

AT THE ARTSCROLL
SHABBOS TABLE

A PROJECT OF THE
Mesorah
Heritage
Foundation

פרשת נשא
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PROJECT DEDICATED BY THE JAFFA FAMILY

PARASHAH

NESANEL'S DILEMMA

Rabbi Frand on the Parashah

— ביום השני הקריב נתנאל בן צוער נשיא יששכר: הקרב את קרבנו
On the second day, Nesanel ben Tzuar of the tribe of Yissachar brought.

He brought his offering... (Bamidbar 7:18-19)

Every bar-mitzvah boy's nightmare is to have to read Parashas Naso, which has one hundred seventy-six verses, more than any other *parashah* in the Torah. At least, that is what I used to think when I was a boy. But in fact, Naso is not such a hard *parashah* after all. The end of the *parashah* describes the dedication offerings brought by all twelve princes of the tribes, and they are all identical. The bar-mitzvah boy would find himself reading a fairly sizable group of verses twelve times. That shouldn't be too hard, should it?

But why is it so?

The Midrash relates that the prince of Yehudah, Nachshon ben Aminadav, brought his offering, and then it was Nesanel ben Tzuar's turn. He was faced with a dilemma. What should he bring? What would be the ramifications of his decision?

Let us use a bar-mitzvah as an analogy. It is not unusual for one shul to have a bar-mitzvah every Shabbos for twelve consecutive weeks. Now let us say that the food served at the first bar-mitzvah was a fruit cup, a quarter of chicken, a piece of potato kugel, glazed carrots and chocolate ice cream for dessert. Everything goes beautifully. Terrific.

Now comes week two. The mother of the next bar-mitzvah boy has a problem. What should she serve? Fruit cup is out, as is a quarter of chicken and kugel as well. Two weeks in a row? She would be a laughingstock in the community. So she opts for the chicken cutlet and the broccoli quiche. Everything goes well. Disaster has been avoided.

Now comes week three. The mother of this boy considers the gravity of the situation. Chicken is certainly out, as are chicken cutlet, kugel and

quiche. Forget about the fruit cup and the chocolate ice cream. This situation obviously calls for roast beef and grilled asparagus stalks. And lemon meringue pie for desert.

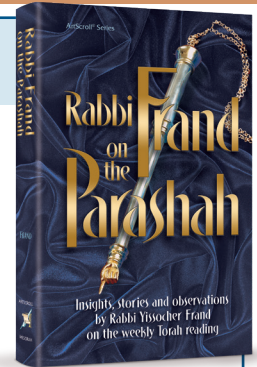
You can imagine the anxiety by week twelve. What can they serve at that bar-mitzvah already? They would have to find the most exotic foods, and they would have to pay the most exotic prices.

All this went through Nesanel ben Tzuar's mind. Not bar-mitzvahs, of course, but escalation. Nachshon ben Aminadav had already brought his offering. If Nesanel were to go one up on Nachshon, there would be no end to it. The pressure would mount, as would the anger, the resentment, the jealousy and no doubt the *lashon hara* as well.

So Nesanel ben Tzuar did a wonderful thing. He brought exactly the same offering as Nachshon. This enabled all those behind him to do the same thing, and thus all their offerings were identical. Nesanel set the tone that all Jews are the same.

The Midrash concludes that Hashem showed His pleasure in an unusual way. A *korban yachid*, a private offering, is never brought on Shabbos, only a *korban tzibbur*, a communal offering. The offerings of the tribal princes, however, were brought on twelve consecutive days, including Shabbos, even though they were *korbanos yachid*.

Since these offerings were deliberately identical in order to avoid hatred and jealousy, since they promoted a sense of community and harmony, Hashem considered them as *korbanos tzibbur* and allowed them to be brought even on Shabbos. 📖



THIS WEEK'S ISSUE IS DEDICATED BY MORDECHAI MOSHE AND BLIMA HONIG
לעילוי נשמת הורינו יקרים שמואל ושפרה העניג, אפרים ושרה מינצער

MESORAH HERITAGE FOUNDATION

THE DISTANCE BETWEEN KNOWING AND BELIEVING

Rav Moshe Wolfson by Rabbi Shimon Finkelman

All the Mashgiach's great attributes were rooted in his *emunah*. He worked on his *emunah* all his life. He would quote a *pasuk* (*Devarim* 4:39), וַיְדַעְתָּ הַיּוֹם וְהַשְּׁבֹתָ, אֵל לְבַבְךָ כִּי ה' הוּא הָאֱלֹקִים *(And you shall know this day and take to your heart that Hashem — He is G-d)*, and say that there is a distance between knowledge in one's mind and deep faith in one's heart. Our goal should be to ensure that our beliefs travel that distance and become a reality, deeply imbedded in our hearts.

A *talmid* was interested in a certain *bachur* in the Emunas Yisroel *kehillah* as a *shidduch* for his daughter. When the *talmid* asked the Mashgiach if he thought it was a good idea, he replied, "The *bachur* is a *tachshit* (gem)! And you should move fast, because I happen to know that someone else is interested in that *bachur*." Before long, the *talmid's* daughter was engaged to that *bachur*.

A few weeks later, the *chassan's* father mentioned to the *kallah's* father that the Mashgiach had been interested in that *bachur* for his own granddaughter! The *kallah's* father felt bad and asked *mechilah* of the Mashgiach.

"Had I known that the Mashgiach was interested in this *bachur*, I never would have pursued the *shidduch*!"

The Mashgiach saw no reason to apologize. "When you asked me the question, I had to answer you as to what was best for you."

This incident is reflective of much more than good *middos*. Rav Wolfson lived his life with the firm belief that everything is from Hashem. The Mashgiach knew that if this *shidduch* was meant for this man's daughter, that is what Hashem decided.

This same deeply internalized *emunah* — the sense that Hashem guides not only life's major outcomes but even its smallest details — was so much a part of the Mashgiach that it shaped even the subtle moments

around him.

In the early years of Emunas Yisroel, the Mashgiach delivered a *shmuess* once a week in his home to boys of pre-bar-mitzvah age. One evening, as they were sitting around the Mashgiach's dining room table waiting for him to enter, a boy withdrew some cards from his collection of professional athletes and began to show them to the boy seated next to him. When Rav Wolfson's footsteps sounded, he quickly put the cards back in his pocket. By the time the Mashgiach came into the room, the cards were safely stashed away.

The Mashgiach looked around the table, smiled at the boys, and began. "You know, boys, there are people who make fun of the way Emunas Yisroel davens. They say we daven too loud, that some of us scream during the davening.

"Boys, are you familiar with what goes on in a sports stadium when they're having a game? Let's say they are play-

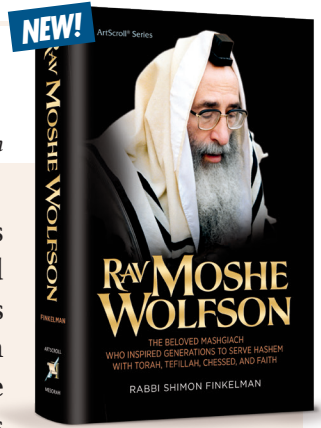
ing football, throwing the ball back and forth as they try to score points for their team. There are thousands of people in the stands watching the game. And what are they doing? They're shouting, screaming, clapping their hands... Why are they doing that? It's because they're excited for their team. That's what they do when they get excited.

"Well, *l'havdil*, we are excited when we have an opportunity to speak to the Ribbono shel Olam, to daven to Him. So what's wrong if, in our excitement, we raise our voices and daven loudly?"

The two friends looked at each other, not quite believing what they were hearing. What had made the Mashgiach choose a *marshal* about sports? 📖



R' Moshe Wolfson



	SHABBOS MAY 30 יד סיון	SUNDAY MAY 31 טו סיון	MONDAY JUNE 1 טז סיון	TUESDAY JUNE 2 יז סיון	WEDNESDAY JUNE 3 יח סיון	THURSDAY JUNE 4 יט סיון	FRIDAY JUNE 5 כ סיון
BAVLI	Chullin 30	Chullin 31	Chullin 32	Chullin 33	Chullin 34	Chullin 35	Chullin 36
YERUSHALMI	Megillah 22	Megillah 23	Megillah 24	Megillah 25	Megillah 26	Megillah 27	Megillah 28
MISHNAH	Keilim 7:2-3	Keilim 7:4-5	Keilim 7:6-8:1	Keilim 8:2-3	Keilim 8:4-5	Keilim 8:6-7	Keilim 8:8-9
KITZUR	145:21-146-End	147:1-148-End	149:1-11	149:12-150:5	150:6-13	150:14-151:5	151:6-152:7
ORAYSA	Yevamos Chazara 66b-67b	Yevamos 68a Chazara 67b	Yevamos 68b Chazara 68a	Yevamos 69a Chazara 68b	Yevamos 69b Chazara 69a	Yevamos 70a Chazara 69b	Yevamos Chazara 68a-68b

— הַיָּה הַגִּבּוֹר לֹא יָשִׁים אֱלֹקִים מְעוֹזוֹ וַיִּבְטַח בָּרַב עֲשָׂרוֹ יַעַז בְּהִתְּוֹ

Behold, the man who did not make God his stronghold, but trusted in his abundance of wealth, he drew strength from his treachery. (Tehillim 52:9)

The person Dovid HaMelech describes here, says R' Saadia Gaon (quoted by the *sefer Sefas Yeser*, written by the Ibn Ezra), is one who sees his possessions, rather than God, as the source of his strength. Ibn Ezra (*ibid*) and Cheshek Shlomo (*Shorashim* “Hu”) explain the word הִתְּוֹ is traced to the word *hoveh*, which means the present, indicating that when a person does not rely on Hashem, he can only be secure in his present situation. If he relies on his wealth and it diminishes, he has nothing left upon which to rely. He is lost. He can only maintain his status quo if the externals of his life remain the same.

R' Moshe Shapiro says that this idea is reflected in the Jewish people's reliance on the lunar calendar. Other nations calculate the calendar according to the sun, which is constant. It rises every day and sets every night without exception. If the world were to awaken one morning to find that the sun had disappeared, that would mean the end of the world.

In contrast, the moon waxes and wanes. The Jewish people don't count the months according to the sun because we do not rely on an external constant factor. Rather, we rely on an eternal factor, Hashem. He is our only constant. Therefore, although we experience ups and downs, we endure.

Bitachon enables us to draw strength from Hashem even when our usual sources of support falter. This true story illustrates the point:

Yitzchak is in the business of marketing licensed products. That means that a well-known company — in this case, Disney — sold him a license to produce certain products under its trademarked name and logo.*

Yitzchak had a lucrative business selling Disney prod-

ucts to Walmart. He was all set to make a sales trip to Walmart's headquarters when he was told by Disney that they had rescinded his license and sold it to another manufacturer. Yitzchak, a great baal bitachon, didn't panic. He called his rav for advice. “Go to the meeting anyway,” the rav told him.

“What am I going to do there?” Yitzchak wondered. “How can I just show up without anything to sell them?”

*Nevertheless, he took his rav's advice and flew to the meeting. On board the plane, he saw a business acquaintance and sat down next to him. The man told Yitzchak that he had just acquired a new license — *The Cat in the Hat, America Loves Reading.**

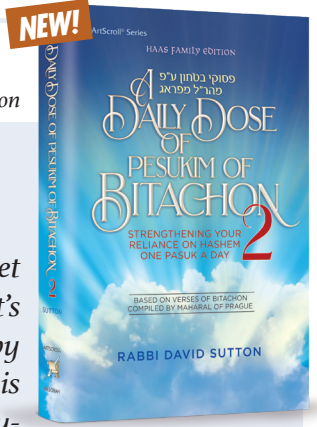
“Do you have a sample merchandise you could sell to me?” Yitzchak asked him.

“Just a notepad with a picture of the Cat in the Hat,” said the man.

“OK, so could you give me a piece of paper from the notepad?” Yitzchak asked.

*The man ripped off a piece of paper and gave it to Yitzchak, who brought it to the meeting. He sat down with Walmart's team and told them his Disney license had been dropped but now he has access to the license for the *Cat in the Hat*. “It's going to be the next major trend,” he enthused. The team caught his enthusiasm and Yitzchak's business took off. Walmart even had a special event at which store greeters dressed as the *Cat in the Hat*.*

Yitzchak never faltered. The floor fell out from under his business, but not from under his life, because he wasn't standing on the floor. He was firmly grounded in Hashem, and therefore, nothing could throw him. 📖



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THE WEEKLY QUESTION

Why didn't the members of Kehas's family get even one wagon to transport the items in the Mishkan?

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 Emor is: YONADAV SAYAG, Silver Spring MD

Question for Emor was: How often would the Kohen Gadol get a haircut?
Emor Answer: Once a week, every Erev Shabbos



PART 12: JOEL FLEISHMAN CREATES THE FOUNDATION

One day in 1988, someone came to our cramped little building on Coney Island Avenue and said he would like to “meet the principals.” He was tall, lanky, and with a Southern accent like few New Yorkers have ever heard. His name was Joel Fleishman and he was the First Senior Vice President of Duke University, one of the top people in one of the country’s leading institutions of higher learning. He was in New York as part of his additional responsibility as head of a \$250 million fundraising campaign for Duke. No slouch, he.

He was an Orthodox Jew from North Carolina and he came to say thank you, because he was learning the ArtScroll Yad Avraham Mishnah Series and found it profoundly enriching. He was not only a high official at Duke, but a professor and one of America’s leading authorities on philanthropic foundations. He remarked about the Yad Avraham ArtScroll Mishnah that a college textbook of comparable scholarship would cost about \$100, and he wondered how we could produce such a volume for only \$20. We told him it was done with long hours and occasional loans.

Prof. Fleishman was shocked. He said, “I’ve been at Yale and now I’m at Duke. I know how university presses operate. You can’t produce such high-quality work without a not-for-profit foundation.” In other words, such scholarly sefarim must be subsidized, which means that patrons must be able to make tax-deductible contributions to pay for the scholars. Joel was not only a man of words; he was a man of action, and he offered to set up a not-for-profit foundation. To help him do so, he drafted Duke’s tax attorney, and, pro bono, they created the Mesorah Heritage Foundation, which was approved by the IRS.

To refine the fine points of the Foundation’s charter and its arm’s length relationship with ArtScroll/

Mesorah, Prof. Fleishman enlisted Bob Boisture, one of America’s leading not-for-profit lawyers. So distinguished was Mr. Boisture, that when Congress was working on legislation to regulate such foundations, they engaged Mr. Boisture to draft the law.

Briefly, contributions to the Foundation are used exclusively to fund the scholarship and technical work to produce the manuscripts, but the Foundation does not sell the books. Nor does the Foundation fund non-scholarly works, such as cookbooks. ArtScroll/Mesorah turns the manuscript into a book and makes it available to the public at an affordable price. The Foundation’s finances are separate and audited, and its activities are supervised by a hands-on Board of Trustees with impeccable credentials who also audit the relationship with ArtScroll/Mesorah. It was first chaired by Prof. Fleishman, who was succeeded by Joseph Shenker, Chairman of Sullivan and Cromwell, one of the country’s largest and most prestigious law firms.

Only thanks to Mesorah Heritage Foundation, have we been able to engage superior *talmidei chachamim* and editors, and fund such ambitious and expensive projects as the Talmud, Midrash, Mishnah Elucidated, and the many other projects that enable everyone to study Torah at a high level.

The existence of the Mesorah Heritage Foundation enables even people of modest means to be partners in changing Jewish history. Rabbis Zlotowitz and Scherman once visited an elderly couple that wished to become Talmud Associates. Surprisingly, they lived in a very modest home, and both were still working. It turned out that they wanted to use their savings to share in our *harbatzas haTorah*, and the tax advantage provided by the Foundation helped make it affordable for them to do so. Thanks to Joel Fleishman, and most of all, thanks to Hashem.

UP NEXT: The Yad Avraham Mishnah – The Next Stage



Prof. Joel Fleishman with R' Zlotowitz