

AT THE ARTSCROLL SHABBOS TABLE

A PROJECT OF THE
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WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

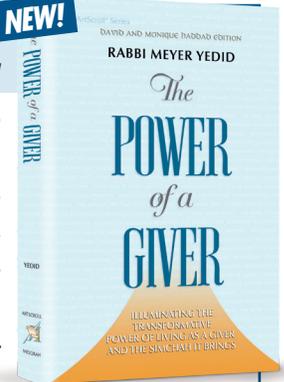
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L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

A LIFE-CHANGING PERSPECTIVE

NEW!

The Power of a Giver by Rabbi Meyer Yedid



I don't know if we can completely shift our mindset after years of viewing success in a certain way. But imagine how different life would be if we stopped comparing ourselves to others and instead focused on our own abilities.

What if we genuinely believed that we are achieving greatness just by doing our best — even if, by some external measure, it's not as much as the next person?

Life would be richer, more fulfilling, and filled with *simchah*.

Because at the end of the day, Hashem measures us by effort, not results.

The Midrash (*Bamidbar Rabbah* 12:3) relates a remarkable conversation between Hashem and Moshe Rabbeinu. When Hashem instructed the Jewish people to build a *Mishkan* — a dwelling place for the Divine Presence — Moshe was overwhelmed. The very idea seemed impossible.



Rabbi Meyer Yedid

בְּשָׁעָה שֶׁאָמַר לוֹ הַקְדוֹשׁ בְּרוּךְ הוּא: וְעָשׂוּ לִי מִקְדָּשׁ וְשִׁבְתִּי בְּתוֹכָם, אָמַר מֹשֶׁה מִי יוּכַל לַעֲשׂוֹת לוֹ מִקְדָּשׁ שִׁשְׁרָה בְּתוֹכוֹ, (מַלְכִים א ה, כו): הִנֵּה הַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם לֹא יִכְלְלוּהוּ. . . אָמַר הַקְדוֹשׁ בְּרוּךְ הוּא אֵינִי מְבַקֵּשׁ לְפִי בְּחֵן, אֶלָּא לְפִי בְּחֵן.

When Moshe heard the command, “Build Me a Sanctuary, and I will dwell within it,” he could not comprehend it: *What? Build a home for You? How can we possibly build a home for the Creator of the Universe?* He recalled the verse, “Behold, the heavens and the highest heavens cannot contain You!” If even the vastness of the heavens cannot contain Hashem, how can a mere structure in this finite world serve as His dwelling place?

Hashem responded: *I am not asking you to build a Mishkan according to My infinite ability. I am ask-*

ing you to build it according to your ability.

At first glance, Hashem's response may sound like encouragement: *Just do your best; that's all I expect.* But, in truth, the Midrash is saying something far deeper. Hashem is revealing a fundamental principle about our spiritual efforts: When we genuinely do our best, it is literally as if Hashem Himself has done it with His infinite ability.

This means that when a person builds a home for Hashem according to his own limited human capability, then, in the spiritual realm, it is viewed as if Hashem built it with His boundless power. There is no difference. The sincere effort of a finite human being is, in Hashem's eyes, equivalent to an act of Divine infinity. When we push ourselves to our limit, Hashem views it as if we have touched His limit — as if we have done the impossible.

This Midrash is not just about the *Mishkan* — it is about every endeavor in life, every mitzvah we do, every challenge we face.

When a person struggles to learn Torah despite distractions, exhaustion, or difficulties, but still learns according to his ability, in *Shamayim*, it is considered as if he has mastered the entire Torah.

When a person gives *tzedakah* according to his ability, even if it is a small amount, it is as if he has given endless wealth.

Hashem does not expect us to accomplish the impossible. He expects us to do our best. And when we do, He transforms our best into infinite greatness. 📖

MESORAH HERITAGE FOUNDATION

In the final pages of the sefer *Yesod HaAvodah*, the Slonimer Rebbe shares a story. A story with a message so strong, so clear, that it could lift a broken heart off the ground and send it soaring back toward Hashem.

It happened during the days of Napoleon's war against Russia. Napoleon had set his sights on Moscow. His army was huge, his generals were brilliant, and his strategy was terrifyingly precise. Each group of soldiers had a mission. Each battalion had orders. But behind it all stood one man, Napoleon, the master of war.

The Russians were doing everything they could to hold him off. Their top general waited anxiously in his command post, hoping to hear good news from the front lines.

Soon, the messengers started arriving... The first one handed over a letter. The general tore it open and read it. The line of defense had been shattered. The enemy had broken through. Many, many Russian soldiers had fallen. He dropped the letter onto his desk.

The second messenger came. More terrible news. A whole unit had been taken captive. The French were advancing without resistance.

A third. A fourth. A fifth. One letter after another. One crushing defeat after the next.

The general sat at his desk, his head in his hands, surrounded by messages of disaster.

That's when his wife entered the room. She took a quick look at his face. "What happened?" she asked.

He didn't answer. He just handed her the stack of letters.

She read through them slowly, one by one. Her eyes filled with sadness, but her face stayed calm. When she finished the last letter, she looked up and

The Story Begins... by Rabbi Yechiel Spero

said something strange. "That's it?"

"Isn't that enough?" he asked bitterly. "We're losing everything. What more do you want to hear?"

His wife disagreed. "There's one message worse than all the rest. One letter you haven't yet received. One line you haven't read."

He couldn't follow her line of reasoning. "Worse than all of this?"

"Yes, the worst message would be this: *The spirit of the army has fallen. The men have given up hope.*"

The general realized the truth. As long as his soldiers still believed, as long as they still held onto hope, as long as they still had fire inside them, the war wasn't over.

He rose, called for his staff, and began planning a counter-attack. And slowly, slowly, the tide turned. In the end, against all odds, Russia held strong and pushed back the greatest army in the world.

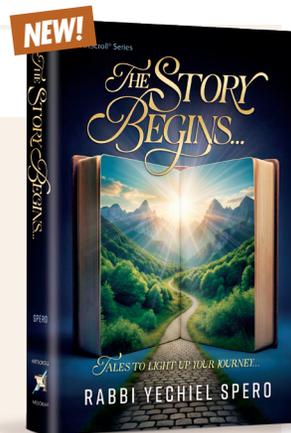
Why? Because their spirit never fell.

That, says the Slonimer Rebbe, is our story. There are times when we've messed up. Badly. Times we've lost battles. We've made mistakes. We've fallen. We've strayed. We've wandered far from our goals.

But those are only letters. They tell the story of what happened. They don't tell the story of who we are.

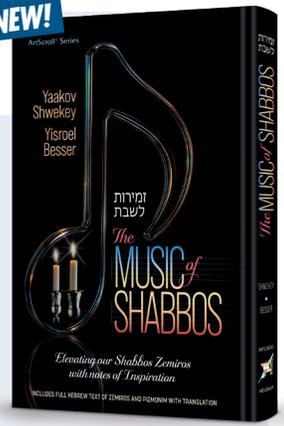
The one thing that can never be written for us, the one thing that we must protect at all costs, is our ruach, our spirit. If we still want to come back, if we still believe that Hashem is waiting for us, then nothing is over.

We can fight back, and we can win. 📖



AGAINST ALL ODDS, RUSSIA HELD STRONG AND PUSHED BACK THE GREATEST ARMY IN THE WORLD.

	SHABBOS FEBRUARY 21 דאדא	SUNDAY FEBRUARY 22 האדא	MONDAY FEBRUARY 23 וואדא	TUESDAY FEBRUARY 24 זאדא	WEDNESDAY FEBRUARY 25 חאדא	THURSDAY FEBRUARY 26 טאדא	FRIDAY FEBRUARY 27 יאדא
BAVLI	Menachos 41	Menachos 42	Menachos 43	Menachos 44	Menachos 45	Menachos 46	Menachos 47
YERUSHALMI	Beitzah 31	Beitzah 32	Beitzah 33	Beitzah 34	Beitzah 35	Beitzah 36	Beitzah 37
MISHNAH	Kerisus 3:1-2	Kerisus 3:3-4	Kerisus 3:5-6	Kerisus 3:7-8	Kerisus 3:9-10	Kerisus 4:1-2	Kerisus 4:3-5:1
KITZUR	68:1-7	68:8-69:1	69:2-7	69:8-70-End	71:1-4	71:5-72:4	72:5-10
ORAYSA	Yevamos Chazara 31b-32b	Yevamos 33a Chazara 32b	Yevamos 33b Chazara 33a	Yevamos 34a Chazara 33b	Yevamos 34b Chazara 34a	Yevamos 35a Chazara 34b	Yevamos Chazara 33a-33b



קֵה רְבוּז עֵלְמִיָּא

וְאִשְׁרֵי כָּל חוֹכֵה לְתַשְׁלוּמֵי כָּפֶל, מֵאֵת כָּל סוֹכֵה שׁוֹכֵן בְּעֶרְפֶּל

Praiseworthy is everyone who awaits a double reward from the One Who sees all but dwells in dense darkness.

Chazal (*Bava Kamma* 79b) differentiate between a *ganav*, who steals in the secrecy of night, and a *gazlan*, who steals in broad daylight. The *ganav* clearly fears man, but not the Creator, so his punishment is that he must pay *kefel*, double the value of what he stole. The *gazlan*, on the other hand, does not fear the Ribbono shel Olam or human beings, so he pays only the value of what he stole.

Now, the rule given by Chazal is that *middah tovah merubah mi-middas puraniyus*, A force for good is always stronger than a force for punishment.

In this halachah, we see that one who fears humans but does not fear the Ribbono shel Olam is considered to be worse than one who does not fear God or humans. If so, then the opposite is certainly true: a person who does not see man as significant at all, aware only of the Ribbono shel Olam and perceiving the presence of Hashem even in the actions of another human being, is especially worthy. If the *ganav* must pay *kefel*, then a person who sees Hashem so clearly will receive a reward that is *kefel*! A Yid who trains himself to see the Ribbono shel Olam's presence even when it is concealed, when Hashem obscures Himself in a dark cloud, surely warrants this gift.

On the basis of this teaching, R' Elchanan Halperin explained the words of the *zemer*: *Praiseworthy is everyone who awaits a double reward*, a payment of *kefel*. Why do they deserve that? Because they perceive and believe in *the One Who sees all* even when *He is dwelling in dense darkness*. Even in moments of darkness,

they look to Him, and so they can await a reward that comes in double measure, a *tashlum* of *kefel*.

Another thought:

How can a person wait for a double measure of repayment when the Mishnah very clearly tells us (*Avos* 1:3), *Do not be like servants who serve the master in the expectation of receiving a reward?*

Perhaps we can suggest that the Mishnah is discussing the reward that awaits a person in the Next World; even though we believe it is there, that cannot motivate our *avodas Hashem*. The *kefel* being referred to here, however, is something entirely different.

On Shabbos, we are given a *neshamah yeseirah*. In addition to the Divine spark, the *chelek Eloka mimaal*, that we carry within us all week, we are given another *neshamah*, yet another gate to access holiness. This is a spiritual *kefel*, one that has nothing to do with the actual *s'char* that is given for a mitzvah. The Creator is giving us an added measure of connection to Him!

The word *chochei*, those who await, makes me think of my parents: They lived for Shabbos, and they invested their all in making the day special. Funds might have been limited, but for Shabbos, there was always more than enough.

They believed in Shabbos, and the *berachah* it would bring, the light it would ignite in our hearts and the *kedushah* with which it would stamp us. My parents anticipated that sort of *kefel*, unconnected to the actual reward. 📖

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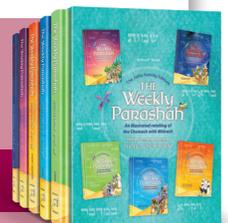
THE WEEKLY QUESTION

What did the two sections of five strips of Yeri'os represent?

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*.

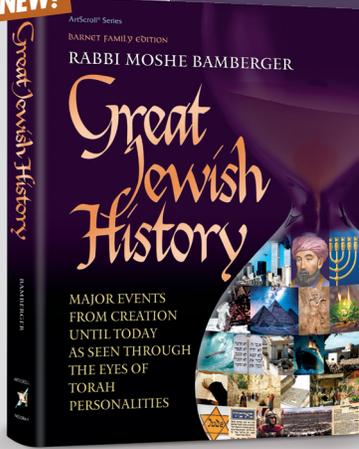
The winner of the question for Parashas Bo is: YEHUDA SHAPIRO, Baltimore MD

Question for Bo was: *If someone does not have a bris, who else, besides him himself, cannot eat from the Korban Pesach?*
Bo Answer: *The father of the person who doesn't have the bris also cannot eat from the Korban Pesach*



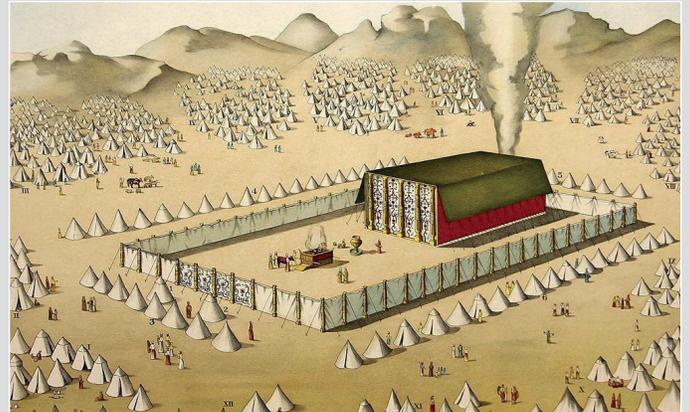
Great Jewish History

NEW!



2449 MISHKAN IS CONSTRUCTED, -1312 A HOME FOR THE SHECHINAH

The Mishkan, or Tabernacle, was a transportable Sanctuary constructed by the Jewish people during their wanderings in the desert after the Exodus from Egypt. The exact dimensions and materials to be used to construct the Mishkan and its vessels were conveyed by God to Moshe Rabbeinu, as spelled out in *Parashas Terumah*. Its team of architects, led by Betzalel, was endowed by God with the Divine Inspiration and the fine skills



Artistic rendition of the Mishkan in the desert

necessary to create such an intricate, ornate, and holy structure. The Mishkan was central to religious life, not only in that it was surrounded on all sides by the Tribes, but in its critical position as the place where God would dwell, and the Jew could feel spiritual connection and find atonement through its ritual and sacrificial service. Indeed, the wording of God's commandment to build the Mishkan (*Shemos 25:8*) is, "Make for Me a Sanctuary and I will dwell within *them*." Notice that it does not say, and I will dwell within *it*, but within *them*. The purpose of the Mishkan is so that His Presence would dwell among the people, not just in the confines of the Mishkan (*Shelah HaKadosh*). The tent of the Mishkan was divided into two sections — the Holy and the Holy of Holies; its vessels included the Altar, the Menorah, the Shulchan, and the Aron, which housed the Tablets.

its vessels included the Altar, the Menorah, the Shulchan,

TORAH VIEWS AND NEWS

Central Purpose



Rabbi Yaakov Kamenetsky (1891-1986) points out that the instructions to make the *degalim* — the banners identifying the uniqueness of the tribes in the Wilderness — were given only after the instruction to build the Mishkan.

The presence of the Mishkan negated the potential for divisiveness within the Jewish people, a risk that arose as a consequence of the *degalim*. Due to God's command, "Around the Tabernacle they shall dwell" (*Bamidbar 1:50*), the Mishkan was the central point around which the *degalim* of the Jewish people coalesced into a single unit. The Mishkan became the nucleus of our peoplehood; under such circumstances, self-serving individuals or groups would not be a problem. Nation-wide unity could be preserved. With the Mishkan serving as a unifying spiritual factor, the *degalim* could be instituted, and all eyes would turn to the spiritual core of the Jewish people, represented by the Mishkan.



Recreating the World

The thirty-nine categories of work that are forbidden on Shabbos are derived from the building and maintenance of the Tabernacle. **Rabbi Moshe Shapiro** (1935-2017) explains this association by seeing the

Mishkan as being, in effect, a recreation of the universe. God created the world in a pure and pristine state, but human beings defiled and distorted it. The Mishkan was intended to serve as one corner of the world in which the original pristine state of reality could be preserved. Thus, the construction of the Tabernacle by the Jewish people paralleled God's act of Creation. Any type of activity that was involved in its construction is therefore considered the type of creative activity that the Torah orders us to desist from on Shabbos.