

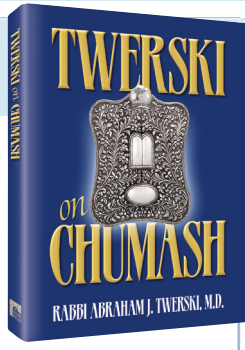
AT THE ARTSCROLL SHABBOS TABLE

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

PARASHAH

TRUTH IS G-DLINESS

Twerski On Chumash by Rabbi Abraham J. Twerski



בְּרֵאשִׁית בָּרָא אֱלֹקִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ... וַיְבָרֶךְ אֱלֹקִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכַל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

In the beginning of G-d's creating the heavens and the earth (1:1) . . . G-d blessed the seventh day and sanctified it because on it He abstained from all His work which God created to make (2:3).

These two verses encompass all of Creation. The opening three words end in the letters *taf, aleph, mem*, which spell *emes* (truth), and the closing three words end in *alef, mem, taf*, which again spell *emes*. Rav Simchah Bunim of Peshische cites the Talmudic statement, "The seal of G-d is *emes*," and comments, "It is customary for an author to place his name in the opening of his book. G-d placed His Name, *emes*, in the opening chapter of the Torah. *Emes* thus envelops all of creation, a testimony to G-d as the Creator."



Rabbi Abraham J. Twerski M.D.

Divrei Shaul notes that all traits can be a matter of degree. There can be greater beauty and lesser beauty, greater wisdom and lesser wisdom, greater strength and lesser strength, etc. Only one trait cannot be more or less: truth. There is no such thing as great-

er truth and lesser truth. Something is either true or it is not true. G-d is identified with truth. Just as truth can never be altered, because altered truth is no longer truth, there can be no change in G-d (*Malachi 2:6*).

The Talmud says that *emes* is broad-based, consisting of the first letter of the *Alef-Beis*, *alef*, the middle letter, *mem*, and the last let-

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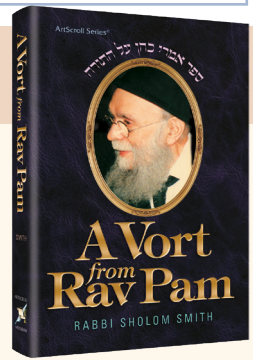
ter, *taf* (*Shabbos 55a*). Truth, therefore, has stability and durability. Falsehood, on the other hand, is the Hebrew *sheker*, consisting of three letters near the end of the *Alef-Beis*. *Sheker* is top-heavy and cannot endure.

To the extent that a person lives with truth is the extent one identifies with G-d. Any falsehood distances a person from G-d. 📖

PARASHAH

A SHALOM BAYIS NAME

A Vort from Rav Pam by Rabbi Sholom Smith



וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הוּא הִיְתָה אִם כָּל חַי
The man called his wife's name Chavah, because she had become the mother of all the living (3:20).

Adam Harishon, the first man, was commanded by Hashem to observe one *mitzvah*: not to eat from the *Eitz Hadaas*, the Tree of Knowledge of Good and Bad. However, the serpent enticed Adam's (as yet unnamed) wife to eat from the tree.

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The Brisker Rav, Rav Yitzchak Zev Soloveitchik, related that when he married, he was given a handsome dowry, which he invested in an apartment block in Warsaw. He expected to live from the income and learn Torah without worries for the rest of his life.

Shortly thereafter, the First World War broke out, and as a result of the war, the Rav lost all his properties. Having been stripped of his entire source of income, the Rav focused with renewed energy on *Shaar HaBitachon* of the *Chovos HaLevavos*. When he completed it, the Rav said, he emerged with a fresh understanding of the Sages' statement that a rich man is one who is happy with his share, meaning one who has *bitachon*.

The insight he gained is that *bitachon* is not a substitute for wealth. Rather, *bitachon* itself is *actual* wealth. As he is reported to have put it, "I thought I was wealthy because of my real estate, but now I see that I am wealthy because of my *Shaar HaBitachon!*"

He explained why *bitachon* is the

truest form of wealth: People tend to think that it is best to have a fortune in assets, and if not, one can always rely on Hashem to provide. For a person with this attitude, *bitachon* is a substitute for wealth. But a deeper analysis reveals that the truth is otherwise.

What is the advantage of wealth? A rich man cannot carry all his money around with him; he must deposit it in a bank or invest it in properties. Thus, he cannot use his assets. The benefit of having the assets is simply that they provide peace of mind, for they make him feel that his present and future are secure. But the person with *bitachon* has the same peace of mind — and in fact has more peace of mind! The one who relies on his assets is fraught with worry that the wheel of fortune may turn and he will suffer losses. Thus, he is missing the very advantage that wealth is meant to provide — a worry-free

existence. But the one who relies on Hashem knows that he will never lack and need not worry, so he has the advantage that wealth can't provide. This is what the Sages mean when they say, "Who is a rich man? He who is happy with his

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The Brisker Rav,
Rav Yitzchak Zev Soloveitchik

share." The only person who is truly rich is the one with *bitachon*, i.e., the one who is content with what Hashem gives him, for it is *bitachon* — and not money — that makes a person feel secure about his future (*Matnas Chelko, Introduction*). 📖

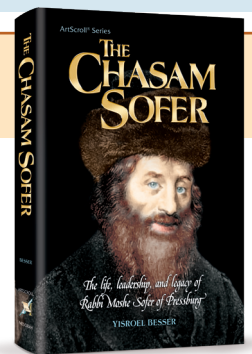
Rav Moshe Sofer, author of *Chasam Sofer* and *rav* of Pressburg, lived from 1762 to 1839 and passed away on 25 *Tishrei*.

After the passing of the *Chasam Sofer*, his son-in-law, Rav Dovid Tzvi Ehrenfeld, went to visit the *Divrei Chaim*, Rav Chaim Halberstam of Sanz. Rav Dovid Tzvi didn't introduce himself, but rather began speaking in learning with the *rebbe*, a great *talmid chacham*. The *rebbe* listened, then asked, "Are you perhaps the son-in-law of the *Chasam Sofer*?"

Astounded, Rav Dovid Tzvi conceded that he was, in fact, the eldest son-in-law of the *Chasam Sofer*.

The Sanzer Rav assured him that it was not *ruach hakodesh* that had led him to that conclusion. "When I was a young man, my father-in-law, the *Baruch Ta'am*, wrote a letter to your father-in-law. At the end, he included a *chiddush* from me, his new son-in-law. The *Chasam Sofer* responded to his letter, and at the end he added a postscript: 'Since his honor includ-

ed *divrei Torah* from his son-in-law, I, too, will add a few words of Torah from my son-in-law," then quoted a *chiddush* from Rav Dovid Tzvi. "When we spoke in learning just now," the *Divrei Chaim* continued, "I recognized the approach in learning from that letter, and I surmised that you must be the son-in-law the *Chasam Sofer* quoted!" 📖



She took of its fruits and ate, and she gave also to her husband with her and he ate. Hashem punished the three sinners: first the serpent, then the woman, and finally Adam. The punishments were severe and changed the conditions of life that man would face forever as he strove to fulfill the purpose of Creation. The severest of all the punishments was that death would be the lot of every human being. No one would be able to escape the *Malach Hamavess* (Angel of Death). After the decree, Adam called his wife's name Chavah because she had become the mother of all the living. Why is this *pasuk* mentioned here? How does it follow the punishments Adam and

Chavah received for eating from the Tree of Knowledge? (See *Rashi*.)

We can learn a profound insight here that sheds light on one of the most fundamental aspects necessary for upholding *shalom bayis*: the ability to overlook mistakes and failures and to highlight the positive. Chavah had literally just caused the greatest disaster the world would ever know. She had brought death to mankind! Where could she go to hide to protect herself from the never-ending anger Adam might have toward her for bringing such a *churban* to the world?

Yet nothing of the sort ever happened. Nowhere does the Torah quote Adam saying a harsh word to Chavah after Hashem decreed death upon him. If anything, he consoled and strengthened her, as if to say, “Don’t feel so bad about what happened. You made a mistake, but look at the positive side. Your name will be Chavah because you will become the mother of all mankind! You will bring life to this world!”

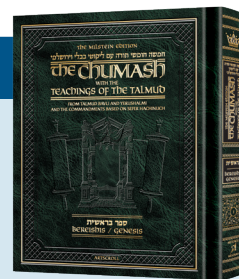
This is why the Torah tells of the naming of Chavah at this point: to show how one must react to situations where mistakes or failures are committed by one’s spouse: Don’t amplify it! Don’t even talk about it (unless there can be some constructive benefit for the future)! Instead, concentrate on the positive things the spouse has done or will do and encourage the spouse to move on and overcome the mistake. That is a *segulah* for *shalom bayis*.

In fact, this explains why the next *pasuk* describes how Hashem made for Adam and his wife garments of skin, and He clothed them. Since Adam covered up the “shame” of his wife’s failure, Hashem covered up their shame by giving them clothing to wear. 📖

THIS SHOWS HOW ONE MUST REACT TO SITUATIONS WHERE MISTAKES OR FAILURES ARE COMMITTED BY ONE’S SPOUSE.

THE TWO LUMINARIES — EQUAL OR UNEQUAL?

Milstein Edition - The Chumash with the Teachings of the Talmud



וַיַּעַשׂ אֱלֹקִים אֶת שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים

And G-d made the two great luminaries (I:16).

Our *pasuk* seems to contradict itself: First it says that G-d made the two great luminaries, indicating that the sun and the moon were equal. But it then speaks of the great luminary and the small luminary, indicating that one is greater than the other.

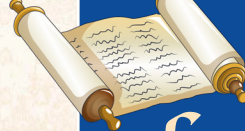
Rav Shimon ben Pazi explains that when the sun and moon were created, they were, in fact, equal. Then the moon came to Hashem and complained, “How can two kings possibly use the same crown?” Hashem responded, “Go and make yourself smaller!” The moon protested that it was being punished for making a valid point.

“MANY RIGHTEOUS PEOPLE WILL BE CALLED ‘THE SMALL,’ JUST LIKE YOU.

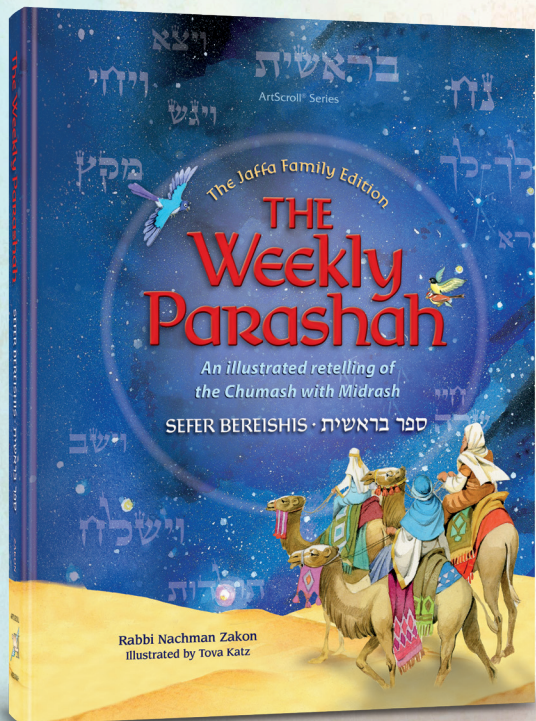
Hashem tried to comfort the moon, saying that although the sun will be visible only by day, the moon will be visible at night and, frequently, by day. The moon was not calmed, so Hashem reassured the moon that the Jews would establish their months according to the moon’s monthly cycle.

The moon answered that the sun, too, is involved in establishing the months, because there is a requirement that the festivals take place in their proper seasons. In fact, *pasuk* 14 tells us that *They* — in plural, both the sun and the moon — *shall serve for festivals, and for days and years.*

Hashem then told the moon, “Just as you are called ‘the small luminary,’ many righteous people — including Yaakov, Shmuel, and David — will be called ‘the small,’ just like you.” The moon was still unhappy, so Hashem commanded that on *Rosh Chodesh*, which celebrates the reappearance of the moon each month, the Jews would bring as a *Mussaf*, additional offering, *chatas l’Hashem*, a *sin offering for Hashem*, to “atone,” as it were, for His making the moon smaller (*Chullin* 60b). 📖



Parashah for Children



The Jaffa Family Edition THE Weekly Parashah

An illustrated retelling of the Chumash with Midrash

SEFER BEREISHIS ♦ ספר בראשית

By **RABBI NACHMAN ZAKON**

Illustrated by **TOVA KATZ**

The Seventh Day – Shabbos

At the end of Friday, exactly when the seventh day began, Hashem stopped creating the universe. Everything that needed to be created had already been created.

And now it was time for Shabbos!

Shabbos is like the world's battery pack. It is the day that the "batteries" of the world are recharged, so the whole world can continue to exist. On Sunday, the world turns on again, because of Shabbos.

This happens every single week. Six days pass. Shabbos comes, and the world rests.

In other words, Shabbos is the world's soul. Our souls give us life. Shabbos gives the world life.

Blessed and Holy

Hashem blessed the Shabbos and made it holy. One way He made it holy was by not allowing the *mahn* to fall in the desert on Shabbos. He blessed it by having twice as much *mahn* fall on Friday, enough for Friday and Shabbos.

What this means is that Hashem made the Shabbos a day of no work. It would be used only for holiness. No collecting *mahn* on Shabbos. No going to work.

Isn't Shabbos food the best? Ever try to eat cholent or kugel during the week? It doesn't taste nearly as good as it tastes on Shabbos! Because Hashem blessed the Shabbos, food tastes better when it is eaten on Shabbos.

We prepare more food for Shabbos than for any other day of the week. How can we afford to spend so much money preparing for Shabbos?

That is because of another blessing that Hashem gave Shabbos. Just like on Friday twice as much *mahn* fell as during the rest of the week, Hashem helps us earn more during the week so we can afford to shop for Shabbos!



FASCINATING FACTS

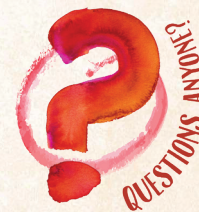
The world was created in six days. But it would become permanent only if, in the future, on the sixth day of *Sivan*, the Jews would accept the Torah. If they didn't accept the Torah, the world would disappear.

Fortunately we did accept the Torah ... and the world is still here!

There is a hint to this in the Torah itself. When it discusses the sixth day of Creation, instead of writing, "there was evening, there was morning, a sixth day" (*yom shishi*), the Torah added the Hebrew letter "he" to the word "shishi." The "he" changes the meaning of the words from "a sixth day" to "the sixth day." This means that there is a very special sixth day.

What day is that? The sixth day, when the Torah was given.

The sixth day of *Sivan*.



What holiday do we celebrate on the day that Adam came to life?

Rosh Hashanah, which comes out on the first day of the Hebrew month of *Tishrei*. That was the sixth day of Creation.