

# AT THE ARTSCROLL SHABBOS TABLE

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RABBI YEHUDA MUNK  
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WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

PROJECT DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY  
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

## PARASHAH

## IN TRUTH, EVERYTHING IS POSSIBLE

Rav Yaakov Bender on Chumash

The Midrash (*Bereishis Rabbah* 8:5) gives us a glimpse into the process of when the foundations of the world were being laid, sharing the secrets of Creation.

*Rabbi Simon taught: When Hakadosh Baruch Hu created the world, the malachei hashareis gathered around and offered their opinions... Chessed said, "Create man, for he will do kindness," and Emes said, "Do not create man, for he will be filled with falsehood"... Hakadosh Baruch Hu took Emes and cast him to the ground, as the pasuk says, v'sashleich emes artzah, "It hurled truth to the ground" (Daniel 8:12).*

The middah of emes simply spoke up when it was asked to, offering an opinion. Why did it deserve a punishment for being true to its essential mission of speaking truth?

Rav Shraga Feivel Mendlowitz shared a powerful answer.

*Emes* argued that the world would not work — that it *could* not work — with man at its center. Man is a creature of deceit and falsehood, and creation, as envisioned by the Master of the Universe, could not endure.

This argument — *it cannot work* — is itself the biggest *sheker* possible. To view human beings through

eyes shrouded in negativity and pessimism is falsehood, so the middah of *emes* was not worthy of its own reason for creation.

Hashem rejected the argument, and each and every day, good *mechanchim* and *mechanchos* have learned from Him to reject it as well.

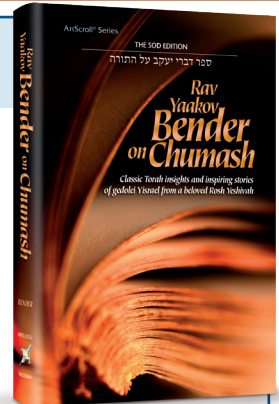


R' Yeruchem Olshin

In classrooms and homes all over the world, we see students disprove negative predictions and soar, and there is nothing more thrilling than watching that happen. With the experience of hindsight, I can say that over the years we have seen, again and again, so many "weaker students" negate the label they should never have gotten, flying high and proud.

Rav Zalman Sender Shapira was known not only for his geonus in Torah, but also as a *tzaddik* whose *berachos* were fulfilled. In his town lived a simple water-carrier, unsophisticated and unlearned. One day he came to the rav with a request. Watching a local *talmid chacham*, he felt inspired and

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## BEHIND THE SCENES THE STORY BEHIND SH'NAYIM YOMI

Every week, a quiet rhythm echoes in Jewish homes worldwide: the age-old practice of *Sh'nayim Mikra V'Echad Targum* — reading the weekly parashah twice in Hebrew and once in Targum. It is a mitzvah explicitly mentioned in the Gemara (*Berachos* 8a–b), codified in the *Shulchan Aruch*, and treasured by generations. Yet, despite its clarity and importance, many have found it difficult to maintain consistently.

The mitzvah of *Sh'nayim Mikra* is more than a technical requirement; it is a spiritual anchor that connects each Jew to the weekly Torah portion. The Rambam speaks of Torah being acquired through steady, repeated study. By reading each word of the



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THIS WEEK'S ISSUE IS DEDICATED BY ALAN SUMMERS-POWELL  
IN THE MEMORY OF MY GRANDMOTHER, ROSE [NÉE BALABAN] FELDMAN  
רייזעל בת ר' ישראל י"ג שבט תשל"ד

MESORAH HERITAGE FOUNDATION

parashah twice, and then once again with the lens of *Targum Onkelos* — the ancient Aramaic interpretive translation transmitted to Moshe at Sinai — one immerses himself in the language of Torah on multiple levels.

The Gemara itself promises “long days and years” to those who complete it weekly, and Torah giants of our times — including R’ Moshe Feinstein (*Igros Moshe*, O.C 5, 17), R’ Shlomo Zalman Auerbach (*Halichos Shlomo* on *Tefillah* Ch. 12, 36, 7 note 106), R’ Shmuel Halevi Wosner (*Shu”t Shevet HaLevi* vol. 8, 46), and R’ Ovadia Yosef (*Shu”t Yechaveh Da’as*, vol. 2, 37) — have reiterated the importance of this mitzvah. Indeed, Rav Ovadia Yosef described the mitzvah as a source of blessing for all aspects of life.

Yet, in practice, many found the structure daunting. Should one read an *aliyah* at a time, or the entire parashah at once? How does one navigate the Aramaic Targum? And what of the countless pressures of daily life, which often push even the most earnest commitments aside?

Inspired by the global joy of the 2020 *Siyum HaShas*, Elad Danino wondered: if Daf Yomi had become a worldwide movement, drawing Jews of all backgrounds into daily Gemara study, why should *Sh’nayim Mikra* remain an endeavor overlooked by so many?

With determination, he launched *Sh’nayim Yomi* — a framework encouraging Jews everywhere to complete the mitzvah together. What began with fifty participants has since grown into thousands across the globe. Every week, leading Rabbanim submit brief introductions to each *aliyah*, helping orient participants. *Siyumim* are celebrated with warmth and song, while a kickoff event each year with Bereishis draws thousands.

This sense of community transformed the mitzvah. Suddenly, what had felt for many like a private struggle became a shared mission, alive with energy and purpose.

As the movement gained momentum, Elad met R’ Moshe Bamberger, a noted educator and author. The two began to dream: what if there were a dedicated

Sh’nayim Mikra Chumash for the English-speaking audience? A volume arranged not just for study, but for the very fulfillment of this mitzvah, with every element laid out in perfect sequence.

The result of that dream is the new *Sh’nayim Mikra V’Echad Targum Chumash*. Arranged in a reader-friendly format, with each *pasuk* of Chumash appearing twice, followed by its Targum Onkelos, and with the Hebrew text of Rashi’s commentary at the bottom, it is easy and convenient to complete *Sh’nayim Mikra* in the most ideal way — with both Targum and Rashi — in an orderly, flowing rhythm. For those who cannot understand the Aramaic, a flowing English translation of Targum appears alongside the *pesukim*, and

leading *poskim* such as Rav Shmuel Kaminetzky have confirmed that the mitzvah may be fulfilled using this translation when necessary.

Enhancing the spirit of this great mitzvah, Rabbi Bamberger’s *aliyah* summaries guide the reader through each parashah, and his fascinating Overview offers insight and inspiration regarding *Sh’nayim Mikra*.

With Klal Yisrael beginning Sefer Bereishis, now is the perfect time to begin *sh’nayim mikra*. For those who have yet to discover this great mitzvah, this new edition makes it more accessible than ever; for the many who have already been performing it, this new edition is certain to richly enhance their experience.

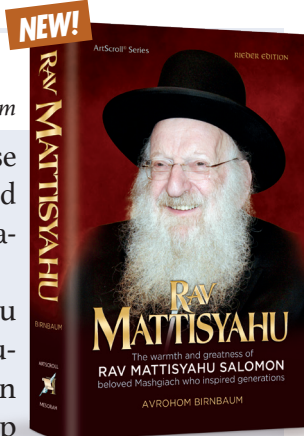
The publication promises to restore the honoring of an often-neglected obligation. Each week, as Jews around the world gather around these volumes, they will not merely be reading; they will be joining a rhythm that began at Sinai and has continued unbroken for millennia.

In the words of Chazal, those who dedicate themselves to completing the parashah each week are promised not only blessing but also enduring connection to Torah itself. With this new work, the mitzvah is poised to inspire untold thousands, ensuring that the song of *Sh’nayim Mikra* continues to echo, with clarity and strength, from generation to generation. 📖

**THE GEMARA  
ITSELF PROMISES  
“LONG DAYS AND  
YEARS” TO THOSE  
WHO COMPLETE  
IT WEEKLY**

YOMI SCHEDULES  
FOR THIS WEEK:

	SHABBOS OCTOBER 18 כו תשרי	SUNDAY OCTOBER 19 כז תשרי	MONDAY OCTOBER 20 כח תשרי	TUESDAY OCTOBER 21 כט תשרי	WEDNESDAY OCTOBER 22 ל תשרי	THURSDAY OCTOBER 23 א חשוון	FRIDAY OCTOBER 24 ב חשוון
BAVLI	Zevachim 34	Zevachim 35	Zevachim 36	Zevachim 37	Zevachim 38	Zevachim 39	Zevachim 40
YERUSHALMI	Shekalim 56	Shekalim 57	Shekalim 58	Shekalim 59	Shekalim 60	Shekalim 61	Yoma 1
MISHNAH	Menachos 13:5-6	Menachos 13:7-8	Menachos 13:9-10	Menachos 13:11 Chullin 1:1	Chullin 1:2-3	Chullin 1:4-5	Chullin 1:6-7
KITZUR	2:5-3:1	3:2-End	4:1-5:1	5:2-8	5:9-16	5:17-6:3	6:4-9



A once-vibrant, Flatbush home was plunged into grief when the young father passed away. The young widow mourned her husband and the family sat in shock.

They had no previous connection to the illustrious Mashgiach of Lakewood, Rav Mattisyahu Salomon. But that did not stop him. Somehow he heard about this young family sitting *shivah* and felt compelled to pay a *shivah* visit.

When he walked in, the place went quiet.

The people gathered there would never have expected the Lakewood Mashgiach to appear at the *shivah*, but appear he did. Rav Mattisyahu's presence injected a sense of calm. Seeing the boy sitting there, looking lost, the Mashgiach pulled up a chair and began to talk to him.

“My name is Mattisyahu,” the Mashgiach began. “You know, I also lost my father at a young age. Since then, I have made a special club for people like us whose fathers have passed away. I want to invite you to my club. The club has rules. The rule is that anytime I call you, you have to be available for me, and anytime you call me, I have to be available for you. I would like you to call me every Friday just to say hello. After all, the members of this club have to stick together. Also,” Rav Mattisyahu continued, “I want to give you my private number. Any time you want to ask something, discuss something, or just schmooze, call this number. Either I will pick up the phone myself, or, if my wife picks up, all you have to tell her is that you are part of my club, and she will put you through.”

An exclusive club? Yes, Rav Mattisyahu's exclusive club comprised tens and perhaps hundreds of unique individ-

uals, all *yesomim* and *yesomos*. Those children and teens were showered with special care, individualized, fatherly care, and love.

The fact that Rav Mattisyahu himself had experienced the trauma and ups and downs of being an orphan, the fact that he had seen up close the trials and tribulations that his own mother underwent as she tried to raise her large family on her own without a husband, made him deeply sensitive to the feelings of both orphans and widows.

He fully understood the inner workings of their hearts, and with his own tremendously expansive *Yiddishe* heart that pulsated with love, he embraced them and drew them close. He welcomed hundreds of widows and orphans to be part of his family, and they had exclusive invitations to his home. Whether it was on Erev Shabbos, on Chanukah for *hadlakas neiros* and a Chanukah *mesibah*, or at any other time of the year, the widows and orphans always took precedence over all else. As he told his secretary, R' Mordechai Levi, “*Yesomim* and *almanos* control my schedule and take precedence over everything.”

R' Nechemia Gottlieb, a trusted confidant who worked closely together with the Mashgiach and who was one of the lead *askanim* involved in Citi Field, remembers, “There were times when we were dealing with extremely sensitive meetings, meetings that were critically important for the future direction of Klal Yisrael. It could be the middle of a vital discussion... but if a *yasom* called or showed up, the meeting came to a screeching halt. Nothing was more important, nothing!”



Rav Mattisyahu Salomon

## IN TRUTH, EVERYTHING IS POSSIBLE continued from page 1

wished to emulate him. He too wanted to be a *talmid chacham*.

Rav Zalman Sender did not laugh or dismiss him. Instead, he said, “Tell me you want to be a *talmid chacham*.” The water-carrier announced it aloud. “Shout it out,” said the rav. He raised his voice: “I want to learn Torah and be a *talmid chacham*!” Rav Zalman Sender gave him a warm *berachah* for success.

Rav Isser Zalman Meltzer, who repeated the story, described the

marvel of a middle-aged man who suddenly shifted identities, learned ceaselessly, and in time became a genuine *talmid chacham*, with wisdom and grace befitting the title.

Rav Yerucham Olshin retold the story and asked a question. Why did Rav Zalman Sender make the water-carrier express it? Surely the rav's *berachah* would have worked regardless.

Rav Yerucham explained that Rav Zalman Sender wanted the man to perceive his own ability, to contem-

plate the possibility of growth and realize this truth himself and express it. It can happen, if you believe and apply yourself to it.

The world is full of *rayos* to this truth, proofs abound in every corner, but nowhere more than in our places of chinuch. Yeshivos are places where the words “it can't work” are considered forbidden speech.

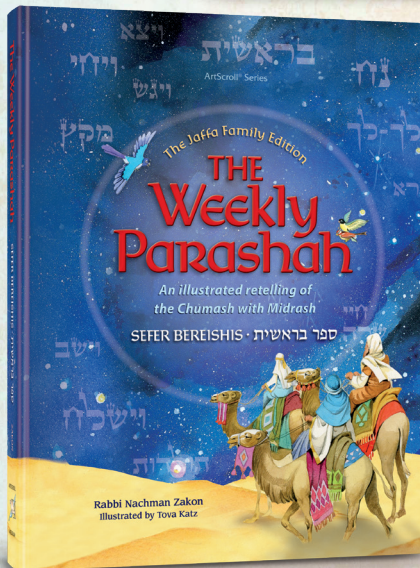
People of truth know this truth. It can always happen, and if you have faith and vision, it *will* always happen.





# Parashah for Children

## פרשת בראשית



### The Sixth Day

**A**ll the world's animals — cows, tigers, elephants, sheep, and many, many more — rose out from the earth. Bugs, reptiles, spiders, and worms did, too.

We don't build a house because we want a nice place to put furniture or because we need walls to hang pictures. We build a house for people who will live there. But people move in only after the house is finished.

Hashem built the world the same way. The first man and woman were the most important. But first Hashem made sure they would have a beautiful home. It would be a world full of color, nice smells, and many different kinds of animals, birds, and fish. A universe of sun, moon, stars, and space.

Now it was time for Hashem to create Adam, the first man.

### Adam Is Created

**E**verything in Creation came into being by the word of Hashem. But to create the first human being, Hashem did it Himself. Creating the first people would be more like an artist carving a shape.

Have you ever seen your mom make challah? She takes flour and water and mixes it together. She then kneads it into dough and shapes it into a challah. Hashem did something like that to make Adam.

Hashem took earth from the place in Yerushalayim where the Mizbei'ach (Altar) of the Beis HaMikdash would stand many years in the future. Then, He

mixed it together with bits of earth from all over the world, north, south, east, and west. He took water from all over, and mixed it with the earth. Then, Hashem kneaded the earth and water into the form of a human being. He created a head, hands, internal organs, feet — everything. This was a lump of earth in the shape of a person. It looked human, but there was no life in it.

Then, finally, Hashem blew a soul (neshamah) into Adam's nose — and the first person, Adam, came to life. This soul gave Adam the power to speak and think.

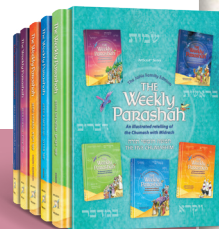
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## THE WEEKLY QUESTION

*Question for Bereishis:*

**What percentage of the world population did Kayin kill when he killed his brother?**

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*.



Question for Re'eh: Nowadays, what can't be done with a firstborn animal owned solely by a Jew?

Answer for Re'eh: It can't be used - not to slaughter, nor to eat, nor to use for work.

**Winner:**  
**YEHOSHUA RUBIN,**  
Atlanta, GA

Question for Shoftim: Can the gifts of Zeraa, Lechayayim, V'Keivah be given to a daughter of a Kohen who married a non-Kohen?

Answer for Shoftim: Yes

**Winner:**  
**BARUCH MORGENSTERN,**  
Kew Gardens Hills, NY

Question for Ki Seitzei: At exactly what age can someone turn into a ben sorer u'morer?

Answer for Ki Seitzei:

From between the ages of 13 and 13 and 3 months old.

**Winner:**  
**ROCHIE DAN,**  
Rochester NY

Question for Ki Savo: Can bikkurim be brought more than once a year? Is the viduy bikkurim that is said with it recited more than once a year?

Answer for Ki Savo: Yes, it can be brought more than once a year but the viduy is only said once a year, the first time it is brought.

**Winner: SHAYA MUCHNIK,**  
Far Rockaway, NY

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