

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

בראתי יצר הרע ובראתי לו

תורה תבלין

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שבת קודש פרשת בראשית - מברכים חודש חשוון

Shabbos Parshas Beraishis - Rosh Chodesh Bentching

כ"ו תשרי תשס"ו - October 29, 2005

מנחה גדולה / שבת - 1:10 (Monsey, NY)

שקיעה של יום השבת - 5:55 ~~~~~

צאת הכוכבים / מעריב - 6:45 ~~~~~

צה"כ / לשיטת רבינו תם - 7:07 ~~~~~

הדלקת נרות שבת - 5:39

שקיעה של ערב שבת - 5:57

זמן קריאת שמע/מ"א - 9:26

זמן קריאת שמע/הגרא"א - 10:02

מדעת עלירד

ויקרא אלקים לאור יום ולחשך קרא לילה ויהי ערב ויהי בקר יום אחד וגו' (א-ה)

איתא בגמ' פסחים (פח.): א"ר יוחנן גדול קיבוץ גלויות כיום שנבראו בו שמים וארץ, שנא' 'יונקבצו בני יהודה וכו' כי גדול יום יזרעאלי', וכת' 'ויהי ערב ויהי בקר יום אחד' ע"כ עיי"ש. והקשו, מדוע תלה את הענין ביום, שנא' 'כיום שנבראו בו שמים וארץ', ולא תלה הענין בעצם בריאת העולם, לומר שגדול קיבוץ גלויות כבריאת שמים וארץ?

ונראה להחכם כמהר"ר עזריה פיגו זצ"ל, בס' בינה לעיתים, דהנה אחת מטענות המפקפקים בגאולה השלימה היא אורכה של הגלות שהוא כבר אלפי שנה, ועד מתי ימתין ה' לגאולנו. כי קשה מאד לאנשים שיאמינו באמונה שלימה בביאת המשיח בכל עת וכל רגע, ויש להם ח"ו ספיקות. ועל כן אמר ר' יוחנן שטענה זו בטלה מעצמה ואין לה שחר כלל, כי שאלה זו מעין שאלת בריאת העולם - דהיינו, למה היתה הבריאה ביום שנברא, ולא כמה וכמה אלפי שנה קודם? אלא ברור הוא ששאלה זו היא סכלות גמורה כי הוא יתברך בחכמתו העמוקה ידע היטב את הזמן הראוי והנאות

לבריאת העולם, ושלא יתכן זמן אחר לא לפניו ולא לאחריו. וא"כ אנחנו לא נוכל להשיגו, כמאמרם ז"ל שזמן היה לו לעולם שיברא וכו'.

ולפי"ז יש לפרש דכמו כן היום המיועד ממנו יתברך לקיבוץ גלויות, הוא ולא זולתו - לא ביום המוקדם ולא ביום המאוחר. וזהו שאמר "גדול קיבוץ גלויות כיום שנבראו בו שמים וארץ" - כאותו יום המיוחד.

וישלחוהו ה' אלקים מגן עדן לעבד את האדמה אשר לקח משם וגו' (ג-כג)

הנה אחרי החטא של העץ הדעת, גירש ה' אלקים את האדם מגן עדן, וכבר דרשו חז"ל על המקרא "וישלחוהו ה' אלקים" - טרדו במידת הרחמים. כלומר, שגירוש אדם הראשון מגן עדן בא מתוך רחמי שמים, ומש"ה נזכר כאן שם ה' שהוא מדת הרחמים? וצריך להבין, איך זה ענין של רחמים מה שגירש הקב"ה את האדם, הלא נראה לעינינו כעונש עבדו?

אלא מפרש מרן הגמ"ר ברוך סורוצקין זצ"ל, כי אינו דומה מי שחוטא בפלטריין של המלך למי שחוטא במקום רחוק ממנו, והקב"ה הבין שהאדם אחרי חטא

	Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio A SERIES IN HALACHAH LIVING IN A YESHIVAH (1)	
***	This period of time, immediately after <i>Yom Tov</i>, many <i>bochurim</i> return to their <i>yeshivos</i>, as well as seminary girls return to school. Recently an important <i>sefer</i> titled "תורת הישיבה" was published, which included many <i>halachos</i> relevant to <i>yeshiva</i> students, high school and seminary girls, campers in camp, and other occasions when people travel and reside (in dormitories) together. The following is a selection of <i>halachos</i> from the <i>sefer</i>:	<i>Medrash</i>, and bothers others with the smoke or smell - apart from the proven risk factor that he is exposing himself and others to - can be halachically prevented (3).
***	Roommates in a Dormitory Roommates should be courteous to each other. If one roommate wakes up much earlier than the accepted time in a loud and disturbing manner - even if he is doing so for a <i>Dvar Mitzvah</i>, i.e. learning, <i>davening</i>, ותיקן, etc. - according to <i>halacha</i>, his roommates may prevent him from doing so (1). If most of them do not mind his noise, then he is permitted even if one individual protests (2). If he had made up with them when they began rooming together that he wakes up early and they had agreed, he is permitted to continue to do so.	Following the rules of the Institution When students, campers, etc., enter an institution, they automatically accept the rules set up by the <i>hanhalah</i> and administration. Breaking the rules (such as unauthorized entry into the kitchen and taking extra food) may be classified as stealing. This applies as well to taking silverware out of the dining room and/or inviting others to a <i>yeshiva</i> dining room or camp meal (4).
***	A common occurrence is when one roommate goes to sleep later than the normally accepted time. If he is inconsiderate when he comes in and wakes up his roommates, the above <i>halachos</i> also apply.	If an institution has left over food which will be thrown away, anyone is permitted to take this food. However, if it is intended to be reused in the future, one should ask the administration for permission before taking this food.
***	A <i>bochur</i> who smokes in a dormitory room or <i>Beis</i>	Many <i>yeshivos</i> and schools have policies prohibiting students from having cell phones, radios, secular newspapers and books. If a student violates these policies, a supervising representative (<i>Mashgiach</i>, dorm counselor, teacher) has every right to confiscate these objects. However, once confiscated, these items may not be used by the supervisor and must be returned at then end of the term or year, unless it is an item that no Jew is permitted to own (כתבי פריצות). If the item was lost because of the confiscator's negligence, he is obligated to pay for it (5).
***	(1) עיין פתחי תשובה חושן משפט קנ"ב: (2) מנחת צבי א"א:ט (3) שו"ת ציץ אליעזר (4) שו"ת אגרות משה יו"ד ד:לט (5) משפטי תורה א:עז	
***	הוא היה אומר....	
***	Rabbeinu Yitzchok Aramah ZT"L (Akeidas Yitzchok) would say: "There is but one way to merit blessing: by observing the <i>mitzvos</i> and not deviating from them. Angering <i>Hashem</i> and earning curses, by contrast, have many different paths. This is compared to a shooting range. There is only one, specific path that hits the bull's-eye, whereas there are many different ways to miss the target."	
***	R' Menachem Mendel of Kotzk ZT"L (Kotzker Rebbe) would say: "<i>Chazal</i> teach us, יהוי עז כנמרי - '<i>Be brazen like a leopard.</i>' One should have <i>chutzpah</i> when confronting his <i>yetzer hara</i>. Even if one thinks that he has done so many <i>aveiros</i> that he can never come to do <i>teshuva</i>, he should be brazen and have <i>chutzpah</i>, saying, 'Now I will do <i>teshuvah</i>!'"	
***	A Wise Man would say: "Law of Logical Argument: Anything is possible if you don't know what you are talking about."	
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He reached the camp and found it deserted. Following the tracks, he ran in the direction of his division and after a few hours he came to a narrow mountain pass. There he stood shocked. Ambushed by enemy guerillas, the entire platoon had been wiped out. Not even one survivor! His "friend" the snake had saved his life, he wrote in the letter, and he was now prepared to dedicate it to a life of religious observance.

TORAH GEMS

ויבן ה' אלקים את הצלע אשר לקח מן האדם (ב-כב)

The *Medrash Tanchuma* writes: "Hashem created the woman from an internal rib because a woman's place is in the interior, not amongst the public."

An insight into how innate and native *tznius* is to the very being of a woman, says **R' Pesach Eliyohu Falk Shlit'a**, can be learned from an incident in *Sefer Melachim* involving the Queen of Sheba who heard of the incredible wisdom of *Shlomo Hamelech* and decided to see for herself if he really was so brilliant. She tested him by asking him riddles. The *Medrash Shochar Tov* records one of the riddles as follows: The queen brought male and female children before *Shlomo Hamelech*. They were all dressed the same, were all the same height and all had the same facial appearance. She asked Shlomo to tell her which of the children were male and which were female.

Shlomo Hamelech instructed a servant to place a bowl of nuts and roasted kernels before the children and allow them to help themselves. All the males lifted the corners of their robes forming a type of large pocket which they filled with nuts. The females, however, did not do so, because of their innate feeling for modesty, as lifting the corner of their robe would reveal part of their legs. Instead, they took out a kerchief and filled it with nuts. In this way *Shlomo Hamelech* could tell exactly who was male and who was female without erring. The Queen of Sheba was greatly impressed.

Tznius has a natural place in a girl's thought process. We must shield our Jewish daughters from the negative influences that are prevalent in society and a deep seated feeling for modesty and *tznius* will emerge. This feeling can then be positively developed to a greater sensitivity.

**ויתהלך חנוך את האלקים ואיננו כי לקח
אותו אלקים וגו' (ה-כד)**

The *seforim* bring down that when the holy Rashi, **R' Shlomo Yitzchaky ZT"l**, passed away and his soul rose up to its Heavenly Abode, all the souls of the *tzaddikim* and great men throughout time immemorial came forward to greet and welcome him. All, that is, except for Chanoch, as he was perturbed over Rashi's qualification of him, when he wrote: "*(Chanoch) was a tzaddik, but weak of mind which might have led him back to a life of wickedness. Therefore, Hashem hurried to remove him from this world before his time.*" It seems strange that Rashi would depict an admitted *tzaddik* and righteous individual, who was taken by the Almighty Himself, in a less than positive frame, and not give him his due credit.

In response, **R' Zvi Hirsch of Ziditchov ZT"l**, gives the following explanation based on the *gemara* (שבת לג:) relating the incident with *R' Shimon Bar Yochai*, who was forced to spend twelve years inside a cave while running from the Roman authorities. His seclusion allowed him to raise himself to incredible spiritual heights to the point that when he finally emerged from the cave, he was unprepared to deal with normal life. Seeing a simple farmer plowing his field, he exclaimed in disbelief, "They leave eternal life (*Torah*) and busy themselves with temporary life!" Whatever he set his eyes upon, immediately became consumed by fire.

In a similar vein, Chanoch was so pure and righteous that he was incapable of coexisting with the people of his generation. Thus, Rashi writes that it was קל בדעתו - easy in his mind, לשוב לרשעים, - to expose the wicked inequities of others, and as a result, *Hashem* was forced to take him away.

לישראל שיורידו עדים מעליהם, היינו הכתרים שהשיגו בבמתן תורה עבור אמירת נעשה ונשמע. ועיין משפ' הספורנו שציווי ה' להוריד עדים היה לטובתם שלא יענשו, כי הרי אין דומה מי שחטא לבוש בבגדי מלכות ובכתר מלוכה שהעוולה יותר גדולה ממי שחוטא בלבוש של בגדים פשוטים, וכן מי שיש השגות והכרות גדולות שעונשו יותר גדול ממי שהוא אדם פשוט. כי כבר אחז"ל הקב"ה מדקדק עם חסידיו כחוט השערה.

העץ הדעת נפל ממדרגותיו, וכדברי חז"ל שהאדם היה גובהו מהארץ עד לרקיע וכשחטא הניח הקב"ה ידו עליו והקטינו עיי"ש. וכמובן שזהו בענין של רוחניות, וא"כ מכיון שאדם נפל ממדרגותיו ועלול עתה לחטא, לכן אין זה אלא לטובתו של האדם מה שגירש הקב"ה אותו שלא ימצא בפלטריין של המלך ממש, ומרחמי השי"ת גרשו מגן עדן.

וכגון זה מצינו אחרי מעשה העגל שאמר הקב"ה

מעשה אבות סימן לבנים

והנחש היה ערום מכל חית השדה אשר עשה ה' אלקים וכו' (ג-א)

Two free-spirited and energetic childhood friends grew up in a non-religious atmosphere. As they got older, however, they went their own ways, leading very different lives. One young man became a *Baal Teshuva* and enrolled in the famed *Ohr Someach Yeshiva* in *Yerushalayim*. The other, strapped on his backpack and headed for the adventurous life of a world traveler. The two corresponded often and the non-religious friend would regale his *yeshiva* student companion with tales from the frontier.

A number of years ago, the *yeshiva bochur* received a letter from Afghanistan, in which his adventurous friend wrote the following story about a life-altering miracle that occurred to him:

He had joined the Peace Corps and was stationed in the sandy hills of Afghanistan. Here he was, one Jew amongst thousands of gentiles residing in a Muslim country. He felt the loneliness and didn't quite seem to fit in. He was prone to taking long walks in the foothills enjoying the expansive view and admiring the natural beauty. He didn't have many friends among the ranks and was not missed when he would go off on one of his long sojourns, as long as he made it back to camp in time to fulfill his official duties.

On one of his walks, he came across the largest snake he had ever seen. He didn't know exactly what type it was, but it was huge and coiled up in a way that made it seem menacing and dangerous. Its head moved from side to side and at first, the young man stayed far back, not wanting to get within any sort of reach of the massive beast. But after a while, he remembered hearing about professional snake trainers who would tame the beasts, offering them food and even playing games with them. He decided to give it a try and after tossing a few sticks near the mouth of the snake, it responded to him. Gradually, he came closer and felt as if he had somehow "connected" with the snake. Every day, he would come back to the site and attempt new tricks with his "friend" and each time, the snake seemed to respond to him in a friendly and less-menacing manner. Three months went by, and the young man loved his new friend.

Then came the order to pack up and move the camp. There was some fighting in the distance and they were needed to handle the situation. The young man felt as if he had to say good-bye to his reptilian friend and made his final walk out to the site. He approached casually, calling out in good nature, when suddenly, the snake sprang up and bared its fangs! He stopped dead in his tracks. He didn't know that much about snakes, but he did know that if a snake rears up its head and bares its fangs, you don't move - you don't even breathe, for fear that the massive beast will attack. He stood still, beads of sweat pouring down his face, as the ugly veneer of the snake peered at him from not more than a distance of a few feet. Ten minutes went by, then twenty, then an hour. He lost track of time, as his life hung in the balance and the deadly snake gaped at him with murderous eyes. Finally, the snake relaxed and recoiled itself and the man took off in the opposite direction, not even bothering to say good-bye to his "friend."