

מאת מנח"ר ברוך הירשפלד שליט"א
ראש כולל עשרות חיים ברוך קליבלר הייטס

try to finish the subject he is learning, if possible, before interrupting (7), i.e. finishing a *Mishna* or a *Tosfos*, etc.

- If one has a set time for learning (a set learning *seder*), he may stop his learning when he concludes this regular *seder*, even if he is in the middle of a subject (8).
- If one is in need of a *chessed*, such as directions to a destination, and he must enter a *Beis Medrash* in order to ask someone, he should try to find a person who is not currently learning, rather than interrupt someone who is in the middle of learning (9). He should also speak in low tones so as not to disturb those around him who are still learning.
- If he has to interrupt someone, he should rather interrupt a person learning alone instead of two people learning together.
- One should organize his learning in such a way that it will minimize any interruptions. This refers to the place, timing and length, turning off his phone or other portable devices, etc.

בין הריחים – תבלין מדרף היומי "The Eraser" - Menachos Daf 56b

Rav Yochanan says that everyone agrees, even if a *Korban Mincha* has already been made *chametz*, one who continues the *chametz* process has transgressed the *Lav* of "לא תאפה חמץ". Based on this, the **Minchas Chinuch** (436:7) wonders: if one erased the first letter of *Hashem's* Name thereby transgressing the *issur* of "*Mechikas Hashem*," what if another continues the process and erases the second letter of *Hashem's* Name? Since the *Gemara* considers the second person to have sinned, even though the *Korban Mincha* is technically already *chametz*, has the second eraser also sinned even though *Hashem's* Name has already been erased? The *Minchas Chinuch* concludes that as our *Gemara* learns this concept from a *posuk* (גזירת הכתוב), it is exclusive to *Korban Mincha* and cannot be applied to other instances.

(1) חגיגה יב: (2) ט"ז י"ד רמנו (3) אגרת הרמח"ל (4)

אבות ג'ז: ברכות נג. (6) חולין מט. (7) ספר יוסף אומץ

עמ' רסח (8) שם (9) בבין עולם פרק ב'

הלכה למעשה

A SERIES IN HALACHA
LIVING A "TORAH" DAY

The Greatest Mitzvah of All (96) - "ותלמוד תורה כנגד מלם" **Bitul Torah: Interrupting Learning for Idle Talk.** We previously mentioned the prohibition of "מפסיק משנתו" - interrupting *Torah* learning, for idle talk. The source for this *issur* is in the *Gemara* ⁽¹⁾ and is brought in *halacha* ⁽²⁾ as well. The **Beis Yosef** in **Maggid Maysharim** (a *sefer* in which he records all the conversations he had with an angel who was sent from Heaven to teach him) in *Parshas Ki Savo*, asked the angel for advice on how to remember his learning. Among other things, the *malach* told him that if he does not interrupt his learning, it is a *segula* not to forget that learning. In the letters of the **Ramchal** ⁽³⁾, he writes that uninterrupted learning, can actually save *Klal Yisroel* from harsh decrees.

Detailed Halachos.

- Even if there is a non-obligatory *mitzvah* which can be done by interrupting one's learning, one should still not interrupt. Therefore, the *Mishma* in *Avos* ⁽⁴⁾ states that one who is walking on the road and repeating his learning (as it says, "*when you sit in your house and when you walk on the way and when you lie down and when you rise.*") should not stop his learning to observe and comment on how nice is that tree or that plowed field, even though he is praising *Hashem*.
- Even though it is customary to say "*Tzuzegunt*" (this is the *Yiddishe* translation of "אסורא" which is a Talmudic word in Aramaic ⁽⁵⁾ which means "to good health"), one should still not be *mafsik* (interrupt) his learning in order to say it, even though there is a *mitzvah* to bless another Jew ⁽⁶⁾.
- If a justified interruption arises, such as a *chessed* which is required imminently from a person who is learning, he should

הוא היה אומר ...

R' Yaakov Meshulam Orenstein zt"l (Yeshuos Yaakov) would say:

Rashi tells us that when *Hashem* created *Adam Harishon*, he consulted with the angels to teach us proper conduct and the trait of humility, that a great person should consult with and receive permission from a smaller one. However, when *Hashem* created woman, he did not consult with them. Thus, unlike men, women say every morning, *Hashem* created them according to His will alone, without consulting anyone else!"

R' Moshe Bogomilsky shlit"a (Vedibarta Bam - in the name of his father R' Shmuel z"l) would say:

When Kayin committed the terrible act of killing his own brother, he realized his debased status. After much contemplation, he concluded that without proper education from early youth, a person can easily go astray and commit the most gross and inhumane crimes. To rectify this, he made it his mission to propagate the importance of education. When his son was born, he named him Chanoch, which stems from the word '*chinuch*' - 'education' - and also called an entire city by this name. Kayin was stressing that parents are obligated to educate their children as soon as they are born. Moreover, one should not suffice with this, but also see that his entire city receives a proper education."

A Wise Man would say:

"Success is stumbling from failure to failure with no loss of enthusiasm."

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זמן לתפילת מנחה גדולה - 1:14 | שקיעת החמה שבת קודש - 6:30 | מוצע"ק צאת הכוכבים - 7:20 | צאה"כ / לריבנו תם - 7:42

טיב התבלין

מאת חורב רב מלאל חסד ובשביץ שליט"א ר"ש ששון ירושלים שוויץ

ויאמר האדם האשה אשר נתתה עמדי הוא נתנהדלי מך העין ואכל

(ג-יב) - **הברכה הנמשך מתוך הכרה בטובתו של מקום**

א"נה רש"י פירש על הכתוב, 'אשר נתת עמדי' – כאן (אדם) כפר בטובה. המכוון בדבריו הוא, כי כדי שיתוודה אדם הראשון על חטאו לא היה לו לומר 'האשה אשר נתתה עמדי' די היה באמרו 'האשה היא נתנה לי' וגו'. וכפי שענתה חוה 'הנחש השיאני ואכל' אלא כיוון באמרו אלו ג' תיבות לומר כי זה החטא נגרם מכח הסיבה העליונה בזה שנתן לו הקב"ה אשה. והיה זה חטא חמור מאוד, כי הקב"ה לא נתן לו אשה כי אם לטובתו, ובמקום להודות על כך תלה בה תקלתו.

כשמתבוננים יכולים לדאות כי ענשו של אדם הראשון 'ביעת אפיך תאכל לחם' לא היה רק על עצם המכשול בחטא עץ הדעת, אלא גם על עצם הדבר שכפר בטובתו של הקב"ה. דהנה כשגזר הקב"ה ענשה של חוה, לא הקדים לומר לה סיבת עונשה, היה זה ברור ומחזור כי כך הגיעה לה על ששמעה לקול הנחש ואכלה מעץ הדעת. אך בבואו אחר כך לרבר אל האדם, הקדים לומר לו (ג, יז) 'כי שמעת לקול אשתך' וגו' ודבר זה צריך ביאור, למה כאן ראה לנכון להאריך בסיבת השתלשלות החטא, ולמה לא הסתפק בקיצור דברים כדבריו אל האשה? ובנוסף לכך יש צורך להבין, וכי זה היה עיקר חטאו? הלאו עיקר החטא היה עצם האכילה, והשמיעה לא היה כי אם הגורם, ומה להקדים עוון השמיעה שאינה כי אם טפל לעוון העשייה בפועל? אלא בהכרח כיוון הקב"ה להוכיחו על כך שכפר בטובתו, ואמר לו, לא כדריך שהנך כופר בטובתי, כי לפי דבריך נמצא שאינך אשם בזה החטא מאחר שניתן לך אשה, אבל האמת הוא שלא נתנו לך אשה כי אם לתועלתך, ואילו היה כדבריך שמחמתה לא היה

מאוצרותיו של המגיד

ספר חוב שלום פערל שליט"א פניו מישום בקץ בית ששון

ויאמר אלקים יהי רקיע בתוך המים ויהי מבריל בין מים למים. ויעש

אלקים את הרקיע ויברל בין המים אשר מתחת לרקיע ובין המים אשר מעל לרקיע (א-ו:) - **ביאור כוונת הכתוב 'ויאמר אלקים יהי רקיע וגו'**

תב רש"י, 'יהי רקיע, לתחוק הרקיע (יהיה לו היה וקיום), שאף על פי שנברא השמים ביום הראשון, עדיין לחים היו, וקרשו בשני מגערת הקב"ה באומרו 'יהי רקיע', וזה שאמר איוב 'עמודי שמים ירופפו', כל יום ראשון, ובשגו' 'תתמו מגערתו' כאדם שמשתומם ועומד מגערת המאים עליו'. וכתב **המורדכי**, 'כי פירוש 'בראשית ברא אלקים את השמים...ויאמר אלקים יהי אור וגו', בתחילת בריאתו, לא קודם בריאתו (ועל דרך שנאמר 'וראשון [הלפנן] אדם תיוולד', וזאת מפני 'שלא יתכן לומר 'והארץ היתה' קודם בריאתו, ולא 'והארץ היתה תווד ובורו' המורים על ההרבה והשממה שרם תארי הנברא...ואף על פי שתחילת הבריאה אינה בריאה גמורה, אין זה רק על ההויה הזמנית [היינו המתוהוה במשך הזמן, שישנה בבריאת 'ש מיש'] לא על הפתאומית שהיא בריאה 'ש מאין', כי אז ראשית הבריאה תהיה בריאה הגמורה עצמה' (דבריו לעיל פסוק א' ד"ה הכי גרסינן בראשית בריאת וכו', ומה שהכריחנו לפרש וכו'), ואוד שבריאת האור ביום הראשון, יהיה גם בריאת השמים הנבראים עמו ביום ראשון".

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לך היכולת להתנגד, לא היית זוכה בה, ובהכרח שהיה בכוחך לסרב לה, וזהו הכוונה באמרו 'כי שמעת לקול אשתך', כלומר, הקולר עדיין תלוי בך, ונמצא לפי זה כי כפרת בטובתי, ועל כן ראוי עתה להיענש.

ולמעשה רואים אנו אח"כ, כי אדם הראשון קיבל את מוסרו של הקב"ה, ומיד עשה תשובה על כך, כמו שרואים אנו כי תיכף אחר שנתקלל, עוד בטרם שנתגרש מגן עדן, קרא את שם אשתו 'חוה' על שם היותה אם כל חי. (ג, כ) כי תיכף הביין כי הוסיף חטא על פשע בזה שכפר בטובתו של מקום, ותיכף שינה את דעתו להודות על הטובה, ולקרוא את שמה על שם הטובה הנמשך על ידה. ואכן רואים אנו כי מיד נתקבלה תשובתו, כי במקרא שלאחריו (ג, כא) נאמר 'וישם ה' אלקים לאדם ולאשתו כתנות עור וילבישם' ואת התיבות 'כתנות עור' פירש בתרגום אונקלוס 'לבשוש דיקר', וזה הדבר היה לכאורה היפך הקללה בה נתקלל, קללתו היתה כי מעתה יצטרך לעמול עמל רב כדי לספק צרכיו, ותיכף זימן לו הקב"ה כבבודו את צרכיו על הצד היותר טוב, ובהכרח כי עצם הקללה היתה בעוון 'כפיית הטוב', וכיוון שהכיד בחטאו וחזר בו נמתק גם ענשו, וניתן לו צרכיו מבלי שיצטרך הוא לעמול עליהם כלל וכלל.

וצדיקי אמת אמרו כי זה הדבר נרמז במאמר הכתוב (בראשית לב, יג) 'זאתה אמרת היטב אטיב עמך' וכך פרשוהו: הקב"ה אומר לו להאדם המשבחו ומודה לו על חסדיו **'זאתה אמרת היטב'** – הנך אמרת כי הנני מתנהג עמך במידת החסד, והנך מוקף בחסדים, על כן ראוי אתה ל**'אטיב עמך'** – להוסיף לך טובה על טובתך, כי עצם ההכרה בטובתו של הקב"ה וההודאה על כך היא הצנינר להמשיך טובה על טובתו. הש"ת יהיה בעזרינו שנוכל תמיד להכיד בחסדיו המרובים ונזכה על ידי זה להמתקת הדינים ולחסדים נגלים.

והמשיך רש"י, 'ויעש אלקים את הרקיע תקנו על עמודו, והיא עשייתו, כמו 'ועשתה את ציפרינה', וביאר **ביכ"ר בשד"ר**, 'ומה שנראה עיקר' הוא מה שכתב הרא"ם בא' נמי' (וכמו שכתב כאן פסוק ז') 'תקנו על עמודו, כי לא יתכן להיות כשמעמו, שכבר נעשה ביום ראשון, אי נמי, מיייתורא ד'יעש אלקים את הרקיע ויברל בין המים אשר מתחת לרקיע ובין המים אשר מעל הרקיע' הוא דדריש לה הכי, כי היה די במאמר 'ויהי כן' הבא אחריו', דקרא ד'ויעש אלקים את הרקיע ויברל בין המים אשר מתחת לרקיע לבין המים אשר מעל הרקיע' הוא אך למותר, דהרי סגי ב'ויהי כן' דכתיב בתריה, ולהכי פירש 'תקנו על עמודו, והכוונה לרמוז אל מה דאיתא במדמדש (בראשית רבה י"ב י"ג, 'מלך בשד ודם מותח אוהל אנגיק (מתוח בחווק ובדוחק בכל הכת, אבל) על ידי שחות (של זמן) הוא רפי קימעה, ברם הכא (עד היום הזה הם) 'זחוקים (במתיתחתם) כראי מוצק' (ורם נראים כגוף מוצק של מוכת שאינו מתרפה)...מלך בשד ודם מוצק כלים (ממתכת) אנגיק (והוא משפסף ומבריק אותם בכל הכת, אבל) על ידי שחות (של זמן) הם מעלים חלודה, ברם הכא (עד היום הזה הם) 'זחוקים (בברקם) כראי (כברק הראי, 'אבן יקרה) מוצק' (כמו בשעת יציקתם), והיינו, ש'תקנו על עמוד' (שיעמדו מתיחתם וברקם של שעת בריאתם לעולם), והיא עשייתו, וכמו 'ועשתה את ציפרינה', שלא תקצצם ובכך 'עמדו ויגדלו', (ע' רש"י דברים כ"א י"ב, 'ועשתה את ציפרינה, תגדלם וכו').

מעשה אבות ... סימן לבנים

וידא אלקים את האור כי טוב ויברל אלקים בין האור ובין החושך וגו' (7-8)

“*Rabbi Elazar said: The light that the Holy One, blessed be He, made on the first day of Creation was not that of the sun but a different kind of light, through which Adam could observe from one end of the world to the other. But when Hashem looked upon the generations of the Flood and the Dispersion and saw that their ways were corrupt and that they might misuse this light for evil, He arose and concealed it from them, as it is stated: “And from the wicked their light is withheld.” And for whom did He conceal it? For the righteous people in the future, as it is stated: “And Hashem saw the light, that it was good” - and “good” is referring to none other than the righteous people.*” (Chagiga 12a)

The uniqueness and greatness of the holy **Baba Sali, R’ Yisroel Abuchatzzeira ז”ל**, was not limited to those times that he revealed his strength by performing open miracles, for his entire demeanor was beyond the comprehension of ordinary men. All were amazed by the simplicity with which he spoke about the secrets of creation and the hidden ways in which *Hashem* guides His world. Even as we know that the pathways in heaven are as familiar to *Tzaddikim* as the entryways to their own homes, the matter-of-fact manner in which the *Baba Sali* spoke about heavenly concepts was astounding.

Stories heard from reliable witnesses abound. One of the most remarkable stories about the holy light and vision of the *Baba Sali* took place over forty-six years ago. A terrible incident occurred in 1972 when a daughter of one of the most prominent Jewish families in Mexico was kidnapped by a group of Mexican gangsters who had been tracking the girl in the hopes of holding her for a large ransom. Unfortunately, this was not wholly uncommon. Throughout the latter half of the 20th century, the Mexican Jewish community lived in relative stability. The economic boom that followed World War II lasted for nearly thirty years and continued to allow Mexican Jews to greatly prosper. However, the country began to experience economic difficulties, which affected them in numerous ways. Abductions, theft and gang-related crime became all too commonplace and no one was safe, least of all the wealthy Jews of Mexico and its environs.

The kidnappers demanded \$60 million for the safe return of the young girl. If their demands were not met, they threatened, the girl would be executed. There were to be no further negotiations. The family was in a state of panic. They could not possibly come up with that much money and the Mexican police could not be relied upon to find the girl alone.

An uncle of the kidnapped girl was dispatched to Netivot, in Southern Israel, to seek the blessing and advice of the holy *Baba Sali*. The man rushed to the *Tzaddik’s* home and explained what had occurred to his niece in Mexico. He informed the *Baba Sali* that the kidnappers had said they would not negotiate. They wanted their money or the consequences were dire.

The *Chacham* sat in his chair motionless. He seemed to have immersed himself inward although his face was almost entirely covered by the veil he wore over his face. Suddenly, he called for a pen and paper. His attendant ran to bring the items and the *Baba Sali* began to talk as he traced the shape of a building on the paper. This is what he said:

“In order to rescue the girl, this is what you must do. Go to so and so (he named a specific place) and there you will find two of the kidnappers. One is short and stout like a barrel and the other is tall and thin like a tree. Bring with you twenty policemen and overwhelm the two kidnappers who are acting as lookouts. Then, take these two men and have them lead you to the spot where the girl is being kept. Be careful. There are another six kidnappers who are hiding out there. Let the first two open the doors and then the police can storm in and rescue the girl. Do this and you will be successful.”

The uncle rushed out and relayed the information, just as the *Baba Sali* had drawn it up on paper. *Boruch Hashem*, the raid was successful and the girl was rescued, the entire plan carried out exactly how the *Baba Sali* had outlined it from his home in Netivot, over 6,000 miles away! The *Chacham* had never stepped foot in Mexico. He had never seen the buildings he diagrammed or how the kidnappers looked. And yet, he could see them, he could see it all! Undoubtedly, it was the special light - the “*Ohr Haganuz*” - which allowed him to see from one end of the world to the other ...

entire world. All nations owe their existence to the Jewish people who further the world’s purpose. Indeed, the world was created for the sake of those who acknowledge their Creator and continues to exist solely for that purpose.

The *Navi Yeshayahu*, however, adds a significant dimension to this idea and reminds us that we, *Klal Yisroel*, were chosen to enlighten the nations. The Radak explains that *Hashem* demands from His people to serve as a shining example for the rest of the world. We, the Chosen Nation, must conduct ourselves with such perfection that the entire world will appreciate the truth of creation. We must effectively impress them with this truth that everything belongs to *Hashem*, the Creator and Master of the Universe.

... **אשר בחר בנביאים טובים** ...
כה אמר הא-ל ה' בורא השמים ונוטיהם רקע הארץ ... (ישעיה כב-ה)
The opening words of *Parshas Bereishis* describe how *Hashem* created the heaven and earth. The *Haftorah* also begins with the prophet Yeshayahu stating: “*So says Hashem, the Creator of heaven and earth.*” However, while the weekly *Torah* portion focuses on the creation of the universe, the weekly *Haftorah* portion focuses on the creation of the world to come, a world which promises to be a new society full of love, peace and ultimate G-dliness.
Yeshayahu continues, “*I established you as a covenant of people to enlighten the nations.*” **Radak** explains that the Jewish people’s merit gives reason for the existence of the

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R' CHAIM YOSEF KOFMAN

ויקרא האדם שם אשתו חוה
כי הוא היתה אם כל חי ... (2-3)

Hashem commanded *Adam Harishon* to observe only one *mitzvah* - not to eat from the *etz hadaas*. However, along came the *Satan* in the form of a snake, and convinced his wife to eat from it, and not only did she eat, but she gave him to eat as well. The punishment was severe and they were both forced to leave the paradise of *Gan Eden*. But the harshest decree was that death would be the inevitable lot of every human being. The *posuk* tells us that it was immediately after the decree of death that Adam gave his wife the name “Chava” with the explanation that she is the mother of all the living. Why is the naming of Adam’s wife mentioned here, immediately after she caused the punishment of death, and not when she was created? Secondly, why would Adam choose this moment to give her a name associated with ‘living’ when she caused death?

My *machshava* here is a key component necessary for *shalom bayis*. It is the ability of a spouse to overlook the other’s mistakes and highlight his/her positive attributes. Chava had just caused the greatest calamity the world would ever know. *Adam Harishon* had every right to be angry with her for bringing such a great *churban* to the world. Yet, nothing of the sort transpired; not one harsh word was uttered by him. If anything, he consoled her, knowing how bad she must have felt by saying, “True, you made a mistake but look at the positive side - your name will be ‘Chava’ because you will become the mother of all mankind and you will bring life to this world.” That is exactly the reason for naming her Chava, and exactly the reason it was mentioned specifically at this juncture. To teach us how one spouse is to react to mistakes made by the other.

This is a *segula*, a recipe, for *shalom bayis* - for all of us to learn how to forgive and forget. Always remember that your wife is the one that provided you with so much *simcha* and *beracha*, and that she is your Chava - mother of your future generations.

משל למח הדבר דומה

וידא אלקים את כל אשר עשה והנה טוב מאד ... (א-א)

משל: A man once came to the **Baal Shem Tov ז”ל** and said that he feels conflicted. Sometimes he feels joy and happiness for the good *Hashem* has given him and other times, he is sad and depressed for that which he is lacking.

The *Baal Shem Tov* listened to the man and explained that this is a natural reaction of a human being. However, one must learn to overcome his complaints and depression.

To illustrate the point, he called in the local water-carrier and asked him how things were going. “I’m getting older and I feel so weak,” the man replied with a sigh. “My children constantly study and don’t help me out. I have to support my in-laws, and find the financial obligations a real burden. My wife is so sickly, and I feel like I’m falling apart.”

The next day, the *Baal Shem Tov* called the man again and asked him again how things were going. With a big smile, he replied, “I am so grateful to *Hashem* for all of His

kindness. Even though I am old, I am not only able to support myself, but I am even able to support the *Torah* study of my children and in-laws who study with such diligence. My wife is wonderful to me; she makes me so happy.”

The *Baal Shem Tov* turned to the man with questions and said, “We constantly choose how to view our life situation; even though nothing external has changed, we can still view our life in very positive ways.”

משל: In a person’s life, there are bound to be setbacks; not everything runs smoothly or according to plan. A human being can become dejected, even depressed. But *Hashem* looks at things from a higher perspective. Said **R’ Avraham Pam ז”ל**, there were “issues” during Creation - the “light” needed to be hidden, the bark of the trees was not like its fruit, the moon argued with *Hashem* - yet, *Hashem* only focused on the positive - “והנה טוב מאד” - “*It was very good*” - it wasn’t just good, it was “very good!” It was so good that *Hashem* chose to focus only on the wonderful aspects of the creation.

EDITORIAL AND INSIGHTS ON
THE MIDDAH OF ... **פנימיות**

דרגה יתירה

זכר ונקבה בראם ויברך אתם ויקרא את שמם אדם ... (ה-ב)

What is the job and purpose of a woman? A woman’s job is to emulate *Hashem*, just as it is a man’s job - the *middah* of “הולכת בדרכיו”. The difference between the two is how a woman carries out her job. That is what really defines her *tafkid* and her *mahus* - her very essence. Only when both man and woman work together as one entity with different jobs, can they achieve true perfection in a marriage. The *Gemara* tells us in the name of *Rav Elazar*: “כל אדם שאין לו אשה אינו אדם שנאמר *“Any man who is not married to a woman is not (called) an ADAM.”* The *posuk* does not say “*He called his name ADAM,*” but rather, “*He called THEIR name ADAM.*” Why? Because an “ADAM” - a *mentch*, is the title given to a MAN and a WOMAN working together as a team, to build a fine Jewish home.

Hashem deliberately made the human body in a way that helps us understand how to use it properly. He gave us two eyes and two ears - but only one mouth, so that we should listen and look TWICE as much as we speak! He put our heads higher than our hearts so that our intellect should rule our emotions and feelings. So too, *Hashem* made Chava from the rib of Adam, specifically an internal part of him, to teach us that the woman’s influence would be an internal one, one that touches that inner core of the people she helps - mainly her husband and her children. This is why most of what women do is hidden. The great influence that a wife has on her husband and the enormous impact that a mother has on her children is not something that is written up in the newspapers (or even in *Mishpacha Magazine*). The constant support and encouragement a woman gives her husband, the selfless devotion and love that a mother imparts to her children, is of inestimable worth, and a true emulation of *Hashem*. It is an internal impact and not a subject that is necessarily revealed to the outside or one that she gets “kudos” for.

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