



## Rabbi Reisman – Parshas Beraishis 5786

### 1 – Topic – A thought regarding Isru Chag

Shalom aleichem everyone on Isru Chag of Sukkot and Shmini Atzeres. Also getting ready for Shabbos Kodesh Parshas Bereishis. A thought regarding today, Isru Chag, and a thought regarding tomorrow, Erev Shabbos. Let me start with a seemingly unrelated chidush of the Kesef Mishneh.

The Kesef Mishneh is on the Rambam Hilchos Avos HaTumah, Perek vav halacha tes zayin. There, the Kesef Mishneh says a chidush godol. Sounds like an achronishe chidush, something that you wouldn't typically expect to see so clearly in rishonim. The Kesef Mishneh says that when a man goes to the mikvah, or any person goes to the mikvah, his taharah does not take place while he is in the water of the mikvah.

He becomes tahor only b'aliyoso nitar. That's the lashon. (בעלייתו), when he comes up from the mikvah he's tahor. What that means to say is, let's say a man was toiveling in the mikvah. He's tamei. He's toiveling, he's underwater. In the water, there's an apple, a tahor apple. While he's underwater, he touches the apple. That apple becomes tamei. No food has taharah b'mikvah. Only human beings and certain keilim, have taharah b'mikvah.

So if he's under the water, I would think when he's under the water he's already tahor, he's totally immersed in the mikvah. Zagt the Kesef Mishneh no, b'aliyoso nitar, which means, it sounds like a strange thing, that in the water he's not tahor, when he comes up from the water, when he leaves the water, then he becomes tahor.

The Shu"t Minchas Yitzchak, Chelek Hey, Tshuva Tzaddik Tes says that if someone's in the mikvah, he's toivel b'mikvah, he's under the water in the mikvah, and then the water of the mikvah becomes zoichlin, let's say the mikvah has a drain and the water starts going out of the drain, that's called zoichlin, it's moving water, then he's never tahor, because when he goes under the mikvah he's not tahor, when he comes out it's not a mikvah. Now, the Minchas Yitzchak is saying a chidush, added to the chidush of the Kesef Mishneh. A lamden would say, that as soon as the water of the mikvah becomes zoichlin, it's like he left the mikvah. But that's a separate issue.

The point is that the Kesef Mishneh does say, and the Or Sameach there brings a makor for it in Shas, because the Kesef Mishneh doesn't say what his makor in Shas is, but he says, and this is a quote of the Kesef Mishneh: (שאין הטמא נטהר אלא בעלייתו מהמקוה לא בעודו בתוך המקוה). Not while he's in the mikvah. Only b'aliyoso min hamikvah. Azoi shteit in Kesef Mishneh. What does that have to do with Isru Chag?

Well we have an understanding that ma hamikvah metaher es hatemeim af Hakadosh Baruch Hu metaher es Yisrael. That there's a mashal of Hakadosh Baruch Hu's taharah of Klal Yisrael, of his

mechila, of his kabbalah of Klal Yisrael, that it's similar to a mikvah, which means to say that the taharah of Yomim Noraim, the taharah of the heilige days that start from Rosh Chodesh Elul and go till today, till Isru Chag, days of kedusha and taharah depend on how you walk away from the yom tov.

The Baalei Mussar say as is found in Tehillim 34:12 (לכו-בָּנִים, שְׁמָעוּ-לִי; יִרְאֵת יְרֹנֶר, אֲלֶמְדָּכֶם). (לכו-בָּנִים, go my children and listen to me. I will teach you yiras Hashem. Say bo vanim, come close to me my children, listen to me, I'll teach you yiras Hashem. What's (לכו-בָּנִים, שְׁמָעוּ-לִי)?

The answer is during a shmuess you're motivated, that's wonderful, but being motivated during a shmuess doesn't do anything for you unless (לכו-בָּנִים, שְׁמָעוּ-לִי). When you go away and you take it with you, when you walk away, ah, if you're doing it when you walk away, ah. Same thing we say about tekias shofar. As it says in Tehillim 89:16 (אֲשָׁרֵי הָעָם, יִדְעֵי תְרוּעָה; יְרֹנֶר, בָּאוּר-פְּנִיָּה יִהְלֶכֶן). Not (אֲשָׁרֵי הָעָם). (אֲשָׁרֵי הָעָם), praiseworthy is the nation that knows and understands the sound of a Shofar. (יְרֹנֶר, בָּאוּר-פְּנִיָּה יִהְלֶכֶן). They walk away from it, they walk away from it with the (אֲשָׁרֵי הָעָם). It's how you walk away from it. If you walk away from it with something, if you take something with it, then it's k'dai. It's what you make of it. It's what you do with it. That's really what matters. That's really what counts.

Agav the Mekor of the Ohr Sameach is Yevamos 46, the story of Rav Ashi and his eved Minyumin. Look at the Gemara there it is a very geshmake mekor. Rav Shach in the Avi Ezri (הלכות טומאת) also has an arichus for those who would like to look into it. But at any rate, that's not the point.

My point is that tahara comes in the way a person walks away from something. To be motivated during a fiery drasha that's a wonderful thing. But what do you have from it? What do you have from it besides the momentary motivation? It has to be that you're willing to take something from it. And so, that is a thought for Isru Chag.

## 2 – Topic – A thought for Erev Shabbos

A thought for tomorrow, Erev Shabbos Parshas Beraishis. I have mentioned in the past, and I mention it to you now again, that the mitzva d'oraisa of (תוספת שבת) is sadly not kept, certainly not kept properly by Klal Yisrael in our country. What I mean to say is according to virtually every Rishon and a few sugyos in Shas, there's a (מצוה דאורייתא) to add to Shabbos. It's sad that we don't really keep (תוספת שבת) properly. Certainly, according to the Ritva in (ראש השנה דף ט) that a person has to be mekabel (תוספת שבת בפה) certainly people are not mekabel (בפה).

The (סימן רס"א, סעיף קטן) in (בפה) brings that a person should be mekabel (סימן רס"א) in (משנה ברורה) in the name of the (פרי מגדים). The idea, he doesn't say you have to, but he says it's proper to. Where are we (מקבל תוספת שבת)?

I want to quote to you from Rav Simcha Bunim Cohen's Sefer the Aura of Shabbos by Artscroll. He writes there, where he talks about (תוספת שבת) on page 193. He writes in the Hebrew footnote: לכאורה יש בעיה גדולה, איך רוב כלל ישראל מקיים מצות תוספת שבת דהא רוב גומרין תפלת מנחה קצת אחר שקיעה, (וכן הרבה לא מתחילין להתפלל מנחה עד אחר השקיעה). What's going on? How are they doing it? How is Klal Yisrael mekabel (תוספת שבת). He means rov Klal Yisrael in chutz l'aretz.

In Eretz Yisroel, while the Americans in Eretz Yisroel take all the failures of chutz l'aretz with them, but an Eretz Yisroel Yid, they're mekabel Shabbos, early. They light 30, 40 minutes before shkiah. They go to shul and they tak'e daven Mincha early enough to be mekabel Shabbos after.

For years, I stepped out of Shemoneh Esrei of Mincha and I said, hareini mekabel tosefes Shabbos. It was the only way I could do it. It was minutes before shkiah that I was able to finish Shemoneh Esrei. Certainly, it's not lechatchila to be mekabel Shabbos and then daven Mincha. It might be good b'dieved, but it's certainly not something that's lechatchila. And therefore, the proper thing is to be mekabel Shabbos early.

A person for the coming year, tomorrow, the first of the Shabbosos of Taf Shin Pei Vav after the Yomim Tovim, Beraishis is always a beginning. It's a beginning and a person should take it to heart, that you're not supposed to do what we're doing. In the Shulchan Aruch it says in Reish Samech Gimmel, se'if Tes Vav, (מי ששהה להתפלל מנחה בע"ש), somebody who davens mincha late, (אם ענה וקבל שבת עמהם אינו יכול להתפלל תפלת חול אלא יתפלל ערבית שתיים). He has to daven Maariv shtayim. Once he's (מקבל שבת) it is not simple to be able to daven mincha after that. So it's really not the ideal that a person is supposed to do.

Today I was looking in the Shiurei Rav Elyashiv on Maseches Brachos, and there I believe it's on page Taf Kuf Pey Daled. It says that he was mekabel Shabbos b'peh, in shul. I was mesupek, should you say hareini mekabel tosafos Shabbos or hareini mekabel kedushas Shabbos? I wasn't sure what's the proper loшон to say.

I was in Eretz Yisrael in Maale Dafna, and there takke, the Rav, R' Nachum Eisenstein announces, tov lomar, hareini mekabel kedushas Shabbos. There they finish mincha before shkiah. Tov lomar, hareini mekabel kedushas Shabbos. His Rebbe was Rav Elyashiv and its quoted there in the shiurim of Rav Elyashiv, it says that he would say hareini mekabel kedushas Shabbos. He would say it before Shabbos.

In our shul, we're going to undertake, bli neder, to change the time of mincha every Erev Shabbos. The candle lighting time in most of the calendars is 18 minutes before shkiah. We'll daven 18 minutes before shkiya. You don't say Tachanun on Erev Shabbos so we finish 12, 13 minutes later. There is still five minutes before Shkiya and bli neder, we'll say, hareini mekabel kedushas Shabbos. It's a proper hanhaga, proper behavior. How many times could a tzibbur be mekabel on themselves a (מצוה דאורייתא)?

Imagine, a frum tzibbur. Everyone grew up frum. You want to make a kabbalah for a good year, the coming year. You want to make a kabbalah to have parnassah, to have shidduchim, all the things you want. You look for a nar'ishe segula, however, a kiyum hamitzvah d'oraisa, is certainly a segula for tremendous, tremendous hatzlacha. Therefore, those who can, should undertake in the coming year to be mekabel Shabbos kodesh properly. Before sunset, before night, a person should be mekabel and that is, everything bli neder, but it's a proper hanhaga for the coming year.

There is much to be said about the lomdus of (חוספת שבת). There's much to be said to far'enfer the Minhag Ha'olam. Yeah, there are teirutzim maybe. But it's not lechatchila the way it should be. So let's undertake, bli neder, in the coming year to try whenever we can to be mekabel Shabbos b'peh, hareini mekabel kedushas Shabbos, and to do it when? To do it at the moment that it's not

yet Shabbos anyway. A gutten Shabbos kodesh to one and all. Shabbos Parshas Bereishis, is at the beginning of an extraordinary year of growth for all of us b'ezras Hashem.

## **Rabbi Reisman – Parshas Beraishis 5784**

### **1 – Topic – The Current Matzav in Eretz Yisrael**

As we begin from the beginning of the Sefer Torah once again but more with trepidation instead of the usual joy. Let's look into the Parsha and see if we have a little bit of an insight that would help us with our functioning as Avdei Hashem during this difficult time.

When man is created, the Torah says in 2:7 (וַיִּפַּח בְּאַפָּיו, נִשְׁמַת חַיִּים). HKB"Y blew through his nostrils a soul of life. Then the Posuk says, (וַיְהִי הָאָדָם, לְנֶפֶשׁ חַיָּה). The person became a living person. Rashi says on (לְנֶפֶשׁ חַיָּה) he quotes the Targum (וַיְהִי הָאָדָם לְרוּחַ מְמַלְלָא). That human beings are able to speak, they are human beings who are unique among the creatures that Hashem created and their ability to speak.

There is a problem with this Rashi. Where in the Posuk did Rashi see this? Rashi doesn't come to tell us Drashos, or Medrashim, Rashi comes to tell us Pshat. We have a rule, that Rashi is coming to answer some sort of question. What is the question, what is wrong with the Posuk? (וַיִּפַּח בְּאַפָּיו, נִשְׁמַת חַיִּים; וַיְהִי הָאָדָם, לְנֶפֶשׁ חַיָּה). What is wrong?

The Netziv in his Peirush on Chumash answers this with a Klal, and it is a Klal that he repeats numerous times throughout the Hameik Davar. Let me share the Klal. He says (דְּשׁוּרֵשׁ חַי בְּלֵה"ק) (משמעו פעם חי ולא מת ופעם חי ולא עצב). The Shores Chai in Lashon Hakodesh, the idea of being alive in the Chumash, the meaning is found in two ways. One is that a person is alive as opposed to being dead. In other words, he is a living human being. Chai means something else as well. Sometimes you have a living human being, but he is not able to function properly. He is depressed. He is not functional. He doesn't have a Simchas Hachaim. That is a lack of life as well. In Lashon Hakodesh the word Chai or Chaim refers to life. Chaya refers to a person who is alive. Even in English or Yiddish you say he is alive, he is Leibidig. Chaya is used that way.

So what bothered Rashi is (וַיִּפַּח בְּאַפָּיו, נִשְׁמַת חַיִּים), Chaim I understand means life. (וַיְהִי הָאָדָם, לְנֶפֶשׁ חַיָּה) a person was a functioning, outgoing human being. He says Targum Unkelos (לְרוּחַ מְמַלְלָא), that is what Chaya means. Chaya means not just that he was alive. The Posuk is adding that he was (לְרוּחַ מְמַלְלָא), he was a person that is outgoing, he was able to communicate, able to function well with other human beings. Therefore, we have an insight into the very life that human beings have. The idea of Tachlis Hachaim, the purpose of the life that G-d gave us. It is not just to be alive, to breathe in and out and have a beating heart and functioning inner organs, but more than that.

The Tachlis of a person's life is to be able to function with a clear mind, with a Menuchas Hanefesh, with serenity. Without being able to function with clarity and purpose, there is something missing in the Chaim of the person. He is not Chai Bish'laimus.

The Posuk says in Chavakuk 2:4 (וְצַדִּיק, בְּאֵמוּנָתוֹ יִתְּיָה). The Tzaddik lives by his faith. Life is challenging. There is a lot in life to get a person down. There are many moments, many

opportunities for a person to feel a lack of energy and a lack of ability to function properly. There are many such moments. (וְצִדִּיק, בְּאַמּוּנָתוֹ יִחְיֶה). The Chaya, the ability to live and to function comes from the faith of a person. When there are moments that we are down and we find it hard to function, (צִדִּיק, בְּאַמּוּנָתוֹ). The Torah really gives a person this ability.

The Netziv later in Parshas Va'eschanan in the beginning of Perek Daled adds to this theme. In Pirkei Avos Perek Beis it says (מַרְבֵּה תוֹרָה מַרְבֵּה חַיִּים). When a person adds Torah to his life he adds Chaim to his life. The Netziv explains that it doesn't just mean that you live longer. There are people who were (מַרְבֵּה תוֹרָה) that didn't live longer. But it means the Simchas Hachaim, the feeling of life. Jews even in the Ghetto, Jews even when they suffered Pogroms in different parts of the world, they gathered in the evening and the Batei Medrashim and they were alive with their Avodas Hashem. They were alive with their Ketzos and their Nesivos and Tumuling about learning. Some people live a lesser life. They are not into it. They are not functioning totally. But the goal of a Yid is to be alert. To be aware. To be attentive. That in Avodas Hashem, we see that as life.

A Tzarah, a difficulty in life that has no purpose, leaves a person drained. He is missing in his Chiyus. Someone who believes that whatever comes his way has a purpose, that whatever comes his way as confusing as it may be, has its Tachlis, has its purpose, such a person is Chai (בְּאַמּוּנָתוֹ יִחְיֶה). Such a person really lives.

In a third place, in Parshas Eikev at the beginning of Perek Ches, the Netziv discusses this again and adds a new dimension. The Posuk there 8:1 says (אֲשֶׁר אֶנְכִּי מְצַוֶּה הַיּוֹם--תִּשְׁמְרוּן) (לַעֲשׂוֹת: לַמַּעַן תִּחְיֶינָה). All the Mitzvos that I have given you (תִּשְׁמְרוּן לַעֲשׂוֹת) be careful to obey them and follow them. (לַמַּעַן תִּחְיֶינָה) so that you have Chiyus, so that you have life. We understand that you are really a (מַרְבֵּה תוֹרָה מַרְבֵּה חַיִּים). Limud and Shemiras Hamitzvos gives a person a Chiyus, a purpose in his life even in times of challenge and difficulty.

But wait, it says (לַמַּעַן תִּחְיֶינָה) with an Ende Nun. The Ende Nun usually shows that something is smaller than it would have otherwise been. The little Chiyus. What does it mean (תִּחְיֶינָה) as opposed to Tich'ye? Says the Netziv, the Neshama of a Jew is incomplete. The Simchas Hachaim, the sense of purpose is incomplete as long as a person is not in Eretz Yisrael. (דּוֹדַי אֵין חַיִּית הַנֶּפֶשׁ בְּשִׁלְמוֹת עַד). (בּוֹאֵם לְא"י). When a person is in Chutz L'aretz that connection is never a complete connection. That Chiyus in serving Hashem is never complete. Maybe that is what Chazal mean when they say that when you go into a Beis Medrash, that is different. It is like Eretz Yisrael. The place that you can have that Chiyus of connection to HKB"Y.

So the message is that you want to really be alive you have to have a certain Chiyus in life, a certain sense of purpose in life. There are challenges, people are ill, people are poor, people are suffering from Tzar Gidal Banim. If it is all arbitrary, it is very painful. Where is G-d? But if we understand that there is a purpose, that gives Chiyus to a person. That gives a person something more.

In times of challenge such as these, the feelings are overwhelming. We don't have Koach. It is very hard for us to function knowing what is going on. Very difficult. How do we go forward?

The psychology of a human being is that motivation is divided between the Koach Haleiv and the Koach Hamoach. The ability that comes from an emotional enthusiasm and the ability that comes from the Moach, from the Seichel, from a sense of mission. There are two different things.

When you talk about Seichel, intelligence, a sense of mission, the intellect of a person has the ability to withstand difficulties. A person can have a Kasha. Anybody who learns Gemara knows that with all the Ameilus, with all the effort you put into learning, sometimes you just end with a Kasha. Sometimes the Gemara itself says Kashia, it is difficult. It doesn't take away from the Geshmak of learning, it doesn't take away from the Chiyus of learning. There is a Kasha. Sometimes Aderaba, the Kasha gives the Geshmak. We say in Yiddish, Besser a Gutte Kasha Vi a Shvacha Teretz. A Good Kasha is satisfying more than a weak answer.

If someone asks his Rebbe and he says I don't know, it is not depressing, it means it is a good Kasha and it lifts up a person. The Klal is that as long as a person functions with Seichel and intellect it doesn't bring a person to depression. On the contrary, it brings a person to Hasmada.

If a person has a difficulty, and the difficulty is in understanding, it is in the Koach Haseichel, our intellect knows that we can't answer ever Kasha. The emotional part of a human being is not that way. The Koach Haleiv is different. The Koach Haleiv suffers when there is a Kasha. It suffers greatly. When things happen to a person and he looks to heaven and he says G-d I don't understand, it takes away his wind. It takes away his clarity, it creates Behala and is Mevalbeil people. Without Eitzavon if a person is stuck and there is no way out, that is Eitzavon, that is depression. It makes a person unable to function. It causes a person to take wrong Eitzas, wrong ideas.

Yishuv Hadas is the opposite of intellectual panic. It doesn't come together. Sometimes it is better to make no decision than to make a decision when depressed. Sometimes you leave it with a Kasha. Sometimes we are desperate to try to help. Not a reason to grab onto donations to charities that may or may not be real. Sometimes we have a difficulty and we feel no energy. The emotional part of us finds it hard to Daven. We need to be Misgabair with Seichel. The Moach needs to be stronger. The Moach has to do it.

I remember once I had gone with one of the Talmidim of the Yeshiva to see a Yeshiva in the Baltimore area, and we had flight back to NY at Reagan Airport in Washington DC. There is a shuttle that flies every hour. As we were waiting, they announced that due to a storm in NY the 5 o'clock, 6 o'clock, 7 o'clock and 8 o'clock shuttles are cancelled. It was 5 o'clock. Everyone rushed the counter to try to get a remaining seat on the 9 o'clock shuttle. I turned to the young man with me and I said quick, let's go the rental car counter because in 15 minutes the rental car counter will be crowded with people looking to rent a car that could go one way to NY. We rented a car and went. A Yeshiva Man uses his Seichel. Emotionally, you will rush the counter so that you are one of the 100 people trying to get the 5 seats available. When the intellect kicks in people make better decisions.

In the introduction to Mishlei, in Medrash Rabbah, there is a Machlokes. The Medrash asks what is greater the Moach or the Lev. The brain or the heart. Who are the Baalei Machlokes. Who is arguing about it? Dovid Hamelech and Shlomo Hamelech. Dovid says that the Moach, the brain is more. Shlomo says the Leiv, the emotion is more.

Anybody who learns this is astounded. Dovid, Tehillim is the heart of the Jewish people. Shlomo is the Chochom Mi'kol Adam, he is the intellect, he is the brain. It is the opposite. Dovid says the brain is more, the Moach and Shlomo says the Leiv is more. What is going on?

The answer is Shlomo Hamelech lived during good times. There were no wars during his times. It was peaceful. Jews were successful and prosperous. In good times your emotion can lead you. A joy and Simchas Hachaim can lead you. Dovid lived during times of war. He took Klal Yisrael to battle multiple times. During times of Tzarah, Dovid says the Moach is first. You have to lead with your brain. You have to lead with your Seichel.

We have to get a hold of ourselves. We say that we are going to storm the heavens with prayer. We are going to storm the heaven with Tefilla. What does that mean? What do we need to storm? What are we going to do gather and storm the heavens?

I'll tell you what it means. It means when you the individual stand and Daven Shemoneh Esrei it is a different Shemoneh Esrei. If you multiplied by hundreds and thousands, then we are storming the heavens. When your Shemoneh Esrei is said, if it is said with words of feeling, when you say (רָצָה נָא בְּעֲנִינִי), the Beracha of (רָצָה) is for Berachos during a Tzarah that takes place during the Galus. If when you get to that you are storming the heavens, that is what you should be doing. The Leiv gets you depressed, makes it hard to have a good Davening. The Moach, the Seichel makes it stronger.

Our Yiddische Kinder who are soldiers on the battlefield. A soldier has to be guided by his brain and not by his emotion. Emotions are too overwhelming. He has to be guided with his brain. If we are going to be the soldiers of Acheinu Bnei Yisrael and we are going to be the Mispalelim for them, we are going to be their representatives, we are there for them, then we need to let our Seichel lead. We have to use our Seichel, we have to use our brain. We have to do what we know is the smart thing to do. That is not to say that we are not emotional. We are all emotional. It is very hard. Very challenging. It is challenging for the soldiers too. Frightening for the soldiers too.

May HKB"H grant us a way out. A way out of the terrible difficulties in which we find ourselves, in which Klal Yisrael finds itself. We are in a trap with no exit strategy. May HKB"H provide for us a Yeshua at the 11th hour. We suffered so much Pogrom in our day. Don't fool yourself. This week the government expressed support for Israel. Next week they will criticize Israel. A week later they will sanction Israel. The Umos Ha'olam are not going to be our help. It is only Avinu Sheba'shamayim. Let HKB"H help us get out of this difficult time. More important, let us feel that we deal with it properly. Let us feel that we are doing what we have to do during this time. B'ezer Hashem we will succeed in serving HKB"H properly and being able to come to a time of greater joy. Be alive, be a Chai, don't be depressed. Be alive in your Avodas Hashem. See a mission as any soldier sees a mission and put aside feelings to go and do what he has to do. May it be a Shabbos of Besuros Tovos for one and all! A Gutten Shabbos!

## **Rabbi Reisman – Parshas Beraishis 5783**

### **1 – Topic – A Thought on Parshas Beraishis**

As we prepare for Shabbos Parshas Beraishis coming off the wonderful Yomim Noraim capped by a Simchas Torah and a Kabbalah B'ezer Hashem to do better in 5783 than we have done in the past. Of course one of the ways to do better is to join a Thursday night Mishmar. Thursday night is a night that a person could stay up an extra hour or even an extra two hours. IY"H you will catch up on your sleep on Shabbos. In the Agudah of Madison we are starting Masechta Berachos

an Amud a week. Learning the Amud with Mishna Brura and B'ezras Hashem marching towards the completion of Berachos. Starting with Daf Beis this evening. When you are in Brooklyn you will certainly come tonight or wherever you might be start an Amud a night. Join us and IY"H an extra Limud beyond your regular Sedorim for Mishmar on Thursday night.

Let's talk a little about one concept in Parshas Beraishis which is also a very basic concept to Yahadus in general. Our understanding is that before Adam ate from the Eitz Hada'as and was punished, he would have lived forever. In other words, Misah came to the world due to the fact that Adam ate from the Eitz Hada'as.

There is a difficulty with this. In the beginning of Perek Beis which is before Adam ate from the Eitz Hada'as, in Posuk Tes we find that in Gan Eden there was something called the Eitz HaChaim, a tree of life. What was the tree of life? Later it is described that somebody who eats from it would live forever. But I thought that before the Cheit everybody would live forever? So what is so special about eating from the Eitz HaChaim? Why was there an Eitz HaChaim?

A second problem. Adam was told that if he eats from the Eitz HaDaas that B'yom, on the day that he eats he would die. What do you mean that on the day he eats it he will die, the point is that there will be Misah in the world if you eat from it? So this needs an explanation.

A third topic that I hope to explain with the same explanation, is the topic of Techias Hamaisim. The way we understand it and the way the Rishonim explain it, is that Techias Hamaisim is a Zechus for righteous people that at the end of days in the Yemos Hamoshiach there will be Techias Hamaisim, people who have died will come alive again. However, the Rambam says the eternal life is without the Guf so that after Techias Hamaisim people will come alive and they will die again. If you look at the Rambam in Perek Cheilek, when he has the Ani Mamin about Techias Hamaisim, he says that after Techias Hamaisim people will live without getting ill but they will also die. What is the purpose of Techias Hamaisim when people die?

Finally Kasha # 4 – We know that there is a concept of Gilgul Neshamos, of Neshamos coming back. Everyone who mentions Gilgul mentions it as a pain to the Neshama. The Neshama is really perfectly happy in Mesivta D'rakiya. The Gilgul Haneshamos is a punishment that the Neshama has to come back to this world. Then what is Techias Hamaisim, Techias Hamaisim is the Neshama coming back to this world? So all this needs a very serious explanation and there is one Yesod which will answer it.

This Yesod is based on the Netziv in his Peirush on the Chumash 2:9 which is the Posuk that talks about Eitz HaChaim, with a little bit of elaboration from other sources. The Yesod, the basic fundamental idea that we need to understand is that there are two types of Misah, two types of death. Death as we normally talk about Misah is El Afar Tashuv, is that a person who comes from the earth returns to the earth. It is a sad kind of Misah. Your time is up and when your time is up El Afar Tashuv. We can call that Misah, death which is a Yerida, which is going down. Physically the person is buried in the earth so his body goes down, but more than that. It is a Yerida. You have an opportunity in this world to do Mitzvos and Misah shuts the door. You have an opportunity to do Teshuva and Misah shuts the door. You have an opportunity to show up at Mishmar and Misah shuts the door. That is called a Yerida.



There is another type of Misah which is an Aliya. That is that the Neshama is so Nis'ala, the Neshama rises so much, until it breaks free from the body. The body which is a Levush or way of chaining the Neshama to this world, holds the Neshama down. When a person purifies himself, he raises himself, then the Neshama breaks free. Something like the Misah of Nisheeka where people like Miriam, Aaron and Moshe Rabbeinu were Zoche to Nisheeka, a gentle separation of the Neshama. Or like Eliyahu Hanavi. Eliyahu Hanavi his death was an Aliya, he wasn't buried, he was lifted up to heaven because he purified himself.

I remember seeing the Teshuvos of Rav Shlomo Kluger. Rav Shlomo Kluger was a prolific writer. It is said that he wrote Seforim K'minyan Shlomo which would be 375 Seforim. Whether he wrote that many Seforim I don't know, but he wrote many Tzava'os. The first Tzava which I saw is printed in the back of his Sefer on Chumash, is the Tzava that he wrote as he approached his 50<sup>th</sup> birthday. He writes ( הנה היות כי בשנה זו, אני נכנס לשער שנת החמישים, אמרתי אני עם לבי, אולי אזכה ממנו ) יתברך ויתעלה, לטהרני מעוני באהבתו ובחמלתו, ולא ע"י יסורין וקר, רק ברחמי וחסדיו, ולהציגני כיום הוולדי וישיבני אל אחוזת נשמת, כמאמר הכתוב בשנת היובל הזאת תשובו איש אל אחוזתו. ומי יודיעני אם אזכה להיות דעתי צלולה בעת הפרדי, להיות אז מפקח על דרכי, לזה אמרתי לכונן דרכי כעת, לאדם מערכי לב ומה מענה לשון, אשר ישים ד' בפי (אותו) אדבר. I am soon going to be 50 and maybe I will have the Zechus that just like Yovel, at the 50<sup>th</sup> year Avadim go free, so too my Neshama will be free from my body and I will be able to go up to Shamayim. This is how Rav Shlomo Kluger talks about Misah. There are certain deaths which are an Aliya. So that there is a death which is a Yerida and there is a death which is an Aliya.

I saw this by Rav Pam Zichrono Livracha. The last Tekufa of his life when he realized that he was not going to recover. It was a calmness, it was a pleasantness. There was no fear, there was no panic, it was a calmness of a transition. There is a death which is a Yerida, there is a death which is an Aliya.

Before Adam ate from the Eitz HaDaas there is not going to be death which is going to be a Yerida. Adam Kodem Hacheit was not going to die a death of a Yerida. However, the Misah of Aliya of a Neshama being freed, of course that would exist. Death is a Zchus. It is a job of a person to purify himself until he could purify even his body and his Neshama could go up to Shamayim. That existed even beforehand. The punishment of eating from the Eitz HaDaas in 2:17 ( כִּי, בְּיוֹם אֲכָלְךָ ) (מִמֶּנּוּ--מוֹת תָּמוּת) is that you won't have the Zechus to live a life long enough to purify yourself. Bang! There is going to be a Yerida.

Says the Netziv, just like there are two types of Misah as I am describing them, there are two types of Chaim, there are two types of being alive. Most people are alive when the physical body and it hopefully does the will the HKB"H and we connect to Mitzvos by doing Mitzvos. There is another Chaim. There is a Chaim where the person himself feels like a person who his whole personality, there is no Ani and then Mitzvos. The whole Ani is to be an Eved Hashem. That is the personality that is Misdacheik Es Haguf. He describes it as Eliyahu Hanavi and Chanoch who became so pure that their Neshama went up to Shamayim without any Yerida just with a Derech Aliya. It is a different Chaim. We are far away from these high lofty levels, but on Yomim Noraim we have a M'ain. We feel a little bit of the Aliya, of living lives that are lives to serve HKB"H. That dream, that sense, it should stick with us. We should look for moments like that. We Daven all year to come to that one Geshmak Shemoneh Esrei where we feel close to HKB"H. Don't give up. Some people's Shemoneh Esrei involve daydreaming and they quit. Don't quit. Keep on working on it. Maybe this will be the Shemoneh Esrei. You will have such a Tefilla, you will have such a moment of learning. You will have such a moment of stepping beyond where you can otherwise be. This

is a lesson of the Eitz HaChaim. The Eitz HaChaim, the tree of life is the tree from which the person would eat and he would live forever and he would never die a Misas Yerida.

After Adam's sin there had to be a Misas Yerida. It was Nigzar on the world. After that he couldn't eat from the Eitz HaChaim anymore. But ideally in the perfect world, in the world of Gan Eden everyone would eat from this tree, everyone would live a life where they would be Chai L'olam, where the Neshama and Guf would never have a Yerida. The Neshama would have an Aliya oh that they would have. A beautiful explanation, a beautiful reality check into what we are capable of.

## **2 – Topic – A Machlokes on the correct pronunciation of the word (גֶּשֶׁם).**

I would like to talk about (מְשִׁיב הָרוּחַ וּמורִיד הַגֶּשֶׁם) or (מְשִׁיב הָרוּחַ וּמורִיד הַגֶּשֶׁם) that we began to say when we Bentched Geshem on Shemini Atzeres. As you know, there are two Minhagim. Some say (וּמורִיד הַגֶּשֶׁם). Rav Yaakov Kamenetzky pushed very much and he held that the correct Nusach is (גֶּשֶׁם) with a Segal. In his Sefer Emes L'yaakov on Parshas Beraishis he explains his Shittah, and others say (וּמורִיד הַגֶּשֶׁם).

When I grew up the Siddurim in America all said (וּמורִיד הַגֶּשֶׁם) and Rav Moshe used to say (וּמורִיד הַגֶּשֶׁם). He said not out of a strong conviction that one is more right than the other, but since he always said (וּמורִיד הַגֶּשֶׁם) he continued to say (וּמורִיד הַגֶּשֶׁם). There are two different Minhagim. It is fascinating to see that in Eretz Yisrael there are Kuntresin, there are pamphlets printed on both sides of the argument. There was a pamphlet published in Eretz Yisrael called Birchas HaChaim to show that (גֶּשֶׁם) with a Segal is correct. In this Kuntres Birchas HaChaim he lists hundreds of Siddurim over the generations that said (גֶּשֶׁם). Subsequently, a Kuntres called (מְשִׁיב הָרוּחַ) was published. This Kuntres supports (גֶּשֶׁם) with a Komatz. As a matter of fact he says, that publishing hundreds of Seforim is no proof, because the hundreds are considered like one or two. This is because all of the Siddurim just copy from each other. In a place that they say (גֶּשֶׁם) they are just copying from a Siddur that has (גֶּשֶׁם). Not everyone who publishes a Siddur investigates again and again every Segal and Komatz.

Then there was a third Kuntres put out called (מְכַלְכֵּל חַיִּים בְּהֶסֶד) who is again for (גֶּשֶׁם). It is fascinating. He says that the first Sefer wrote that there were hundreds of Seforim who said Geshem. The second Kuntres wrote that this is not a Raya as people just copy from each other. The third Kuntres says you are not going to copy from someone unless it is the practice of the community around you. Who is going to copy something and publish it that is different than everyone around him? So it must be that they all said (גֶּשֶׁם).

Then he says interestingly enough with Charifus, that even in Birchas Hageshem (meaning on Shemini Atzeres) where we say (מְשִׁיב הָרוּחַ וּמורִיד הַגֶּשֶׁם). In all the Siddurim they have (גֶּשֶׁם), that is also wrong. It also should be (גֶּשֶׁם). To someone like me it seems to be a contradiction because he said no one can publish something that people don't do. Now, everyone publishes (מְשִׁיב הָרוּחַ וּמורִיד הַגֶּשֶׁם) and that is wrong, it should be (גֶּשֶׁם). My point is the strength with which they argue this argument. The Kuntres that defends (גֶּשֶׁם) says that (הַגֶּשֶׁם) came from the Kat of Shabsai Tzvi and from the Maskilim that they switched it to (הַגֶּשֶׁם). That is what it says in the Kuntres Birchas Hachaim. The second Kuntres Mashiv Haruach says what? The Shabsai Tzvi group and the Maskilim bothered to Patchka with one Kometz or one Segal, they had nothing better to do? Incredible! That is the second layer of dispute.

The third layer of dispute in the Kuntres Birchas Hachaim is that the first place you find a Komatz is in the Siddur Veyetar Yitzchok in the 1700's. Who published the Siddur Veyetar Yitzchok? Someone named R' Yitzchok Satanow (1732 – 1804). Who was he? In the Kuntres Birchas Hachaim it describes him as Oso Rasha Apikores that came from the city Satanow (or Sataniv), Poland (and is currently in Ukraine).

In the Kuntres Mashiv Haruach he calls him a known Ehrliche Yid. This is the Kuntres that defends the Komatz. He says I will prove it to you because there are so many Haskamos to him and how could there be so many Haskamos from great people? In the other Kuntres they say what are you talking about, people write Haskamos without knowing what they are writing. So there is a strong dispute back and forth.

My point is not whether to say (אֶרֶץ יִשְׂרָאֵל) or (אֶרֶץ יִשְׂרָאֵל). We live in America, we don't make a fuss over anything. But the fact that the Torah is so alive in Eretz Yisrael. The (אֶרֶץ יִשְׂרָאֵל) or (אֶרֶץ יִשְׂרָאֵל) divide takes on meaning, investigation, arguments. Torah is alive there. In America I hear boys sometimes argue but when they argue it is whether the pizza is better in this store or in that store, which type of shopping is better, or if a hat should have a big brim or a small brim. There are things that they argue about in America too that have to do with Judaism. But the Chiyus, the resurgence of Torah in Eretz Yisrael.

I was astonished, there are probably more Kuntraism, these are the three that I am aware of. How the life that Torah has in Eretz Yisrael is something to be jealous of. That people could write Kuntrism and argue so strongly about (אֶרֶץ יִשְׂרָאֵל) or (אֶרֶץ יִשְׂרָאֵל) and spend time and investigate. The fact that Torah is real, Toras Eretz Yisrael. And with that for the moment my time is up. Torah is real in Eretz Yisrael. You go to the Beis Medrash every night there are people in the Beis Medrash at 11 o'clock at night or 12 o'clock at night. They are not little babies who Daven Maariv at 8 or 9 o'clock at night and go home to go to sleep, or to look at the paper or whatever else they look at. No! They are in Beis Medrash late at night, Kol She'kain Thursday. You have to try to learn from Toras Eretz Yisrael.

When Americans visit Eretz Yisrael for Yom Tov they stay in little Brooklyn. Oy! They stay among Americans and they didn't speak one word of Ivrit except for maybe to the cab driver a little bit and that was it. No! Go to Eretz Yisrael and learn what there is to learn from Eretz Yisrael. A Gutten Shabbos Beraishis to one and all!

Looking forward to greeting you tonight, especially those of you who will say I wasn't going to come but I heard that you said we should come so I will be there tonight on Avenue S the corner of east 22<sup>nd</sup> street. Mishmar is 10:30 – 11:30. I give a 15 minute Shiur at 11:30 followed by Maariv at 11:45. Then there is Mishmar 2 where we learn Sefer Yeshaya. Did you ever see people who work by day, a couple of dozen of them up learning Nach after midnight. It is K'dai to come just to see it. Looking forward to greeting you all! A Gutten Shabbos!

## **Rabbi Reisman – Parshas Beraishis 5782**

As we prepare for Shabbos Parshas Beraishis, we have the Yomim Noraim – Sukkos – Shemini Atzeres and Simchas Torah right behind us. Still tasting the flavor of these extraordinary days and

hoping that the Hashpa will last a very long time. But at least will last 24 hours so that we will use our first Mishmar night just 24 hours after we proclaimed Simcha L'Torah to be in the Beis Medrash. In our Beis Medrash we will be beginning Masechtas Horayos tonight an Amud a week. If you are in the NYC area you are welcome to join us. If not, so join us anyway. Take a Masechtos Horayos an Amud a week and we hope IY"H to grow, taking something with us from this beautiful more than three week period which has just passed.

## **1 - Topic – Explanation of Sheishes Yemai Beraishis and Shivas Yemai Beraishis (A second approach).**

Now let us turn our attention to Parshas Beraishis. At Kiddush, Jews the world over say (יום הששי) (וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ, וְכָל-צָבָאָם). That expression is a corruption of the Pesukim. As you all know, (יום הששי) is the end of 1:31 which states (וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ, יוֹם הַשִּׁשִּׁי) and it is the end of the Parsha. The next Parsha starts 2:1 (וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ), that begins to tell the story of the 7<sup>th</sup> day. When we stand up in front of our families and proclaim (יום הששי וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ) that is not correct. Imagine, if someone would get up and say in front of his Talmidim, he would be teaching them and he would get up and say Yom Hash'lishi Vayomer Elokim (וַיְהִי לְמַאֲוֶרֶת בְּרִקיעַ הַשָּׁמַיִם). It was the third day and Hashem said let there be heavenly bodies, he would be teaching them incorrectly. It was the 4<sup>th</sup> day on which Hashem created the sun, the moon and the stars. It says in 1:13 (וַיְהִי-) (וַיֵּאמֶר אֱלֹקִים, יְהִי מְאֹרֶת בְּרִקיעַ הַשָּׁמַיִם) and then in 1:14 (וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ, יוֹם הַשִּׁשִּׁי) would be terrible, it would be Megaleh Panim L'torah Shelo K'halacha. It would be teaching Torah incorrectly. So why do we get up and say (יום הששי) (וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ, וְכָל-צָבָאָם) as if it is one Posuk. It is a Davar Pele!

It is an even bigger Davar Pele because we are told by those who Darshun Simanim, that (יום הששי) (וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ, וְכָל-צָבָאָם) is Roshei Teives Yud Kei Vav Kei. (יום) is (הששי), (י) is (וַיְכַלּוּ), (ה) is (ו) and (השמים) is (ה). So we are saying a Remez to Yud, Kei, Vav, Kei. What kind of Remez to Yud, Kei, Vav, Kei, the Yud & Kei is part of one Parsha of the Torah (וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ, יוֹם הַשִּׁשִּׁי) and (וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ, וְכָל-צָבָאָם) is a new Parsha. What is the inherent connection between them as that doesn't fill a Pshat at all?

While we are at it I would like to add a second point that needs explanation which I hope will be explained. I mentioned I believe in a past year (Ed. Note: see Parshas Yisro 5777 where Rebbi spoke out the Bais Halevi in the second piece in Beraishis starting with Vayichal) that sometimes we find that Chazal talk about Shiv'as Yemai Beraishis, the seven days of creation and sometimes Sheishes Yemai Beraishis, the six days of creation. Well is it six days or is it seven days. I understand the six days of the physical creation and Hashem created rest on the 7<sup>th</sup> day, however, it is interesting that Chazal use both expressions. Sheishes Yemai Beraishis and Shiv'as Yemai Beraishis. I would like to share with you a Yesod which I would hope would explain this.

Over the Yomim Tovim someone sent me a Sefer Chesed L'avraham which collects Divrei Torah from Gedolei Yisrael and in there on Parshas Beraishis on (יום הששי) these questions are not asked but there is a quote from the Amshinover Rebbe. The Amshinover Rebbe says on (יום הששי וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ, וְכָל-צָבָאָם) that the Tachlis of a person in this world is L'chosif Min Hachol Al Hakodesh. The Tachlis of a person in the world, Hashem created a physical world for six days and then He created a day that has Kedusha, Kedushas Shabbos. We know that we have a Mitzvah of Tosafos Shabbos of adding some minutes or hours of Friday and making them be part of Shabbos. L'chosif Min Hachol Al Hakodesh. He says that is not just an incidental part of the Mitzvos of the Torah it is the Tachlis Habriya, the purpose of the Briya is that a person should come to this world and be

Mosif M'chol Al Hakodesh, a person should add from time that is not set aside for Kedusha, time that is Yemai Chol for ordinary things and take some of that time and set it aside for Kedusha, for Davening, for learning and for making it part of Shabbos.

The same thing with the physical things like money. Money is a mundane thing, it is a Davar Chol. When you use it for Kedusha, like Tzedaka, or use it to teach Torah, you use it for Chesed that is Mosif Hachol Al Hakodesh, you take from Chol and you pull it into Kodesh. When you are gifted, Hashem gave you a talent, you have an ability, you are a capable person. You can use it for manufacturing elevators or pocketbooks and that is fine, that is Chol. However, when you use your talents to help a Mosad, to help a Yeshiva, to help people who need help, individuals who need help, so then you are taking your Chol talents and you are using it for Kedusha, you are using it for a Davar Kadosh. Tachlis Ha'adam of the Briya is L'hosif Hachol Al Hakodesh.

We understand (יום הששי ויכלו השמים והארץ). (יום הששי) is inherently Chol, but when it becomes Shabbos we say that we connect (יום הששי ויכלו השמים והארץ). We connect the 6<sup>th</sup> day, the day of Chol and attach it to Shabbos to make it part of Kedushas Shabbos.

Chazal say that G-d's name is Yud, Kei, Vav, Kei – 4 letters. Shemos 17:16 (כי-יד על-כס קה, מלחמה). Olam Hazeh when we don't see Kedusha, Hashem's name is just Yud and Hei. The Vav and Hei are hidden. (יום הששי) is an ordinary day. (יום הששי ויכלו השמים והארץ). We connect the Yud, Kei to the Vav, Kei so then we take it and we are Mosif the Chol Al HaKodesh and make a whole thing. Yud, Kei always has Kedusha but now it has an extra level of Kedusha. Someone who is Mosif Mai'chol Al Hakodesh.

In the 5<sup>th</sup> Perek of Pirkei Avos we are taught (עשרה דברים נבראו בין השמשות). Halo Davar Hu, it is amazing. I once heard and I don't know if it is a Milsa D'biduchusa or a true Vort that every Erev Shabbos everybody is rushing. Why is everyone rushing? Because on the original Erev Shabbos Hashem went Bein Hash'moshos and told His Malachim hurry up we have 10 more things to create and it is only a few minutes until Shabbos and they created these last 10 things. (עשרה דברים נבראו) and these are some of the greatest things of Kedusha. The (פי הארון), the (פי הארון), a Giluy of HKB"H's presence in this world and many other things were created (בין השמשות). Not Kavayochel that G-d was in a rush, but HKB"H made that the (בין השמשות), the connecting minutes of the 6<sup>th</sup> day to the 7<sup>th</sup> day are days of intense power of Briya, intense energy of creation. A person takes those minutes that connect Shabbos to Chol and he goes to Shul early and he is there ahead of time, and he is Mavir Sedra or he is learning, or he is helping set up the Shul for Shabbos. He is taking moments of Chol and making them Kodesh, that is the (בין השמשות) when a person can connect. So it is a beautiful idea (יום הששי ויכלו השמים), we declare that there are Sheishes Yemai Beraishis and Shiv'as Yemai Beraishis. We declare that we see Shiv'as Yemai Beraishis, we see the day of Kedusha as being part of the first six days of creation and we look to pull from Kedusha to Chol. We get caught up too much in our Chol.

## 2 – Topic – Are we too steeped in Chol?

I would like to share with you a letter I received from somebody who grew up here in the Shul and today he is a Mechaneich in an out of town city. I don't have permission to mention his name so I will leave out some of the details, however, I want to read to you what he wrote to me. He writes, as Rebbe knows, I run the girls high school here in the Midwest. The girls overall are sheltered and I believe that less than a 1/3<sup>rd</sup> of the girls in the high school own a smartphone. One thing that they

unfortunately do read is the Jewish magazines. The constant ads and articles of people living lavishly takes its toll on the girls. They get the impression that it is proper to run after these things. I know that Rebbe doesn't run these magazines, however, as a Mechaneich that deals with these questions I would love to know if I am missing the boat.

Is he missing the boat? Imagine, the girls are sheltered except they get Binah, Mishpacha, Ami magazines. Now, there is nothing wrong with the magazines, however, there is something wrong with the advertising that somehow appeals to us here in NY. To bring the Chol Al Hakodesh – we are steeped in Chol. We have to undertake, Yidden vote with their feet. The only reason stores have fancy ads and fancy products and upscale prices is because Frum Yidden go and shop there. If we would shop in the stores that aren't upscale, if it would be the style that Frum Yidden don't go to these stores, then the store owners would do what the people want. Hosif Chol Al Hakodesh. Don't become steeped in Chol. Shop in stores that are K'fi Ruach HaTorah. Shop in stores that if the Chofetz Chaim walked in and looked around he would say this is a Yiddishe Platz? No. Go to places that are simpler if you can find some, but at least relatively simpler. These are the places. If Yidden will behave this way the store owners would as well. You can't blame them as they do what sells. Let's show what sells and what counts. It is a life that is connected to Kedusha, that is not overrun with all types of Devarim Shel Chol.

### **3 – Topic – Shemittah Halachos**

Let me add to today for Parshas Beraishis 5782 Shnas Hashemittah a few points regarding Shemittah. In Eretz Yisrael I was there this summer Boruch Hashem. They are learning Maseches Sheviis and they know Hilchos Shemittah, they are learning it and they are into it in Eretz Yisrael. Here we are not exposed too much. I would like to just give you two basic Yesodos about Shemittah and maybe over the year to add to it. One Din D'oraissa and one Din D'rabbanan.

Starting today, after Sukkos, you have to be very careful in buying things like cherry tomatoes, peppers, dill because some of them come from Eretz Yisrael and the ones that come from Eretz Yisrael have a Shemittah problem. Let me explain why. There are three categories of products, there are Ilonos – things that grow on a tree, there are Yerakos, vegetables – things that grow on the ground, and then there is Tevuah – wheat and Zaisim which have their own category, Kitnios and beans which are a third category. The rule as explained by the Gemara in the first Perek of Rosh Hashana is the following. (אילן בטר חנטה). The Shemittah year of a tree is the year in which it buds. So that, if an Esrog was picked even after Rosh Hashana this year it is not a Shemittah Esrog. Why? Because the Chanata, the budding was in the 6<sup>th</sup> year.

Yerakos Basar Lekita, vegetables go by the time that they are picked, which is why the Kashrus organizations have warned us that tomatoes are vegetables and even if they grew before Rosh Hashana if they were picked post Rosh Hashana, Yerakos Basar Lekita and it is already considered to be a Shemittah product if it was picked, if it was harvested in the Shemittah year.

Tevuah and Kitnios, are Basar Shlish Gidulo. They go by a 1/3<sup>rd</sup> of their growth. If you want to know why it is so complicated you will learn the Sugya in Masechtas Rosh Hashana Daf Yud Gimmel – Tes Vav.

Now, it is very confusing, how is someone supposed to remember this. So years ago when I learned Maseches Rosh Hashana I made myself a Siman. The Siman has no Mekor except on this phone

call. Ilan starts with an Aleph whose numerical value in Gematriya is one. Chanata, budding starts with a Ches and the Gematriya is eight which is also one digit. So Aleph and Ches (אילן בתר חנטה). Yerakos are vegetables. Yud is a value of 10, it is a two digit number. Yerakos Basar Lekita (ירקות בתר לקיטה) Lekita starts with a Lamed which is Gematriya 30 which is also a two digit number. (תבואה) Tevua is a Gematriya of 400 which is a three digit number. Kitnios, beans which is a Kuf is 100 which is also a three digit number. Tevua and Kitnios are (בתר שלישי) Basar Shlish. Shlish starts with a Shin which is Gematriya of 300 which is a three digit number. This is how I remember it since I made this Siman for myself probably 40 years ago. (אילן בתר חנטה), (ירקות בתר לקיטה) and (תבואה בתר שלישי). This is a Din D'oraissa that I want to share with you.

I need to share with you a D'rabbanan. There is a Gezaira D'rabbanan of Sefichin. Vayikra 25:5 (את ספיה קצירך לא תקצור). The Gezaira of Sefichin applies to all vegetables. Trees grow from year to year. A Shemittah fruit even if it buds in the Shemittah year is Muttar. If you are walking in Eretz Yisrael and there is an apple tree and you pick an apple and eat it, perfect. That is what you do on Shemittah. The Ramban holds it is a Mitzvas Asei to eat the fruits of Shemittah in Eretz Yisrael. However, by vegetables, vegetables should not be growing. Vegetables have to be planted every year and vegetables should not have been planted for this year because there is a Gizaira D'rabbanan of Sefichin. (I will not explain the Gizaira of Sefichin at the moment), however, suffice it to say that Chazal made Assur the eating of any vegetables that grew in the field of a Yid even if someone drops seeds by mistake and they grew. Someone planted before Shemittah and it grew in Shemittah. They are Assur and it is called Gezairas Sefichin which applies to all these vegetables that come from Eretz Yisrael. The Peiros have Kedushas Sheviis and you are not allowed to destroy them, but eating them is also Assur because of Gezairas Sefichin.

So, as we start a Shemittah year you have five minutes of information. The Din D'oraissa of Ilan Basar Chanata, Yerakos Basar Lekitah and Tevua and Kitnios Basar Shlish. The Din D'rabbanan of Issur Sefichin. Hopefully over the year we will be Zoche to learn additional pointers of the Shemittah year.

Wishing one and all an absolutely wonderful Mishmar tonight and of course a wonderful Shabbos as well for Parshas Beraishis. May Taf Shin Pei Bais be a wonderful year. T'hei Shnas Pandemic Battul. Let it be the year that we forget about the turbulence we have had these years and may we be well and return to a full Batei Medrashim learning Torah B'hasmada Gedolah. A Gutten Shabbos to one and all!

## **Rabbi Reisman - Parshas Beraishis 5781**

1 - Topic - A thought on the end of the Parsha.

As we prepare for Shabbos Parshas Beraishis. We begin Taf Shin Pai Aleph which began with so much hope and we hope to see the Middas Hadin dissipate and the Middas Harachamim come upon us, and upon Klal Yisrael and Eretz Yisrael and here. Tze'tut Vei, it hurts that we are still seeing the Middas Hadin. Let's see B'ezer Hashem the tov.

Let us look in the Parsha and see what in the Parsha we can take for our current situation, some Limudim. At the very end of the Parsha in 6:5 (וַיֵּרָא יְרוּר, כִּי רָבָה רָעַת הָאָדָם בְּאֶרֶץ, וְכָל-יֶצֶר מְחֻשְׁבֵּת לְבוֹ, ) In 6:6 (וַיִּנְהָם יְרוּר, כִּי-עָשָׂה אֶת-הָאָדָם בְּאֶרֶץ; וַיִּתְעַצֵּב, אֱל-לְבוֹ) (רק רע כל-היום). An incredible Posuk. As if

Kavayochel the Ribbono Shel Olam regretted having creating Adam. Why? Because he saw (רָבָה (רַעַת הָאָדָם בְּאָרֶץ).

It definitely was a time of Middas Hadin because the Mabul was coming. This Posuk which says (וַיִּנָּחֵם יְרֹנֶה, כִּי-עָשָׂה אֶת-הָאָדָם בְּאָרֶץ; וַיִּתְּעַצֵּב, אֵל-לִבּוֹ) would seem to be an obvious source for the words of Beis Shammai which we have in the first Perek of Eiruvין 13b (8 lines from the bottom). (נוֹחַ). (לוֹ לָאָדָם שְׂלָא נִבְרָא יוֹתֵר מִשְׁנִבְרָא be created.

There is a Maharsha at the end of Makkos which is well known in connection to this Gemara and the Maharsha says that (נוֹחַ לוֹ לָאָדָם שְׂלָא נִבְרָא), the idea that it would be better for a person not to have been created than be created is related to the fact that in this world there are more Mitzvos Lo Sasei than Mitzvos Asei.

What I mean to say is there are more Lavin, there are more opportunities to fall and to stumble, more opportunities for failure than there are opportunities for success. Wherever you go there is a Lo Sasei, there are issues all around you. Asei's, how many Mitzvos Asei are there? We once counted in Shiur. How many Mitzvos Asei apply every single day Biz'man Hazeh? We counted about ten. If a person is old and doesn't have parents we counted nine. There aren't that many Mitzvos Maisios, Mitzvas Asei. Zagt the Maharsha, there are more opportunities for failure than for success. (נוֹחַ לוֹ לָאָדָם שְׂלָא נִבְרָא יוֹתֵר מִשְׁנִבְרָא).

Middas Harachamim says that HKB"H gives you credit for a Machshava Tovah. Middas Harachamim says if the Machshava is good then that counts too. Now it doesn't mean Machshava. It doesn't mean a thought that I might do something good. It means that you have a Ratzon, you have a desire to do something good. That counts for something.

So look at the Posuk, (וַיִּבְרָא יְרֹנֶה, כִּי רַבָּה רַעַת הָאָדָם בְּאָרֶץ). HKB"H saw that (רַבָּה רַעַת) there are more opportunities for failure in this world. (כִּי רַבָּה רַעַת הָאָדָם בְּאָרֶץ). Hashem created us in a world that there are more opportunities for failure. What about Machshava Tovah? No. (וַיִּבְרָא יְרֹנֶה, כִּי רַבָּה רַעַת). The Posuk is telling us something. It is something difficult but which has in it a hint of success. It says Hashem saw (רַבָּה רַעַת הָאָדָם בְּאָרֶץ). Hashem saw that people are failures. (וַיִּנָּחֵם יְרֹנֶה) and his desires are bad. (וְכָל-יִצְרָר מִחֻשְׁבַּת לִבּוֹ, רַק רַע כָּל-הַיּוֹם). Meaning that the Torah is telling us that even if a person is not successful in serving HKB"H, if the Machshavos Libo are Tov Kol Hayom. Meaning that if a person wants to be better, who has Machshavos and Retzonos, then it is (נוֹחַ לוֹ לָאָדָם שְׂנִבְרָא). Then it is fine. It is only a problem when you have the double problem (וַיִּבְרָא יְרֹנֶה, כִּי רַבָּה רַעַת הָאָדָם בְּאָרֶץ) that people are failing more than they are succeeding and (וְכָל-יִצְרָר מִחֻשְׁבַּת לִבּוֹ, רַק רַע כָּל-הַיּוֹם) and his desires are no good. What a place to find some Nechama, some opportunity.

What does that mean? That means that Kavana in Shemoneh Esrei is difficult. (רַבָּה רַעַת הָאָדָם בְּאָרֶץ). How can it be that during a time of such tragedies and challenges, why do we have problems having Kavana? Let's say that is called (רַבָּה רַעַת הָאָדָם בְּאָרֶץ) but L'chol Hapachos at least when you start and you say (אֲרֹנִי שֹׁפְטִי תִפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ). You say Hashem let me have an opportunity to Daven to you. I want to Daven to you. And at the end you say (יְהִי לְרִצּוֹן אֱמֹרִי כִּי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ. ר' ) (צוּרִי וְגוֹאֲלִי). At the end you say Hashem Oy Vei I finished Shemoneh Esrei what is going on? But (יְהִי לְרִצּוֹן אֱמֹרִי כִּי) at least (אֱמֹרִי כִּי) I said the words so let the words count. (וְהִגִּיוֹן לִבִּי) and my



thoughts of my heart, I have issues in my heart that I am worried about. If you have Kavana in the beginning and in the end so then at least the (יִצֵר מִחֶשְׁבֶּת לְבוֹ) is L'tov.

What brings all this to mind is the something that happened many years ago. Rav Pam coached me in how to deal with the psychology of Bnei Torah, of Yeshiva Bochrim. It came a point where some of the issues were difficult and he advised me to call Reb Yaakov Greenwald. Reb Yaakov Greenwald was a Tzaddik of a Yid, a psychologist, a Talmid Chochom in Monsey who had access to the Steipler and was taught by the Steipler. Virtually all of the Steipler's letters regarding Psychology were written to Rav Yaakov Greenwald.

He taught me something. He taught me that when Yeshivalite, almost anybody, feels like a failure it is because the opportunities for failure are more than the opportunity for success. Because people are Over on a Lo Sasei. Somebody is challenged because he doesn't have Kavana, he is challenged that he can't stay from certain things that are not good for him. What is the Yeshua? The Yeshua is that a person has to take not only the Mitzvos Asei and make them feel good, but the Lo Sasei's too.

What I mean to say is that if a person is challenged by a certain Aveira and he succeeds for a limited amount of time to avoid that Aveira, he has to learn to feel good about himself. He has to learn that that is positive. That that is something. That is something to build on.

Too many people when they stay away from an Aveira they feel okay now I am normal and when they stumble they are not normal. He said no! If you had two straight Shemoneh Esreis where you had Kavana in the first Beracha which is good and then you stumble, then you start a new streak to see if you can do it again. (וַיֵּרָא יְרוּר, כִּי רָבָה רַעַת הָאָדָם בְּאֶרֶץ). We feel that HKB"H is looking at the world in such a way.

## 2 - Topic - A thought from Rav Schwab on the beginning of the Parsha

There is an interesting Posuk. 2:15 (וַיִּקַּח יְרוּר אֱלֹרִים, אֶת-הָאָדָם; וַיַּנְחֵהוּ בְּגֶן-עֵדֶן). HKB"H took Adam and it is funny. He didn't create Adam in Gan Eden. He created Adam in Eretz Yisrael by Har Hamoriah and then He put him in Gan Eden. Zagt Rashi, (לקחו בדברים נאים ופתחו ליכנס). What does it mean that He took him? (לקחו בדברים). HKB"H spoke to him and told him go.

Rav Schwab says (page 9 on 2:15) to go to Gan Eden you need (לקחו בדברים)? (לקחו בדברים) is an expression where a person is reluctant to go and you convince him to go. You need (לקחו בדברים) to go to Gan Eden? Zagt Rav Schwab yes. To leave Eretz Yisrael even to go to Gan Eden Adam didn't want. Adam understood that the source of Beracha, the source of creation for humans is Eretz Yisrael. He understood that the source of Kappara as found in Devarim 32:43 (וְכִפֹּר אֶדְמָתוֹ) is Eretz Yisrael. The original Adam before his Aveira, he understood that Eretz Yisrael was the place to be. The Ribbono Shel Olam said please go and (לקחו בדברים). I want you in Gan Eden. Takeh, after the Cheit it says in 3:23 (לְעֵבֶד, אֶת-הָאָדָמָה, אֲשֶׁר לָקַח, מִשָּׁם) he went back to the place that he was created.

## 3 - Topic - A thought from Rav Gedalya Schorr

One final thought that I had when I was being Mavir Sedra. I remembered that HaRav Gedalya Schorr often said in the name of Rav Tzaddok that everything that took place since creation has its

roots in the first time it happened. In the Ohr Gedalyahu this appears in numerous places, I remember the beginning of Mattos (page 159 and this was discussed Parshas Mattos - Maasei 5769 as well as Parshas Vayeitzei 5772 - Ayin Sham) when it talks about taking oaths, Nedarim. Rav Gedalya Schorr brings from Rav Tzaddok that the very first time there was a Shevua was Yaakov Avinu in Parshas Vayeitzei 28:20 (וַיִּדָּר יַעֲקֹב, לֵאמֹר (לאמר). That it is Kovei'a the Chashivus of Shevuos and it has to do with as is found in Tehillim 119:106 (לִשְׁמֹר, מִשְׁפָּטֵי צִדְקָה). That the Chashivus of Shevuos has to do with Mishpetai Tzidkecha.

What does that have to do with this week's Parsha? When I was Mavir Sedra I learned that HKB"H says to Adam why did you do an Aveira? What does Adam say? Adam the first time he is accused says as is found in 3:12 (הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי). He blames his wife. So we have a Makar. The first time Adam is accused he blames someone else.

The same thing for his wife. When Chava is blamed she blames the Nachash (הַנָּחָשׁ, הָאִשָּׁה, הַנָּחָשׁ). What a lesson. At any rate, I want to wish everyone an absolutely wonderful Shabbos. B'ezras Hashem it should be a wonderful Shabbos with Hatzlacha. Parshas Beraishis is a Haschala. Make it a good one. A good Shabbos to all!

## **Rabbi Reisman - Parshas Beraishis 5779**

### **1 - Topic - An explanation from Rav Schwab into the Cheit Hanachash.**

As we try to keep the flavor of the Yomim Noraim and Yomim Tovim going and as we prepare for Parshas Beraishis. Today I would like to talk about a part of Beraishis that is not often discussed and that is the Cheit Hanachash and some insight into both the Cheit Hanachash and the Onesh. I would like to share with you a thought from Rav Shimon Schwab which is printed in Ein Tefilla on V'chol Hachaim Yoducha Selah. Rav Schwab there is coming to explain a mysterious Gemara in Masseches Berachos 54. (Ed. Note: In the Sefer Mayan Beis Hashoeva on page 14, on the Posuk in 3:14 Rav Schwab mentions the Gemara that Rebbe quotes which is found in Masseches Bava Kamma 16a, 2 lines from the bottom). The Gemara says (שִׁדְרוּ שֶׁל אָדָם לְאַחַר שֶׁבַע שָׁנִים נַעֲשֶׂה נָחָשׁ) (וְהָיָה מִלִּי דְלֹא כָרַע בְּמוֹדִים). That after a person dies and is buried, 7 years later his spine turns into a snake and that is only true if he did not kneel and bow by Modim. So it is a mysterious Gemara as it is certainly not meant to be taken literally and the question is what the Amkus of this is.

Rav Schwab Kedarko Bakodesh has B'derech Hap'shat an explanation in the Cheit Hanachash. In the original Briya the Nachash had a very special status. He was on a level somewhere between a human and all of the other Behaimos. As it says B'feirush in the Posuk that he stood uniquely from the Behaimos in that he had the Koach Hadibur. He had Kochos Nifla'im when you compare him to an animal, he had Seichel, he had the ability to speak and we don't really understand anything about what the Nachash tried to do with Chava, but one thing is clear the Nachash used its very special gifts that HKB"H gave and rather than to be Makir, to recognize it and thank HKB"H for these special Kochos Nifla'im that he had, he used those Kochos in Hisnagdus to the Ratzon Hashem.

Rav Schwab says that the Yesod, the kernel, the Zera of the Cheit Hanachash was a lack of appreciation for the special Kochos that he had. HKB"H gave him special Kochos but he was created with them immediately. He didn't stop to look around the world and say wow I have unique

Kochos. If he had stopped and understood that, he would have understood that his place in HKB"H's world was to be a special level of Eved Hashem. He didn't do that, he didn't recognize it. From that came the Cheit and ultimately the Klala that is found in 3:14 (וְעָפָר תֹּאכַל כָּל-יְמֵי חַיֶּיךָ). That the snake was sentenced to a life in which he would never be Makir Tov for what he has because his food is everywhere that he goes and there would never be a moment where he would be called upon to have a Hakaras Hatov for what HKB"H gives him. The Yesod Hadavar is that HKB"H gives each Briya its very special Kochos, its very special abilities. Those abilities have to be recognized. If a person recognizes it then he uses it for Avodas Hashem. When a person Davens and he comes to Modim, it is a moment when he thanks HKB"H for what he has. He stops and thanks the Ribbono Shel Olam.

I know one Rav in Flatbush who has the Derech that when people come to him and say that they have to make a Seudas Hoda'a and that they have to thank HKB"H for something they have, he tells them that they should be Mekabeil to have Kavana every day by Modim for what HKB"H has done such a thing for you. (שָׂדְרוּ שֶׁל אָדָם לְאַחֵר שְׁבַע שָׁנִים נַעֲשֶׂה נַחֲשׁ וְהָנִי מִיְּלֵי דְלָא כְרַע בְּמוֹדִים). Somebody who doesn't stop and recognize by Modim the things that he has, he is a M'ain of the Nachash, the Shedra which gives the person an ability to move and to do is wasted and it turns into the Koach Hanachash.

So that, the Nikuda that Rav Schwab is writing about where Rav Schwab says that we bow by Modim once at the beginning and once at the end. First we thank Hashem Modim for the things that we recognize (עַל נִסֵּיךָ שֶׁבְּכָל יוֹם עֲמָנוּ). Then again at the end at a time when we recognize Hashem for (וְשִׁוְעָתָנוּ וְעֲזָרָתָנוּ סֵלָה) for the things that HKB"H does for us. The stopping and recognizing is the idea of that Beracha in Shemoneh Esrai. This is an explanation into the Cheit Hanachash. An incredible idea. The Cheit Hanachash, a lack of Hakaras Hatov. Wow!

## 2 - Topic - The Onesh Hanachash.

Let me share with you a thought into the Onesh of the Nachash. (וְעָפָר תֹּאכַל כָּל-יְמֵי חַיֶּיךָ). A Yesod Hachaim which we discussed I believe once before in Parshas Vayeitzei is that Simchas Hachaim is related to choices, to choosing. The ability to choose. A person sits down and has the ability to choose from different foods and he chooses one food and says this I like. And therefore, it is an attraction for him to be able to choose.

There is a coke machine, if they would put only coke in the machine people wouldn't enjoy the soda so much. They put coke, orange soda, ginger ale and maybe some root beer and then the guy chooses coke anyway. The person who owns the machine knows that 90% of the people choose coke anyway. But the cola tastes better when you look at orange, ginger ale and root beer and you choose the cola. It is more attractive. That is the nature of a human being. That is the secret of Shidduchim. Shidduchim are really preordained, but we have a sense that we choose our Shidduch. By choosing we are able to have a Simcha.

That is the Yesod of what is found in Beraishis 29:31 (וַיֵּרָא יִרְרָר כִּי-שָׁנוּאָה לָאָה). Very difficult Pesukim that Yaakov had a Sin'a to Leah and even with all of the explanations it is still hard. But the Torah is teaching us the idea that to have Ahava, to have Simcha, you have to choose, you have to have a feeling that you are choosing. Yaakov Avinu did not choose to marry Leah, and therefore, some aspect of the Ahava, of the Simcha, of the joy in the relationship was missing.

Chazal say Im Ain Daas, Havdala Mina'yin. With Seichel you know how to differentiate, to make a distinction. This is better than that. The Nachash was punished (וְעָפָר תֹּאכַל כָּל-יְמֵי חַיֶּיךָ). You will never choose what you will eat. You will never make choices. There is a lack of joy in a life which doesn't involve the ability for a person to make choices, to pick.

On a higher level, Chazal say L'olam Yilmad Adam B'makom Shelibo Chafeitz. A person should learn that which he desires. Many people see it as a Kula, learn what you desire, learn what you want. Don't be tied to anything. In fact it is a Chumra. The Torah is telling you that you have to have a Makom Shelibo Chafeitz. Choose, pick, set yourself goals, and then you will be Mazliach in your learning. Because Ahava, Simcha, a sense of satisfaction, comes when a person makes a choice.

So an important lesson from the Cheit of the Nachash, a lesson of Hakaras Hatov for the Kochos you have, and a lesson from the Onesh Hanachash, a lesson of the Teva Ha'adam to be B'simcha, to be Misamei'ach when he makes choices and hopefully he makes wise choices.

### **3 - Topic - The lesson of Adam being put to sleep when HKB"H created Chava from Rav Braverman of Yerushalayim.**

I would like to share with you a thought that I heard from Rav Moshe Braverman of Yerushalayim, a beautiful thought that relates to the husband/wife relationship. 2:21 (וַיִּפֹּל יָרֵךְ אָדָם תְּרִדְמָה עַל- (הָאָדָם, וַיִּישָׁן; וַיִּקַּח, אֶחָת מִצֵּלְעָתָיו, וַיִּסְגֹּר בָּשָׂר, תַּחֲתָנָהּ). Chava was created when HKB"H put Adam to sleep and created Chava from a part of his body. Why did he have to be asleep? Zagat Rashi, (שלא (יראה חתיכת הבשר שממנו נבראת ותתבזה עליו). That it is not going to look right to him, it is going to be a Bizayon to see that Chava was created from a piece of meat that was cut out of his body. What is the lesson here?

Zagat Rav Braverman, in every relationship there are things that a wife does that doesn't make a person happy, there are things that she does maybe in running the house, maybe in behavior, in choices, in things that she does. What is the trick?

The Torah teaches us, if you know that there is something that is (תתבזה), the job of a husband is (וַיִּפֹּל יָרֵךְ אָדָם תְּרִדְמָה עַל-הָאָדָם, וַיִּישָׁן) go to sleep. Close your eyes. Pretend you are sleeping. Ignore it.

That is the lesson of the creation of Chava. That when there is something that can cause Bizayon it has to be ignored. And Farkert, when there is something that causes a connection, then a person has to stop and be connected, and do the things, and see the things, develop the things that bring a closeness between a couple. What an important lesson.

We learned that when the Malach came to Avraham he said as is found in 18:9 (אֵיךָ עֲרֵה אִשְׁתְּךָ) because he knew that that would be Mechaveiv Sarah in the eyes of Avraham. Look how Tzanua she is, where is she? She is Tzanua (וַיֹּאמֶר, הִנֵּה בְּאֵהָל).

The Kasha is asked that a Malach can only do one Shelichus. Each Malach of the three that came could only do one Shelichus. Which one was Mechaveiv Sarah to her husband? Which one came with that job?

And so, we begin a new year, a year of Hatzlacha IY"H for all of us. Redouble our efforts to be proper Ovdei Hashem with all of the different Sedorim of the coming year. Let's start with Shabbos Parshas Beraishis properly, devoted to serving HKB"H in every way we know how. A Gut Gebenched Shabbos to one and all!

Let us now open up Chumash Beraishis and learn 2:5. We have the very first rain that ever took place mentioned in the Posuk. The Posuk talks about ( וְכָל-עֵשֶׂב הַשָּׂדֶה, טָרֶם יִהְיֶה בָאָרֶץ, וְכָל-יֵשֶׁבֶת הַשָּׂדֶה, טָרֶם יִצְמָח ). That at the time of creation the things that had to grow from the earth, had not yet

sprouted from the earth. (כִּי לֹא הָמָטִיר יְרוּר אֲלֵרִים, עַל-הָאֶרֶץ). It had not yet rained. (וְאָדָם אֵין, לַעֲבֹד אֶת-). Man had not yet been created to work the land. (הָאֲדָמָה).

Rashi says that rain only came after Adam was created. The reason Rashi gives us for this is that HKB"H only brought rain after there was an Adam who was Makir B'tovoso Shel Geshamim. Who recognizes the need for rain, the blessing of rain and Rashi says (וכשבא אדם וידע שהם צורך לעולם) Adam was created with the knowledge that there was a need for rain for the world. Only when he Davened for them did the first rain come down. In other words, the only thing in Maasei Beraishis that was dependent on Davening, on the Tefilla of Adam was rain.

Rashi earlier in the Posuk says an even bigger Chiddush. On the third day of creation the grass was created. If you read the Posuk on the third day of creation it seems very very much as if the grass had already sprouted from the earth. 1:12 (וַתֹּצֵא הָאֶרֶץ דֶּשֶׁא). Rashi here in 2:5 tells us (על פתח) (הקרקע עמדו). The grass did not peek up above the earth, it stood at the edge until the 6th day when Adam Davened. What we are saying here is that it was very intrinsically tied to the Tefilla of Adam Harishon. Only when Adam would Daven then rain would come. So that rain, Mayim, which is really the main necessity of life in this world, is water, yet would not come until Adam Davened.

It seems that this is the Keshet between Tefilla and Geshem. Tefilla and Geshem are uniquely connected. Why? Because that is the condition on which HKB"H created the world. Had Adam not Davened for rain there would not have been rain. So that, Geshem or the sustenance, that which sustains the world, is tied to the pillar of the world called Tefilla.

As a matter of fact, that is why we find uniquely in Shemoneh Esrei that at the time that we have to Daven for rain and say (ותן טל ומטיר לבְּרַכָּה) if we forget to do it we have to repeat Shemoneh Esrei. It is not so with any other individual Bakasha. If someone forgets to ask for a need he doesn't repeat Shemoneh Esrei. Only rain. Rain is intrinsically tied to Tefilla, to Davening.

Of course, with this we can answer the Kashas of why only Geshem has Tefillas Hageshem and then Tefillas Tal when the rain season ends. Because unique among the whole Briya is Geshem is the rain, that which gives the sustenance to the earth, to man, is tied to the Koach Hatefilla.

With this we can answer another question. The Sefer Ha'ikrim in Maimonides has a Yesod, he has a rule that normal Hishtadlus is required for the Haftochos of Rosh Hashana to take place. In other words, he says that even though a person was judged on Rosh Hashana to have certain Parnasa if he doesn't do the normal minimal Hishtadlus that is needed he will not get it. That is the Shitta of the Sefer Ha'ikrim. That is not the point that I want to make today. The point I want to make is that he includes in normal Hishtadlus, Davening. He says there is no guarantee you get what is granted to you on Rosh Hashana unless you do a normal Hishtadlus which includes Davening.

How do you know that you have to Daven if it is Ge'paskened on Rosh Hashana? The answer would seem to be that Mayim and the Gemara in Masseches Taanis on 2a says that the key to Mayim in heaven is the key to Parnasa, Hainu Hach it is all one. Parnasa and Mayim is dependent on Davening on asking for things. Imagine a person who struggles for Parnasa and L'acher Mai'a V'esrim finds out that on Rosh Hashana it was Ge'paskened that he would make more money. He just never asked for it. He Davened the whole year and he never asked for the money. Like winning the lottery and not taking the ticket in to the lottery office and cashing it.



Tefilla is tied to Geshem, it is tied to Parnasa. That is the lesson of this Rashi, the lesson of this aspect of Maiseh Beraishis. Certainly the lesson of Tefillas Geshem.

2. Let's move on to a second thought in the Parsha. What I told you until now is based on Posuk 2:5 and we will move on to 2:7 and on. Hashem creates Adam. Adam is placed in Gan Eden. There is a difficulty. Hashem created Adam to be in Gan Eden. Why in Posuk 7 does it say (וַיֵּצֵר יְהוָה אֱלֹהִים אֶת-הָאָדָם, עָפָר מִן-הָאֲדָמָה, וַיִּפֹּחַ בְּאַפָּיו, נֶשְׁמַת חַיִּים וַיֵּטֶע) Hashem created man. And then in Posuk 8 (וַיְרֶם יְהוָה אֱלֹהִים, גֶּן-עֵדֶן--מִקְדָּם; וַיִּשֶׂם שָׁם, אֶת-הָאָדָם אֲשֶׁר יָצָר). And then he gets placed in Gan Eden. It is interesting. First Adam is created outside of Gan Eden and then placed in Gan Eden. If Hashem wanted him to be in Gan Eden shouldn't the Ribbono Shel Olam have created him in Gan Eden?

Now this Seder of creation is a Maiseh Briya Siman to Klal Yisrael. The same thing happens to Bnei Yisrael. Klal Yisrael is created, becomes an Umah in Mitzrayim. Only then is Klal Yisrael placed in Eretz Yisrael. Why didn't HKB"H create this Umah of Klal Yisrael in Eretz Yisrael?

There are tremendous similarities between Adam being created and then being put in Gan Eden and then going to Galus and being sent out of Gan Eden. To Klal Yisrael being created outside of Eretz Yisrael, placed in Eretz Yisrael, and going to Galus from Eretz Yisrael. If we can find a satisfying answer to understand why Adam was created outside of Gan Eden and then placed there, we may have an understanding to the parallel of Klal Yisrael. So let's go back to Parshas Beraishis. Why was Adam created outside of Gan Eden and then placed in Gan Eden?

To answer this, I will share with you a Yesod from Moreinu HoRav Avraham Pam, a Yesod that he said very often. Rav Pam said Man D'yahiv Chayai Yahiv Mezonai. The concept that G-d gives life and he gives Parnasa is that the basic needs of a person, the basic Parnasa of a person is not dependent on his Zechuyos, on his Zechusim. Hashem created animals and provides food for all of them. Isn't it amazing? Every animal finds food with which to live. The same thing with human beings. Human beings certainly in normal times and not in times of punishment, every human being, 320 million Americans, every one of them sits down every evening and has something to eat for supper. We have Mezonos. Rav Pam said that that does not depend on Zechusim, it doesn't take away from your Zechusim that you have the food that you need. Why? Man D'yahiv Chayai Yahiv Mezonai means that it comes together with G-d granting life that you are entitled to Mezonos. You don't need to do things to get it.

Rav Pam explained with this the language that we say in Bentching (וּמַכִּין מֶזוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא). Hashem gives food to all of his creatures who He created. That is redundant. (בְּרִיּוֹתָיו) creatures, (אֲשֶׁר בָּרָא) who He created? Rav Pam said that (אֲשֶׁר) sometimes means because. (וּמַכִּין מֶזוֹן לְכָל). Hashem prepares food for all his creatures because He created us. He who creates, Man D'yahiv Chayai Yahiv Mezonai. That is Rav Pam's Yesod.

So Adam was created outside of Gan Eden. Creation guarantees Adam the ability to live outside of Gan Eden. The Mezonos, the air, the water that you need comes with creation. Had Adam been created in Gan Eden then being in Gan Eden would be something that you are entitled to without Zechusim. There would be no banishing Adam from Gan Eden because of his Aveiros. Therefore, Adam was created in a place where he has a guarantee for life and then placed in Gan Eden. Gan Eden is a privilege. It is a Zechus. You have to deserve it. If you don't deserve it then Adam is sent out of Gan Eden.

With this we understand our relationship to Eretz Yisrael as well. Klal Yisrael was created outside of Eretz Yisrael. HKB"H guarantees that there will always be 12 Shevatim by Klal Yisrael. Eretz Yisrael is a privilege. That is something that we have to deserve, something that we have to view as a privilege, something that we are privileged to have. When we don't deserve it, we don't have it.

It is a lesson in our appreciation for Eretz Yisrael. Perhaps, that is why when Klal Yisrael goes out of Mitzrayim and goes towards Eretz Yisrael we have Daled Leshonos Shel Geulah. The 5th V'haivaisi is not counted as one of the Daled Leshonos of Geulah it is a 5th Lashon. It is the Kos Shel Eliyahu. It is something that you have to deserve. What a beautiful lesson.

3. Let me end with a Kasha. It is a Kasha that disturbed me over the years and I think that I am starting on a Mehalech of a Teretz but could use some help. The 6 days of creation are divided very clearly each day is a different aspect of the Briya. For example, the heavenly bodies created on Wednesday. It is one aspect of Briya. Why is Adam which is the most unique aspect of the Briya not given his own day. Why is Adam and the animals created on the same day it is something quite disturbing. It would seem that a division of the world into 6 segments, 6 days. The 6th day of (ר' מִלֵּךְ גָּאוֹת לְבָשׁ. לְבָשׁ ר' עוֹ הַתְּאֵדָר) should be a day of Adam alone and not Adam with the animals. It is a Tzorech Iyun, something to talk about at the Shabbos table to look for an approach.

With that I want to wish everybody a most wonderful Shabbos Parshas Beraishis, a new Haschala. All of your Sedarim, your Shabbos Sedarim, your Mishmar Sedarim, your Motzei Shabbos Sedarim, the Motzei Shabbos Navi Shiur and many other Motzei Shabbos Shiurim begin this week. Start the year on the right foot with great Hatzlacha. Be well!

### **Rabbi Reisman - Parshas Beraishis 5776**

1. As we prepare for Shabbos Parshas Beraishis and the last days of this holy month of Tishrei. As we begin Laining once again from the beginning of the Sefer Torah. I would like to begin with a thought regarding the Beracha of Borei M'orei Ha'aish. As you all know, this is a Beracha that we make in Havdala every Motzoei Shabbos which is based on a Medrash in this week's Parsha that on Motzoei Shabbos when the world grew dark for the first time Adam Harishon rubbed stones together and for the very first time discovered that he can create fire. In praise to the Ribbono Shel Olam he said the Beracha of Borei M'orei Ha'aish and we do that as well because it took place on Motzoei Shabbos.

The question we would like to ask is why is this in middle of Havdala. It seems to be a Hefseik to Havdala. It has nothing to do with Hamavdil Bein Kodesh L'chol, it is just coincidental that the first time the world grew dark was on a Motzoei Shabbos and on that day Adam discovered that he could create fire and therefore, it happened on Motzoei Shabbos. What in the world does this have to do with Havdala? This is something which needs explanation, why isn't it considered a Hefsek in Havdala, why is it part of Havdala. Let us try to understand.

Let's ask ourselves another question. Adam was created on Friday, on the 6th day of creation. The first Shabbos there was no darkness. This means that Adam experienced close to 36 hours of light before the world turned dark. Why didn't Adam Harishon say a Beracha of praise for light during



those 36 hours? After all, the light that lights up the world, certainly the Ohr of Gan Eden and even after Adam was banished from Gan Eden, the Ohr of the world is certainly greater than the light that can come from two stones that are rubbed together. Why didn't Adam Harishon praise the Ohr earlier?

The answer is a very simple Yesod in life. A person doesn't appreciate anything unless he feels a danger of losing it. Only then does he see the great gift that he had. It is that way in life in general. Only a person who had to have surgery and was threatened with an inability to walk properly can later appreciate the gift of walking. Only a person Lo Aleinu who was in danger of losing his sight will then appreciate sight. For everyone else people take it for granted. And so, Adam was created in a world that had light, no Beracha. It got dark. After it got dark Adam was able to create fire and then he appreciated and said Borei M'orei Ha'aish, now I appreciate light. And so, the Borei M'orei Ha'aish is something of significance. It is telling us that something as beautiful as light, as essential as light is not appreciated until one is in danger of G-d forbid losing it. Then Adam appreciated even the small amount of light he was able to create himself.

This idea is really the Yesod of Motzoei Shabbos. The holiness of Shabbos is going away. A person who experiences the Kedusha of Shabbos and sees it leaving, such a person can try to sense that he needs the Shabbos. He can sense the Hamavdil Bein Kodesh L'chol, the loss of Shabbos. A person like that can try to rub stones together and bring back light or bring back Kedusha, whatever it is that he needs. That is the idea of Havdala.

On the Posuk in Shir Hashirim that is found in 7:2 (מה-יָפוּ פְעֻמֶיךָ בְּנָעָלִים, בֵּת-נָדִיב), the Baalei Drush say that this refers to Neilah, the end of the Yomim Noraim. (מה-יָפוּ פְעֻמֶיךָ בְּנָעָלִים, בֵּת-נָדִיב). How beautiful are your steps when you walk away from Neilah. Or (בְּנָעָלִים) when you put on your shoes after Yom Kippur. How do you walk away from Yom Kippur. How do you walk away from the Yomim Hakedoshim. That sense, that ability, that is the whole idea of Havdala, of recognizing something on Motzoei Shabbos.

I heard of a beautiful Minhag in Belz that at Mincha on Simchas Torah the Gabbai gives a Klap and announces that it is the last Shemoneh Esrei of the Heilege Teg. The last opportunity to Daven Shemoneh Esrei on the holy days of Rosh Hashana, Yom Kippur, and Yom Tov. The Baalei Mussar had a different Minhag. In the Mussar Yeshivos they would give a Klap at Maariv on Motzoei Simchas Torah. They would announce that it is the first Shemoneh Esrei after the Yomim Noraim, it is the first Shemoneh Esrei Shel Chol. (מה-יָפוּ פְעֻמֶיךָ בְּנָעָלִים, בֵּת-נָדִיב). Appreciate while it is slipping away, appreciate that which you have had for these number of weeks and try to make it stick.

So it is a beautiful idea in the Borei M'orei Ha'aish of every Motzoei Shabbos. The idea of a human being appreciating something only when he is in danger of losing it.

2. Let us move on to a second thought. (בְּרֵאשִׁית, בְּרָא אֱלֹדִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ). At the beginning Hashem created heaven and earth. Aretz is earth and Adama is earth. We find that for Eretz Yisrael the name Eretz is used and for Chutz L'aretz the name Adama. The Anshei K'neses Hag'dola who set up the Berachos, said on the Beracha of the Shiva Minim that grow in Eretz Yisrael (עַל הָאָרֶץ). On a growth that grows everywhere the Beracha is Borei Pri Adama. The difference between the words Adama and Eretz (which both mean earth) is explained in the Kesav V'hakabala on Devarim 12:1. (Ed. Note: This was discussed Parshas Re'ei 5773 as well).

Adama is earth from the Shoresh of Dom. A Domeim is something which sits still, which doesn't move. It stays in one place. That is earth. Like in Shemos 15:16 (יָדְמוּ כְּאֶבֶן) or Chavakuk 2:19 (לֵאבֶן דְּוִמָּם) that idea, that concept. The name Eretz is totally different as it comes from the Shoresh of Ratz, of running. Constantly moving constantly running. The Kesav V'hakabala explains that the earth is always moving. It is always rotating on its axis. It is always moving around the sun. The idea of the movement of the earth was known to Chazal as he brings from the Mechilta in Vayikra 10. The movement of the earth. From that we understand that there is earth which is Domeim, which sits still and there is earth which symbolizes a constant movement of human beings, the constant movement of all of creation. If in Eretz Yisrael it is Ratz that is the desire of the land.

Once you think about it and you look around the world you will see that everything is moving. Everything in nature is in constant movement, in constant flux. Things don't stay in one place. Look at the sea. The sea is in constant movement, it never stands still. Look at the heavens, the stars are constantly moving. The sun and the moon are in constant movement. Look at the animals in the forest, they don't sit still. They are constantly moving. If you go out you see the birds out here in the city looking for food. They will find a loaf of bread and peck at it for a few minutes and then fly elsewhere. What are they doing? They are only looking for food, why don't they stay at this loaf for 2 or 3 days until they finish it? The answer is that in a healthy nature, there is constant movement. Everything is moving, the air is moving, the sea is moving, the planet is moving, everything is in constant flux. Ratz. The whole Briya is moving.

Turn over the earth and you will see that there are creatures like worms in constant movement. Fish within the Yam constantly moving. Why are the fish all over the place? Look in an aquarium. Why don't they just sit down in the corner? Where are they going? It is in the nature for things to move.

In Chutz L'aretz the name given is Adama, earth. Adam comes from Adama, he likes to sit still. Until HKB"H blows the Nishmas Chaim into Adam and turns him into a human being who can move. Movement is what success in this world is all about. Nothing exists by being stagnant. Everything succeeds by constant movement. Plants have to grow. The animals and the fish are always in a constant movement. Anything that is healthy moves and things that are sick stand still. Realize that. Today in the understanding of subatomic particles. How amazing the world is. It is a world of movement. A very small amount of mass, everything is moving. Even the desk that looks like it is standing still is truly moving. Everything in Briya is in constant movement. This is important. Ratz, move.

The Gemara says in Maseches Eiruvim that we tell a lazy person as is brought down in Mishlei 6:6 (לֵךְ-אֶל-נְמִלָּה עֹצֵל) Leich El Namel, look at the ants they don't stand still. We too, have to be in constant movement to serve Hashem. The Yeitzer Hora says to stay still, stay in bed, stay sitting at the table reading the newspaper, stay sitting in your couch. Human beings don't belong sitting on a couch and closing their eyes. When you go to sleep go to sleep and when you are up do what you have to do.

What an appropriate message for a Thursday. Tonight we begin the second Perek of Maseches Avoda Zorah. Be at Mishmar. (לֵךְ-אֶל-נְמִלָּה עֹצֵל). Lazy man, look at the ants, look at everything in creation, it is all moving and you are standing still?

Today we think of Eretz Yisrael. Eretz Yisrael once again, our enemies stand up against us. Eretz Yisrael is called Eretz, it is Ratz. There are countries in the world that are Domeim, they sit still. They are peaceful, there is a constant bliss and peacefulness. In HKB"Hs world things that are important, things that are significant are in movement. So too in Eretz Yisrael, there is constant movement and constant activity. A constant test of the appreciation Klal Yisrael has for Eretz Yisrael.

Maybe this goes back to the first thought that I shared with you today. If you want to recognize it you have to know that you have to hold on to it. You have to put effort into holding onto it. Eretz Yisrael is Ratz, constant movement. We have to participate in the movement. Every time we see activity in Eretz Yisrael we have to increase our activity in Torah and Tefillah. We have to abandon the Adamah, the Domeim in which we are mired, in which we are stuck and become Ratz, people who move, a constant movement, an upward movement to serve the Ribbono Shel Olam. These are my two thoughts for Parshas Beraishis.

3. The question of the week is: At the beginning of the Parsha on the word (בְּרֵאשִׁית) the Baal Haturim says it is a Remez to Aleph Tishrei. Beautiful! M'Tishrei Nivra Ha'olam, if we assume the world was created in Tishrei then Beraishis is Osios Aleph Tishrei. This is a problem because in Maseches Rosh Hashono on Daf Ches Amud Aleph Tosafos in Dibbur Hamaschil (לתקופות כ"א) (דאמר בתשרי נברא העולם) explains that Beraishis was on the 25th day of Elul. The Ramban and the Rambam hold the same way. Adam was created on Aleph Tishrei. (בְּרֵאשִׁית, בְּרֵא אֱלֹרִים, אֵת הַשָּׁמַיִם, (וְאֵת הָאָרֶץ) was not on Aleph Tishrei. It is a Davar Pele.

It is not even possible to argue the point because all of our mathematical calculations of the Moled, the Mazalos, and the Tekufos are all based on a creation that began on the 25th day of Elul. Thus the Beraishis Gematriya to Aleph Tishrei certainly needs some explanation. But for this week my time for this Shiur is up.

Wishing everybody a meaningful Shabbos, a meaningful beginning to what we call the winter Zman, a meaningful sensitivity to what is taking place in Eretz Yisrael and our part in being doers, achievers in moving upwards in our service of the Ribbono Shel Olam. A Gutten Shabbos to one and all!

### **Rabbi Reisman - Parshas Beraishis 5773**

I would like to talk today about some of the Middos with which HKB"H created the world. Specifically I would like to share with you an insight that is brought down in the Sefer Davar Tov regarding the Midda of Sholom.

There is a Chakira in a number of Achronim regarding (חֹשֶׁךְ) Choshech. If darkness is a creation or is it simply an absence of light. Virtually everyone agrees that darkness is a creation. As a matter of fact the GR"A in Aderes Eliyahu on Parshas Beraishis makes the point. They bring a Posuk from Yeshayahu 45:7 (יֹצֵר אוֹר וּבֹרֵא חֹשֶׁךְ, עֹשֶׂה שְׁלוֹם וּבֹרֵא רָע) Yotzer Ohr Uvorai Choshech Oseh Sholom Uvorai Ra. A Posuk from which our Beracha (יֹצֵר אוֹר וּבֹרֵא חֹשֶׁךְ) Yotzer Ohr Uvorai Choshech comes. From there we see that (יֹצֵר אוֹר וּבֹרֵא חֹשֶׁךְ) Yotzer Ohr Uvorai Choshech that HKB"H created darkness. It was not simply an absence of light.

The Sefer Davar Tov makes a Diyuk from here regarding Sholom as well. Sholom one might think is an absence of Machlokes. But here the Posuk says (יוצר אור ובורא חשך, עשה שלום ובורא רע) Yotzer Ohr Uvorai Choshech Oseh Sholom Uvorai Ra. It says Oseh Shalom. From here he makes the Diyuk that just as we can say that Choshech is a creation because of the Posuk the same thing, Sholom is a creation because of this Posuk. Mimeila we understand that Sholom is not just the absence of Machlokes but it is a Midda of getting along with somebody else.

With this we understand the Gemara in Masseches Yevamos 62b (12 lines from the bottom). The Gemara there talks about the advantages of marriage. (אמר רבי תנחום א"ר חנילאי כל אדם שאין לו אשה) שריו בלא שמחה בלא ברכה בלא טובה בלא שמחה דכתיב ושמחת אתה וביתך בלא ברכה דכתיב להניח ברכה אל ביתך בלא טובה דכתיב לא טוב היות האדם לבדו במערבא אמרי בלא תורה בלא חומה בלא תורה דכתיב האם אין עזרתי בי ותושיה נדחה ממני בלא חומה דכתיב נקבה תסובב גבר רבא בר עולא אמר בלא שלום דכתיב וידעת כי שלום אהלך (ופקדת נוך ולא תחטא). This is a few of the wonderful attributes that we get when we get married. One of the things that the Gemara says is that someone who is Shori B'lo Isha Shori B'lo Sholom. Someone who is living without a wife is living without peace. This is very confusing because as anybody who is married will tell you, the biggest stumbling block to peace seems to be the challenges that marriage presents. Therefore, to say Shori B'lo Isha Shori B'lo Sholom, I would think the reverse. Someone who lives alone is certainly Shori B'sholom.

But according to this we understand. The idea is that when there is no possibility of Machlokes that is not Sholom. That is not the Midda of Sholom at all. Sholom is when there are two Dai'os, there are two opinions and there is Sholom between them and they get along, that is the Midda of Sholom. A tremendous insight.

I remember once seeing a Teshuva in the Maishiv Davar from the Netziv. He brings a Chazal who says that Sholom was created on the second day of creation. The Netziv makes exactly the same point. He says that on the first day of creation when there was an oneness so that is not Sholom. When there is no possibility of Machlokes that is not a Midda of Sholom that is a Mitzios of Sholom. On the second day of creation there there is a possibility of Machlokes when there is a Midda of 2. When there is a Midda of 2 then when there is Sholom there is Sholom. That is Mirumaz in the fact that the Yom of the second day is Tehillim 48 (שיר מזמור, לבני-קרח). We say the Mizmor written by the Bnei Korach, those who made Sholom out of a Machlokes. Part of the Machlokes of Korach, and at the last minute were able to pull themselves out and make Sholom with Moshe Rabbeinu. So that Sholom is when there are 2. The Midda of Sholom is when there is a threat of Machlokes. This is an insight into the Midda of Sholom.

Let us move from the Midda of Sholom to the Midda of Emes. I would like to share with you a thought that Rav Moshe Shapiro said in a Shiur recently and which the Yesod of this thought is brought here by Rav Schwab in his Pirush on Parshas Beraishis in Mayan Beis Hashoeva (page # 3 on Posuk 1:26).

The Gemara in Masseches Sanhedrin 6b (top of the page) relates that Moshe Rabbeinu never made a Peshara in a Din Torah. Moshe Rabbeinu said (יקוב הדין את ההר) Yikov Hadin Es Hahar. Let the Halacha sort of pierce the mountain, let it conquer all. We go by the strict Halacha. The Gemara goes on (אבל אהרן אוהב שלום ורודף שלום). But Aharon Hakohen Moshe Rabbeinu's brother had a different Midda. He was (אוהב שלום ומשים שלום בין אדם לחבירו שנאמר תורת אמת היתה בפיך) (ועולה לא נמצא בשפתיו). That Aharon Hakohen had the Midda of making a Peshara. So the Pashtus

of the Gemara is that Moshe Rabbeinu and Aharon Hakohen argued on this point and that is how the Maharsha explains it. Moshe held not to make Pesharos, (יקוב הדין את ההר) Yikov Hadin Es Hahar, to go by strict law. Aharon Hakohen said no to make a Peshara.

In Pirkei Avos 1:12 we learn (הוי כתלמידיו של אהרון--אוהב שלום ורודף שלום). In Pirkei Avos it encourages to be from the Talmidim of Aharon Hakohen. It brings the Posuk here in the Gemara (אבל אהרן אוהב שלום ורודף שלום). Here we see that even though it is a Machlokes Moshe Rabbeinu and Aharon Hakohen, we follow Aharon Hakohen. It is a Davar Pele. Can it be that there is a Machlokes and we Pasken like Aharon Hakohen and not Moshe Rabbeinu? That is a Pliya! It can't be. Therefore, it needs an explanation.

There is a Medrash in Beraishis which says that when Hashem came to create the world some of the Middos said that the world should be created. Some said it should not. The Midda of Chesed said the world should be created. The Midda of Emes said no, human beings are full of Sheker. The Midda of Tzedek said the world should be created. The Midda of Sholom said man should not be created. There was a Machlokes amongst the different Middos. Cryptically what does the Gemara say? What did HKB"H do? He took the Midda of truth and threw it to the ground. The Malachim were astounded. They said to HKB"H, why are you putting to shame your Midda the Midda of Emes?

The Medrah says Hainu Dichsiv (Tehillim 85:12) (אֱמֶת, מֵאֲרֶץ תִּצְמַח) let truth sprout from the ground. HKB"H threw it to the ground. So the simple meaning of this Medrash is that the Midda of Emes was ignored.

Rav Shapiro said and Rav Schwab says the same, that that is not the Pshat at all. There are two types of Emes. There is an Emes Hashemaimi, there is a heavenly Emes, an Emes which is absolute. Which is totally consistent with the actual facts and the way things are. That is one Midda of Emes. There is another Midda of Emes. (אֱמֶת, מֵאֲרֶץ תִּצְמַח) Emes Mai'ereitz Titzmach. Not a heavenly Emes but an earthly Emes that requires compromise in order to go forward. In an imperfect world the absolute truth should not always be said. As the Gemara says in Maseches Kesuvos 17a (top of the page) (ובית הלל אומרים כלה נאה וחסודה אמרו להן ב"ש לב"ה הרי שהיתה חגיגתה או סומא אומרי' לה כלה נאה) (והסודה והתורה אמרה מדבר שקר תרחק אמרו להם ב"ה לב"ש לדבריכם מי שלקח מקח רע מן השוק ישבחנו בעיניו או יגננו בעיניו הוי אומר ישבחנו בעיניו מכאן אמרו חכמים לעולם תהא דעתו של אדם מעורבת עם הבריות). If your friend purchases something and asks you what do you think of it? The Gemara says tell him that it is wonderful it is beautiful. If a man is married tell him Kalah Na'eh V'chasuda. You have an absolutely wonderful and beautiful wife. Whether it is true or not is irrelevant. The Emes of Olam Hazei is an Emes that is not the Emes of Shamayim it is the Emes of an imperfect man. A human being needs to adapt Emes for Sholom. As a matter of fact that is the Emes of Eretz. (אֱמֶת, מֵאֲרֶץ תִּצְמַח) Emes Mai'ereitz Titzmach. It is a type of Emes that is not absolute in the sense that it has to adapt to the needs of Olam Hazei. Of course we don't just say anything. However, according to the rules of the Torah HKB"H Natal Emes V'zorko Eretz and he said Taleh Emes Min Ha'aretz. Let the earth give forth the Emes. That is the Emes that we have.

Rav Schwab said that he was once standing among a group of people and a young man who was a Shoteh, who was not intelligent as he had some mental disabilities lost his grandfather, his mother's father and had just come back from the Levaya. The father's father of this Shoteh was there and this young man went over to him and said why are you alive, mommy's father died aren't you supposed to die as well? Of course no normal thinking person would say such a thing. But

says Rav Schwab that is the Emes of the thought that is supposed to go through a person's mind. Chazal say in Maseches Bava Basra 12b (6 lines from the top) (א"ר יוחנן מיום שחרב בית המקדש ניטלה) (ובואה מן הנביאים וניתנה לשוטים ולתינוקות) that HKB"H took Nevua from Neviim and he gave it to the Shotim. That is the Emes Hashamaimi. That is the Emes that we are referring to before Natal Emes V'zarkah Eretz.

Says Rav Moshe Shapiro from this we understand the Gemara in Maseches Sanhedrin. Moshe Rabbeinu was the only human being who was Mikabeil the Luchos Rishonos, the first Luchos. Moshe Rabbeinu lived on the level of the first Luchos. Of course the first Luchos were destroyed before they were given to Klal Yisrael. The level of the first Luchos is the Navi's Emes, the absolute Emes, the Emes Hashamaimi, Luchos (Torah) that came straight from the Ribbono Shel Olam. Moshe Rabbeinu made no Pesharos, (יקוב הדין את ההר) only absolute Emes. We are (כתלמידיו של) (אהרן) Talmidav Shel Aharon Hakohen, our Emes is an Emes of (אוהב שלום ורודף שלום) Oheiv Shalom V'rodef Sholom, that adapts itself to the Sholom. That is why we follow the Hanhaga of Aharon Hakohen not of Moshe Rabbeinu. We follow the Hanhaga that doesn't say (יקוב הדין את ההר) Yikov Hadin Es Hahar. It says make Pesharos make compromises in order for things to work.

I should add as a PS. When a Din is an absolutely clear Din to a Bais Din it is Assur to make a Peshara. A Peshara is only made when a Din is not absolutely clear. Nevertheless, this idea of settling for a partial Emes is a tremendous lesson. So we have a lesson in the Midda of Sholom and a lesson in the Midda of Emes.

Finally, I would like to share with you a thought regarding a Beracha a blessing of Olam Hazeh. The greatest blessing that HKB"H has given the physical world is the blessing of Geshem, rain. Rain provides free water for humanity, for all of creation. Rain allows everything to grow. Water is the greatest blessing. Yet water always comes with something that is uncomfortable. We say that the Tefilla of Ovrei Derachim is that it should not rain. Someone who is travelling does not want to rain on him. We have to tar our roof and make sure that our roofs don't let rain in. In an extreme level rain can sometimes cause flooding and can kill people. So that the idea of Geshem, the Gevuras Hageshem is a blessing. But the blessing comes always with a certain level of danger. That rain, that Geshem that is the greatest Beracha is a Mashal for all Berachos in this world. After the curse of the Cheit of the Eitz Hadas all Beracha comes with something else. HKB"H says (תאכל) (בְּצֹעַת אֶפְיָה, תֹּאכַל לֶחֶם) (לֶחֶם) Tochal Lechem, you can eat bread but as it says in 3:19 (בְּעֶצֶב, תֵּלְדֵי בָנִים) (לֶחֶם) it will come with difficulty. Olam Hazeh is a place where Beracha comes along with challenges and difficulty. That is an understanding of this Midda, the Midda of Beracha.

So today we discussed 3 Middos, Sholom, Emes, and Beracha. In all 3 we have seen that they are not absolute. Sholom is only Sholom when there is a potential for strife and there is a difference of opinion. Emes is only Emes where accommodations are made with Sholom. Beracha is only Beracha in this world when it comes with challenges. With challenges that have a potential for problems that come with it. A person who understands the Berachos of Olam Hazeh will do well in dealing with them.

Let me end with something that came to mind when I was reviewing the Parsha. In this week's Parsha we have 5 two letter words that appear consecutively. It is highly unusual. It is towards the end of the Parsha in 5:32 (וְנָתַן, אֶת-שְׁמֵךְ אֶת-הֶם) (אֶת-הֶם). Those 5 words are 2 letter words consecutively. If I recall correctly there is one other place in Chamisha Chumshei Torah where this occurs, however,

I don't remember where. Perhaps somebody else knows. If not, undoubtedly over the year when we are Mavir Sedra each week we will be able to come up with the other one. (Ed. Note - this appears again in Beraishis 35:17 (כִּי-גַם-זֶה לָךְ בֵּן) and in Shemos 17:16 (כִּי-יָד עַל-כַּס קָה).

With that I wish everyone a wonderful Shabbos and a wonderful Beraishis a new Haschalah, Shiurim begin anew, Sedorim begin anew, the Zman begins anew. We should all be Matzliach in all that we do.

### **Rabbi Reisman - Parshas B'reishis 5770**

1:16 The Posuk says אֶת-הַמָּאֹר הַגָּדֹל, לְמַמְשֶׁלֶת הַיּוֹם. The Michtoim Eliyahu says an incredible thing. He says the Yoid'ai Dina, the ones who understand know, the word Gadol as used in Tanach does not mean physically large. Gadol means giving. So the sun is called Gadol because it gives the entire B'riya everything it has. We have examples in Tanach of Gadol meaning giving. For example, when Dovid Hamelech is running away and we find that a man named Barzilai feeds him. The Pasuk calls Barzilai a Gadol B'anashim. We find in the Gemara that this Barzilai was Shataf B'zima, meaning he wasn't a Ba'al Madreiga at all. So why does the Pasuk use the term Gadol B'anashim? According to this P'shat it is very good, because it means he was a very giving person.

We find the same thing by the Isha Hashunamis. She was called Haisha Gedoila M'oid. This does not mean that she was very large. It means she was a very giving person. There is a M'koir for this in Rashi to Devarim 3:24. It says in the Posuk there, אָתָּה הַחֵלוֹת לְהַרְאוֹת אֶת-עַבְדְּךָ, אֶת-גְּדֻלָּתְךָ, וְאֶת-יָדְךָ, meaning you Hashem have begun to show your servant your greatness and your powerful hand. Rashi on אֶת גְּדֻלָּתְךָ says, זוּ מִדַּת טוֹבָךְ, meaning this refers to your attribute of kindness. That is the concept of an Adam Gadol, a person willing to give of himself.

We say that a Bar Mitzvah boy becomes a Gadoil, this is technically, Halachically true because a Katoin cannot give. We know that a Katoin can only receive and not give.

This is also Noigea to our Kavana in Shemoneh Esrei. Rebbi once mentioned the GRA's Teitch of the first B'racha of Shemoneh Esrei which mentions Hakeil Hagadol Hagiboir V'hanoira like in Parshas Eikev 10:17. That was discussing a Tefillah of Moshe Rabbeinu. We have that B'racha as well. What comes after Hakeil Hagadol Hagiboir V'hanoira is the Teitch of those words. Hakeil = Keil Elyoin, Hagadol = Goimel Chasadim Toivim, meaning one who gives. This fits well with this concept.

1:31 & 2:1 This P'shat was mentioned in Parshas Pinchus. Every one of the Mussafim has a Sa'ir L'Chatas except for Shabbos. Shabbos is the only time there is no Chattas at all. Why is Shabbos different in that it has no Chatas?

The Pachad Yitzchok has a beautiful thought. Rav Hutner writes, the first time we have Ein Mukdim U'muchar B'Toira is in Parshas B'reishis. B'reishis starts with the first day, second day, third day... then after the sixth day, Vayichulu Hashamayim and the description of Shabbos. This is out of order because the original Cheit of Adom took place on the sixth day. Shabbos is spoken about before the Cheit even though the Cheit took place earlier. Why is that so?

Rav Hutner writes that Shabbos is a day of Kedusha where a Yid has an ability to connect to the Ribboinoi Shel Oilam that is L'maylo Min Hacheit. The day of Shabbos has a level of D'veikus with Hashem that makes it K'ilu there never was a Cheit. If the Cheit of Adom was written first and then Shabbos, it would be a Shabbos that was L'achar Hacheit. Shabbos is really L'mayla Min Hacheit. If someone uses Shabbos properly he can connect to Hakadoish Baruch Hu. Shabbos is special in that Hashem is with those people who are M'aneig on Shabbos. The Zohar compares it B'derech Mashul to a father who gets down on his hands and knees and plays with his child. Since Shabbos is L'mayla Min Hacheit, it has no Korban Chattos. Chattas is a Korban that can only come after the Cheit. That is Pshat in what we say in Mussaf, Tikanta Shabbos Ratzisa Korbanoiseha, that Hashem established Shabbos and found favor in its offerings. The reason the Korban of Shabbos is special, is because Shabbos doesn't have a Korban Chattas. Normally a Korban Chattas is offered first to be Metaheir and only then is the Korban Oilah brought. Here by Shabbos, there is no Korban Chattas brought and we go straight to the Korban Oilah.

Rebbi mentioned that he hopes that we who are in the working world now are using Shabbos properly in our Avoidas Hashem, and we should be Mekareiv our children in the Ahavah of the Yoim Hashabbos to see the Kedushah of the Yoim Hashabbos. In addition, Rav Hutner adds, the Posuk says Vayar Elokim Es Kol Asher Asah V'hinei Toiv M'oid. Hakadoish Baruch Hu looked at everything and said it is good. Once he said it was good, the B'riya was able to continue. That idea that an Ayin Toiv gives Kiyum to the B'riya is something we have to appreciate. What was the Toiv M'oid, this was at the end of the 6th day which had the Cheit of Adam, expulsion of Adam from Gan Eden, Kayin killed Hevel. After all this, Hashem still says V'hinei Toiv M'oid. This is an Ayin Toiv. Not only is it Toiv but Toiv M'oid. Everything will work out. This says Rav Hutner is in the Mitzios of the B'riya.

Rav Pam in the Atara L'melech has a Nikuda that goes along these lines that is Nogeia especially to learning. The Gemara says in Maseches Nedarim 38a about 9 lines from the top, that Hashem gave the Pilpula of Torah to Moshe Rabbeinu and his children, however, because Moshe had a Toivas Ayin, so it was given to the B'nei Yisrael. It is hard to understand how the Pilpula of Torah the Tumuling in learning was not given to Klal Yisrael as that is an integral part of learning.

Rav Pam explains that Hashem gave the Pilpula of Torah to Moshe Rabbeinu to give over to Klal Yisrael, because the Pilpula of Torah, the Leibidig'keit of Torah can only come with a Toiv Ayin. It can't be given with a Mesorah. Moshe Rabbeinu gave it with a Toiv Ayin and it remained that way for all the Doirois. If a Rebbi or a father wants to be successful in teaching, and give the child a Geshmak for learning, the B'racha will only be Mitzuya with a Toiv Ayin. Pressuring the child to memorize a Mishna will not accomplish that goal. The learning must be done with a Toiv Ayin.

3:14 & 3:17 This Pshat was mentioned Pesach time. In the Amar Rabbi Elazar Ben Azarya section of Maggid we say - Kol Yimei Chayecha is L'hovi Limois Hamashiach. The GRA at his Seder would say at this point, Ein Tikvah L'nachash. To explain this to his talmidim the GRA would say that it says in Parshas Beraishis regarding the K'lalah of the Nachash that Afar Toicel Kol Yemei Chayecha. Since it says Kol Yemei Chayecha, if you hold that it means L'hovi Limois Hamashiach then the Nachash has no hope of ever getting its legs back. However, it says Kol Yimei Chayecha by Adam as well regarding the earth that will have to be toiled to obtain food. Rabbi Chaim Kanievsky asks this Kashya in his Haggadah.



3:1 When the Nachash is talking Chava into doing the Cheit, Rashi mentions the motivation of the Nachash is that V'nisava Lah, meaning he coveted her. It seems hard to understand. She ate as well from the Eitz Hada'as at it says in 3:6, so what was the plan of this cunning Nachash to be able to have Adam die and marry Chava. If they both ate from the Eitz Hada'as then they would both die. This seems to be a problem in basic P'shat here in Rashi? There was no answer offered.

### **Rabbi Reisman - Parshas B'reishis 5769**

This week we learn about Maasei B'reishis. We learn in the Posuk (1:5), Vayahi Erev Vayahi Boiker Yom Echad. That there was day and night even before the sun was created (the sun was created on the 4th day.) So does day and night depend on the sun or doesn't it depend on the sun? Is the fact that the sun rises make it day (a Sibah), or no, there is a rotation of day and night that Hakodosh Boruch Hu set into the Briyah, and the suns synchronization to day and night is a Siman to that fact?

It would look like from Vayahi Erev Vayahi Boiker Yom Echad, that the sun is a Siman L'dovor. If we allow such a Chiddush, then what R' Elchonon says in the beginning of Maseches Pesochim in Koivetzi Shiurim, which is similar to this, would leave us with a Kasha. In the beginning of Parshas Vayeitzei, we learn Ki Bo Hashemesh, that the sun set 2 hours early. Rashi says, that took place in order that Yaakov should sleep there. It is very shver. We are off by 2 hours. If the sun is synchronized to day and night, then Bishlomo that you learn that the sun is a Sibah, so then if the sun goes down 2 hours earlier, then it is night. However, if you learn that day and night are in the Briyah, and the sun is only a Siman L'dovor, so when Hashem made the sun go down early, Takeh Yaakov thought it was night, but we know it was 2 hours early.

This Kasha is not a Kasha, it is a Rayah L'dovor. In B'reishis Rabbah, the Medrash says, the 2 hours that the sun went down early in Parshas Vayeitzei, when were those 2 hours paid back? When Yaakov Avinu was limping from the Makah that the Sar Shel Eisav gave him, the sun stayed up 2 hours longer, which equalized for the hours it went down early. What is P'shat in the Medrash, why should there be a reason to GIVE back 2 hours? If a miracle happens, it has to be paid back?

According to what we are saying, it is Geshmak. Really, the sun is only synchronized to day and night; it is not Mamash day and night, so that is why the Medrash could ask when were those 2 hours given back.

In Yehoshua (Perek Yud, Posuk Yud Bais) it says, he also held the sun up, Shemesh B'givon Doim, and you may ask the same question, Ai it is not synchronized? Rashi in Yehoshua says, Shemesh B'givon Doim, was a full 24 hours delay, so everything is still synchronized.

There is a strange din. You are allowed to daven Maariv an hour and a Quarter before nightfall. This makes no sense as Maariv is a Tefillah for Laylah, so why would we have this exception? Maybe the P'shat is where do we learn about Tefillas Arvis?

From the incident of Yaakov Avinu at Har Hamoriah. The sun went down 2 hours early, he thought it was night, however, it really wasn't night. How early did Yaakov Avinu daven? It is possible that the original Tefillas Arvis was davened during the hour and a quarter before nightfall, which

is commonly referred to as Plag Hamincha. Maybe this is the reason that for generations we can daven Maariv earlier as well.

1:29 & 1:11 In the Meshech Chochmah (on page # 4) it says, there is a Man D'omar that the Eitz Hadaas was an Esrog tree. That fits very Geshmak with what the Gemarah in Maseches Sukkah 35a (top line) says (ת"ר פרי עץ הדר עץ שטעם עצו ופריו שוה הוי אומר זה אתרוג) that the Siman of the Esrog is, Eitz Shetam Piryo V'Eitzoi Shavah that the Tam of the tree is like the Tam of the Esrog. This is important, because at the beginning of the Parshah it says Hakodesh Boruch Hu commanded that the trees should have the taste of the fruit. The trees understood, Eitz Oiseh Pri not Eitz Pri, so they were Meshaneh from what Hashem said. It would make sense that from all the trees, the Eitz "Hadaas" would listen to what Hashem commanded. So it is Geshmak that Esrog is a fruit in which the tree tastes like the fruit.

The Bais Haleivi once went over to someone who was dancing very leibidig on Simchas Torah, and asked him, I know you, you don't have any sedorim. So why are you dancing so leibidig? He answered, I was thinking of that. Yom Kippur just passed, I clapped Al Cheit for many different Aveiros, I didn't do all those Aveiros. For example, I am not a judge, so I never took a bribe. So obviously, we are clapping Al Cheit for all of Klal Yisroel. So if I can Clapp for Klal Yisroel, then I can dance for Klal Yisroel as well. B'emes, the whole Hemshech of Yomim Noraim to Sukkos, Shmini Atzeres, and Simchas Torah, is a feeling of togetherness of Klal Yisroel, an Achdus.

I would like to talk today about some of the Middos with which HKB"H created the world. Specifically I would like to share with you an insight that is brought down in the Sefer Davar Tov regarding the Midda of Sholom.

There is a Chakira in a number of Achronim regarding (חשך) Choshech. If darkness is a creation or is it simply an absence of light. Virtually everyone agrees that darkness is a creation. As a matter of fact the GR"A in Aderes Eliyahu on Parshas Beraishis makes the point. They bring a Posuk from Yeshayahu 45:7 (עֲשֵׂה נְשֹׁלָם וּבֹרֵא רֶעַ) (יוצֵר אוֹר וּבֹרֵא חֹשֶׁךְ) Yotzer Ohr Uvorai Choshech Oseh Sholom Uvorai Ra. A Posuk from which our Beracha (יוצֵר אוֹר וּבֹרֵא חֹשֶׁךְ) Yotzer Ohr Uvorai Choshech comes. From there we see that (יוצֵר אוֹר וּבֹרֵא חֹשֶׁךְ) Yotzer Ohr Uvorai Choshech that HKB"H created darkness. It was not simply an absence of light.

The Sefer Davar Tov makes a Diyuk from here regarding Sholom as well. Sholom one might think is an absence of Machlokes. But here the Posuk says (עֲשֵׂה נְשֹׁלָם וּבֹרֵא רֶעַ) (יוצֵר אוֹר וּבֹרֵא חֹשֶׁךְ) Yotzer Ohr Uvorai Choshech Oseh Sholom Uvorai Ra. It says Oseh Shalom. From here he makes the Diyuk that just as we can say that Choshech is a creation because of the Posuk the same thing, Sholom is a creation because of this Posuk. Mimeila we understand that Sholom is not just the absence of Machlokes but it is a Midda of getting along with somebody else.

With this we understand the Gemara in Maseches Yevamos 62b (12 lines from the bottom). The Gemara there talks about the advantages of marriage. (אמר רבי תנחום א"ר חנילאי כל אדם שאין לו אשה) שריו בלא שמחה בלא ברכה בלא טובה בלא שמחה דכתיב ושמחת אתה וביתך בלא ברכה דכתיב להניח ברכה אל ביתך בלא טובה דכתיב לא טוב היות האדם לבדו במערבא אמרי בלא תורה בלא חומה בלא תורה דכתיב האם אין עזרתי בי ותושיה נדחה ממני בלא חומה דכתיב נקבה תסובב גבר רבא בר עולא אמר בלא שלום דכתיב וידעת כי שלום אהלך (ופקדת נוך ולא תחטא). This is a few of the wonderful attributes that we get when we get married. One of the things that the Gemara says is that someone who is Shori B'lo Isha Shori B'lo Sholom.

Someone who is living without a wife is living without peace. This is very confusing because as anybody who is married will tell you, the biggest stumbling block to peace seems to be the challenges that marriage presents. Therefore, to say Shori B'lo Isha Shori B'lo Sholom, I would think the reverse. Someone who lives alone is certainly Shori B'sholom.

But according to this we understand. The idea is that when there is no possibility of Machlokes that is not Sholom. That is not the Midda of Sholom at all. Sholom is when there are two Dai'os, there are two opinions and there is Sholom between them and they get along, that is the Midda of Sholom. A tremendous insight.

I remember once seeing a Teshuva in the Maishiv Davar from the Netziv. He brings a Chazal who says that Sholom was created on the second day of creation. The Netziv makes exactly the same point. He says that on the first day of creation when there was an oneness so that is not Sholom. When there is no possibility of Machlokes that is not a Midda of Sholom that is a Mitzios of Sholom. On the second day of creation there is a possibility of Machlokes when there is a Midda of 2. When there is a Midda of 2 then when there is Sholom there is Sholom. That is Mirumaz in the fact that the Yom of the second day is Tehillim 48 (שִׁיר מְזֻמָּר, לְבָנֵי-קֶרֶחַ). We say the Mizmor written by the Bnei Korach, those who made Sholom out of a Machlokes. Part of the Machlokes of Korach, and at the last minute were able to pull themselves out and make Sholom with Moshe Rabbeinu. So that Sholom is when there are 2. The Midda of Sholom is when there is a threat of Machlokes. This is an insight into the Midda of Sholom.

Let us move from the Midda of Sholom to the Midda of Emes. I would like to share with you a thought that Rav Moshe Shapiro said in a Shiur recently and which the Yesod of this thought is brought here by Rav Schwab in his Pirush on Parshas Beraishis in Mayan Beis Hashoeva (page # 3 on Posuk 1:26).

The Gemara in Maseches Sanhedrin 6b (top of the page) relates that Moshe Rabbeinu never made a Peshara in a Din Torah. Moshe Rabbeinu said (יקוב הדין את ההר) Yikov Hadin Es Hahar. Let the Halacha sort of pierce the mountain, let it conquer all. We go by the strict Halacha. The Gemara goes on (אבל אהרן אוהב שלום ורודף שלום). But Aharon Hakohen Moshe Rabbeinu's brother had a different Midda. He was (אוהב שלום ורודף שלום ומשים בין אדם לחבירו שנאמר תורת אמת היתה בפיך) (ועולה לא נמצא בשפתיו). That Aharon Hakohen had the Midda of making a Peshara. So the Pashtus of the Gemara is that Moshe Rabbeinu and Aharon Hakohen argued on this point and that is how the Maharsha explains it. Moshe held not to make Pesharos, (יקוב הדין את ההר) Yikov Hadin Es Hahar, to go by strict law. Aharon Hakohen said no to make a Peshara.

In Pirkei Avos 1:12 we learn (הוי כתלמידיו של אהרון--אוהב שלום ורודף שלום). In Pirkei Avos it encourages to be from the Talmidim of Aharon Hakohen. It brings the Posuk here in the Gemara (אבל אהרן אוהב שלום ורודף שלום). Here we see that even though it is a Machlokes Moshe Rabbeinu and Aharon Hakohen, we follow Aharon Hakohen. It is a Davar Pele. Can it be that there is a Machlokes and we Pasken like Aharon Hakohen and not Moshe Rabbeinu? That is a Pliya! It can't be. Therefore, it needs an explanation.

There is a Medrash in Beraishis which says that when Hashem came to create the world some of the Middos said that the world should be created. Some said it should not. The Midda of Chesed said the world should be created. The Midda of Emes said no, human beings are full of Sheker. The Midda of Tzedek said the world should be created. The Midda of Sholom said man should not

be created. There was a Machlokes amongst the different Middos. Cryptically what does the Gemara say? What did HKB"H do? He took the Midda of truth and threw it to the ground. The Malachim were astounded. They said to HKB"H, why are you putting to shame your Midda the Midda of Emes?

The Medrah says Hainu Dichsiv (Tehillim 85:12) (אֶמֶת, מֵאֲרֶץ תִּצְמַח) let truth sprout from the ground. HKB"H threw it to the ground. So the simple meaning of this Medrash is that the Midda of Emes was ignored.

Rav Shapiro said and Rav Schwab says the same, that that is not the Pshat at all. There are two types of Emes. There is an Emes Hashamaimi, there is a heavenly Emes, an Emes which is absolute. Which is totally consistent with the actual facts and the way things are. That is one Midda of Emes. There is another Midda of Emes. (אֶמֶת, מֵאֲרֶץ תִּצְמַח) Emes Mai'ereitz Titzmach. Not a heavenly Emes but an earthly Emes that requires compromise in order to go forward. In an imperfect world the absolute truth should not always be said. As the Gemara says in Masseches Kesuvos 17a (top of the page) ובית הלל אומרים כלה נאה וחסודה אמרו להן ב"ש לב"ה הרי שהיתה חגיגתה או סומא אומרי' לה כלה נאה (page) וחסודה והתורה אמרה מדבר שקר תרחק אמרו להם ב"ה לב"ש לדבריכם מי שלקח מקח רע מן השוק ישבחנו בעיניו או (יגננו בעיניו הוי אומר ישבחנו בעיניו מכאן אמרו חכמים לעולם תהא דעתו של אדם מעורבת עם הבריות). If your friend purchases something and asks you what do you think of it? The Gemara says tell him that it is wonderful it is beautiful. If a man is married tell him Kalah Na'eh V'chasuda. You have an absolutely wonderful and beautiful wife. Whether it is true or not is irrelevant. The Emes of Olam Hazeh is an Emes that is not the Emes of Shamayim it is the Emes of an imperfect man. A human being needs to adapt Emes for Sholom. As a matter of fact that is the Emes of Eretz. (אֶמֶת, מֵאֲרֶץ תִּצְמַח) Emes Mai'ereitz Titzmach. It is a type of Emes that is not absolute in the sense that it has to adapt to the needs of Olam Hazeh. Of course we don't just say anything. However, according to the rules of the Torah HKB"H Natal Emes V'zorko Eretz and he said Taleh Emes Min Ha'aretz. Let the earth give forth the Emes. That is the Emes that we have.

Rav Schwab said that he was once standing among a group of people and a young man who was a Shoteh, who was not intelligent as he had some mental disabilities lost his grandfather, his mother's father and had just come back from the Levaya. The father's father of this Shoteh was there and this young man went over to him and said why are you alive, mommy's father died aren't you supposed to die as well? Of course no normal thinking person would say such a thing. But says Rav Schwab that is the Emes of the thought that is supposed to go through a person's mind. Chazal say in Masseches Bava Basra 12b (6 lines from the top) (א"ר יוחנן מיום שחרב בית המקדש ניטלה) (גבואה מן הנביאים וניתנה לשוטים ולתינוקות) that HKB"H took Nevua from Neviim and he gave it to the Shotim. That is the Emes Hashamaimi. That is the Emes that we are referring to before Natal Emes V'zarkah Eretz.

Says Rav Moshe Shapiro from this we understand the Gemara in Masseches Sanhedrin. Moshe Rabbeinu was the only human being who was Mikabeil the Luchos Rishonos, the first Luchos. Moshe Rabbeinu lived on the level of the first Luchos. Of course the first Luchos were destroyed before they were given to Klal Yisrael. The level of the first Luchos is the Navi's Emes, the absolute Emes, the Emes Hashamaimi, Luchos (Torah) that came straight from the Ribbono Shel Olam. Moshe Rabbeinu made no Pesharos, (יקוב הדין את ההר) only absolute Emes. We are (כתלמידיו של) (אוהב שלום ורודף שלום) Oheiv Shalom V'rodef Sholom, that adapts itself to the Sholom. That is why we follow the Hanhaga of

Aharon Hakohen not of Moshe Rabbeinu. We follow the Hanhaga that doesn't say (יקוב הדין את) (Yikov Hadin Es Hahar. It says make Pesharos make compromises in order for things to work.

I should add as a PS. When a Din is an absolutely clear Din to a Bais Din it is Assur to make a Peshara. A Peshara is only made when a Din is not absolutely clear. Nevertheless, this idea of settling for a partial Emes is a tremendous lesson. So we have a lesson in the Midda of Sholom and a lesson in the Midda of Emes.

Finally, I would like to share with you a thought regarding a Beracha a blessing of Olam Hazeh. The greatest blessing that HKB"H has given the physical world is the blessing of Geshem, rain. Rain provides free water for humanity, for all of creation. Rain allows everything to grow. Water is the greatest blessing. Yet water always comes with something that is uncomfortable. We say that the Tefilla of Ovrei Derachim is that it should not rain. Someone who is travelling does not want to rain on him. We have to tar our roof and make sure that our roofs don't let rain in. In an extreme level rain can sometimes cause flooding and can kill people. So that the idea of Geshem, the Gevuras Hageshem is a blessing. But the blessing comes always with a certain level of danger. That rain, that Geshem that is the greatest Beracha is a Mashal for all Berachos in this world. After the curse of the Cheit of the Eitz Hadas all Beracha comes with something else. HKB"H says (תאכל) (לֶחֶם) Tochal Lechem, you can eat bread but as it says in 3:19 (בְּצֹצַת אֶפְיָהּ, תֹּאכַל לֶחֶם). There is a mixture of Beracha with difficulty. You will have children but as it says in 3:16 (בְּצִצְבָּ, תִּלְדִּי בָנִים) it will come with difficulty. Olam Hazeh is a place where Beracha comes along with challenges and difficulty. That is an understanding of this Midda, the Midda of Beracha.

So today we discussed 3 Middos, Sholom, Emes, and Beracha. In all 3 we have seen that they are not absolute. Sholom is only Sholom when there is a potential for strife and there is a difference of opinion. Emes is only Emes where accommodations are made with Sholom. Beracha is only Beracha in this world when it comes with challenges. With challenges that have a potential for problems that come cwith it. A person who understands the Berachos of Olam Hazeh will do well in dealing with them.

Let me end with something that came to mind when I was reviewing the Parsha. In this week's Parsha we have 5 two letter words that appear consecutively. It is highly unusual. It is towards the end of the Parsha in 5:32 (וְנָח, אֶת-אֶת-שָׁם אֶת-הָם). Those 5 words are 2 letter words consecutively. If I recall correctly there is one other place in Chamisha Chumshei Torah where this occurs, however, I don't remember where. Perhaps somebody else knows. If not, undoubtedly over the year when we are Mavir Sedra each week we will be able to come up with the other one. (Ed. Note - this appears again in Beraishis 35:17 (כִּי-גַם-זֶה לָךְ בֵּן) and in Shemos 17:16 (כִּי-יָד-עַל-כַּס קָה).

With that I wish everyone a wonderful Shabbos and a wonderful Beraishis a new Haschalah, Shiurim begin anew, Sedorim begin anew, the Zman begins anew. We should all be Matzliach in all that we do.