

AT THE ARTSCROLL SHABBOS TABLE

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

A PROJECT OF THE
Mesorah
Heritage
Foundation

פרשת בראשית
כ"ט תשרי תשפ"ז

5787

OCTOBER 10, 2026

ISSUE #307

RABBI YEHUDA MUNK
EDITOR

DESIGN & LAYOUT:
MRS. CHANIE LANDAU

PROJECT DEDICATED BY THE JAFFA FAMILY

PARASHAH

FROM BANIM TO BONIM

Touched by the Parashah by Rabbi Yechiel Spero

In *Parashas Bereishis*, we meet people who were the earliest inventors of the most primitive, yet fundamental tools, and innovators of certain professions. Each individual is designated as the *av*, father, of his profession. Adah gave birth to Yaval, who was, “*avi yosheiv ohel u’mikneh* — the first to dwell in a tent and with livestock” (4:20). He had a brother, Yuval, the first musician, “*avi kol tofeis kinor ve’ugav* — the first of all who handle the harp and flute” (4:21). If a child has a mission and a purpose, then he will develop from a *ben*, a son, into an *av*, a father.

The *pasuk* in *Yeshayah* (54:13) tells us, “*Ve’chol banayich limudei Hashem* — All your children will be students of Hashem.” The Gemara tells us (*Berachos* 64a): “*Al tikri banayich ella bonayich* — Do not read the words as *banayich*, your sons, but rather as *bonayich*, your builders.” Our *banim* are not only our children; they are our *bonim*, our builders. *Every ben, every child, is a boneh; each child has a mission — to build himself up and become the greatest person he can possibly become.*

Throughout their lives, our children are growing and developing into the people they were meant to become. And through their growth, they are building edifices of their fulfilled potential. When productive, that *ben* can develop into an *av*, as was the case with Yaval and Yuval. But when the child is non-productive, he will remain a child forever.

To punctuate this point, we bring the example of Chanoch (4:17), a *boneh ir*, city-builder, who named the city after his son. Perhaps this conveys a message, as if to say, “Son, you are capable of much; in fact, I am naming this city after you — I believe in you. You are going to accomplish tremendous things. One day, you will be worthy of having this city named after you. Right now, I am willing to do

whatever it takes for you to succeed, because you have it in you!”

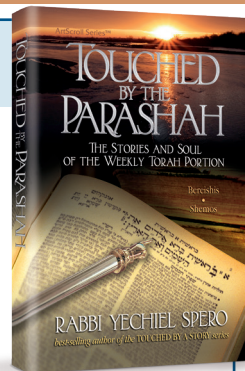
Let your children believe they can accomplish anything, and they will. Sure, there will be bumps in the road — heartache and frustration. But the end results will bring them a tremendous amount of pride. However, if they see and feel that their work will be for naught, then they will become despondent, unproductive, and full of despair. With the proper vision, our children can build worlds, but if a person works and sees no accomplishments, no rewards, the results can be devastating.

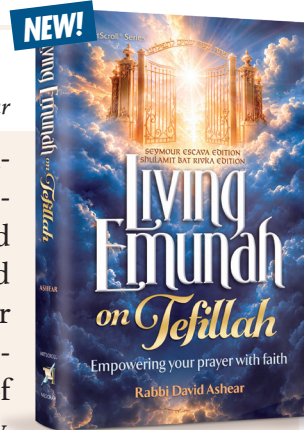
In the *berachah* of *V’Liyerushalayim Ircha* in *Shemoneh Esrei*, we pray that Hashem should rebuild Yerushalayim *be’karov be’yameinu* — soon, in our days. What is the difference between *be’karov* and *be’yameinu*?

The Zera Kodesh of Ropshitz teaches us that *be’yameinu* can mean *through* our days — that through our daily accomplishments we build part of Yerushalayim, until it is completely rebuilt.

In the davening of the *Shalosh Regalim*, we recite: “*Vehareinu be’vinyano* — Show us its rebuilding.” Rav Shmelke of Nikolsburg understands this to mean that we want Hashem to show us (*hareinu*), with our intellect, how we, through our actions and our yearning, are rebuilding Yerushalayim. It is as if we are saying, “Let us see what we have accomplished so far and how much further we need to go.”

When we believe in our own potential and in our children’s potential as *bonim* — and draw encouragement from seeing how every step of growth builds something real — we help our children become builders, build ourselves, and ultimately help in the building of the *Beis HaMikdash HaShlishi*. 





A person who truly knows Hashem and understands His unlimited capabilities can always remain upbeat, happy, and hopeful, because he knows he can always be helped. No matter how difficult a situation becomes or how many avenues seem to close, Hashem can always help him. This knowledge gives a person tremendous strength in *tefillah*. Since we know that Hashem can always change any situation, we continue turning to Him with hope, no matter how long we have been waiting.

There is never a situation beyond Hashem's capabilities and never a moment when He runs out of options. Therefore, there is never a time when we should feel that there is no longer a reason to pray. Even if we have been praying for years and have not yet seen the answer, the *yeshuah* can still come at any moment.

Furthermore, when the *yeshuah* is delayed, it does not mean that our *tefillos* are not being answered. Hashem may already be using those very *tefillos* to bring about the salvation without our even realizing it.

Yehuda* told me that he had been trying for years to find his *shidduch*, but nothing was working out. He decided to undertake a major *tefillah* campaign. He flew to Israel and went to the Kosel for forty consecutive days, spending hours each day pouring out his heart to Hashem for a *shidduch*. He returned home to America, but nothing seemed to change. A month passed, then another month, and eventually almost the entire year went by. He wondered what had happened to all those *tefillos*. What had his praying accomplished?

The following summer, a *shidduch* was suggested, and *baruch Hashem*, the couple eventually got married. Afterward, Yehuda discovered something remarkable. At exactly the same time he had been praying at the Kosel, a major change had taken place in his wife's life. She had attended public high school and was not fully

religious. That summer, immediately after graduating, she suddenly woke up one morning and told her mother that she wanted to attend seminary in Israel for the coming year. It was completely unexpected and totally out of character. She went to seminary, became fully religious, and decided that she wanted to marry a *ben Torah*. Eventually, she married this very man.

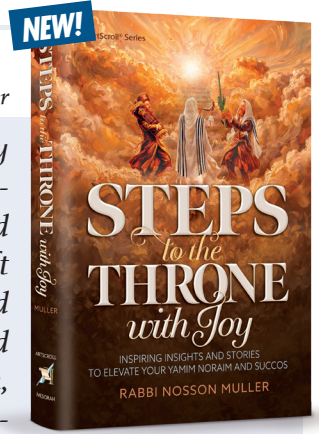
For an entire year, Yehuda thought his *tefillos* had not accomplished anything. In reality, it seems that while he was standing at the Kosel praying, Hashem was already using those *tefillos* to prepare his *yeshuah*. He just couldn't see it. Hashem was working on the other side of the world, transforming the life of the woman who would eventually become his wife. The *tefillos* were accomplishing.

This is something we must always remember when we pray. We should never measure the effectiveness of our *tefillos* by what we see immediately afterward. A person may pray today and see no change tomorrow, next month, or even next year, but that does not mean his *tefillah* was not effective. Hashem hears every word, and He may already be putting the pieces of the *yeshuah* into place in ways we cannot yet see.

Because we know Whom we are praying to, we never have reason to despair or to stop praying. No situation is ever beyond Hashem's ability to change, and no salvation is beyond His ability to bring. Every *tefillah* has value, and even when nothing seems to be happening, Hashem may already be using those very prayers to prepare our *yeshuah*. Knowing this enables us to continue praying with hope and anticipation, confident that Hashem can always help us and that the answers to our *tefillos* may already be on their way. 📖

**IN REALITY,
HASHEM WAS
ALREADY USING
THOSE TEFILLOS
TO PREPARE HIS
YESHUAH.**

	SHABBOS OCTOBER 10 בט תשרי	SUNDAY OCTOBER 11 ל תשרי	MONDAY OCTOBER 12 א חשוון	TUESDAY OCTOBER 13 ב חשוון	WEDNESDAY OCTOBER 14 ג חשוון	THURSDAY OCTOBER 15 ד חשוון	FRIDAY OCTOBER 16 ה חשוון
BAVLI	Bechoros 22	Bechoros 23	Bechoros 24	Bechoros 25	Bechoros 26	Bechoros 27	Bechoros 28
YERUSHALMI	Yevamos 63	Yevamos 64	Yevamos 65	Yevamos 66	Yevamos 67	Yevamos 68	Yevamos 69
MISHNAH	Oholos 9:7-8	Oholos 9:9-10	Oholos 9:11-12	Oholos 9:13-14	Oholos 9:15-16	Oholos 10:1-2	Oholos 10:3-4
KITZUR	5:2-8	5:9-16	5:17-6:3	6:4-9	6:10-7:End	8:1-5	8:6-9:3
ORAYSA	Yevamos Chazara 114a-115a	Yevamos 115b Chazara 115a	Yevamos 116a Chazara 115b	Yevamos 116b Chazara 116a	Yevamos 117a Chazara 116b	Yevamos 117b Chazara 117a	Yevamos Chazara 115b-116a



The verse, *emor el haKohanim bnei Aharon v'amar-ta aleihem, Say to the Kohanim, the sons of Aharon, and say to them (Vayikra 21:1)*, seems to be repetitive, twice telling Moshe to say the forthcoming laws to the Kohanim. Rashi explains that the second appearance of "say" is directed at the Kohanim themselves, *l'hazir gedolim al haketanim*, that the elder priests should ensure that their youth keep these laws too.

The Noam Elimelech reads these words of Rashi homiletically. Everyone has moments spent in higher spheres. When he davens or learns with proper devotion, for example, he is on a more exalted level than when he sleeps or eats dinner, and feels closer to Hashem.

We must do everything we can to take the light of those spiritually elevated times and infuse it into the more mundane portions of our day, and that is what Rashi is teaching us here: *L'hazir*, to use the light provided by the *gedolim* — the moments in our lives that are bigger, *al haketanim* — to shine through into the times we may feel smaller, more distant from our purpose.

How appropriate that message is to how we all feel right now at our places beside Hashem's Throne.

Take these big days and all that you gained, and shine their light into every day that follows.

The Imrei Yosef of Spinka would employ a humorous *marshal* to drive home the same point.

A simpleton named Mottel was known pejoratively to everyone in town as Mottele the naar, or Mottel the fool. He didn't like being referred to that way, but had long grown used to the cruel label.



The Imrei Yosef of Spinka

After living alone for many years, he finally found an appropriate match and became engaged to be married. Everyone had a soft spot for Mottele, and they dropped the deprecating moniker they had become accustomed to calling him, addressing him as Mottele the chassan instead.

One of his friends found him bitterly crying in shul the day after sheva berachos. "What's the matter, my dear Mottele?" he asked with concern. "Has something gone wrong with your marriage?"

"Not at all," replied the newly married simple man. "It's just that when I woke up

TAKE THESE BIG DAYS AND ALL THAT YOU GAINED, AND SHINE THEIR LIGHT INTO EVERY DAY THAT FOLLOWS.

this morning, I realized I was no longer a chassan, and everyone will resume calling me Mottele the naar once again. That made me sad, and that's why I am crying!"

We were fools for so long, the Imrei Yosef said, but we all made so much progress in the last seven weeks. We went from being *naaranim* to *chassanim*, proud princes in the nation chosen by Hashem.

Let us do everything we can to extend the festivities, he concluded, and to retain our new titles of honor along with it. Let us remain *chassanim* all year round.

Let us retain our place near the Throne. 📖

WIN A \$36
ARTSCROLL
GIFT CARD!

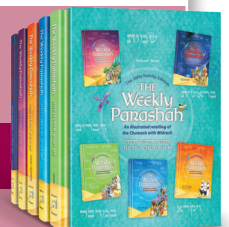
THE WEEKLY QUESTION

How old was Hevel when he died?

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 Nitzavim/Vayeilech is: **CHAIM FRANKLIN, Lakewood NJ**

Question for Nitzavim/Vayeilech was: For what reason did children have to come to Hakhel?
Nitzavim/Vayeilech Answer: To reward the parents for bringing their children





PART 30: GOING DEEPER WITH RASHI

For centuries, Rashi has been the indispensable guide to understanding Chumash. His commentary appears deceptively simple, yet behind his concise words lie extraordinary depth and precision. For many English-speaking Jews, however, understanding even Rashi's basic meaning was a formidable challenge.

In 1995, the Sapirstein Edition of Rashi changed that.

Dedicated by Morry Weiss, son-in-law of Mr. Irving Stone of “Stone Chumash fame,” the Sapirstein Edition presented Rashi's complete commentary with a clear translation and explanatory words woven seamlessly into the text. Its notes supplied essential background, sources, questions, and answers and brought clarity to the “Father of Commentaries” for an enormous audience.

At the time of its release, the Sapirstein Edition Rashi was precisely what that generation needed, having become an invaluable companion for parents, teachers, students, and anyone seeking to learn Chumash with Rashi properly.

But something remarkable happened in the years that followed.

The level of Torah learning advanced dramatically and a generation of more knowledgeable and sophisticated learners came into being. People who once struggled to follow Rashi could now understand his basic meaning — and they wanted to go further.

Mesorah Heritage Foundation could have pointed proudly to the success of the Sapirstein Edition and declared the job complete. After all, it remains an excellent and beloved work that continues to serve its audience beautifully.

But that is not how Mesorah Heritage Foundation approaches Torah publishing.

Recognizing the changing needs of the Torah world, Jay Schottenstein and his family stepped forward to sponsor an entirely new undertaking: the ten-volume Schottenstein Edition Elucidated Rashi on Chumash. General Editor R' Eliezer Herzka and a team of accom-

plished scholars drew upon dozens of classic commentaries to create a phrase-by-phrase elucidation with comprehensive introductions, annotations, and insights.

The project began with one defining principle: Rashi did not write a single word unless he was addressing a question or textual nuance in the *pasuk*. There is always something “bothering Rashi.” Identifying that difficulty — and showing how Rashi's words resolve it — guided the entire elucidation.

Another principle guiding the work was that when Rashi offers multiple explanations, each resolves difficulties left unanswered by the others. Where appropriate, the notes show how the different explanations work together.

The editors also wanted to reveal what emerges from Rashi beyond the basic explanation. The Insights add a new dimension, highlighting lessons and ideas found within his words — and giving the learning of Rashi greater depth, excitement, and *geshmak*.

Another unique feature of this edition is *Sifsei Yeshaim*, a section that cites textual variations among many of the early editions of Rashi.

The result is a work clear enough for a student, yet deep and thorough enough to enrich a *talmid chacham*, helping readers appreciate the brilliance within every word.

Now ArtScroll is releasing the *Schottenstein Edition Rashi HaMevoar*, bringing the scholarship, depth, and clarity of the Elucidated Rashi to Hebrew-speaking learners, with features even beyond the ones offered in the English editions.

The Sapirstein Edition was perfect for its time — and remains perfect for readers seeking a basic translation and explanation. The *Elucidated Rashi* in English and *Rashi HaMevoar* in Hebrew were created for a generation ready to reach even higher.

That progression embodies the Foundation's and ArtScroll's mission across fifty years: Never rest on yesterday's achievements when today's learners are ready for more.