

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה

(Monsey, NY)
 הדלקת נרות לשבת - 6:07
 זמן קריאת שמע/המ"א - 9:17
 זמן קריאת שמע/הגר"א - 9:53
 סוף זמן תפילה/להגר"א - 10:49
 שקיעת החמה שבת קודש - 6:24
 מוצש"ק צאת הכוכבים - 7:14
 צאה"כ / לריבו תם - 7:36
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שבת קודש פרשת בראשית – כ"ז תשרי תשע"ו

Shabbos Parshas Beraishis - October 10, 2015

טיב התבלין

מאמר מיוחד

מאת הרב שלום פערל שליט"א מגיד משימים בק"ק בית שמש

בראשית ברא אלוקים את השמים ואת הארץ - (א-א)

- מדוע נאמר 'בראשית ברא אלוקים'

כתב רש"י, "ברא אלוקים - ולא אמר ברא ה' (כמו שנאמר לקמן 'ביום ברא ה' וגו' [גור אריה אות ז'] ובימשכיל לדוד' הוסיף להקשות, "דלא הו"ל לכתוב שם כלל, רק לכתוב 'בראשית ברא את השמים וכו', ידידו מאן בראו, דהא כתיב בתר הכי בכל מילתא 'ויאמר אלוקים', ומשני, דמשום הכי כתב שם והוכיד 'אלוקים' ולא ה'; משום) שבתחילה עלתה במחשבה לבראותו במידת הדין, וראה שאין העולם מתקיים, והקדים מידת הרחמים ושתפה למידת הדין, והיינו דכתיב 'ביום עשות ה' אלוקים ארץ ושמים".

וב'משכיל לדוד' (ר"ה ברא אלוקים וכו') כתב, "הנה יש להקשות, דמה תועלת לנו להודיענו מה שעלתה במחשבתו, הואיל ולא נתקיימה, ועוד יש להקשות, דאטו מי לא ידע הקב"ה מעיקרא דאין העולם מתקיים במידת הדין, וא"כ מדוע עלתה כך במחשבתו בתחילה, (וכן הקשה הרב ה**נחלת יעקב** [לקמן בראשית ב' י"ט ד"ה וחוה כוונת המדרש וכו']), ויישב "אלא, שהכוונה היא אל מה שכתב האלשיך הק' [בראשית א' א' ד"ה ובוה נבא אל ענין וכו']. שהעולם נברא במחשבה ובמאמר, והיינו שקודם על ידי המחשבה היתה הבריאה נתהווה בריאה דקה ורוחנית, ועל ידי מאמר העצמה הבריאה והיתה הולכת ומתפשטת ונתהווה למציאות גשמית, וזה שאמר ש'עלתה במחשבה לבראותו במידת הדין', הכוונה אל המציאות הדקה שנעשתה ע"י המחשבה שהיתה במידת הדין, וההתפשטות שהיתה במאמר עד שנעשה למציאות גשמית היתה במידת הרחמים, אחר שידוע שהעולם הגשמי לא יתקיים במידת הדין, ומה שהיתה המחשבה במידת הדין, היינו, שאם לא היתה המחשבה במידת הדין [שש בה משום 'צמצום אור האלוקין' לא היתה שום מציאות לדע כלל ולא היתה בחירה חופשית בעולם, והקב"ה רצה שיהיה בחירה חופשית בעולם, ולזה היתה המחשבה במידת הדין"].

ולכן נראה לדייק בלשון רש"י שכתב 'וראה שאין העולם מתקיים', דהוה ליה למימר 'דאה' בלא וי"ו, אלא הכי פירושו, בתחילה עלתה במחשבתו לבראותו במידת הדין וראה יפה בתחילה שאין העולם מתקיים במידת הדין, ואפ"ה כי רצה להקדים במחשבתו המידת הדין (לבדה) בכוונה מכוונת, לפי שראה שאין העולם מתקיים אלא אם כן הוא מקדים מידת הרחמים ומשתפה למידת הדין, אך מכיון שהיה צריך להקדים למידת הרחמים מפני תיקון העולם וא"כ הרי יגברו הרחמים על הדין ויבטלו הדין לגמרי, ולא היה זה רצון הבורא, שהיה יש צורך ג"כ במידת הדין כדי להעניש הרשעים, לכן העלה במחשבתו תחילה למידת הדין לבדה, ואין להקשות, דאם כן, בתר הכי במעשה לא היה צריך אלא למידת הרחמים לבדה, הואיל וכבר העלה מידת הדין במחשבה, דאיכא למימר תרת, דהא, דאם כן היה הדין קודם וגובר על הרחמים, והוא יתברך רוצה שיכבשו רחמיו את כעסו, לא נמי ש' לומר איכא, דאם כן, הוי אתי מעשה ומוציא מידי מחשבה, דהכי קיימא לן, ונמצא, שמתבטלת מידת הדין לגמרי".

נמשל *Hakadosh Boruch Hu* is the not only the Creator of the World, He is also the Captain of the World. He knows all and steers His creations in any way He wants. Amid all the anxiety and unpleasantness of our time, it is important for mankind to recognize that all matters are out of our hands

A SERIES IN HALACHA LIVING A “TORAH” DAY
למעשה הלכה
Keeping the Jewish Camp Holy (54)
"והיה מחניך קדוש"
Disposing of Sukkos Mitzvah Items. After the *Yom Tov* of *Sukkos*, there are a number of items that were used over the holiday that are not worth saving and must be disposed of according to *Halacha*. The *Gemara* ⁽¹⁾ states that "תשמישי קדושה" such as *Tefillin* (and their straps) which contain *Hashem's* Name cannot be thrown in the trash. However, "תשמישי מצוה" such as a *Shofar* or *Esrog* can be thrown away. The **Shulchan Aruch** ⁽²⁾ explains that these items may be placed in the trash only in an honorable manner; it should not be done in a way that is “shameful” for the *mitzvah*. They can also be used for mundane purposes if it will not be considered shaming the *mitzvah*. This is all referring to a *mitzvah* item that is not set aside for ongoing or future *mitzvah* use, such as an *Esrog* after *Sukkos* or a worn-out *Talis*. However, items that have been used at least once and will be reused again for a *mitzvah* should not be used for mundane usage. For example, if one wants to move an item which is not in his reach during *Sukkos*, he should not use the side of his *Lulav* to move it. However, once *Sukkos* is over, this is permitted.

Arba Minim. The four *minim* used on *Sukkos* may be placed into a plastic bag and put out to the garbage. Some people are *machmir* and store them away to use for another *mitzvah*, such as burning the *chametz* before *Pesach* ⁽³⁾, or using the *Hadassim* for *besamim* (spices) for *havdalah*. ⁽⁴⁾.

Segulos. There are sources who say that saving certain items are

Rabbeinu Bechaye writes:

“The first *posuk* in the *Torah* contains every vowel sound except for one: the 'שָׁרָק' is missing from this verse. The reason is because the letters of the שרָק also spell the word 'שָׁקָר' - falsehood. *Hashem* created the world to be a place of total truth - *Emes* - and there is no room for a *shuruk* in describing the beginning of Creation.”

R’ Yehoshua Leib Diskin ZT”L (Maharil Diskin) would say:

“*Kayin spoke to Hevel his brother, and when they were in the field, Kayin rose up against his brother, Hevel, and killed him.*” Hevel, the shepherd, quarreled with his brother, Kayin, the farmer in the field. What was Hevel doing in the field, in Kayin’s domain? At first Kayin started the argument with his brother - *‘Kayin spoke to Hevel...’* What should Hevel have done? He should have ignored his brother. Instead, though, he tried to persuade Kayin of his own correct position. He was therefore drawn to Kayin’s field to continue the argument, unaware that arguments of this sort are ineffective. To the contrary, they reinforce the feelings of animosity, they push the participants into corners, arouse violence and force. As we know, tragically, the end was bitter indeed.”

A Wise Man would say:

“A happy man is not a man with a certain set of circumstances, rather a man with a certain set of attitudes!” Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)			נתנבם ונתקדש לעילוי נשמת ר' סנדר חיים זאב ב"ר יחזאל ישראל הדרט ז"ל * תנצב"ה	!בשורה טובה לשוחרי התורה B'EZRAS HASHEM, THE NEW TORAH TAVLIN SEFER/BOOK IS OUT AND AVAILABLE IN ALL BOOKSTORES AND ONLINE!!
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for they are surely in the hands of the Master of the World. Amid all the uneasiness and confusion over what may lie ahead, it is critical for every person to take the time to separate himself from the others and gaze upon the “face of the Captain” - placing his trust in *Hashem Yisborach*.

מאת מוה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס
 a *segulah* for *shemira* (guarding a person or a house). The **Chida** (**sefer Kikar L'aden**) writes that from the *Yerushalmi* ⁽⁵⁾ it seems that people used to keep their *Lulavim* all year in their homes. He adds that he saw great *chachamim* who kept all four *minim* in their homes for a whole year as a *shemira* for the house. Many *seforim* bring a custom to make *Esrog* jelly and feed it to a pregnant lady as a *segulah* for an easy childbirth (this might be connected to a *Gemara* in *Kesubos 61a* that eating an *Esrog* is good for the fetus), or to anybody on *Tu B'shvat*.

Accessories. The accessories of the *Arba Minim*, such as the *Esrog* box, sponge or stringy wrapping, do not contain any *kedusha* and can be thrown away. If there are *posukim* printed on them (which is not a good idea in the first place), then they need proper *geniza* (burial). One could cut away the *posuk* and put just that part in *geniza*. If it just says the words "פרי עץ הדר" on it, **R' Nissim Karelitz Shlit'a** rules that this is just a fancy decorative title and not considered a *Posuk* that requires *geniza* ⁽⁶⁾.

Hoshanot. The leftover *Aravot* (*Hoshanot*) that are banged on *Hoshana Raba* have the same *din* as the *Arba Minim* above. Many save them for the burning of *Chametz*. Some people carry around a leaf, or part of a leaf, in their wallet or pocket, as a *shemira*. They wrap it in plastic so it shouldn't dry and crumble.

Sukkah Decorations. Those decorations that do not have *posukim* written on them can be wrapped in a plastic bag and thrown into the trash ⁽⁷⁾.

הוא היה אומר ...

(1) מגילה כו: (2) א"ח כ"א (3) משנה בורה כ"א (4) פסוקי תשובות תרס"ז-כו (5) ירושלמי שבת פרק ב' (6) גנוי הקודש דף קפח (7) שם דף רע

מעשה אבות ... סימן לבנים

על כן יקוב איש את אביו ואת אמו ודבק באשתו והיו לבשר אחד וגו' (ב-כד)

A remarkable personage who, according to tradition, occupied the throne of Poland for a short time was a Jew by the name of **Shaul Wahl**. As legend goes, his father had done a great favor for one of the Polish princes, Nicholas Radziwill, and in return, the prince took young Shaul, whom he had searched for and located studying in a *yeshivah* in Brest-Litovsk (Brisk), under his wing. He was so captivated by the brilliance and depth of Shaul’s intellect that he brought him to his own castle, provided for all his wants, and supplied him with all possible means for study. The noblemen who visited Radziwill’s court marveled at the wisdom and learning of the young Jew, and thus the fame of Shaul spread throughout Poland.

When King Bathori of Poland died (1586), the people were divided into factions. There were quite a number of candidates for the throne, but the contending parties could agree upon no one. Polish law stipulated that the throne must not remain unoccupied for any length of time, and in case the electors could not agree upon a candidate, a “rex-pro-tempore” (temporary king) must be appointed. Prince Nicholas Radziwill proposed the name Shaul Wahl, insisting he was a man who belonged to neither party, and who in wisdom and goodness, was far superior to anyone else he knew. Eventually, amid great enthusiasm and shouts of “Long live King Saul,” the young man was elected to this high office. The name “Wahl” was added from the German word “wahl” (election). Traditions differ as to the length of his reign. Some state that he ruled one night only; others make it a few days. All, however, are agreed that Shaul succeeded in passing a number of very wise laws, and among them some that tended to ameliorate the condition of the Jews in Poland. Although this story cannot be supported by historical data, it gained a firm place in the belief of the people.

After his short reign, Shaul Wahl settled in Brisk and continued to be a wealthy and influential individual who was a frequent visitor at the Prince’s palace. As a result of his close personal relationship with the Prince and other influential ministers, his son came to the attention of one of their daughters. She was a wild-spirit and was used to getting whatever she desired. She became infatuated with this Jewish boy and decided she must marry him. Of course, Shaul Wahl and his family were not of the same mind. In order to avoid an unpleasant and perhaps dangerous refusal, Shaul sought to quickly marry his son to a Jewish girl, so that he would no longer be eligible for the nobleman’s daughter.

Time was of the essence, as was the need for secrecy. Shaul searched the city and found, in the local hospital, a young Jewish woman who had contracted a life-threatening illness. The doctors had gone so far as to despair of her life. Shaul Wahl contacted her father, who granted permission for his daughter to “marry” the Jewish nobleman’s son, in order to save him from the designs of the princess.

The wedding ceremony was conducted in private and the two were married. However, once she became his daughter-in-law, Shaul felt responsible to take care and treat the young woman’s sickness, and he investigated her situation in depth. Not satisfied with the medical care she had been receiving, he provided the necessary funds to hire expert physicians and a new course of treatment was prescribed. Thankfully, the woman saw marked improvement almost immediately, and after a short time, she was completely cured.

After she had recovered, she requested an audience with her father-in-law, Shaul Wahl, without revealing her identity to his secretary. She wanted to thank him for all he had done on her behalf. As he was not accustomed to meeting women privately, she was not granted a meeting. However, she insisted, explaining that it was an unusual situation. When Shaul heard this he permitted her to visit. Upon arriving at his stately office, she told him her name. Instantly, he recognized her and said, “Oh, yes, I imagine that now we should arrange divorce proceedings for you and my son”

“Please,” she interrupted, “may I ask why? What is it that I have done wrong?” Taken aback, Shaul realized that she was right. He was very impressed with the young woman and her modest demeanor, and the couple remained married. They were blessed with five sets of twins, which inspired their surname, Teomim (or Thumim), Hebrew for twins.

משל למת הדבר דומה

ויאמר ה' אלקים הן האדם היה כאחד ממנו לדעת טוב ורע ועתה פן ישלח ידו ולקח גם מעין החיים ואכל וחי לעלם (ג-כב)
משל: One of the renowned English literary celebrities, Sir Robert Louis Stevenson, tells of one of his voyages to the South Sea Islands. In the midst of his voyage, a terrible storm arose. Rain and wind lashed at the ship and the frightened passengers feared the ship would be lost.

All were huddled below deck, fearing the might of the elements when one sailor asked where the captain was. Carefully, he climbed to the upper deck, where he saw the captain quietly pacing the bridge. The sailor was astounded to see the level of calm and confidence displayed on his

captain’s face. When the wind attempted to thrash him from side to side, the man stood his ground and calmly held onto the ship’s wheel. The captain saw the sailor and with an undisturbed face, he looked out across the raging sea and issued decisive orders for handling the ship.

After handling the orders, the sailor made his way back to the lower cabin where all the passengers were huddled together. They were anxious to hear from him. In response to their questions, the sailor responded, “Believe me, I have seen the captain’s face and all is well.”

מחשבת הלב

ורעש אלקים את שני המצות הנדלים את המצוד הנדל לממשלת דיום ואת המצוד הקטן לממשלת הלילה (א-ז)

There is an obvious question here: the *posuk* begins by saying that *Hashem* created two large luminaries (מאורות גדולים) - "מאור הקטן" - was for the daytime (the sun) and the small one - "מאור הקטן" - was for the nighttime! My *machshava* is that since the sun is something that allows the moon to light up the night, automatically the sun is called a "גדול" and the moon is called a "קטן" since the moon has no light of its own; it is merely a reflection of the sun’s light.

At a recent *Bris* of an *einikel* of mine, I said over the following thought: We say: "זה הקטן גדול יהיה" - This baby should mature into greatness. The idea is that the very nature of a baby - a true "קטן" - is to be concerned only with himself and his own needs. He immediately cries when he wants to nurse, or be changed, etc... He doesn’t care who he is disturbing or what time of day or night this happens. Conversely, the definition of a "גדול" does not depend on how much *Torah* one has learned, but rather how much one is concerned for his fellow man’s cares and needs - just like the sun takes care of the moon by sharing its great light. We therefore express a *Tefilla* that this tiny, dependent infant, who now only thinks of his own needs, will one day grow up to become a "גדול" who will be concerned about others and help provide for their needs.

Many years ago, I was at a *Bris* where **R’ Joseph B. Soloveitchik ZT”L** spoke and suggested a different הסבר in the *beracha* we say. A growing child is the recipient of wisdom and *chinuch* from his parents, and therefore, for a large portion of his life remains a "קטן", merely a reflection of the light of his parents who raised him. The *beracha* we give him is that this young child should take this light from his parents and generate his own light by illuminating the lives of others.

May we all see our children grow up to become "גדולים" by helping and teaching others, bringing us much *nachas* as well.

DRUSH V’CHIDDUSH

בראשית ברא אלוקים את השמים ואת הארץ ... (א-א)

Every Jewish child knows that *Parshas Beraishis* is not the beginning of Jewish history. The history of the Jewish people begins two *parshiyos* later, in *Lech Lecha*, which tells of *Avraham Avinu’s* first steps in the world. *Beraishis*, on the other hand, tells about the beginning of the creation of the world, the beginnings of universal Man, *Adam Harishon*, with whom human history begins. Adam is the father of all humanity, as is Noach. The second *Torah* portion, Noach, tells of the rise of the various nations of the world, including those of whom not a trace remains today.

Therefore, if the Jews were to learn and read in the *Torah* concerning only their own history, they really ought to start with *Lech Lecha*, which tells the story of the first Jew, Avraham. But we don’t. We always starts with *Beraishis*, with the first days of Creation, learning the profound lesson

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... מזלע

דרגה יתירה

ויאמר אלקים תדשא הארץ דשא מוריע עשב מוריע ורע עין פרי עשה פרי למינו ... (א-יא)

There is a פלאה in *Parshas Beraishis* that connects the words "תדשא הארץ דשא" - "*Let the earth sprout vegetation,*" to the *posuk* in *Parshas Emor*, "ועניתם את נפשתיכם" - "*You shall afflict yourselves,*" the commandment to fast on *Yom Kippur*. What could possibly be the connection between these two *posukim*? **R’ Avraham Shmuel Binyamin Sofer ZT”L (Ksav Sofer)** explains that the *posuk* that tells of the earth sprouting forth is the command for everything in the world to grow and be uplifted. It does not only refer to vegetation but to everything in this world. Likewise, the highest level that a human can reach is on *Yom Kippur* when he/she becomes an angel, totally disconnected to the physical world.

This message can be taken one step further. If we examine the different forms of creations we will see that each one can be raised up to a higher level. A "דומם" (inanimate object) such as earth, can be moved up to the level of a "צומח", with a simple seed in the ground. A "צומח" can be raised up to the level of "חי" (living creature) by being eaten by an animal and giving it sustenance. A "חי" can be raised up by being slaughtered and eaten by "אדם" (man) - the next level. Each one has the ability to go one step higher, all except for man. Man has an unlimited potential to raise himself up to greatness.

The *Medrash Rabba* tells us that when *Hashem* finished all of His creations, He saw that it was "טוב מאד" - "*very good.*" This refers to the creation of man. The word "מאד" and the word "אדם" are comprised of the same letters, to teach us that it is only Man who has the ability to become very, very great. This is the free choice of man. We can choose to be like *Hashem* - "אדמה לה" - and go far beyond the physical aspects of being a man.

As we begin a new year, may we all surpass our own goals and aspirations and become the greatest being that we can.

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