

טוב הקהילה

בס"ד

'יו"לע"י קהילת שנת בנית ד'

בנשיאות מורנו הרה"צ ר' גמליאל רבינוביץ שליט"א

English Edition

Bereishis

5782

No.

588.488

טיב המערכת

ויברא את האדם בצלמו – And He created man in His image

Some years ago in a certain country there was a group of terrorists who revolted against the government. One day when the leader was in a public place, the terrorists plotted against him and killed him. However, after a while it became known that the leader was alive and well, the man they killed was a double for the leader. The police went all out to catch the killers and bring them to justice. They were caught and at their trial they were found guilty of murdering the ruler. Their lawyer tried to argue that the ruler was not killed, and he is alive and well, so how was it possible to find them guilty of killing a living man?! But the judges did not want to hear this, since the intent of the killers was to kill the ruler, and they actually killed the man who looked like the ruler. It was only the caution of the ruler that saved him, and so they were sentenced harshly.

When describing the creation of man, there were three things that were different from the other creations: 1. All the creations were created with the power of speech, but man was literally created by hand; 2. The man was created 'in the image of G-d, that is, that man was literally like his Maker; 3. Only man was given the *neschama* which is a portion of G-d Above, as it states (2:7) 'ויפח באפיו נשמת' – 'and blew into his nostrils the soul of life'.

Chazal teach us (Yevamos 62b): 'Why were the students of Rebbe Akiva punished? Because they did not honor one another.' The question arises, was it only because they did not show honor from one to another that they were punished so severely? They were the great ones of Torah! Based on what we have written, the matter becomes clear. When we harm another person, we are harming someone who was created in the image of G-d, it is as if we are harming the honor of HaKadosh Baruch Hu. Because of this we must be very careful with someone else's honor, even and especially the honor of a small child. As Moreinu HaRav is accustomed to say, when he looks at a small child he sees a thousand people, for when his righteous father, author of Ma'adanei HaShulchan, passed away he had more than a thousand descendants *bli ayin hara*. Based on what we have said, this is a thousand likenesses of G-d! How important is it to be careful with the honor of every person, as the Gemara states (Berachos 19b) The honor of the creations is great because it pushes off a negative precept in the Torah'.

- Tiv HaTorah - Bereishis

טיב ההשגחה

צחוק עשה לי אלוקים – G-d made a joke of me

I earn my living as a shuttle driver and sometimes I deliver packages to various addresses. I took a package from one city to another. When I arrived at the address in that city, I called the person to come get the package, but the person did not answer the phone. I tried again and again, but there was no answer, and I did not even have the exact address. I started to think how inconsiderate the person was, but I convinced myself that everything is for the best and from the Creator Yisbarach, and everything will work out fine.

Between thoughts, I tried calling. Fifteen minutes passed, which felt like forever, especially since there was no parking. The person decided to answer, and with half an apology he said, "What should I do? the phone was on silent!!!" Before I could yell at him, he hung up. Before he came down, I calmed myself and said everything is for the best. I told myself, 'Do not get angry and do not explode even if you are right, he is not worth getting angry over!!!'

Five minutes later, he calmly came down to get the package. I wanted to explode, but I held my tongue, and I did not say a thing. I gave him the package and I started the return trip home. I had just left when I got a call for a trip close by going to the city where I lived. I gladly took the trip since instead of going back with an empty car, I had additional income from charging a decent price for the trip. On the way, I started to laugh when I realized that the whole wait was so that I would earn more money. Had I not been held up by that customer, I would have driven for 20 minutes and it would not have paid to go back for the fare. Since his phone was on silent, and he was late coming down, this gave me the return trip which helped my earnings. In short, there is nothing to be angry about as everything is for the best and everything is calculated from Above.

.ג.ה.

שיעור בחזנות – A class in cantorial singing

In our *yeshiva ketana*, the boys in third grade come for Selichos and I am considered among the better *chazanim* in the yeshiva, but I had never led Selichos before.

But my nature is that I will try anything, and perhaps I will do the *nusach* good enough. I prayed to Hashem to help me and save me from embarrassment. When the time for Selichos was close, an older boy came to visit the yeshiva and he was automatically asked to lead Selichos. This gave me the opportunity to listen carefully to the *nusach*, and the next day I was able to lead with confidence after a good lesson.

.ה.ט.

הברכה הנמשך מתוך הכרה בטובתו של מקום
The blessing extends from recognizing the
benevolence of the Omnipresent



ויאמר האדם האשה אשר נתתה עמדי היא נתנה לי מן העץ ואכל:
(ג:יב)

The man said, "The woman whom You gave to be with me, she
gave me of the tree, and I ate. (3:12)

Rashi: Whom You gave to be with me – Here he was ungrateful.

The intent of Rashi's words is that in order to confess his sin, the man should not have said 'the woman whom You gave to be with me, it would have been enough to say, 'the woman gave it to me'. Just as Chava responded (3:13) 'הנחש השיאני ואכל' – 'The serpent deceived me, and I ate.' But because he said these three words, that the sin was caused because HaKadosh Baruch Hu gave him woman. This was a very severe sin, for HaKadosh Baruch Hu only gave him woman for his benefit, and instead of being grateful, he based his offense on it. When we examine the language of the *posuk*, we can see that the punishment of Adam HaRishon was (3:19) 'בזיעת אפיך תאכל לחם' – 'By the sweat of your brow will you eat your bread', not only for the sin of eating from the Tree of Knowledge, but also for being ungrateful to HaKadosh Baruch Hu.

When HaKadosh Baruch Hu decreed punishment for Chava, He did not tell her the reason for her punishment. But then when He went to talk to the man, He first preceded it by telling him (3:17) 'כי שמעת לך אתך' – 'Because you listened to the voice of your wife'. This needs explanation. Why did He see fit over here to explain the reason of the sin? Why was it not enough to speak briefly as He did when He spoke to the woman? Rather, this demonstrates that HaKadosh Baruch was reprimanding him for being ungrateful. He told him, 'It is not as your words that you are not guilty of this sin since the woman gave it to you. Rather, the chain is still around your neck because you should have refused her.' We find when he said 'the woman whom You gave to me' was only being ungrateful. Therefore, with this claim of 'you listened to the voice of your wife', and also for the very sin of 'and you ate from the tree', and so the earth was cursed. This shows us that for being ungrateful alone, he deserved to be punished.

In fact, we see after this when Adam HaRishon accepted *musar* from HaKadosh Baruch Hu, and he immediately did Teshuva for it, as we see that right after he was cursed, even before he was evicted from Gan Eden, he called his wife 'Chava' as she was the mother of all the living (3:20), for he immediately understood that he added sin to his iniquity by being grateful to the Omnipresent. He immediately changed his view to thank for the goodness and give her a name for the goodness extended from her. And so we see that his Teshuva was immediately accepted for the *posuk* after this states (3:21) 'ויעש ה' אלקים לאדם ולאשתו כתנות עור וילבישם' – 'And Hashem G-d made for Adam and his wife garments of skin, and He clothed them'. Onkelos translates the words '*kasnos ohr*' as 'nice clothes', that is, although He cursed Adam that from then on he would have to work hard to supply his needs, since this also part of being ungrateful, but he repented for this sin. Therefore, immediately HaKadosh Baruch Hu took care of his needs in the best way possible without him having to exert himself at all.

Perhaps this was the intent of Rava when he said (Bava Metzia 59a) 'Honor your wives in order that you may become wealthy'. As we have mentioned, the reason Adam would find it difficult to supply his needs was because he was ungrateful for the formation of the woman. His correction was by expressing gratitude to the Omnipresent. Therefore, we must also correct this sin by being grateful to the Omnipresent for giving a wife to a husband. We do this by the husband making his wife precious, and by doing this he shows that he is grateful for the goodness that extends through her, and so, in this merit he earns wealth. The reason this correction is incumbent on everyone is because all *neshamos* were included in the *neshama* of Adam HaRishon. We find that when he sinned, all *neshamos* took a portion of that sin, therefore it is incumbent on all *neshamos* to correct this flaw.

There are many people struggling to make a living [*parnasah*]. We must realize that all this difficulty comes to us because of the curse that Adam was cursed, and all his descendants suffer from this curse. However, we see from this a way to make it easier for ourselves. Just as Adam HaRishon himself sweetened the decree upon him by being grateful to the Omnipresent, the same applies to every person. If he sees that he is lacking something, he should look at the things that HaKadosh Baruch Hu gave him and thank Him for them. In this merit much goodness and blessing will be extended to him.

As mentioned in the holy *seforim*, gratitude to Hashem Yisbarach has the power to extend kindnesses. Even Tefillah is not heard unless it is accompanied by gratitude. Therefore, we begin '*Shemona Esrei*' with three berachos of gratitude, then we pray for our needs in the middle thirteen berachos, and then we conclude with the last three berachos of gratitude, for then the requests are joined by gratitude from all sides. Our eyes will then see substance. All those who are enveloped by sadness will not be taken out of their darkness so quickly. Even if they emerge from one stress, they will suffer another one, and so on. They will always find things that strengthen the sadness. The person who is filled with joy is different since he thanks and praises HaKadosh Baruch Hu with all that He has graced him. This person always finds something in the goodness of HaKadosh Baruch Hu that strengthens his joy, since the blessings of Heaven Above always extend to him.

We see these things with Yosef HaTzaddik, for after he was very beaten down, and he was sold as a lowly slave in Egypt, the Torah testifies about him (39:2) 'ויהי ה' את יוסף' – 'Hashem was with Yosef', that is, even when Yosef was in distress Hashem was with him with His kindnesses. Even when he was in a very low state, he still recognized the kindnesses that accompanied him, and he thanked his Creator for them. In the merit of showing gratitude to HaKadosh Baruch Hu and he found kindnesses in any situation, he earned even greater revealed kindnesses. 'ויהי איש מצליח' – 'he became a successful man', and from then on everyone recognized his success, even when 'ויהי בבית אדוניו' – 'and he remained in the house of his Egyptian master'. In general, when a person finds himself in great distress, the person does not think about his successes. Things were different with Yosef HaTzaddik, that even in this situation, everyone recognized that he was a successful man. All this happened because he was grateful for the kindnesses that always accompanied him.