Yaakov Kamenetsky or R' Moshe Feinstein (*Arzei HaLevanon*).

Considering that this is not a halachic requirement, one who generally does put out ten pieces of chametz and forgot to do so should not delay *bedikas chametz* past its proper time in order to put them out. A simple solution is for the head of the household to recite the *berachah* and begin searching; while he proceeds, another person may place the ten pieces in areas he has not yet reached.

2. The *Steipler* is said to have put out the ten pieces himself (*Orchos Rabbeinu*, Pesach 5). Of note, however, in addition to the concern of reciting a *berachah* in vain (see fn 10 above), the *Chok Yaakov* writes that one reason for putting out the ten pieces is that knowing there is actual chametz to be found will inevitably spur the one searching to perform a more thorough and diligent search. It is doubtful whether this reason can be fulfilled when the one conducting the search puts out the pieces himself. See also *Gevuros Eliyahu* (O.C. 126:4).

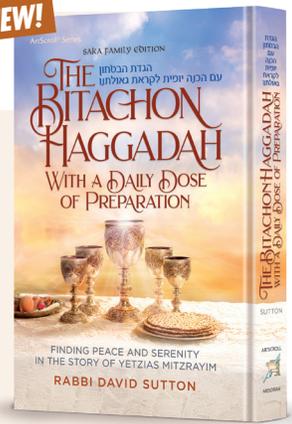
3. On one hand, the ideal time for *bedikas chametz* is the night of the fourteenth of Nissan, and only then may the mitzvah be performed with a *berachah*. On the other hand, Chazal assert that candlelight is not properly effective during the day, so a daytime *bedikas chametz* is inadequate. The Rosh Yeshivah therefore stated if one cannot perform *bedikas chametz* on the night of the fourteenth, it is preferable to conduct a thorough and meticulous search the night before, even without a *berachah*, rather than perform a less-than-optimal search on the correct day with a *berachah*.

4. This follows the view of the *Kaf HaChaim* (435:8), the *Chida* (*Birkei Yosef* 435 §2), and R' Avraham Azulai (*Hagahos* 435:1, printed alongside the *Levush*), in contrast to the opinion of the *Shulchan Aruch HaRav* (435:2) and *Chemed Moshe* (435:1), who maintain that one should perform *bedikas chametz* immediately, whether by day or by night.

THIS WEEK'S ISSUE IS DEDICATED ANONYMOUSLY

MESORAH HERITAGE FOUNDATION

NEW!



The Bitachon Haggadah by Rabbi David Sutton

Meir wished to purchase a volume of Ketzos HaChoshen.

They introduced themselves to the elderly storeowner and requested the sefer. As he searched, they glanced around the store. It was a place for Jewish items—candlesticks and siddurim—but not necessarily sefarim. Finally, the old man climbed a ladder and retrieved a copy that had clearly been sitting there for quite some time.

Just as he was about to hand it over, he pulled it back and looked intently at R' Elya Meir. "I will sell you this sefer on two conditions," he said. "First, I understand you lost your entire family in the war and intend to rebuild what was lost in Europe. Please—don't try it! You're committing emotional suicide. There is only so much heartache one man can take. There is no place for a yeshivah here in America. You'll never succeed."

"Second," the man continued, "America is not a country where Torah will flourish. What we had in Europe is gone; what Hitler destroyed cannot be rebuilt. Treat this as a relic, because this may be the last Ketzos ever sold in America."

R' Elya Meir said nothing. He purchased the sefer and left. After a few moments, he turned to R' Gifter and said quietly, "He's right. Al pi seichel, there is no chance for Torah to survive here."

"But Torah does not work with logic! The power of Torah is beyond all logic. Torah can cause a yeshivah to blossom and Ketzos to be learned. More copies of the Ketzos HaChoshen will be printed and bought in America than ever before in history. And you will see, Telshe will be rebuilt here in America!"

History proved R' Elya Meir right. More copies of Ketzos HaChoshen have been produced and purchased in America than ever before. Additionally, Telshe, and many, many other yeshivos, were rebuilt in America as well. 📖

DAY 7: Thriving and Flourishing

וַיְהִי שָׁם לְגוֹי גָּדוֹל. *There he became a great nation.*

Nowadays, there is so much for which to be grateful, so much with which to take pride, so much from which to gain *chizuk*. Torah is flourishing and thriving! We are still a great nation!

Once, during Shacharis, R' Chaim of Volozhin burst into bitter tears. At the conclusion of the prayers, R' Dovid Tevel Rubin (author of *Nachalas David* close talmid) pressed him for an explanation.

R' Chaim replied, "The time will come, in about 150 years, when European Jewry will be uprooted and our brothers will go into another galus. We are destined to go through ten stops within this lengthy galus. We have already traveled through nine of the stops: from Bavel to North Africa, to Mitzrayim, to Italy, to Spain, to France, to Germany, to Poland, to Lithuania. The final stop is the galus of America. It's going to be a very difficult galus. Who knows if we will survive it?"

And he was crying out of worry about our spiritual state during this last stop.

Just like Yaakov Avinu was concerned, R' Chaim of Volozhin, who saw the future, was apprehensive as well. *What's going to be?*

Yaakov Avinu would have been surprised upon seeing the Jewish people emerging from Mitzrayim בְּיָד רָמָה, with an upraised arm (Shemos 14:8), with *romemus*, with exaltedness. And from the land of impurity, no less. Similarly, when Mashiach comes, R' Chaim of Volozhin will take a look around and say, "Look at the number of yeshivos, look at the number of kollelim, look at the number of Bais Yaakovs... Look how many *sefarim* have been written in the United States! Look what's taking place in this depraved country!"

Soon after World War II, R' Mordechai Gifter—later *rosh yeshivah* of Yeshivas Telshe in Cleveland—accompanied R' Eliyahu (Elya) Meir Bloch, then *rosh yeshivah* of Yeshivas Telshe, on a fundraising trip to New York. While there, they stopped at a Jewish bookstore; R' Elya

	SHABBOS MARCH 21 ג ניסן	SUNDAY MARCH 22 ד ניסן	MONDAY MARCH 23 ה ניסן	TUESDAY MARCH 24 ו ניסן	WEDNESDAY MARCH 25 ז ניסן	THURSDAY MARCH 26 ח ניסן	FRIDAY MARCH 27 ט ניסן
BAVLI	Menachos 69	Menachos 70	Menachos 71	Menachos 72	Menachos 73	Menachos 74	Menachos 75
YERUSHALMI	Rosh Hashanah 10	Rosh Hashanah 11	Rosh Hashanah 12	Rosh Hashanah 13	Rosh Hashanah 14	Rosh Hashanah 15	Rosh Hashanah 16
MISHNAH	Meilah 4:6-5:1	Meilah 5:2-3	Meilah 5:4-5	Meilah 6:1-2	Meilah 6:3-4	Meilah 6:5-6	Tamid 1:1-2
KITZUR	114:5-12	114:13-115:3	115:4-116:4	116:5-14	116:15-117:4	117:5-11	117:12-118:4
ORAYSA	Yevamos Chazara 41b-42b	Yevamos 43a Chazara 42b	Yevamos 43b Chazara 43a	Yevamos 44a Chazara 43b	Yevamos 44b Chazara 44a	Yevamos 45a Chazara 44b	Yevamos Chazara 43a-43b

YOMI SCHEDULES FOR THIS WEEK:



50 Years of Making Torah Accessible – Continuing the Mission

PART 4: THE STORY BEHIND THE ARTSCROLL SHIR HASHIRIM

Shir Hashirim, ArtScroll's fifth title, was the last and most difficult of the Five Megillos for us to publish. Read literally, it seems like a romantic song, but the *Chachamim* tell us that this is not at all its meaning. Rabbi Akiva (*Mishnah, Yadayim* 3:5) said that all *Kesuvim* are holy, but Shir Hashirim is the holy of holies. Surely, a literal translation could not convey such a lofty message. What should we do?

As we often did when faced with such questions, we visited Rav Yaakov Kamenetsky, whom Rav Mordechai Gifter called “the wise man of the generation.” The Rosh Yeshivah quoted the preponderance of commentaries that Shir Hashirim is an allegorical account of the love between Hashem and the Jewish people. The Megillah employs the symbolism to convey the emotional depth of this sacred and enduring relationship. Therefore, he explained, a literal translation is not only inadequate, but *false*. The Megillah must be translated according to its essential message (the *nimshal*) which is its true meaning. He recommended that we follow Rashi – which we did, of course – and he lent us his copy of an out-of-print commentary on the sefer, and said we would find it useful. As always, he was right. He also advised us to provide a literal translation of each phrase as part of the commentary.

Another blessing: Rav Gifter offered to review the translation and commentary as it was being written, and he wrote a brilliant Hebrew introduction to the volume. (More on our fascinating relationship with Rav Gifter will follow in a future chapter of this history.)

The story of the ArtScroll Shir Hashirim sheds light on two unalterable foundation blocks of ArtScroll/Mesorah. First, is that we give total allegiance to Daas Torah. We speak *for* the Mesorah; we do not innovate it.

When a secular leader once argued to the Chazon Ish that the observant minority ought to submit to the overwhelmingly non-observant majority, the

sage of Bnei Brak responded by invoking a Talmudic principle: if two camels are traveling in opposite directions along a narrow path, and one is laden while the other is not, the laden camel has the right of way. The Chazon Ish contended that we speak for thousands of years of Torah and tradition. Those who offer new definitions of what it means to be Jewish must defer to our Mesorah as taught by our gedolim.

Our second principle, which is actually a corollary of the first, is that our mission is to present The Torah as it was understood by Chazal and the classic commentators. We do not consult or refer to so-called “Bible critics” or archeologists who contradict our tradition. The Mesorah is laden with the wisdom of millennia, and those who dispute it must stand aside.

It is illustrative that, in our early years, there was a high-brow Jewish magazine called “Moment,” that published a review of our work. More than half of it was devoted to the ArtScroll Shir Hashirim, which Moment’s reviewer ridiculed for what she considered our prudish and incorrect avoidance of the plain meaning of the words. Moment magazine just “didn’t get it.” They confused words with meaning. They focused only on the words, not on their message. Imagine reading that a “drop of ink drowned multitudes of Jews.” Any intelligent student of history would know that it refers to the ink in the pens used to sign decrees authorizing pogroms and Inquisitions. Less perceptive readers will debate and deride the metaphor as totally inaccurate. A tiny drop of ink couldn’t even drown an ant, they will crow, much less thousands of people!

In the same way, which scholars truly understand the words of Shir Hashirim, or any other portion of the Written or Oral Torah – those who are loyal to the Mesorah, or those who consider themselves to be wiser than Chazal?

UP NEXT: Rav Dovid Feinstein, *yb”l* Rav Dovid Cohen and ArtScroll