

AT THE ARTSCROLL SHABBOS TABLE

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

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SHABBOS CHAZON

TO TRANSFORM THE DAY

Around the Year with Reb Meilech by Yisroel Besser

The Kedushas Levi reveals the power and significance of this Shabbos. "Shabbos Chazon," it is called, a reference to the opening words of the *haftarah*, *Chazon Yeshayahu ben Amotz*, the vision of the Navi Yeshayahu.

However, the Kedushas Levi says that "*chazon*" means to see, and it is on this Shabbos that we can perceive our glorious future, to see our destiny with more clarity than usual.

He compares it to a king who orders a beautiful suit for his son, the prince. The boy proudly dons the new suit, but within minutes, he has gone out to play and his new suit is torn.

He is given strict instructions about how to behave when wearing such elegant clothing, and he seems to understand. The tailor sews him a second suit, and the prince puts it on happily.

Once again, he comes back into the palace in a torn suit, and this time, the king makes it clear that it is not acceptable.

There will not be another suit for the boy.

The prince is devastated, and he cries and pleads with his father, asking for one more chance. The father feels badly for his son, but he does not want to make the same mistake again.

Instead, he has the tailor measure and fit his son for a suit once again, but when the suit is ready, it is not given to the boy. Instead, it hangs in a closet and every so often, the king allows the boy to come look at the beautiful suit.

"Soon," the king assures his impatient son, "soon you will have the chance to wear this suit, but not yet. I want to make sure that you have learned the

lesson of the last two suits and that you will treat this one correctly!"

On this Shabbos, we get to "see," what is waiting for us. With our actions, we have caused not just one, but two Batei Mikdash to be destroyed, and although the third one is ready, we have to prove that we are worthy.

Allowed a glimpse of what lies ahead, we are more desperate than ever to turn Tishah B'Av into a Yom Tov!

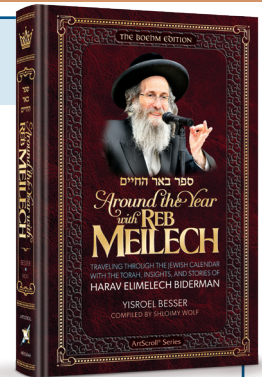
The Oheiv Yisrael would refer to this Shabbos as the greatest Shabbos of the year, and for this reason, the custom in Bobov is to make sure to welcome the Shabbos earlier than usual by fulfilling the mitzvah of *tosafos Shabbos*, adding minutes to the holy day. This way, a person can actually transform a day of mourning into a day of holiness and joy.

"*Vuss feilt ois di Nein Teg?*" Reb Meilech asks. "*Why not give up a bit of Nine Days and get a bit more Shabbos, right?*"

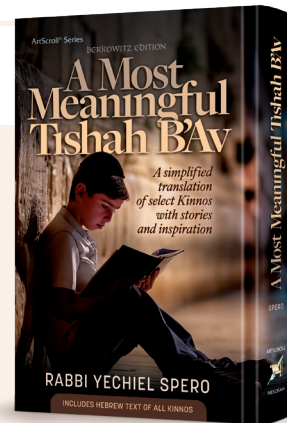
Shabbos is the most elevated of days, a time during which we become one with the Ribbono Shel Olam, the perfect union, far from *galus* and the many barriers it presents.

On Shabbos, writes the Ramban in Chumash (*Bamidbar* 28:2), there is no *korban chatas* included with the *mussafim*. This, he explains, is because Klal Yisrael is Hashem's *zivug*, His match, and there is perfect peace between us and Him.

"*We should be zocheh*," Reb Meilech says with a hopeful sigh. "*We should merit making 'tosafos Shabbos,' adding minutes to the eternal Shabbos for which we are all waiting!*" 🕯



R' Meilech Biderman



The *Kinnah* of תִּשְׁחָה אֶת־הַיְּהוּדִים speaks about the loss of the *Ohel*, the Tent, a word that refers either to the *Mishkan* or to the two *Batei Mikdash*.

So, there's no *Mishkan* and no *Beis HaMikdash*. But what does that mean to us? What have we lost? What are we missing? Why should we be sad about it?

The destruction of the *Beis HaMikdash* was not only the beginning of the many tragedies that have befallen the Jewish people over the past 2,000 years, but it also deprived us of an immeasurable source of spiritual and physical blessing. We lost the *korbanos*, *ketores*, *lechem hapanim*, *Menorah*, the guidance of the *Kohen Gadol* and *Urim V'Tumim*, the songs of the *Leviim*, and the daily miracles that filled Jewish life with holiness and clarity and so much more. And now, it's gone.

But that's not all.

We must realize that the greatest and saddest loss is to Hashem, Who is left without His Home.

And for that, we must shed tears. For that, we must cry.

Because if we feel bad for the loss of the *Shechinah*, Hashem will want to rebuild the *Beis HaMikdash* so His *Shechinah* can dwell there once again.

Here's a story that can help us understand how this works.

In the late 1930s, Leah was trapped in Europe when the Nazis invaded. She survived the Holocaust despite losing everything, and emerged alone after her entire family was murdered.

After the war was finally over, Leah made her way to Eretz Yisrael, where she built a new life. She got married and had a houseful of children. Her husband built up a successful business and was able to support their beautiful family. After her elderly husband died, Leah's children took great care of her and showed her the utmost respect. The children and grandchildren visited her often and spent time with her.

But then Leah, too, grew older and she realized that she would have to write a will. She wanted her children to know how to divide up her money when she was gone. After she passed away, her family read her will. Most of it was as expected: Her children and grandchildren all received their shares.

But one granddaughter, Sarah, was given an extra \$10,000. The family didn't know why.

They asked their rabbi if he knew why Sarah was treated differently. He didn't, but he suggested they search the house for a letter. After looking around carefully, they found a sealed envelope, and inside was an explanation, written in Leah's handwriting:

You may be wondering why I gave extra money to Sarah. Please allow me to explain.

I often told stories about the war years, about how much I suffered. I also spoke about how I lost my home and had to rebuild a new one. I know that my children and grandchildren didn't always like to listen to my stories. Some found them scary, some found them boring. But even among those who listened, none of them cried.

Except Sarah.

Sarah cried every time she heard about my struggles and my pain and my losses. Those stories made her feel real emotion, and she showed she cared by crying. That's why I'm leaving her more money than the rest of the children and grandchildren.

Because she cried. And when someone cries, it shows they care.

There is so much to cry for, so many reasons to care.

When we cry over the destruction of the *Beis HaMikdash*, it shows we care about Hashem's loss. And that will cause Hashem to want to rebuild His Home and to return His *Shechinah* to the newly rebuilt *Beis HaMikdash*. 📖

	SHABBOS JULY 18 ד אב	SUNDAY JULY 19 ה אב	MONDAY JULY 20 ו אב	TUESDAY JULY 21 ז אב	WEDNESDAY JULY 22 ח אב	THURSDAY JULY 23 ט אב	FRIDAY JULY 24 י אב
BAVLI	Chullin 79	Chullin 80	Chullin 81	Chullin 82	Chulin 83	Chulin 84	Chulin 85
YERUSHALMI	Moed Katan 2	Moed Katan 3	Moed Katan 4	Moed Katan 5	Moed Katan 6	Moed Katan 7	Moed Katan 8
MISHNAH	Keilim 18:3-4	Keilim 18:5-6	Keilim 18:7-8	Keilim 18:9-19:1	Keilim 19:2-3	Keilim 19:4-5	Keilim 19:6-7
KITZUR	122:12-123:2	123:3-124:3	124:4-11	124:12-20	124:21-125:End	126:1-End	127:1-10
ORAYSA	Yevamos Chazara 84a-85a	Yevamos 85b Chazara 85a	Yevamos 86a Chazara 85b	Yevamos 86b Chazara 86a	Yevamos 87a Chazara 86b	Yevamos 87b Chazara 87a	Yevamos Chazara 85b-86a

In discussing the *kinah Arzei HaLevanon*, *The cedars of Lebanon*, Rav Yisroel Belsky taught that most of these *tzaddikim*, who were killed over the course of decades, were murdered for teaching Torah to Klal Yisrael. The Romans sought to destroy Jewish spirituality and allegiance to Torah by slaying our greatest teachers and role models. (The author of this Tishah B'Av *kinnah* is unknown, and in a sense the *kinnah* is incomplete, as only eight of the ten martyrs are mentioned by name. Rav Belsky suggests that the original text was not copied completely.)

Reflecting on this *kinnah*, Rav Belsky would say, "While we are sitting on the floor crying about the *Asarah Harugei Malchus*, let us ask ourselves, who is going to fulfill the role of the *gedolei Torah* of ancient and recent generations? Who is going to take their place and give the world the Torah that it needs? New *talmidim* have to grow and devote their lives to become *gedolei Torah*, so they can fill the void."

The challenge is significant, but we are meant to make strides in overcoming obstacles to grow in Torah knowledge. Great teachers can bring out the potential inherent in every talmid. The following story portrays the guidance of wise teachers.

Rav Dovid Ordman cited a brief parable told by the Telzer Rav, Rav Yosef Leib Bloch.

A child once went to a live fish market with his mother and noticed a fish flapping and jumping when it was pulled from the water. He was fascinated. He asked his mother if he could buy it as a pet, as it seemed so live-

ly and playful. The other fish that were swimming in the water tank seemed so boring.

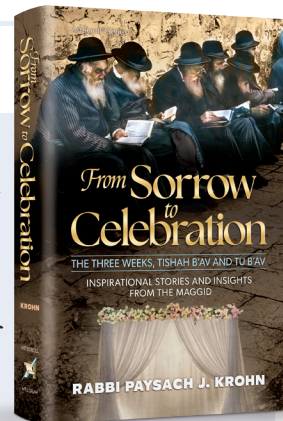
His mother explained that this fish was convulsing because it was actually dying, since it was out of the water. The other fish would remain alive.

The Telzer Rav explained that sometimes we see people doing seemingly exciting things, and we consider them vibrantly alive, enjoying their exhilarating, thrilling activities. (Rav Ordman gave modern-day examples such as skydiving, bungee jumping, mountain climbing, and jet-skiing.) In truth, many of these people are gasping for life, searching for meaning, convulsing like the fish out of water, seeking something significant in life.

Such people see *talmidei chachamim* who sit and learn uninterruptedly day after day, year after year, as leading boring lives. In actuality, they are like the fish swimming in water.

They will stay alive with focus and purpose as they swim in the *Yam HaTalmud*. They dive to depths and soar to heights in Torah and are thrilled with their role in life.

In life, one can take time for leisure and time for exuberance, provided we understand our priorities. Our primary purpose of existence is to become closer to Hashem, by "swimming" in the pursuit of Torah, *tefillah*, and *yiras Shamayim*. 🌟



R' Yosef Leib Bloch

THE WEEKLY QUESTION

WIN A \$36
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What are the four names of Har Chermom?

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 Korach is: ARI GALE, Baltimore, MD

Question for Korach was: Where did Moshe get the idea to use ketores to stop the plague?
Korach Answer: When Moshe went up to Heaven to get the Torah, he got the idea from the Angel of Death.



PART 19: GOOD ADVICE AND A CHANGED WORLD: A SIDDUR FOR OUR TIME

The format of Rabbi Zlotowitz's Five Megillos and 6-volume Bereishis/Genesis had earned high praise and broad acceptance. Rabbis Zlotowitz and Scherman decided that the next major project would be the Siddur, and the format would follow the successful precedent: a multi-volume edition with an original translation and a very detailed commentary culled from the broad range of Torah literature. It worked for Bereishis, why wouldn't it work for the Siddur? It was obvious, wasn't it?

It was to us, but Shmuel (Steve) Blitz, our very practical, pragmatic director of sales, was skeptical. He felt that such a Siddur would be appreciated by several thousand people, but it would not be "davenable." No one would use a 3 or 4 or 5-volume Siddur. What the public needed, he insisted was a 1-volume "shul Siddur," the sort that only ArtScroll could produce.



*The original
ArtScroll Siddur*

Baruch Hashem, we were willing to listen. The goal would be an understandable translation and a commentary that would have two purposes: to explain the meaning, of course, but also to be inspirational and draw the user closer to faith and recognition that he is speaking to Hashem. And, of course, the Siddur would have an ArtScroll trademark Overview to lead the reader into the proper mood and goal of his tefillah.

But its most transformative feature was its instructions as well as its section on laws: clear, practical guidance that unlocked Jewish prayer and practice, teaching people when to stand, sit, bow, and respond in shul while explaining enough of the why to let anyone learn privately and at their own pace—and participate with confidence instead of avoiding shul out of awkwardness, dependence, or ignorance.

Unfortunately, R' Zlotowitz's increasingly heavy

responsibilities in leading ArtScroll made it impossible for him to undertake the Siddur, so the privilege of working on the ArtScroll Siddur fell to R' Scherman. R' Zlotowitz read every word and his comments and suggestions were crucial to the success of the final product. Most people cannot fully appreciate how much thought goes into designing a Siddur that is truly comfortable and intuitive to use. To us, however, R' Shea Brander's brilliance in this area was immediately evident and proved invaluable, as did the wealth of insightful suggestions he contributed throughout the process. R' Avie Gold, another genius on our staff, read and improved the text.

The Ashkenaz Siddur was published in 1984; the Sefard version came out a year later. The public response was phenomenal. People exclaimed that this was what they had been waiting for, and the ArtScroll Siddur became the standard English-language Siddur translation-commentary. There is hardly a shul in the English-speaking world where the ArtScroll Siddur is not present and used in abundance. Forty years later, it remains the siddur of choice, with well over a million copies in print.

Over the years, we have received many letters and in-person expressions of gratitude from newly-observant men and women who say that exposure to the ArtScroll Siddur changed their lives and helped make them *baalei teshuvah*. One woman wrote that she, at the time not observant, was in a college class with only one other Jew, an Orthodox young woman. Naturally, they became friends and the Orthodox girl gave her an ArtScroll Siddur. She never stopped using it, even as the pages were well-worn; that siddur changed her life, and she wouldn't part from it.

Few publications have so profoundly influenced contemporary Jewish life, illuminating the path to *tefillah* for beginners and veterans alike.

UP NEXT: From Siddur to Machzor