

בעזרת ש"ת

The Way of Emunah

Collected Thoughts
on the Weekly Parshah

From

**Rabbi Meir Isamar
Rosenbaum shlita**

Bereishis



The Way of Emunah

If you would like to Meet
Rabbi Meir Rosenbaum
in Person for a Blessing
or to consult any private or business matters

Please call or Text to
929-420-0554
To Schedule Your Private Appointment.

——
To receive this pamphlet weekly by email
Please send an email to 3875090@gmail.com
and write your name and email address, and we will
add you to the list

Parshas Bereishis

Everything Depends on the Beginning of the Day/The Drashos of Chazal/The Entire Torah is in the Word Bereishis/Depression Leads to all Aveiros/The Main Bracha is Emunah/A Broken Heart from Physical Desires/The Root of all Suffering/One Must Ask Himself “Ayeka”/Shabbos Atones for all Sins/Shabbos Nach Yomtov

בְּרֵאשִׁית בָּרָא וּגו' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ (א, א)

In the beginning, Hashem created Heaven and earth. (1:1)

Everything Depends on the Beginning of the Day:

Rav Henoch of Alexander zy”a (Sefer Chashbah L’Tova) explains the *pasuk* of “*Bereishis bara Elokim es hashamayim v’es ha’aretz*” as follows:

”Bereishis”, at the beginning of the day, in the morning, one should contemplate how “Hashem created Heaven and earth”, and he should work on his *emunah*. Once one does this, the earth will be “*tohu vavohu*”

(empty and barren), meaning that he will not be impressed by the desires of this world at all.

The Drashos of Chazal:

On the words “*Bereishis bara Elokim*”, Rashi states: “*Ain hamikroh haze homer ela darshuni k’mo shedarshu Chazal.*” (This verse calls for a Medrashic interpretation, as Chazal interpreted.) Sefer M’Zekeinim Esbonen quotes Rav Moshe of Kobrin zy”a, who explains this

to mean that one shouldn't attempt to make up his own explanations. Rather, one should interpret it only as Chazal did.

The Entire Torah is in the Word Bereishis:

Sefer Aleph Kesav (page 51, Ois 132) writes that when the Vilna Gaon zy"l was in self-imposed exile, he once came to the city of Berlin. He had with him a notebook and various papers on which he wrote his *chiddushei Torah*. One day, he was in the home of a *balhabos* when a paper fell from his pocket onto the ground. The *balhabos* picked it up and looked at it. He saw that the Gaon had written, "The entire Shas, Tosefta, Mechilta, and Medrashim are all hinted to in the Written Torah. And the entire Written Torah is hinted to

in Sefer Bereishis. And the entire Sefer Bereishis is hinted to in the word Bereishis."

The *balhabos* asked, "I just had my firstborn son, and I am obligated to make a *pidyon haben*. How is that hinted to in the word Bereishis?"

The Gaon answered, "The word 'Bereishis' is an acronym for '*bincha rishon achar shloshim yom tifdeh*.'" (You firstborn son, after 30 days you shall redeem him.)

Depression Leads to all Aveiros:

Sefer Divrei Bina (Parshas Tzav) cites a hint from the word "Bereishis" to the concept of serving Hashem with joy. He writes as follows:

One should always serve

Hashem happily, as is stated (Tehillim 100:2): “*Ivdu es Hashem b’simcha*. (Serve Hashem with joy).” Rav Nosson Dovid of Shidlovitzky”a understands this *pasuk* to mean that *simcha* is a form of *avodas Hashem* in and of itself.

Chazal say (Sotah 3A) that one does not sin unless a “*ruach shtus*” (spirit of foolishness) enters him. It is known that the cause of a *ruach shtus* is sadness, as we see that all mental instability starts with depression. We thus see that sadness is the root cause of all sin.

This concept is hinted to by Dovid Hamelech with the words (Tehillim 16:4): “The sorrows of those who hasten after another (deity) increase.” This can be understood to mean that if one has sorrow, he will hasten after other deities (a euphemism for all sins).

Just like sadness is the root of all sin, joy is the root of all *avodas Hashem*. Thus, Dovid Hamelech tells us to serve Hashem with joy, as one can only properly serve Him if he is happy.

This is also hinted to in the verse (Tehillim 105:3): “May the hearts of those who seek Hashem rejoice.” This can be translated to mean that if one wants to seek Hashem, he first must be happy.

There is also a hint to this in the word “Bereishis”, which can be a backwards acronym for “*Tamid yihiye samach im rotzeh b’boro*.” (One must always be happy if he wants to be with his Creator).

The Main Bracha is Emunah:

Sefer Irin Kadishin relates that

one year on Simchas Torah, right after the Hakafos, the Ruzhiner Rebbe zy"ta said, "All of Klal Yisroel is rejoicing with the Torah, and the Torah is rejoicing because Klal Yisroel fulfilled the mitzvos of Rosh Hashanah, Yom Kippur and Sukkos."

He went on to connect the end of the Torah with its beginning. The last Parshah of the torah is "*V'zos habrachah*", while the first Parshah is "*Bereishis bara Elokim*." When put together, it is saying: The main *bracha* is to believe that Hashem created and sustains the world. He then

offered an alternative explanation: The main *bracha* is for one to know that he is still at the "Bereishis", meaning that he is just beginning his *avodas Hashem* and still has a long way to go.

He concluded by saying, "Moshe Rabenu beseeched Hashem with the words: May it be Your will that the Shechinah rests upon Your handiwork. The word 'zos' in '*V'zos Habrachah*' refers to the Shechinah (see Zohar Hakadosh, Chelek Gimmel, 31A). That is the most important *bracha*."

וְאֵד יַעֲלֶה מִן הָאָרֶץ וְהִשְׁקָה אֶת כָּל וְגו' הָאֲדָמָה (ב, ו)

And a mist ascended from the earth and watered the entire... ground. (2:6)

A Broken Heart from

Yehuda:

Physical Desires:

The following story is related in Sefer Degel Machaneh

A man from the city of Boibroka named R' Efraim Tzitzismacher once spent Shabbos in the court of Rav

Avrohom of Stretin zy”a. After *Kriyas Hatorah*, he felt very hungry and weak. He quickly davened Mussaf *b’yechidus*, and then went to the place where he was staying, where he made *Kiddush* and ate the *seudah*. He then lay down to rest for a little while. Afterwards, he returned to the *bais medrash*. He arrived just as the Rebbe was sitting down for his *tish*.

When he opened the door and saw the Rebbe sitting by the table, with all the *chasidim* surrounding him, he greatly regretted what he had done. He felt terrible that he had missed davening Mussaf with the Rebbe and hearing his “Keser”, which

was known to be especially powerful and inspiring. These thoughts pervaded his mind as he walked towards the table.

The Rebbe sensed his thoughts and said, “It is stated that a mist (*v’eid*) descended upon the earth (*ha’aretz*) and watered the entire ground. The word ‘*v’eid*’ can also mean ‘broken’, while the word ‘*aretz*’ symbolizes physical matters (*artzius*). Thus, the *pasuk* is saying that if a person’s heart is broken because he engaged in physical matters like eating, the power of this broken heart can ‘water the entire ground’, meaning that it can provide good influences to the entire world.”

וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמֵאֲכָל וּגְו' וַתִּקַּח מִפְּרִיו וַתֹּאכַל וַתִּתֵּן גַּם
לְאִישָׁהּ עִמָּה וַיֹּאכַל (ג, ו')

And the woman saw that the tree was good to eat... And she took from its fruit and she also gave to her man with her to eat. (3:6)

The Root of all Suffering:

Sefer M'Zekeinim Esbonen relates that the Bais Avrohom of Slonim zy"ra ate and drank very little, which caused his Rebbitzin to worry about his health. She would always urge him to eat,

and he would push her away with various answers. One time, when she was pressuring him to eat, he said, "The root of all suffering in this world is because Odom's wife persuaded him to eat."

וַיִּקְרָא ה' וּגְו' אֶל הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה (ג, ט)

And Hashem called to the man and He said, "Where are you?" (3:9)

One Must Ask Himself

"Ayeka":

The Slonimer Rebbe zy"ra (Sefer Divrei Shmuel) explains this *pasuk* with a story:

A *chasid* was standing on a bridge in the center of the city of Warsaw, and he saw people running here and there. From his vantage point, they appeared to be all jumbled and mixed up, and he became very confused. He said, "Ribono Shel Olam. Where are You and where am I?"

So too, Hashem said to Odom Harishon, "Where are you?" He was telling him to think about himself and contemplate where he was before his sin – when he was on the level of a *malach* – and where he was now – after he fell so far from that level.

This question is very relevant to us at this time. We are now holding by Shabbos Bereishis, which is a time when every Jew has to ask himself: "Where am I?" Where am I holding in life? I just went through the month of

Elul, Rosh Hashanah, the Aseres Yemei Teshuva, Yom Kippur, Sukkos, Shemini Atzeres, and Simchas Torah. I just experienced

a tremendous *hisorerus*. Where am I now? How could I forget about those holy days so quickly? Where am I holding today?

וַיֵּצֵא קַיִן מִלְפָּנֵי ה' וַיֵּשֶׁב בְּאֶרֶץ נוֹד וּגְוִ' (ד, טז)

And Kayin left from before Hashem, and he dwelled in the land of wanderers. (4:16)

Shabbos Atones for all Sins:

The Medrash (Bereishis Rabbah 22:13) relates that Kayin met Odom Harishon, who asked him how his judgment went. Kayin said, “I did *teshuva*, and it was resolved.”

Odom then began to strike his own face, and he said, “Is that the power of *teshuva*?”

He then said, “*Mizmor shir l'yom haShabbos...*”

Sefer Tiferes Shmuel (Ois 5) explains the connection between *teshuva* and Shabbos by citing the Gemara (Shabbos 119B) that

says: “Anyone who observes Shabbos according to halacha, even if he served idols like the generation of Enosh, he is forgiven.” The Taz (Siman 242) asks: If the person did *teshuva*, he would be forgiven in any case. If he did not do *teshuva*, why is he forgiven?

He answers that the *zechus* of keeping Shabbos atones even when *teshuva* is not enough. While it is true that *teshuva* atones for most sins, there are some severe transgressions that need a special form of *teshuva*. For such sins, even though regular *teshuva* usually would

not be enough, if one has the merit of observing Shabbos, he is forgiven.

The reason behind this is that observing Shabbos is considered equivalent to keeping the entire Torah (Shemos Rabbah, Parshas Beshalach). Therefore, it can atone for all sins.

The reason that Shabbos is so powerful is because on Shabbos, one's soul ascends to a place where there is no impurity and no damaging forces.

For this reason, the Arizal states that when one recites the words “*v'asisem es kol mitzvosa*” in *Kriyas Shema*, he should have in mind that he is accepting upon himself to observe Shabbos, as Shabbos is equal to all mitzvos and observing it allows one's soul to connect to the Upper Realms.

We can now understand that when Kayin told Odom that he had done teshuva and been forgiven, Odom understood that it must be in the merit of Shabbos. He thus recognized the greatness of Shabbos and composed a song of praise about it.

Shabbos Nach Yomtov:

The Shabbos after *yomtov* is often referred to as “*Shabbos nach yomtov*.” The Divrei Shmuel of Slonim *zy”a* said in the name of Rav Dovid Moshe of Tchortkov *zy”a* that this expression means that it's still *yomtov (nach yomtov)*, meaning that it still has the sanctity of *yomtov*.

The Divrei Shmuel adds that the Tchofkofer said this about the Shabbos after Shavuot, but it

applies even more so to the Shabbos after Simchas Torah, as everyone agrees that the Torah was given on Shabbos (Shabbos 86B), and all the good influences that flow to this world are in the merit of the Torah and Shabbos.



בס"ד

**ARE YOU IN NEED OF A YESHUA?
ARE YOU STRUGGLING WITH
SHIDDUCHIM? HEALTH? PARNASSAH?**

**Assisting the widows and orphans of
Beit Shemesh is your solution!**

Remove the tears of **720** widows and orphans in
the city of Beit Shemesh and, in turn, Hashem
Yisborach will provide you and your loved ones
with all your needs!

Every week, Irgun Lachmei Mordechai

under the auspicious of Harav Meir Isomer Rosenbaum shlitza, sends
large Shabbos packages full of meat, chicken, fish, challos, cake,
kugels, candies and gifts for the orphans directly to their doors.

**FOR
\$250**

You can sponsor a Shabbos package for a needy widow and her children.
Donations can be submitted 24 hours a day to the anonymous hotline

845-286-1007

Or sent through Quickpay
3875090@gmail.com

Or through the Donor's Fund, OJC, Fletcher, etc.

LACHMEI MORDCHAI

Tax I.D# 87-1279722

Or on the website at

אשריך בעולם הזה וטוב לך לעולם הבא