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סוף זמן תפילה / הג"א - 10:51

שקיעת הזמנה של יום השבת - 6:42

מוצאי"ק צאת הכוכבים/ מולדים - 7:02

צאת הכוכבים / לשיטת רבינו תם - 7:24

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כ"ט תשרי תש"ע - October 17, 2009

מולד חודש חשוון: זונטאג
(יום א') 11:31 PM מיט 8 חלקים

הגד"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

טיב התבלין

ויקרא אלקים לאור יום ולחשך קרא לילה ויהי ערב ויהי בקר יום אחד (א-ה) – ששת ימי המעשה מרומזים לששת מדות הקדושים

ואח"כ כשרוצה להתחיל מידה שניה שמרומז ליום אחר, נעשה עוד הפעם בתחילה ערב, ואח"כ בקר, וכך צריך לעבוד את הש"ת בכל הששה מידות, עד שבה השבת שאז כבר גמר כל עבודתו ואין עוד לילה, ואין עוד ערב, אלא יום לבד, וזה "יום השביעי" שכולו יום, כולו אור, ולא חושך.

וזה מרומז לאדם שבששים שנים צריך לעבוד הש"ת, ולעבוד על כל הנסיונות, ואח"כ כשכבר בא בגיל שבעים, אז הוא אצלו בחינת יום, ולא לילה, כיון שכבר עבר על כל הנסיונות, ולכן אצלו בחינת יום השבת, שהוא יום, ולא לילה.

ובזה יובן מה שאמרו חז"ל במשנה (קנים ג-ו) "זקני תלמידי חכמים, כל זמן שמוקנים דעתם מתיישבת עליהם".

רעיונות ופירושים לעורך את האדם לעבודת הש"ת והתחזקות באמונה ובשתיון מאת

טיב התבלין

ויקרא אלקים לאור יום ולחשך קרא לילה ויהי ערב ויהי בקר יום אחד (א-ה) – ששת ימי המעשה מרומזים לששת מדות הקדושים

פרשת בראשית כתוב ששה פעמים "ויהי ערב ויהי בקר" עד יום השבת, שבו לא כתוב "ויהי ערב" אלא "יום השביעי" ולא מוזכר כלל לילה ביום זה, רק יום. ודבר זה טעון ביאור.

וידוע מכתבי **האריז"ל**, שששת ימי המעשה מרומזים לששת מדות הקדושים. הרי הם: יום ראשון "חסד", יום שני "גבורה", יום שלישי "תפארת", יום רביעי "נצח", יום חמישי "הוד", יום השישי "יסוד". וידוע שבכל מידה שרוצים לעבוד הש"ת יש נסיונות עצומות, וקשה לאדם מאד, כיון שהיצר הרע מפריע לו מאד, וחושך לו מאד, ולכן בכל ימי השבוע כל מידה ומידה שעובד אדם את הש"ת בתחילה הוא בבחינת "ויהי ערב" שנעשה אצלו חושך, ואח"כ כשמתגבר על יצרו ומתחזק, ועבד בו את הש"ת, נעשה בחינת "ויהי בקר".

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

מאוצרותיו של המגיד

ויקרא ה' אלקים אל האדם ויאמר לו איכה וגו' (ג-ט) – תוכחה צריכה להינתן מתוך אהבה

מאת הרב שלום פערל שליט"א
נ"נ בשיבת הגר"צ קושלובסקי

צריך להבין פשרה של קריאה זו, מדוע לא נאמר 'ויאמר וגו' איכה? ויש ליישב בהקדם ביאור השאלה 'איכה', שלפי פשוטו אינה מובנת, שהלא ה' רואה הכול ויודע איפה הוא נמצא (ע' רש"י). ויש לבאר זאת בהקדם דברי **הסמ"ג** בהקדמתו למצות עשה, שכתב: "הקב"ה ברא את האדם וחיבר בו דעת המלאך והבהמה, כיצד, כי בשר האדם כבשר הבהמה לאכול ולשתות ולישון ושאר עניינים, ונתן בו מצד העליונים את הנשמה שמאירה לאדם לדעת נתיבות של עבודת הבורא כמלאך, ולפי שהמלאך והבהמה אין תולדותם שווה, על כן, יתעוררו מלחמות גדולות בגוף האדם כל ימי חייו, כי בשר הבהמה שבגופו יתאוה לתענוגי העולם והבליי ובה כל מחשבותיו, והמלאך שבתוך גופו נלחם כנגדו, ומראה לו דלא נברא האדם לאכול ולשתות ולישון בלבד וכו'".

ודבריו מבוססים על הפסוק, "וייצר ה' אלוקים את האדם עפר מן האדמה, ויפח באפיו נשמת חיים" (שם ב'ז), והיינו, שהאדם נברא משני חלקים הסותרים זה את זה, חלק גשמי וחלק רוחני, מכוח בריאתו מן האדמה, נמשך אל הארציות והגשמיות וכמ"ש 'כי הוא ידע יצרנו, זכור כיער אנחנו', ואולם מכוח בריאתו מן העליונים, נמשך אל הרוחניות. והנה לפני שחטא האדם ב'עץ הדעת', היה גופו מוזכך מן החומריות, ונמשך ומתאוה רק אל הרוחניות, אבל לאחר שחטא נעשה גופו חומרי

נמשל: We all reside on this world, the "hotel" of *Hakadosh Boruch Hu*, who created everything in its most perfect state. Thus, when we sip a cup of water, we must think of all the surrounding benefits that we enjoy; the ground we stand on,

A SERIES IN HALACHAH
LIVING A "TORAH" DAY
Halachos Pertaining to the "Torah" Table (43)

The Beracha Before Eating. As we start our annual trip through the *Torah* with the reading and study of *Bereshis*, we must also get a fresh start on keeping every-day *halacha*. In our "Torah Table" series we have discussed the areas of *Yom Tov* meals, washing for bread, honoring food, etc. Yet, apart from on bread, we have not discussed the frequent *halachos* of the *berachos* before foods. This is an important part of our service of *Hashem* and each improvement we make whether in feeling and concentration - or *halacha*, repeats itself over thousands of times, showering Heavenly blessings on ourselves, our פרנסה, and that of *Hashem*. כללישראל

The Importance of Berachos and Proper Berachos. It is prohibited to taste anything in this world without saying a *beracha* and one who doesn't say a proper blessing to *Hashem*, is considered as if he has desecrated property of the *Bais Hamikdash* (1). Therefore, a well-said *beracha*:

- 1) Brings mercy down to the world (2).
- 2) Brings down all sorts of Heavenly blessings (3) - this especially includes *pamassah*, health and children (4).
- 3) Elevates and sanctifies the blesser's entire body (5).
- 4) Elevates and sanctifies the very food, thereby further spiritually elevating the body that consumes and integrates such high-level food (6).

מאת מו"ה ברוך הירשפלד שליט"א
רב וקהל אהבת ישראל, קליבלנד הייטס

הלכה למעשה

5) Causes the food to physically satisfy and nourish the body (7). המאכל מתברך בתוך מעץ - נשמה

6) Causes the spiritual element of the food to nourish the (soul) of the one who is eating (8).

7) Brings deeper understanding in *Torah* and רוח הקודש to the one who makes such a *beracha* (9).

8) This is all in addition to the basic *emunah*, gratitude, *bitachon*, *yiras shamayim*, etc., that one gains and experiences by seeing the wonders of *Hashem* and how He takes care of him constantly.

Ways to Assist in Saying a Beracha Properly. Think briefly about what you are about to do:

- 1) Thank *Hashem* for this good-tasting, life-giving, dose that came to your table with countless wonders of sunlight, rain, wind, oxygen - plus the human labor of hundreds of farmers, factory workers, transporters, storekeepers, home-cookers, money-earners, etc. This is in addition to the hundreds involved in making possible the chair, table, utensils, etc., about to be used. This is in addition to the indescribable body that can chew (with many different and appropriate shapes of teeth), taste, swallow, digest, filter, and then distribute the desirable, and discard the undesirable, etc.
- 2) Say the *beracha* without rushing or swallowing the words, or doing any other activity, or looking around..

R' Shneur Zalman of Liadi ZT"L (Baal HaTanya) would say: "The first commandment in the *Torah* is 'Be fruitful and multiply.' The first basic principle in the *Torah*, the first fundamental in our lives is that each and every Jew is obligated to 'create' another. Every member of our people must invest great effort to produce another Jew, specifically, to foster *Torah* education."

Rabbeinu Yitzchok Aramah ZT"L (Akeidas Yitzchok) would say: "In our Friday night *tefilah* we say, '*You sanctified the seventh day for Your Name, the purpose of the creation of heaven and earth.*' This is akin to a wealthy man who entrusted the key to his safe to his wife. The golden key itself is worth several hundred dollars. And should it be embroidered with diamonds - several thousand dollars. However, in truth, this key is worth millions, as it grants access to all the treasures in the safe. Similarly, *Shabbos* resembles the world to come, which teaches us that whoever observes *Shabbos* properly earns the '*day that is entirely Shabbos*,' the key to *Gan Eden*. And *Gan Eden* is, certainly, '*the purpose of the creation of heaven and earth.*'"

A Wise Man would say: "I am always doing that which I cannot do, in order that I may learn how to do it."

לעילוי נשמת האשה חיה בת ר' אגרהם ע"ה – נפ' ג' תשרי תש"ע – תנצב"ה
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(1) ברכות לה. (2) רשב"א ברכות א' (3) זהר ויהי דף ר"נ (4) מאור ושמש שמות כג-כה (5) שער המצות לרבינו חיים ויטאל עקב דף מ"ו (6) כף החיים ריכד, רוח חיים אבות (7) עוללות אפרים א' (8) משנת חסידים (9) שער רוח הקודש לרבינו חיים ויטאל דף ר"א

מעשה אבות ... סימן לבנים

ויכל אלקים ביום השביעי מלאכתו אשר עשה וישבת ביום השביעי מכל מלאכתו אשר עשה וגו' (ב-ב)

The *Tanna*, Rabi Shimon says: A (man) of flesh and blood, who does not know to calculate (the precise) moment and time, must add from weekday (חול) to *Shabbos* (קודש), but the Holy One Blessed be He, Who knows how to configure the exact minute and second of time, He entered the seventh day (*Shabbos*) like a hairsbreadth and it appeared (to the untrained eye) like He finished creation on the day (of *Shabbos*) itself.” (Rashi) This is a lesson in faith in the Almighty - to never doubt His words or actions, for only *Hakadosh Boruch Hu* knows the exact procession of life - how, what, where and when everything is supposed to and will eventually take place - past, present and future.

The story is told about two of the great early Chassidic Masters, the “**Toldos,**” **R’ Yaakov Yosef of Polonye ZT”L** and **R’ Nachman of Horodenka ZT”L**, who decided to travel together to visit their holy and saintly *Rebbe*, **R’ Yisroel Baal Shem Tov ZT”L**, in Mezhibuzh. As their decision was a last minute one, they headed out in a horse and wagon coach early Friday morning, figuring that they had more than enough time to travel the few hours and arrive in Mezhibuzh by midday, with plenty of time to spare before *Shabbos*.

They hadn’t even traveled half the distance, when they saw ahead of them a broad regal carriage, trimmed with gold and ivory, and drawn by four white horses. Obviously, it was the carriage of a wealthy and important individual, perhaps a duke or a local landowner, who didn’t seem to be in any particular hurry to get where he was going. The elegant coach was making its way along the road leisurely, with undoubtedly no clue or care that the holy day of *Shabbos* was to be expected later in the day. Passing was impossible at this time of year due to the mountainous snowdrifts piled high along both sides of the road, and besides, to brazenly swing around the coach would be perceived as an insult to the wealthy man inside and who knows what sort of retribution he might exact. The wagon with the two *Tzaddikim* inside had no choice but to slow down and follow along behind.

At first, it was no big deal, they had plenty of time. But before long, R’ Yaakov Yosef became agitated, predicting that at this pace, they would surely have to profane the *Shabbos* if they wanted to make it to Mezhibuzh. R’ Nachman was perturbed but he remained calm. He reminded his companion that everything would be okay, that all that *Hashem* does is for the best. Hadn’t they, as disciples of the great Baal Shem Tov, learned that *Hashem* guides everything that occurs in the world - time especially - and therefore their situation was certainly *Hashem’s* hand at work.

Less than an hour passed before they had to come to a complete halt. Spread out on the road ahead as far as the eye could see was a company of Russian soldiers, who were marching practically in place in the center of the road, packing down the mud and drifts with their boots, to allow military and civilian traffic to get by.

Now the “Toldos” became doubly agitated. They were quite literally stuck and not moving at all. There was no way to reach their destination in time. He insisted that they turn around and go back.

Suddenly, the commander of the company, seeing the regal looking coach coming his way, obviously recognized that a personage of great importance was inside and gave orders for the entire company to thin out and make passage for the dignitary and his “entourage.” In moments, the soldiers moved off the road, and the two *Tzaddikim*, following close behind the carriage of the dignitary, were beyond the sea of soldiers, continuing on the road to Mezhibuzh.

Not more than a few minutes passed until they came to a fork in the road. The dignitary in his coach went one way, the Toldos and R’ Nachman the other. Regaining speed, they arrived in Mezhibuzh with ample time to prepare for *Shabbos*.

משל' למה הדבר דומה

וירא אלקים את כל אשר עשה והנה טוב מאד וכו' (א-לא)

משל' The founder of the *Mussar* movement, **R’ Yisroel Salanter ZT”L**, would travel to many different cities, where he would speak and exhort the masses to study the works of the *Mussar* masters and perfect their *middos*.

He was once traveling to the city of Paris, where he was scheduled to meet a wealthy Jew. The Jew insisted that they meet in the lobby of an exclusive hotel in Paris and R’ Yisroel had no choice but to acquiesce.

When the man sat down with R’ Yisroel, he ordered two cups of coffee for them, while they spoke.

When the coffee was brought by a well-tailored waiter, the man looked at the bill and commented on how expensive a mere cup of coffee was. R’ Yisroel also looked at the bill, but he had an altogether different perspective.

“Everyone knows that a cup of coffee is inexpensive,” he said. “Yet, the proprietors of this fine hotel are correct to charge a high price. Look at this magnificent structure, the luxurious gardens and fountains and paintings. When I drink this coffee, all these factors add to my enjoyment and pleasure. For this reason, they are right to charge so much!”

בראשית ברא אלקים את השמים ואת הארץ וגו' (א-א)

Rashi quotes a *Medrash* in which R’ Yitzchok (presumably his father) explains why the *Torah* begins with a narration of the Creation of the world and its early inhabitants rather than with the first *mitzvah* of the *Torah*, "ה' הוסיף לך לראש חודשים" (שמות יב-ב). As indicated by the *posuk* in *Tehillim* (קרי-): “*He recounted to His people the power of His deeds to give them the inheritance of the nations.*” Should the gentiles complain that we conquered their land, we can answer that *Hashem*, the Creator and Master of the earth, has taken it from them and given it to us, *Bnei Yisroel*. For this reason, the *Torah* begins with an historical account of the land - its creation and populace.

The question, however, is strong. The *posuk* in *Tehillim* speaks of *Hashem* telling His people - *Bnei Yisroel* - the power of His deeds, whereas according to the *Medrash*, shouldn’t the nations of the world be addressed?

R’ Eliyahu Schlesinger Shlit’a (Aileh Hadevorim) gives a penetrating answer based on a contemporary view of the Land of Israel in conjunction with the rest of the world. Speaking to the nations is a waste of time, since history has proven time and time again that their only interest in *Eretz Yisroel* - the Holy Land - lies in keeping the Jewish People from possessing it in peace. Thus, our problem rests not with them, but with those among us Jews who sympathize with the “Palestinians” and the like to such a degree that they are prepared to give away our land. The *posuk* in *Tehillim* is addressed to these guilt-laden Jews. *Hashem* is talking to His People - the Nation of Israel - the entire nation - including those who are willing to sacrifice our holy land for the whimsical notion of peace with our neighbors. Remember, He says, I gave YOU this land and you have no right to give it to someone else!

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

עזר

When *Hashem* created the world, He saw that everything He made was good: “וירא אלקים כי טוב.” However, when *Hashem* created Adam, He said: “*It is not good for man to be alone; I will make for him a helper.*” If a woman’s purpose could be summed up in one word, it would be “עזר” - a helper. When we hear the word “helper,” we automatically think of someone of lesser stature than the one being helped. For example, a maid helps clean the house, a worker helps his boss, a servant helps the King. But many times, the helper is superior to the one he is helping. For example, a doctor helps a patient, a mother helps her child, *Hashem helps* us! When a woman is an עזר, she is truly emulating *Hashem* - “עזר ומושיע ומגן” - and fulfilling her *tafkid*. When a woman gets married her primary focus should be her husband and family. She must use her *binah yeseirah*, her deep intuition and creativity, to help them and guide them on the proper *Derech Hatorah*.

“אשה כשרה עושה רצון בעלה” - “*A good woman does the will of her husband.*” A good woman “עושה” - *makes*, forms, creates, the will of her husband! A kosher woman is one who has proper *Torah hashkafos* and views. She has the power to create her husband’s will, and she will lead him on a good path. If men are the singers, women are the composers. If he is a spokesman, she writes the speeches. If man is the Minister of Foreign Affairs, woman is the Minister of the Interior. A husband may play a more active or outer role, but it is the advice and encouragement of his wife that will determine the path he will take. And it is the collective work of both the man and woman, working together in harmony, that will produce *Batei Ne’eman b’Yisroel*.

TORAH GEMS

ויאמר האדם האשה אשר נתנה עמדי היא נתנה לי מן העץ ואוכל וגו' (ג-יב)

Hashem is unhappy with *Adam Harishon* for having disobeyed his direct commandment. Adam responds by placing the blame squarely on, “*the woman that You have given with me, she has given me from the tree and I ate.*” The *Medrash* quotes from Rav Abba bar Kahana, a rather interesting and unusual point: “*It does not say 'ואכלתי' - 'And I ate,' but rather 'ואוכל' - (which literally translates as) 'I will eat.'*” This *Medrash* is difficult to understand. Can it be that Adam, the original creation of the Master Creator of the world, would utter such an audacious and rebellious statement? If Adam is looking to shift the blame for a past act elsewhere, why would he brazenly declare that he plans on doing the same act again?

The holy **Kotzker Rebbe, R’ Menachem Mendel Morgenstern ZT”L**, approaches this question in his own inimitable fashion. In truth, *Hashem* was looking for a hint of regret in Adam, for what he had done. *Hashem* asks Adam, “*Can it be that the tree I had told you not to eat from, you ate?*” “Do you, Adam, understand and come to realize what you’ve done, so that from now on you’ll be able to control your inclination and your actions?”

But *Adam Harishon*, the purest of the pure, who had no understanding of deception and untruths, answered with completely honesty - “*She gave me the fruit and I ate*” - and I will eat again! I have not been successful in raising my level enough to overcome my weakness. Adam felt that he could still be influenced by his evil inclination, and, in fact, confessed, “I will eat,” that is, “I will probably sin again.”

This, says the Kotzker, is the lesson of the *Medrash*. It is a great achievement for one to acknowledge the truth of his own level. Even if we’ve sinned, we can still overcome our weaknesses by recognizing the source of our problems.

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

ויאמר' אלקים לא טוב היות האדם לבדו אעשה לו עזר כנגדו וגו' (ב-ח)