

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

הדלקת נרות שבת – 5:38
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צאה"כ / לרבינו תם – 7:07

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Shabbos Parshas Beraishis - October 29, 2016

טיב התבלין

מאת הגה"צ רבי גמליאל הסון רבנינובין שליט"א ר"י שער השמים ירושלים עה"ק
ולאדם אמר כי שמעת לקול אשתך ותאכל מן העץ אשר צויתך
לאמר לא תאכל ממנו (ג-י) - חטא עין הרעת: לקחוי ומוסריו

פרשה זו מתואר היטב ענינו של אדם הראשון, יציר כפיו של הקב"ה, איך שנברא אחר שהושלמה כל הבריאה, וכן השתלשלות ידידתו לעולם הזה על ידי החטא, וכמו כן מסופר בה איך שנענש מן השמים במיתתו, כי על ידו ירדה מיתה לעולם, ומן הדאי להתבונן מה ראתה התורה להאריך בכל זה, הלא תכלית סיפור השתלשלות הבריאה בתורה אינה כי אם לגלות כח מעשיו של הקב"ה, ולסלק טענת האומות יטענו שישאל ליטמיה הם בענין כיבוש הארץ, כמו שמביא רש"י בפרשתו, אך לפי זה לא היה שום צורך לספר בננותו של אדם הראשון, יכולים לספר על ידידתו לעולם הזה מבלי לספר שהיה זה מחמת חטא, ואם כן עלינו להבין מפני מה ראתה התורה לנכון לבאר כל ענין חטאו בארוכה?

לאמתו של דבר עלינו לדעת כי כל ענינו של החטא אין אנו יכולים להשיג כלל, האין יתכן שיציר כפיו של הקב"ה יכשל בחטא אשר נצטוו עליזו? אלא לפעמים אדם שהוצי' גרם בתחבולתיו שיכשל האדם בחטא, ננסה הוא בעצמו להיות המוכית, ובבוא זה האדם לעסוק בתורה או בתפילה מוכיחו לאמר, הלא אתה הוא זה שעשית כך וכך, האין מלאך לבין לבוא לעת עתה ולדבר לפני בוראך. וכמו שאמרנו צדיקים, שלפעמים מכשיל היצר את האדם בדרך עבירה, ואין חוותנו כלל על אותו חטא, אלא חוותנו הוא על התוצאות שיבואו בעטיו, כלומר רוחנו ומצפן העבירה הם קטנים לעומת

מאוצרותיו של המגיד
מאת הרב שלום פערל שליט"א מגיד משימים בקל' בית שמש
בראשית ברא אלקים את השמים ואת הארץ (א-א)
- ביאור כוונת מילה 'בראשית ברא אלקים וגו'

פ'רש"י, "בראשית ברא - אין המקרא הזה אומר אלא דרשוני, כמשדל' ב'שביל' התורה שנקראת דאשית דרכו, ובשביל ישראל שנקראו דאשית תבואתו... ולא בא המקרא להורות סדר הבריאה לומר שאילו קדמו, שאם בא להורות כך, היה לו לכתוב 'בראשונה ברא אלקים את השמים וגו', שאין לך דאשית' במקרא שאינו דבוק לתיבה שלאחריו, כמו 'בראשית ממלכת יחזיקים' - דאשית ממלכתו' - דאשית דגנוך, ואף כאן אתה אומר 'בראשית ברא אלקים את השמים וגו', כמו 'בראשית ברא וכו'."

אולם בספר **'מכתב סופר' (מהרב שמעון סופר וצ"ל, בנו של החת"ס)** כתב, "והנראה לי בעזרת השי"ת, דאפשר לומר, שמילת 'בראשית' איננה נמשכת אל מילת 'ברא', אלא, שהיא הקדמה לספר תורת ה', והוא כמנהג המחבר ספר המלמד להועיל, שיעשה הקדמה כוללת שהיא ראשית ויסוד עיקר להפריטים המתבארים בספר, והוא העיקר אשר כל הבא אל הספר ללמוד מתוכו צריך לדעת אותו תחילה, וטעם 'בראשית'-בתחילה וראשית דעת, בהתחלת זה הספר תורת ה', היא ליריע ולהודיע כי 'ברא אלקים את השמים ואת הארץ', כי ידיעה זו שהעולם מחודש, היא ראשית דעת ויסוד כל התורה כולה, ועל כן לא אמר 'אלוקים ברא בראשית', אלא 'בראשית ברא אלקים', כי עיקר ההודעה היא, שהעולם נברא ומחודש יש מאין, וזה

נמשל: Kayin and Hevel both brought offerings to the Almighty. Kayin offered inferior quality, while Hevel gave of his best. When *Hashem* only accepted Hevel's *korbon*, Kayin was disturbed and *Hashem* explained to him that he really can do better. But instead of taking *Hashem's* advice

A SERIES IN HALACHA LIVING A "TORAH" DAY
Keeping the Jewish Camp Holy (100)
Preserving our Kedusha: Yichud (cont.). Previously, we had been discussing certain leniencies in *Yichud*, which act as a deterrent to sin. The third category we mentioned was the *heter* of "בעלה בעיר" - where the husband is local and knows where his wife is. This permits her to be secluded with a man ⁽¹⁾, even at night and even in a locked room ⁽²⁾, and permits other ladies to be there as well. The reason is that this proximity within the same city creates a “fear” which is a deterrent from doing a sin.

Rashi ⁽³⁾ explains that this fear is because her husband might come in at any minute, which would linit the *heter* and exclude cases where she knows he cannot be there soon enough. For example, if a wife called her husband's workplace which is far away, on a “land-line” phone, and spoke to him, she knows he cannot be home soon and then the *heter* would not apply. However, if he went to learn or *daven*, even if he usually would not come home in between, since it is possible that he might do so if he doesn't feel well or for another reason, the *heter* does apply ⁽⁴⁾. The **Rambam** ⁽⁵⁾ explains the *heter* a bit differently. The “fear” which deters sin is because the fear of a husband is automatically on his wife if he is located in the same city. Some *Poskim* ⁽⁶⁾ understand this as a natural fear even if the husband

and doing better, he conspired against his brother and killed him. In life, we all have a choice. If someone does something better than us, we can work harder and become even better. Or, we can try to belittle and destroy him so we are now on top. “*Hakol Hevel*” - let us all be like Hevel and be the best!

מאת מנה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס
cannot show up right away. The later *Poskim* ⁽⁷⁾ say that one should not be lenient and apply this *heter* arbitrarily unless there is some chance of the husband coming home momentarily. **Exceptions**. There are a number of situations when the above *heter* of בעלה בעיר does not apply:

- "לפ גס בה"**. If the visiting man has become friendly with the lady ⁽⁸⁾, this would negate the *heter*. It could be a man and woman who have a shared-work relationship and necessarily speak to each other often. It could even be a relative like a sister-in-law or aunt, or even a mother-in-law. This happens sometimes when a mother-in-law comes to help after a birth, and her daughter is still in the hospital, while her son-in-law stays at home. Even though the *halacha* is that if there are two or more children over the age of five in the home it is permitted for her to even sleep over, quite often this is not the case and then she would need to find another place to sleep.
- Gentile Woman**. The above mentioned “fear” does not exist by a gentile woman, even if her husband is in the city. In this case, there is always an *issur yichud*.
- Switching Houses**. Even if he is in the city, if the husband does not know where is wife is (e.g. she went to a different house and there is a man there), the *heter* does not apply ⁽⁹⁾.

הוא היה אומר ...

Bluzhever Rebbe, R’ Yisroel Spira zt”l (Yahrzeit this week - א' חשון would say:

“The first two words of the *Torah* - 'בראשית ברא' - allude to the first *beracha* that we *benitch* a person with: 'בני, חיי, ' (לשבר **בר** ממצרים - בראשית מ-ג) which means children in Aramaic, 'בראיה' which means health, and 'בר' which is a term for grain (ג-א) found in the word 'ברא' and this is ‘*Beraishis*’ - the blessing that is first and foremost. In fact, the *gematria* of 'ברא' is 203, and the words 'בני, חיי, מזוני' collectively amount to the number 203, as well.”

R’ Elya Boruch Finkel zt”l (Rosh Yeshivah Mir Yerushalayim) would say:

Throughout the first few *posukim* of *Parshas Beraishis*, whenever **Targum Onkelos** translated the word 'טוב' (good), he applied the Aramaic equivalent of 'טב'. However, when explaining the *posuk* ‘*It is not good for man to be alone; let us make opposite him a helper,*’ **Targum Onkelos** switches to the term 'מתוקן' - fully established. Because a man without a wife is not complete. He cannot reach the level of ‘good’ until he marries a woman who will complete and repair his deficiencies. Only then can he be considered 'טוב' in the traditional translation of the word.”

A Wise Man would say:

“Successful people are the ones who make money. It’s not that people who make money become successful, but **that successful people attract money. They bring success to what they do.**”

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מקדיש לעילוי נשמת רב אריה לייביש בן
חרב פנחס ז"ל, יארצייט כ"ו תשרי
תתא נשמתו צדורה בצרור החיים

Mazel Tov to Mr. & Mrs Mendy Pomerantz
on the birth of an enikel to their children.
יח"ר שהבית יתקיים בשטו"מ בעתו ובזמנו
וגידלו לתורה לחופה ולמעשים טובים

(1) אבן העזר ב"ח (2) חכמת אדם קכו (בניית אדם יו)
(3) קידושין פא. ש"ת אמרי יושר ב"טח (5) רמב"ם
אסורי ביאה כ"ב (6) ישעורי ברכה אה"ע כב, דבר
הלכה ג' ב' בשם החו"א (7) נדחי ישראל כ"ו, אג"מ
אה"ע ד' שה"ו (8) אה"ע כ"ח (9) נדחי ישראל כ"ו

מעשה אבות סימן לבנים

ויברך אלקים את יום השביעי ויקדש אתו כי בו שבת מכל מלאכתו אשר ברא אלקים לעשות וגו' (ב-ג)

On May 3, 1982, Prime Minister Menachem Begin hobbled into a crowded *Knesset* chamber, tense with expectancy. He was in pain, recovering from a severe hip injury, and it was with heavy, purposeful steps that he arrived to deliver his El Al speech. He began quietly, factually, declaring that the government had finally decided to halt all El Al flights on *Shabbos* and festivals - a revelation that sent leftist eyes glaring and hatred flashing in the public gallery where the El Al union men sat.

A sudden restlessness seized the opposition benches, erupting in spasms of heckling: “What about football (soccer) matches on *Shabbat*?” bawled one man. “Are you going to stop all Jewish merchant ships at sea, too?” shouted another. The derision did not faze the premier one bit. On the contrary, it supplied him with new inspirations of vitriolic wit.

“Shout as much as you will,” he ribbed, his bespectacled eyes scanning the opposition faces. “I have nothing to say to you and your kind, Mr. (Yossi) Sarid,” he said, with a glance that could wither. But then, Begin changed his tone, this man who believed in oratory as the supreme artful weapon. “Forty years ago I returned from exile to *Eretz Yisroel*,” he said. “Engraved in my memory are the lives of millions of Jews, simple, ordinary folk, eking out a livelihood in that forlorn Diaspora where the storms of anti-Semitism raged. They were not permitted to work on the Christian day of rest, and they refused to work on their day of rest. For they lived by the commandment, ‘*Remember the Sabbath day to keep it holy.*’ Each week they forswore two whole days of hard-won bread. This meant destitution for many. But they would not desecrate the Sabbath day.”

The hissing and jeering began anew, but Begin, to the delight of his supporters, applied his power of mimicry to full use by calmly raising his right hand as if to catch a ball, tossed it back, and resumed his rhetorical flow. “*Shabbat* is one of the loftiest values in all of humanity,” he said, his voice husky with emotion. “It originated with us. It is all ours. No other civilization in history knew of a day of rest. Ancient Egypt had a great culture whose treasures are on view to this day, yet the Egypt of antiquity did not know of a day of rest. The Greeks of old excelled in philosophy and the arts, yet they did not know of a day of rest. Rome established mighty empires and instituted a system of law still relevant to this day, yet they did not know of a day of rest. Neither did the civilizations of Assyria, Babylon, Persia, India, China - none of them knew of a day of rest.”

“So, put on a *yarmulke*,” sneered Sarid. “CHUTZPA!” boomed Begin, bristling. “I speak of our people’s most hallowed values, and you dare stoop to mockery! Shame on you!” Then, arms up, fists balled, he thundered with the devotion of a disciple and the fire of a champion. “One nation alone sanctified the *Shabbat*, a small nation, the nation that heard the voice at Sinai. Ours was the nation that enthroned *Shabbat* as our sovereign Queen.”

A crescendo of approval from the government benches sent the rafters rattling, muffling every last vestige of dissent. And he, the Great Commoner, caught up on the wave of his own sense of mission, rose to a pitch of almost uncontrollable fervor, and thundered on. “So, are we, in our own Jewish state, to allow our blue-and-white El Al planes to fly about broadcasting to the world that there is no *Shabbat* in Israel? Should we now deliver a message to all through our blue-and-white El Al planes - ‘No, don’t remember the Sabbath day. Forget the Sabbath day! Desecrate the Sabbath day.’ I shudder at the thought.”

The ensuing ruckus was terrific. The *Knesset* speaker vainly banged his gavel, until Begin himself raised his palms and then lowered them gently, once, twice, thrice, until the furor quieted down. “Know this,” he told the crowd, “We cannot assess the religious, national, social, historical, and ethical values of the Sabbath day by the yardstick of financial loss or gain. In our revived Jewish state we cannot engage in such calculations when dealing with an eternal and cardinal value of the Jewish people - *Shabbat* - for which our ancestors were ready to give their lives.” He was about to sit down when he turned back and concluded, “One thing more. One need not be a pious Jew to accept this principle. One need only be a proud Jew.”

The Speaker bellowed that he was putting the prime minister’s statement to a vote, and instructed the tellers to start counting. The tally was 58 in favor and 54 against, and Menachem Begin exhaled a long sigh of relief as he limped his way out of the *Knesset* hall.

משל למת הדבר חומה

Adapted from “The Prime Ministers” by Y. Avner

וישע ה' אל הבל ואל מנחתו. ואל קין ואל מנחתו לא שעה יחד לקין מאד ויפלו פניו וגו' (ד-ה)

משל: On one occasion, the great *Baal Mussar*, **R’ Yisroel Salanter zt”l** observed two little boys playing with each other. At one point, one boy said, “I am taller than you.”

The other boy argued with him and said, “You are wrong. I am taller than you.” The argument went on for some time.

Finally, the first boy said, “I will show you that I am taller.” He found a stone and stood on top of it. Gleefully, he exclaimed, “See. Now I am really taller.”

The second boy just laughed. With one swift motion, he reached up and knocked the first boy to the ground. Then, in a mocking fashion, he said, “I told you I am taller than you!”

R’ Yisroel watched this entire exchange from a distance.

Then, he turned to a *talmid* and explained, “The *middos* and characteristics of the second boy are repulsive and corrupt. This boy will grow up to be a wicked individual.”

The *talmid* expressed his surprise and R’ Yisroel elaborated. “The first boy stood on a stone to show he is taller. The second boy could have stood on a larger stone to show that he taller. But instead, he used force to knock his friend down. He wasn’t interested in being taller than the other; he just wanted to minimize the stature of his friend. This is a corrupt tendency, which leads to wickedness.”

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R’ CHAIM YOSEF KOFMAN

ויקרא האדם שם אשתו חוה

כי הוא היתה אם כל חי וגו' (ב-ג)

The *Torah* tells us that Adam named his wife Chava because she was the mother of all the living. Rashi explains that the name “Chava” is meant to imply, “שמחיה את ולדותיה” - “*she brings life to all of her children.*” The question here is obvious: Adam gave his wife her name immediately after she caused him to sin with the *eitz hadaas*. As a result, both he and she were cursed and then expelled from *Gan Eden* - Paradise. You would think Adam would call his wife a name that was ... more appropriate to their situation. She had brought him to sin, caused him to lose his place in *Gan Eden*. This should make him upset. He would be understandably within his right - and yet, he focused on her motherly qualities. Why?

My *machshava* here is that *Adam Harishon* did not react to his wife in a negative way at all. Instead, he focused on the fact that through his wife Chava, all future generations would come into being. She was the conduit for all future life. Therefore, he consoled her and said, “Please don’t feel bad about what happened - we all make mistakes. But we have to look at the positive side.” With the name Chava, he sought to minimize her shame so that their future life would be pleasant together.

This is a profound insight on *shalom bayis* - the ability to overlook mistakes and failures and highlight the positive. Nowhere does the *Torah* quote *Adam Harishon* saying a harsh word to Chava after *Hashem* decreed death upon them. He consoled and strengthened her - “Your name will be Chava - you will bring life to this world and be the mother of our future generations.” The greatness of *Klal Yisroel*, the *segula* that holds us together is the *shalom bayis* between husband and wife - it makes us an “*Am Segula.*” We all should use this *segula* for *shalom bayis* and we should always forgive and forget. This will give us a beautiful life, joy and happiness in our homes, and *nachas* from all our children.

מאת הרב שרגא פרידמאן שליט”א

מקדשי שמך

יסודות נפלאות
בקדוש שם שמים

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

In a famous comment at the beginning of *Chumash*, Rashi quotes *Chazal* who state that the world was created “בשביל ישראל שנקראו ראשית” - for the sake of *Klal Yisroel*, who are called “the first.” We tend to understand this to mean that everything in the world was created to assist *Klal Yisroel* in their service of *Hashem*. However, the **Shelah** adduces a different explanation: It is through *Klal Yisroel’s* service of *Hashem* that the entire world reaches perfection. By creating an awareness of *Hashem* in the rest of the world, the Jewish people cause the entire world to fulfill its purpose.

R’ Elchonon Wasserman zt”l Hy”d once told over the following parable: When a ship sets sail on an ocean voyage, the passengers are given basic rules to ensure their safety, i.e. do not drill holes in the ship, do not stand on the railings, etc. The captain and crew of the vessel, however, are

EDITORIAL AND INSIGHTS ON
THE MIDDAH OF הבדלה

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

ויברל בין המים אשר מתחת לרקיע ובין המים אשר מעל לרקיע (א-א)

On the second day of creation the *Torah* does not write “כי טוב” - “*it was good,*” like by all the other days because it was on the second day of Creation that conflict and controversy came into being when *Hashem* “separated” the upper and lower waters. (*Medrash Raba*) If so, asks the **Cheishev Sofer**, why does the *Torah* write “כי טוב” on the first day of Creation? After all, it was on the first day that *Hashem* “separated” the light from the darkness. Isn’t this an even greater separation?

He explains with a powerful message for us all. Yes, it is true that *Hashem* separated the light and darkness on the first day, but that was a good separation. It is imperative for us all to separate the good from the evil, the holy from the profane, the light from the dark. “הבדלה” (separation) is a good thing when we separate ourselves from the things that are bad for us. On the second day, though, *Hashem* separated the water from the water! He separated one entity from itself and divided it into two. This is the kind of *havdala* that causes strife and *machlokes*. When we separate ourselves from our own kind. When we place a wedge between fellow Jews who are not exactly like us, or when we argue and bicker with our husbands and wives, our brothers and sisters, our neighbors and friends - we are creating the kind of “*havdala*” that the *Torah* does not consider “טוב” - good. In fact, this is the kind of separation that is not allowing the world to come to completion.

So the question is, is *havdala* a good thing or bad thing? And the answer is that it all depends on what we are separating. In order to come close to *Hashem*, we MUST separate ourselves from impurity and evil. But we must never cause division and conflict between two individuals or objects that are supposed to be united as one. Let us heed this powerful message from the very first days of creation and remember to apply it every single day of our lives.

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - the charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead