

are like the talking bird. A human being with limited human perception chooses to recognize the omnipotent Creator! That gives *Hashem* an added measure of delight even if a human's service is less than perfect. In fact, even

when we only partially listen to him and really don't achieve great things in our service of Him, He still loves and enjoys it. Not only does He enjoy it, He prefers our imperfect effort to the singing of the supernal angels.

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Halachos Pertaining to the "Torah" Table

Introduction. We know that our country is experiencing hard economic times. Some of these hardships are unprecedented in world history. This, of course, affects everybody, both gentiles and Jews. But we, who live *Torah* lives, have to respond in a *Torah*-true fashion. There are general steps such as appropriate *tefillos*, even in one's own language. There are also detailed improvements which correspond to the situation at hand.

We are taught in many *seforim* and *poskim* that a Jewish *Torah* table is **the** source of *parnassah* (livelihood). Just as the *Mishkan* was the source of *parnassah* with the Heavenly blessings descending upon the twelve loaves and spreading from there to the rest of the world, so too (in a smaller format) can this concept be accomplished at the *Torah* table in every Jewish house. From washing to *bentching* and every detail in between, there are *halachos* to be observed, proper intentions and *segulos* that can work in both logical and mystical ways to help bring good *parnassah*. At this critical point in history and at this auspicious time at the beginning of the new year, it seems that a proper *Torah* response would be:

- 1) To learn well and keep the important *halachos* of washing, *berachos*, *zimun* and *misak* afterwards.
- 2) To learn well and keep the daily *halachos* of *Kashrus*.

הוא היה אומר

R' Yisroel Friedman ZT"l of Rizhin (Rizhiner Rebbe) would say:

"The *Torah* begins with the letter 'ב' and all the *masechtos* in *Shas* begin on daf 'ב' - the second page. Because no matter what elevation one attains in *Torah* learning, he must always realize that he has yet to achieve the 'א' of *Torah*. Also, the six letters of the word 'בראשית' are compared to the six days of Creation. The first and last two letters form the word 'ברית' - 'covenant' and the middle two letters spell out 'אש' - 'fire.' This symbolizes that the eternal covenant that *Hashem* forged with *Bnei Yisroel* who accepted the *Torah* amidst a flame of spiritual desire and inspiration is part and parcel of the Creation of the world."

R' Tuvia Golovovsky ZT"l (Yalkut Hadrush) would say:

"The Jewish woman has a unique role. Not only does she raise her children and manage her home but she is usually involved in countless charitable functions. Had man not been destined to toil by the sweat of his brow, he might have shouldered this extra burden but as a result of this curse, he has little time. Thus, Adam called his wife Chava, mother of all living things, indicating that her life-sustaining works of charity represent her very essence."

A Wise Man would say:

"Always do the right thing. This will gratify some people and astonish the rest!"

SPECIAL MAZEL TOY TO MR & MRS ELI SCHRON ON THE BAR MITZVAH OF THEIR SON, SHLOIME י"ח

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תורה תבלין

מנחה גדולה/שבת - 1:10

שקיעה של יום השבת - 6:00

צאת הכוכבים / מעריב - 6:50

צאת כ"ל שית רבינו תם - 7:12

מולד חודש חשוון: מיטוואך (יום)
4:32 PM מיט 14 חלקים (ד')

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שבת קודש פרשת בראשית - שבת מברכים זושון Shabbos Parshas Bereshis - Rosh Chodesh Bentching

כ"ו תשרי תשס"ט - October 25, 2008

הגה צרי גמליאל הכהן רבינו גי' שליט"א

ראש ישיבת שער השמים בירושלים עיה"ק

טיב התבלין

רעיונות ופרושים לעורך את האדם לעבודת
השית והתחזקות באמונה ובשחון מאת

כל חסרון שאדם רואה באשתו - שלו הוא!

עשה, כי אמר שכאשר רואים יהודי אחר חוטא, זהו סימן שהפגם בו, ומשום שהוא עצמו נכשל באותו דבר לכך מעוררים אותו מן השמים לאותה נקודה ע"י אחר. וא"כ על אחת כמה וכמה באשתו אמרו זאת, שכל חסרון שרואה בה - הוא האשם בו, כיון שהיא חלק ממנו ממש.

מש"ה כתבה התורה אחר כך "ויהיו שניהם ערומים ולא יתבוששו", דמובן דלפני חטא עץ הדעת הואיל והרגשתו אז היתה דממש גוף אחד הם, ממילא כשם שיש אינה בושה לפני הרגל כשהיא ערומה, ולא צריך האדם לכסות את עצמו מפני איבריו שלו עצמו, כך שניהם שהיו כאחד לא התבישו זה מזו. זו היתה ההבנה איתה חי האדם קודם החטא, אבל אחר שחטאו אדם וחווה החטא גרם להם לפירוד, ונשתנה כל הדבר בהבנתו. וכמו שאמרו רז"ל (עבודה זרה דף ה ע"ב), ומביאו רש"י לקמן (ג, יב) וז"ל: "אשר נתת עמדי - כאן כפר בטובה", ע"כ. האדם אחר החטא תלה את החטא באשתו ולא בו, ולכן אמרו עליו חז"ל שהיה כופר בטובה, משום שבאמת אשתו היא חלק ממנו, ומה שהיא עושה כאילו הוא ממש עשה, וכמו שהבין קודם החטא.

אם יחיה האדם כך עם אשתו - חיי יתנהלו בטוב ובנעימים, ולא יראה באשתו שום חסרון שבעולם, כי הכל יהיה אצלו כמעשה ממש, ובדאי שהאשה לא תראה בבעלה שום חסרון, והכל על מקומו יבוא בשלום.

מאת הרב שלום פערל שליט"א

משפיע רוחני בק"ק בית שמש

מאצרותיו של המגיד

למה חרה לך ולמה נפלו פניך וגו' (ד-ו)

וכדברינו, שמדובר כאן על תשובה מאהבה, מבואר בגמ' (קידושין סא:) "אם תיטיב, אגרא", ופרש"י "שאת", היינו משאת שכן" (ע' בראשית מ"ג, ל"ד), היינו שיהפך חטאו למצוה, ואף יקבל עליו שכר. ומעלה זאת ניתן להשיג ע"י עמילות בתורה, כדאיתא בגמרא (ברכות טו:) "למה נסמכו אהלים לנחלים וכו', מה נחלים מעלין את האדם מטומאה לטהרה, אף אהלים מעלין את האדם מכף חובה לכף זכות". ומבאר **רבינו יוסף חיים** (בספרו **בן יהוידע**) "כי כמו נחלים, אם טבל בהם אדם טמא, נקרא הוא עצמו אחר הטבילה אדם טהור, כן אהלים - עמלות בתורה בבתי מדרשות, "מעלין את האדם מכף חובה לכף זכות", שמביאים אותו לתשובה מאהבה, והנפכים חובותיו - זדונותיו לזכויות, וא"כ גם הם מהנפכים טומאה לטהרה".

יבארה כאן התורה בסדר יצירת האדם, שלקח הקב"ה חתיכת עצם מהאדם והסגיר בשר תחתיו, וכך הביאה אל האדם. ואמר האדם עליה: "זאת הפעם עצם מעצמי ובשר מבשרי", וזה הכל מובן מאוד, אבל מה שמסיקה התורה אחר כך "על כן יעזוב איש את אביו ואמו ודבק באשתו" לכאורה אינו מובן, דמה קשור ענין עזיבת ההורים בעת הנישואין לענין יצירת האשה כעצם מעצמיו שלהאיש?

אלא שלימדה כאן התורה הק' ענין גדול מאוד! ישנם הרבה אנשים שאחרי שנישאו הם מלאים טענות כרימון על נשותיהם, וצריכים הם לדעת שהאשה היא חלק ממש מהבעל, כי כל מה שעושה האשה הוא כמו שהבעל עצמו עושה, כיון שאשתו כגוף דמי, כמ"ש "כי מאיש לקחה זאת", ונמצא שכל טענותיו שיש לו על אשתו, הם בעצם חסרונותיו האישיים. משום כך תלתה התורה את ה"על כן יעזוב איש את אביו ואמו" בענין יצירת האשה, כי זו צריכה להיות כל כוונת האדם בעת שהולך לישא אשה, לדעת שכל חסרונותיה הם בעצם שלו. או אז, לא יבוא כל הזמן בטענות כלפיה ויחיה עמה בטוב ובנעימים, כי ידע שכל חסרונותיה מקורם ממנו, והיא בשר מבשרו ועצם מעצמו ממש.

וידוע המעשה מהבעל שם טוב הקדוש זי"ע, שראה פעם יהודי שחילל שבת, והתחיל להצטער על כך ולבכות ולעשות תשובה כאילו הוא עצמו

לקחי חיים ודברי התעוררות

נסדרו עפ"י פרשיות השבוע

יצאת בגמ' (יומא פו:) "אמר ריש לקיש, גדולה תשובה, שזדונות נעשות לו כשגגות, שנאמר 'שובה ישראל עד ה' אלהיך, כי כשלת בעונך', הא עון מיד הוא, וקא קרי ליה מכשול. איני, והאמר ריש לקיש, גדולה תשובה שזדונות נעשות לו כזכות, שנאמר 'ובשוב רשע מרשעתו, ועשה משפט וצדקה, עליהם חיה יחיה' (היינו שגם מכוח חטאיו יחיה חיי נצח), ל"ק, כאן מאהבה (הנפכים זדונותיו לזכויות), כאן מיראה (הנפכים זדונותיו לשגגות).

ולפי זה יש לפרש הפסוק, שאמר ה' לקין, "למה נפלו פניך" (היינו מפני מה אתה חש מיואש בגלל החטא), אדרבה, "הלא אם תיטיב", כלומר אם תהיה נמשך אחר הטוב, לשוב אלי מאהבת הטוב, "שאת", החטא שלך ישמש כאמצעי לרומם אותך, שהרי השב מאהבת הטוב "זדונות נעשות לו כזכות".

מעשה אבות ... סימן לבנים

ויצמח ה' אלקים מן האדמה כל עץ ועץ החיים בתוך הגן ועץ הדעת טוב ורע וגו' (ב-ט)

When the Bolsheviks seized power in Russia in 1917, the upheaval forced many people to relocate. The holy **Chofetz Chaim, R' Yisroel Meir Hakohen Kagan ZT”L**, who had left Radin temporarily during WWI was forced to settle in the small city of Snovsk. There is always a shortage of food during a war, and by the Russian Revolution, the situation was worse than during other wars, because a decree was issued that anyone who possessed food was required to hand it over to an official appointed for this purpose. That official would then distribute food rations to each family at his discretion. Because of this arrangement, there were many families who did not have enough to eat. The Chofetz Chaim resolved to collect whatever extra food families might have and divide these scraps among the poorest families.

When the war finally ended in 1921, the Chofetz Chaim announced that he was returning to Radin. On the *Shabbos* before he left, the Chofetz Chaim invited the congregation to his house for *Sholosh Seudos*, the third *Shabbos* meal.

On the way to the Chofetz Chaim's lodgings, they came across the officer who was in charge of the city. He was a cruel man; His parents were Jewish but not at all religious, and their son had continued along the same path. At one point, he had joined the revolution against the Czar, and had been exiled to Siberia. When the Bolsheviks took over, they freed him and appointed him as the officer in charge of this city. He disliked all religious Jews, except for the Chofetz Chaim, whom he respected deeply. The Chofetz Chaim said to him, “Could you come to my house for the third meal?”

The officer answered him mockingly, “I have already eaten the ‘third meal.’ I have eaten alot more than three meals!” The Chofetz Chaim persisted and finally the officer reluctantly agreed.

At the end of the meal, the Chofetz Chaim said to the officer, “I want to ask you a favor, but first I must tell you a *vort*.”

“A ‘*vort*’?” laughed the officer. “Why do I need to hear a ‘*vort*’? Surely I will not understand it.”

“Even a child,” said the Chofetz Chaim, “could understand what I am going to tell you. The *Torah* states: ‘*Hashem, the Lord, made every tree with the Tree of Life in the midst of the garden, and the Tree of Knowledge of Good and Evil.*’ The commentator Rashi explains that the Tree of Life was exactly in the center of the garden. Why? Because the Tree of Life is the focus of life. This refers to eternal life, the life of the World to Come. The Almighty wants every Jew to receive his portion in the World to Come. A person can achieve this through prayer, through learning *Torah*, or through giving charity. Now perhaps a person will claim that *mitzvos* are too far from him, they are not within his reach. Therefore, *Hashem* put the tree exactly in the center of the garden, to show us that it does not matter where one is standing. A person can approach the tree from any direction and have the opportunity to acquire a portion in the World to Come.”

“Upon you,” continued the Chofetz Chaim to the Bolshevik official, “the *Ribono Shel Olam* also has mercy. Who knows? Perhaps you were put into power for the sole purpose of fulfilling the request which I am about to make of you.” The Chofetz Chaim sighed, “During the war, I went around and collected food for the poor families of this city. Now I am going back to my own town. I am giving you a list of these poor people, and I want you to accept upon yourself to provide them with food, just as I did. You cannot say that you are unable to do so, because you are in charge and everyone here has to listen to you. Do this and I assure you that you will reach some level in the eternal world.”

This officer had a heart of stone, but words which come from the heart can enter any heart. The words which came from the Chofetz Chaim's heart penetrated the officer's heart. “Give me the list, rabbi,” he said to the Chofetz Chaim, “and I will do it.” And amazingly, he did!

משל' למה הדבר דומה

ויברא אלקים את האדם בצלם אלקים ברא אתו זכר ונקבה ברא אתם וגו' (א-כז)

משל: In the royal palace, all the ministers, pages, staff and servants would never think to address the king without saying, “Your royal highness” or “Your majesty.” Sure, the king appreciated their adulation, but it never truly gave him a sense of inner self-worth or even happiness.

One day, someone discovered a talking bird who could understand and converse on a number of topics. This remarkable bird was brought before the royal court and after a short while, the bird was able to recognize the king's sovereignty. Soon the bird was praising the king in

glowing terms. To the bird's clear understanding, the king was omnipotent and there was nothing that he was incapable of. Each and every subject owed their very existence to the beneficence of the kind monarch.

When the king heard the bird speak, he marveled at the bird's ability to understand. Now this remarkable bird would make the king feel quite good about himself.

במשל: **R' Menachem M. Schneerson ZT”L (Lubavitcher Rebbe)** explains that angels are like the king's staff that is busy praising him all day. So *Hashem* created Man. People

מי הגיד לך כי עירם אתה המן העץ אשר צויתוך לבלתי אכל ממנו אכלת וגו' (ג-א)

When studying *Parshas Bereshis* and the elaborate manner in which the *Torah* describes the Creation of Man, his stated purpose on this world, and the greatness associated with being brought to life by the literal “*breath of the Almighty*,” one is struck by the obvious question: How was it possible for *Adam Harishon* to succumb to an ordinary temptation of food? For after all is said and done, had Adam not taken a bite from the *Etz Hadaas*, undoubtedly life would be very different and the world would not be as it is now!

R' Moshe Amiel Shlit'a provides a timeless response based on the famous Talmudic question: “המון התורה מניין?” “*Where is Haman found in the Torah? As it says, “Is it from the tree...?”*” (*Hashem* confronted Adam with the words “המן העץ” - as if to say, “Is it only because I commanded you not to eat from the ‘Tree of Knowledge’ that you ate from its fruit?” In truth, had there been no prohibition concerning this tree, Adam would have no desire to partake of it. Once, however, the command was given, there stirred within him the perverse passion of “איפכא מסתברא” - “I will do just the opposite!”

Haman, the evil nemesis of the Jews, similarly, adopted this policy in his attitude towards the Jews. Whatever the life-style of the Jews, Haman would advocate “the opposite is desirable.” Throughout the ages Anti-Semitism utilized this same perversion. They always saw in the Jews the exact opposite of what they deemed desirable. If gentiles were capitalists, the Jews had to be communists. If they were communists, the Jews were capitalists.

This is alluded to in the dictum: “Where is Haman - this policy of desiring the opposite of truth - indicated in the *Torah*? From “המן העץ” - The forbidden fruit. The root cause of Anti-Semitism is in seeing the Jews as acting “contrary.”

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

עץ טוב

R' Pam ZT”L once said a remarkable *vort*: On the first day, *Hashem* created light. But this light was so intense and spiritual that *Hashem* felt that some people were unworthy to experience it. Thus, He set it aside for *tzaddikim* to enjoy in the World-to-Come. On the third day, *Hashem* created fruit trees. However, although He decreed that the bark should have the same taste as the fruit (טעם עצו כפריו), the earth disobeyed this command - and was actually cursed for this intransigence!

Yet again on the fourth day, *Hashem*'s Master Plan was not entirely realized. The “מאורות הגדולים” - the two great luminaries - the sun and the moon - were created equal in size. But then the moon complained that “two kings cannot share one crown” (Rashi) and *Hashem* minimized the size of the moon.

When a person works on a major project, there are bound to be setbacks; not everything runs smoothly nor does everything go exactly according to plan. A human being can become dejected, despondent, even depressed. But *Hashem* looks at things from a higher perspective: “*Hashem saw all that He had done - and it was very good!*” With all the “setbacks” and issues on each day of Creation, *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 *בריאת* מעשה.

You can curse the darkness or you can light a candle! It's your choice. We cannot control what happens to us in life - but we can control the way we see and deal with it. Look for the good - “והנה טוב מאד” - and you will surely find it!

TORAH GEMS

ויאמר ה' אמצח את האדם אשר בראתי מעל פני האדמה ... ונח מצא חן בעיני ה' וגו' (ט-וה)

The *posuk* tells us that although the entire world had degenerated into total chaos and was worthy of being annihilated, Noach was righteous and found favor in *Hashem*'s eyes. The **Chid'a, Rabbeinu Chaim Yosef Dovid Azulai ZT”L** quotes from the **Sefer Charedim** the following: “*Anyone who does not become angry finds favor.*” Thus, Noach, whose name literally means “to rest” - to react calmly and unhurriedly - was a person who did not allow himself to become enraged and indignant, and was the only living creature in his time to find “חן” - “*grace*” in the eyes of the Creator.

There was once a *bochur* who was learning in *Yeshivah Shor Yoshuv*. For some inexplicable reason, this *bochur* lacked “*chein*” - grace - in people's eyes. Many members of the *hanhala* staff had a difficult time dealing with him and even his fellow students found it hard to like him. The *Rosh Yeshivah, R' Shlomo Freifeld ZT”L*, mulled over this phenomenon for weeks, wondering how it could be that a Jewish boy - a *Yeshivah bochur* no less - could lack such a basic Jewish attribute.

One day, though, R' Shlomo was in a particularly good mood. One of his *talmidim* inquired as to why the *Rebbe* seemed so joyful and he immediately showed the *talmid* the words of the *Sefer Charedim*: “כל מי שאינו כועס מוצא חן” - “*Anyone who does not become angry finds favor.*”

Then he alluded to the *bochur* who was having a difficult time. “It would seem that this boy suffers from an anger management problem,” said R' Shlomo. “It is for this reason that people have a hard time liking him. *Boruch Hashem*, we have finally located the impediment to his ‘*chein*.’ Now let us work with him on this problem, until his true *yiddishe chein* will shine through. Then, we will all love him!”

דרכה יצירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

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