



# AT THE ARTSCROLL SHABBOS TABLE

A PROJECT OF THE Mesorah Heritage Foundation

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WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

PROJECT DEDICATED BY THE JAFFA FAMILY

## PARASHAH THE GABBAI HOLDS THE KEYS

Aleinu L'Shabei'ach by Rabbi Yitzchok Zilberstein

שָׂאוּ אֶת רֹאשׁ כָּל עֵדוּת בְּנֵי יִשְׂרָאֵל

*Take a census of the entire assembly of the Children of Israel (Bamidbar 1:2)*

Hashem calculates the importance of each and every member of the Jewish people because each individual possesses strengths and abilities that others do not possess. In addition, the role of each person in the world is different from the role of every other person. One should not say, "What am I worth?", for his unique purpose in this world cannot be achieved by anyone else.

שָׂאוּ אֶת רֹאשׁ does not merely mean to count the people. It means, literally, to lift the heads of the Jewish people: to elevate each person above his earth-bound existence, to shake him free of the physicality in which he is mired, and to show him that if he utilizes his God-given abilities and does what Hashem wants from him, he is capable of great things.

The Jewish people are compared to the stars. The Baal Shem Tov taught that stars appear small, but are actually immense. So too, every Jew, no matter how simple or insignificant he may seem, is of utmost significance in the heavens, before Hashem, and capable of greatness. A Jew's outer appearance does not always reveal his true essence. When one looks deeper, he may discover a profound inner connection to the Creator and aspirations far greater than initially perceived.

A simple *gabbai* of one of the largest shuls in Eretz Yisrael had a peculiar annual practice. Each year on Motza'ei Simchas Torah, he would stand at the bimah and announce, "*Rabbosai*, another year has passed, and I have aged. I no longer have the same energy, and I have decided to resign as *gabbai* and hand the role to someone younger."



R' Yitzchok Zilberstein

He would then place a large ring of keys containing all the shul's keys on the *bimah*.

The congregation, deeply appreciative of his dedication, would immediately protest. They would insist that he remain in his position. After hearing their pleas, the *gabbai* would agree to continue for another year.

This scene repeated itself for 30 years. It appeared that the *gabbai* truly wished to step down from the demanding role.

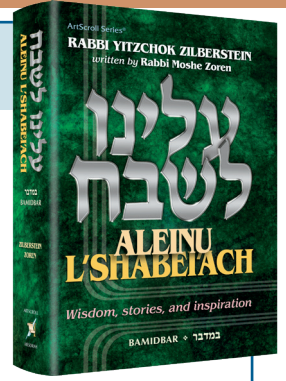
One year, a young man decided to put an end to this charade, for once and for all. He decided that when the *gabbai* would get up on Motza'ei Simchas Torah, place the keys on the table, and notify the congregation of his resignation, he would go up to the *bimah* and take the keys.

That year, as soon as the *gabbai* finished speaking, the young man confidently approached the *bimah* and grabbed the keys. To his surprise, they did not come free.

The key ring was discreetly tied with a rope to the *gabbai's* pocket.

The *gabbai* explained: if someone wished to take over, they would have to take him along as well. Though he spoke of resigning, he was deeply bound to the mitzvah and to the shul. He could not truly separate himself from serving the congregation.

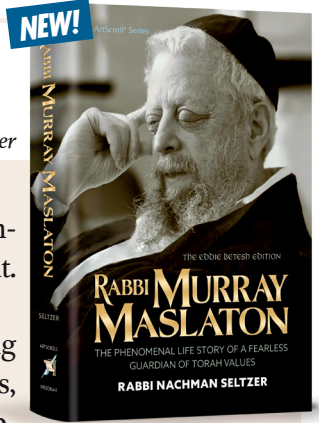
Yes, even a simple Jew can be profoundly connected to Hashem and His mitzvos, yet it can sometimes take decades for those who know him to uncover the extent of that connection. 📖



MESORAH HERITAGE FOUNDATION

# A RIDE TO MONROE AND A LESSON FOR LIFE

Rabbi Murray Maslaton by Rabbi Nachman Seltzer



Rabbi Murray and his rebbetzin became known for their *chesed* activities, but not all of their efforts were openly publicized.

One of their sons was once listening to the recording of a eulogy that Rabbi Murray had delivered for a certain member of the community. In the *hesped*, he commented that according to the Rambam, one of the highest levels of *tzedakah* is to give in a manner where complete anonymity is preserved—so that neither the giver knows who receives the funds, nor the receiver knows who provided them.

Hearing this line from his father, the son — now all grown up — suddenly sat up. “I understand something that I never understood as a teenager!” he burst out.

“What are you talking about?” asked his siblings.

“At least twice a month, Abba used to ask me to drive him to Monroe, where he directed me to one of the local supermarkets. Once inside the store, he would approach the head cashier, hand him his credit card, and tell him to pay off two or three outstanding bills so that those families could start all over again.

“I remember asking myself why he didn’t do the same thing in Flatbush. Why did he have to travel all the way to Monroe? Now I have the answer. If he did this in Flatbush, people would have asked the store owners who paid their bill. Even if they were very careful and tried their best not to accidentally mention his name, it would have taken just one slip of the tongue before the truth got out and everyone in Flatbush discovered what Abba was doing.

“In Monroe, no one knew who he was. To them he was just some Sephardi guy coming in and doing a *chesed*. There was no chance of anyone finding out who paid their bill — which, as the Rambam writes, is the best way of giving *tzedakah*...”

That Rabbi Murray was able to give away so much money was an amazing thing, particularly because he had no money for himself. But when it came to helping others, he was adept at raising money to take care of

those in need.

For others — always. For himself, money was just not important.

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Rabbi Murray enjoyed visiting his mother on Friday afternoons, where he’d get a taste of the Shabbos food she prepared. But for the actual meals, it was rare for him to eat out of the house.

That made the phone call late one Friday afternoon all the more puzzling. It was just twenty-five minutes before sunset when Rabbi Murray called his mother-in-law. “What is it?” she asked.

“Can we come for the Shabbos seudah tonight?”

Sensing a reason, she agreed to host the Maslaton family, though there was no time to prepare more food and they would manage with what she had made.

That night, after Rabbi Murray left for shul with his father-in-law, Mrs. Cohen turned to her daughter Susie and asked, “What happened? Didn’t you cook for Shabbos this week?”

“Of course I cooked.”

“So what happened?”

“I’ll tell you. Murray left for shul about forty-five minutes before Shabbos. As he walked down the street, a car stopped beside him, the window slid down, and the driver asked, ‘Do you know of any take-out stores still open for kosher Shabbos food?’

Knowing they had all closed earlier, Murray told him to wait. He returned home and packed the entire Friday night meal into a box. He brought it out and handed it over, saying, “Here’s your take-out food. Please return the pots after Shabbos.”

With their meal gone, they needed somewhere to eat, so the Maslatons joined the in-laws for the seudah that Shabbos. The gesture captured his quiet generosity, turning an ordinary Friday into a memorable lesson in kindness and selfless concern for another Jew. 📖

YOMI SCHEDULES FOR THIS WEEK:

	SHABBOS MAY 16 בט אייר	SUNDAY MAY 17 א סיון	MONDAY MAY 18 ב סיון	TUESDAY MAY 19 ג סיון	WEDNESDAY MAY 20 ד סיון	THURSDAY MAY 21 ה סיון	FRIDAY MAY 22 ו סיון
BAVLI	Chullin 16	Chullin 17	Chullin 18	Chullin 19	Chulin 20	Chulin 21	Chulin 22
YERUSHALMI	Megillah 8	Megillah 9	Megillah 10	Megillah 11	Megillah 12	Megillah 13	Megillah 14
MISHNAH	Keilim 3:1-2	Keilim 3:3-4	Keilim 3:5-6	Keilim 3:7-8	Keilim 4:1-2	Keilim 4:3-4	Keilim 5:1-2
KITZUR	94:3-8	94:9-19	94:20-95:1	95:2-11	95:12-End	96:1-5	96:6-14
ORAYSA	Yevamos Chazara 61b-62b	Yevamos 63a Chazara 62b	Yevamos 63b Chazara 63a	Yevamos 64a Chazara 63b	Yevamos 64b Chazara 64a	Yevamos 65a Chazara 64b	Yevamos Chazara 63a-63b

*The Miracle of Me by Rabbi Yechiel Spero*

When we say in Asher Yatzar, “*Galui v’yadua lifnei Chisei Chevodecha* — It is obvious and known before the Throne of Your Glory,” we acknowledge two aspects of the miracles Hashem performs for us. The Vilna Gaon offers a succinct explanation of the distinction between *galui* and *yadua*. *Galui*, he says, is what is revealed and obvious, while *yadua* is what is known, but hidden.

We might understand *Galui* as the wonders that are apparent to anyone who pays attention. *Yadua*, by contrast, refers to hidden miracles — those taking place beyond our awareness, known fully at every moment only to Hashem.

Wonders such as the simple, continuous act of breathing and the coordinated functioning of our limbs, allowing us to move, work, and engage with the world, all fall into the category of *galui*. These are open and undeniable miracles that are constant reminders of Hashem’s kindness.

Yet alongside them are the countless hidden processes that sustain us — the *yadua*. The immune system tirelessly protects us from threats we never notice. The nervous and endocrine systems operate in intricate harmony, regulating everything from movement to mood to metabolism. These miracles are no less extraordinary, but because they remain unseen, they are often overlooked. We tend to become aware of them only when something malfunctions.

This duality extends beyond the body into everyday life. Sometimes, we experience *galui* miracles clearly and dramatically. Imagine driving and preparing to change lanes when a car suddenly speeds past, missing you by mere inches. The danger is immediate and tangible — and so is the sense of being saved.

But there are also *yadua* miracles — hidden salvations we may never fully recognize. A delay at home makes you late to leave for an event, leaving you frustrated. Later, on the road, you pass the scene of a serious

accident. You can’t help but wonder: had you left on time, might you have been involved? These quiet interventions, though unseen, are no less real.

When we recite Asher Yatzar, we give thanks for both kinds of miracles. “*Galui v’yadua lifnei Chisei Chevodecha*” — we acknowledge not only the wonders we perceive, but also those obvious only to Hashem. The *berachah* trains us to live with awareness and recognize that our existence is sustained at every moment by both visible and hidden kindness.

And this *berachah* is not merely an obligation; it is a privilege.

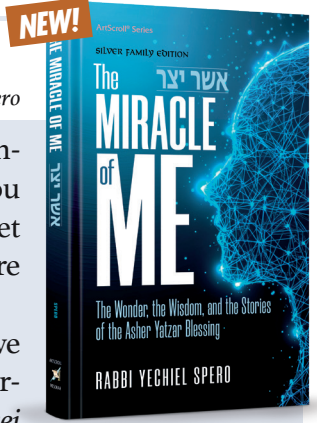
On the day Rebbetzin Freidel Stein passed away, R’ Chaim Stein, the rosh yeshivah of Yeshivas Telshe in Cleveland, was an *onein*, a mourner in the initial stage of bereavement, during which one is exempt from performing *mitzvos*, and is prohibited from reciting *berachos*.

Even so, his grandson noticed him quietly reciting Asher Yatzar. Surprised, he asked, “Zeidy, are you not an *onein*? How can you say a *berachah* now?”

R’ Chaim explained gently. “At my age, when Hashem allows my body to function properly, how can I not thank Him? The fact that everything continues to work despite my years is itself a wonder. I cannot let such a moment pass without gratitude.”

Then he added with a faint smile, “So I said the *berachah* without mentioning Hashem’s Name.”

For R’ Chaim, even in a moment of profound loss, recognizing Hashem’s kindness was not simply a requirement — it was an opportunity. His response reflects the essence of *galui v’yadua*: a life lived with awareness that every breath, every function, every moment — seen and unseen — is a gift. 📖



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## THE WEEKLY QUESTION

*Which shevatim had the color of black included in their insignia?*

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 question for Metzora is: YITZY GOLDNER, Lakewood, NJ**

Question for Metzora was: What are the three cases in which a person is not only permitted to shave his face with a razor, but is obligated to do so?

Metzora Answer: When a metzora is becoming tahor, when a nazir is finished his nezirus and when the Levi'im were first put in charge of serving in the Mishkan.





## PART 10: BACK TO THE BEGINNING

The Five Megillos were complete. The team now stood at a crossroads, tasked with deciding which monumental work R' Zlotowitz and R' Scherman would undertake next. R' Meir decided to turn his energies to a translation and extensive commentary on Chumash. It was not merely a next step after the Megillos; it was a quantum leap forward. Ba'alei Mussar say that we all hear the Chumash narrative when we are very young children, when it must be presented in a simplified manner, like good guys versus bad guys. Most people, as they grow older, still think of the Chumash that way. But there is so much depth and eternal lessons in the Chumash. The greatest minds in history devoted themselves to understanding and presenting it to mature and brilliant Jews on their level. Studying Rashi and Ramban on the Chumash reveals how its understanding can deepen to ever higher levels. Add to that the insights of Chazal, the Rishonim, and the Acharonim, and it becomes clear just how vast the Torah is and how merely scratching its surface is a lifelong endeavor.

R' Meir aspired to study and present Sefer Bereishis on a higher level, and inspire his readers to appreciate, delve into, and enjoy the spiritual and intellectual search for the truth. His brilliance as a *lamdan* was revealed in how he marshaled a broad array of sources and commentaries, from Chazal to contemporary *gedolim*, and blended them, contrasted them, and turned them into a smooth and flowing whole. In addition, he explained how the

classic commentators understood such complex subjects as the concept of *nisayon*, Yosef and the brothers, and Yehudah and Tamar. R' Yosef Elias, himself a brilliant scholar and educator, said that virtually every important issue and question on Sefer Bereishis is dealt with in R' Meir's commentary.

R' Scherman edited the manuscript skillfully. Someone once said that the job of an editor is not to rewrite, but to enhance and refine while retaining the author's voice. The edited ArtScroll Chumash commentary is R' Meir's — it is merely honed and polished by R' Nosson. In addition, R' Nosson wrote dozens of Overviews, explaining topics in depth, based on the writings of Mussar and Chassidic masters. The two rabbis spent countless hours, often deep into the night, formulating the translation, so that it would be faithful to Rashi and Chazal, but expressed in contemporary, flowing English.

The ArtScroll Chumash, written over a four-year period, spans 2,232 pages, including several hundred pages of Overviews. It was originally published in six volumes—each containing two *parshiyos*—and was later released as a complete two-volume edition. The ArtScroll Bereishis was published forty-five years ago and remains popular to this day, deservedly so, for, as Rabbi Elias said, everything is in it. Rabbi Zlotowitz hoped to go on to Sefer Shemos, and actually began writing it, but it was made impossible by his responsibility to manage ArtScroll's growth. It was a personal loss for him, and a greater loss for Klal Yisrael.

**UP NEXT: The Tisch Family – Hashgachah at Work**



A picture of R' Zlotowitz and R' Scherman from a New York Times article about ArtScroll