

AT THE ARTSCROLL SHABBOS TABLE

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

A PROJECT
OF THE
Mesorah
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Foundation

פרשת ויקהל-פקודי
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L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

THE HEART DETERMINES THE DESTINATION

Rav Shach on Chumash by Rabbi Asher Bergman

וְלִחְשֹׁב מְחֻשָּׁבָה - To make artistic designs (Shemos 35:32)

R' Yitzchak Zev Soloveitchik, the Brisker Rav, told Rav Shach that for years, his grandfather R' Chaim of Volozhin, raised funds to sustain the yeshivah that he established, until he appointed a fund-raiser to take his place. The fund-raiser would go from town to town and from village to village, writing down how much each one gave, so that R' Chaim could bless the donor.

The fund-raiser once returned from his trip, brought R' Chaim the money, gave him the list of donors, and said, "It seems to me that I spend most of my time on the roads between towns and villages. The traveling is very difficult and tiring, in the summer because of the heat and in the winter because of the snow and cold. If you give me a wagon, I will be able to cut quite a bit of my travel time, and I will be able to visit more potential donors and raise more money." R' Chaim acceded to his request and bought him a horse and wagon from yeshivah funds. Indeed, the fund-raiser returned in half the time and gave R' Chaim the money and the donor list. R' Chaim perused the list and noticed that the name of one regular donor was not on this list. He asked what happened and was told, "He slammed the door in my face, saying, 'I give for Torah, not for horses.'"

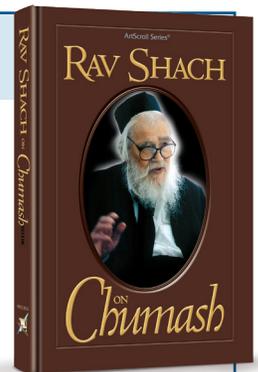
R' Chaim told him that he wanted to go along on the next fund-raising trip so that he could speak with that donor. Needless to say, when that donor saw R' Chaim, he welcomed him profusely and accorded him great honor. R' Chaim said to the donor, "The Torah lists the praises of Betzalel son of Uri son of Chur, saying that he 'makes artistic designs [lit. thinks thoughts] to work with the silver and with the gold.' Now what were these 'thoughts'? Well, we know that regarding the *Mishkan*, Hashem demanded 'generosity of the heart' (see 35:5), for 'Hashem requires our heart.' The purer the heart that gave and the

more generously it was given, the more it was desired and accepted by Hashem. It was up to Betzalel, who was blessed with the ability to read hearts, to know who gave with all his heart, and to decide which gold was designated for the *aron*. One whose intent was a bit less pure had his gold designated for the covering of the *aron*, then for the *menorah*, for the *shulchan*, all the way down to the pillars; it all depended on the purity of his motives when giving.

"Now," continued R' Chaim, "We have no *Mishkan* nor *Bais HaMikdash*, and no Betzalel who knows the thoughts of people. *Chazal*, however, say that the study halls are our miniature Batei Mikdash and those who study Torah are like the *aron*, the *Mishkan*, the *Bais HaMikdash* and the *mizbeach* (see *Mesillas Yesharim* 26).

"The *Shechinah* hovers over the donors who donate for the *Mishkan* of our time — those who support Torah. They need only give their donation with a completely pure heart and their money will go toward the food and drink of those who study, which in turn is considered like *karbonos* and *menachos* (*Mesillas Yesharim* *ibid.*) This food and drink will give them the strength to study the Torah, which is like the *luchos* placed in the *aron* (*Berachos* 8a). If the donor's heart is less pure, however, his money is directed from Heaven to maintenance and salaries of the workers, the janitors, and the landlords. And when money is donated with a bitter heart, then that money is directed to buying a horse and wagon.

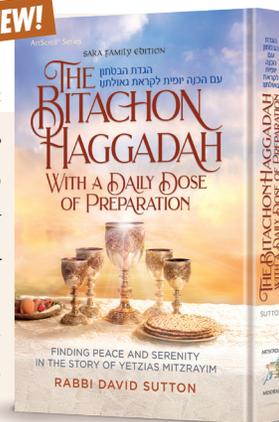
"I am certain," concluded R' Chaim, "that your pure-hearted donation was directed exclusively to studying Torah, and it was not your money that was used for purchasing the horse and wagon!" 



רְפוּאָה שְׁלִימָה לְחֵנָה פְּרַעַדֵּל בֵּת רַחֵל THIS WEEK'S ISSUE IS DEDICATED

MESORAH HERITAGE FOUNDATION

NEW!



The Bitachon Haggadah by Rabbi David Sutton

You look at him and say, “Sure, I’ll be thrilled to help you. You remind me so much of your father. Just looking at you — your face, your mannerisms — brings me back to my yeshivah days.”

But if someone enters with no resemblance to his father, he is not going to arouse that feeling.

If we want to be treated like the children of Avraham, Yitzchak, and Yaakov, we have to *look* like them; we have to *act* like them. We have to glean from their *middos* and try to emulate them. We have to ask (*Tanna D’Vei Eliyahu* 23): *מתי יגיעו מעשי למעשי אברהם יצחק ויעקב* — *When will my actions attain the level of the actions of Avraham, Yitzchak, and Yaakov?*

That’s why we need *tefillah*. Because when we daven, we *look* like Avraham, Yitzchak, and Yaakov. They cried out to Hashem, and we’re crying out to Hashem.

Adopting the Craft

In *Parashas Beshalach* (*Shemos* 14:10), the *pasuk* tells us that the Bnei Yisrael cried out to Hashem: *ויצעקו*. Rashi elucidates: *תפשו אמנות אבותם* — *They adopted the craft of their Forefathers*. Rashi then cites one *pasuk* for each one of the *Avos*, demonstrating how each of them davened to Hashem.

R’ Wolbe elaborates. An *אמנות* is a *craft*. Often, certain crafts remain in families for generations, each son learning from his father and then teaching his own son the family trade. We find this regarding shoemakers, carpenters, gardeners, farmers, jewelers, and many other crafts. The skill is naturally in the child’s nature and so it’s a given that he will inherit the business.

Tefillah is the *craft* of the Jewish people. Avraham, Yitzchak, and Yaakov plied their trade and passed it on to us.

When we start to daven, that’s the one-two punch; we’re doing two things when we daven. First, we’re davening. Second, we are emulating our *Avos*, which activates their *zechuyos*. 📖

DAY 18: Igniting Zechus Avos

וישמע ה' את קולנו — Hashem heard our cry.

The Need for Zechus Avos

The Baal Haggadah quotes the *pesukim* (*Shemos* 2:24): *וישמע אלקים את נאקתם ויזכר אלקים את בריתו את אברהם יצחק ויעקב* — *God heard their groaning, and God recalled His covenant with Avraham, with Yitzchak, and with Yaakov*.

Our *tefillos* aroused the *zechus Avos*, the merit of our Patriarchs. This *pasuk* from *Shemos* is also the second *pasuk* in the *Zichronos* section of the Mussaf prayers of Rosh Hashanah, a time when we seek to arouse the merit of our *Avos*.

The question is: Why do we need to invoke *zechus Avos*? Why can’t we just daven on our own?

The answer is: Because we cannot succeed with our *tefillah* alone. We need *zechus Avos* as well. For this reason, every single *Shemoneh Esrei* that we daven, three times a day, opens with *אלקיננו ואלקי אבותינו* — *Our God and the God of our Forefathers*, referring to Avraham, Yitzchak, and Yaakov.

Rambam (*Moreh Nevuchim* 3:43) explains why we merited to inherit Eretz Yisrael: Because of the kindness of Hashem and His promise to our Forefathers; because our *Avos* were perfect in their mindsets, in their cognition, in their *middos*. All the goodness Hashem did for us in the past, all the goodness He will do for us in the future, is due to the *zechus* of Avraham, Yitzchak, and Yaakov.

The Need for Tefillah

Well, if that’s the case, why bother davening at all? Why not simply rely on the *zechus* of Avraham, Yitzchak, and Yaakov?

Because in order to merit *zechus Avos*, we have to be recognized as the children of Avraham, Yitzchak, and Yaakov. We have to resemble our parents if we want *protektzia*.

Your friend’s son — whom you don’t recognize, as you haven’t seen him since his bris — comes to ask for a favor.

	SHABBOS MARCH 14 כה אדר	SUNDAY MARCH 15 בו אדר	MONDAY MARCH 16 בז אדר	TUESDAY MARCH 17 בח אדר	WEDNESDAY MARCH 18 בט אדר	THURSDAY MARCH 19 א ניסן	FRIDAY MARCH 20 ב ניסן
BAVLI	Menachos 62	Menachos 63	Menachos 64	Menachos 65	Menachos 66	Menachos 67	Menachos 68
YERUSHALMI	Rosh Hashanah 3	Rosh Hashanah 4	Rosh Hashanah 5	Rosh Hashanah 6	Rosh Hashanah 7	Rosh Hashanah 8	Rosh Hashanah 9
MISHNAH	Meilah 2:9-3:1	Meilah 3:2-3	Meilah 3:4-5	Meilah 3:6-7	Meilah 3:8-4:1	Meilah 4:2-3	Meilah 4:4-5
KITZUR	109:7-110:5	110:6-12	110:13-111:6	111:7-13	111:14-112:4	112:5-113:7	113:8-114:4
ORAYSA	Yevamos Chazara 39a-40a	Yevamos 40b Chazara 40a	Yevamos 41a Chazara 40b	Yevamos 41b Chazara 41a	Yevamos 42a Chazara 41b	Yevamos 42b Chazara 42a	Yevamos Chazara 40b-41a

YOMI SCHEDULES FOR THIS WEEK:

If Torah is life — not as a metaphor or a slogan, but as a reality — then a person saturated with Torah will radiate life.

That *chiyus* was evident in everything; in R' Baruch Mordche's speech, in his walk, and in the simple pleasure he took in life itself.

Buoyed by an inner vitality, the Rosh Yeshivah bore daunting responsibilities without appearing burdened, and weathered disappointments and frustrations without getting pulled down.

One particular fundraising trip to America was proving more difficult than anticipated. R' Avraham Lefkowitz recalls a visit to his parents' home in Brooklyn during that period.

"The Rosh Yeshivah was his usual self, suffused with *simchah* and enthusiasm," he recalls, "and if the *gabbai* had not told me how challenging that trip was turning out to be for him, I would never have known. He wasn't a complainer. He had his Gemara, and he was fine."

This *middah* defined the Rosh Yeshivah until the very end.

"R' Baruch Mordche was already a world-renowned Rosh Yeshivah, with thousands of *talmidim* across the world," reflects one of the yeshivah's longtime supporters. "By the natural order of things, fundraising should have come more easily to him, but for whatever reason, it didn't. Not only didn't he grow bitter, he also didn't let himself be pulled into grievances or complaints about how much this one should have given, or how much that one owed him. He was much bigger than that."

How did he do it?

He himself shared the solution — and regardless of what the issue was, this was his answer.

A person has to know how to learn, he told his

talmidim, and once they find the taste of learning, then they have a constant refuge, an island that pain or frustration cannot reach.

Over the years, so many *talmidim* came to share distressing personal news with him — whether a health challenge, a financial issue, a struggling child — and he would cry along with them; really cry, tears flowing down his face, his voice raised in pain as he reached for his *Tehillim*. But then it was back to the Gemara and the Rambam, and he gently, but firmly, pulled the *talmid* along with him, back into the realm where there is only joy.

It was how he survived.

The Rosh Yeshivah encouraged his *talmidim* to deliver *chaburos* to their peers, believing that presenting and defending a *shtickel* Torah would prepare them for eventual success as *marbitzei* Torah.

Even as the yeshivah grew, he tried to personally sit in on these Erev Shabbos *chaburos*, closely following the give-and-take between the *bachurim*.

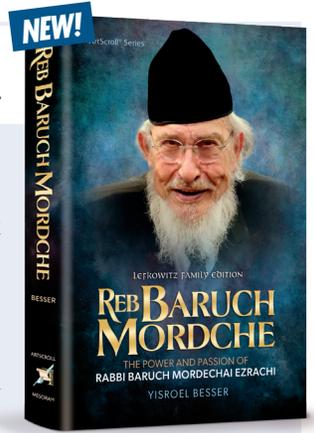
One Friday, the *bachur* saying the *chaburah* had a hard time as the *bachurim* interrupted him repeatedly to challenge the premise of his *shtickel* Torah. The young man was visibly hurt.

The next week, the *chaburah* to this group was delivered by...the very same *bachur* as the week before. After the previous *chaburah*, the Rosh Yeshivah had sat with the boy and learned through the *sugya* once more with him, giving him new conviction in his approach.

Then, he sent the *bachur* back into battle, his confidence restored, saving not just the *chaburah* itself, but also the dignity of the one who had delivered it. 📖



R' Baruch Mordechai Ezrachi



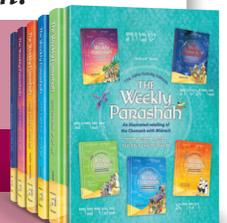
THE WEEKLY QUESTION

WIN A \$36
ARTSCROLL
GIFT CARD!

In what order were the following parts of the Mishkan brought in when the Mishkan was put up: The Golden Mizbeach, the Menorah, the Shulchan.

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 Mishpatim is: ELIJAHU SHAMAILOV, Brooklyn, NY



Question for Mishpatim was: What are the three things that cannot be done with milk and meat together?
Mishpatim Answer: It's not permitted to cook meat and milk together. Additionally, we are not allowed to eat it or have benefit from it.



PART 3: THE BIRTH OF AN UNLIKELY SHIDDUCH

At the Golden Anniversary of a couple with generations of successful offspring, people often ask how the shidduch came about – and the answer is sometimes surprising. Who thought of it? Did anyone guess how productive it would be?

It's 50 years since the first ArtScroll publication appeared on the Jewish scene, and these are the questions many people are asking about the "shidduch" of Rabbi Meir Zlotowitz and Rabbi Nosson Scherman and the secret of its longevity. Here's the inside story.

They were both born in the United States and went to mainstream yeshivos, but there, the similarity ends. R' Meir was the son of Rav and Rebbetzin Aron Zlotowitz, who arrived in the US in the early 1920s. Rav Aron was a product of the illustrious Lomza Yeshiva in Litvish-Poland, and became a vice president of the Agudas HaRabbonim. This meant that he knew Shas and Shulchan Aruch, a requirement to even be considered for membership in those days. R' Meir attended Yeshiva Rabbi Jacob Joseph and then Mesivtha Tifereth Jerusalem, which was a turning point in his life. There, he became *talmid* of the *gadol hador*, HaRav Moshe Feinstein *zt"l* and developed a lifelong, very close relationship with the future *gadol hador*, Rav Dovid Feinstein *zt"l*.

Rabbi Nosson Scherman's father was from Poland and his mother from Ukraine. They both arrived in Newark, N.J. in 1923 and married there. It's hard to believe today, but a city with over 60,000 Jews did not have a single day school when he was growing up.

R' Nosson attended a public school and afternoon Talmud Torah until he was 10, when he became a dormitory student at Yeshiva Torah Vodaath, and then Beth Medrosh Elyon and its kollel.

In the 1960s, while R' Meir, together with R' Sheah Brander, produced artistic scrolls, brochures, and invitations at ArtScroll Studios, R' Nosson was taking a different route. He became a *rebbe*, and then *s'gan menahel* and general studies principal at Yeshiva To-

rah Vodaath of Flatbush (which later became Yeshiva Torah Temimah). In 1971, he was appointed *menahel* of Yeshiva and Mesivta Karlin Stolin in Boro Park.

Unlikely candidates for a shidduch? Indeed! Here's how it happened.

R' Scherman wrote an article, "The Chofetz Chaim in Vienna," for the Jewish Observer magazine, which told about the frail and elderly sage's trip to Agudath Israel's Knessiah Gedolah in 1923. R' Meir read it and was impressed. "I wish I could meet the person who wrote this article," he mentioned to Avi Shulman, who was then a salesman for ArtScroll Studios. "He's my friend," Avi said. "I'll introduce you." And so he did.

At first it was a casual, "get to know you" relationship, but as the years went by, it became closer and deeper. From time to time, ArtScroll needed copy for a scroll or brochure, and R' Meir asked R' Nosson to do the writing, so his admiration for the Chofetz Chaim article developed into an occasional professional relationship.

After publishing Megillas Esther, the pressure to turn that single work into the ArtScroll Series started becoming irresistible. For a time, both R' Nosson and R' Meir continued their daytime jobs and devoted every spare moment to their collaboration, but it became obvious that it had to be fulltime...or nothing. It was a painful decision. R' Meir had a family to support, and ArtScroll Studios was increasingly successful. R' Nosson was committed to *chinuch* and Karlin Stolin's reputation and appeal were growing. How could they give up these careers for a questionable future?

On the other hand, both felt an overriding responsibility to put the needs of *Klal Yisrael* over their personal considerations. Was a future ArtScroll Series such a need? R' Meir made his decision first. He persuaded R' Nosson, and the partnership was formed. Avi Shulman's shidduch prospered, producing over 3,500 titles so far, many hundreds of thousands "students," and they are still counting...

UP NEXT: The Fascinating Story Behind Shir Hashirim