

Cincinnati Torah

תורה מסיני

New & Improved

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B'reishis

A LESSON FROM THE PARASHA

RABBI YISROEL KAUFMAN

Light in the Darkness, Always

[Hashem] heals the broken-hearted and comforts their sorrow. He counts the stars by number; He names each one of them. Great is our Master... (Tehillim 147:3–5)

KING DAVID PRAISES HASHEM BY PROCLAIMING that He shows sympathy for the downtrodden and He cares for the stars. What is the connection between these praises, which we recite daily? What similarity is there between the saddened and the stars?

This week's Torah portion relates (1:16) that Hashem created two luminaries—a greater one and a smaller one, the sun and the moon. Rashi quotes the Midrash, which says that, initially, these two luminaries were created as equals.

However, the moon complained. Like two leaders who cannot function properly when given redundant responsibilities, the sun and moon were unable to illuminate the world properly as equals.

Hashem listened to the moon's complaint, and He minimized the moon as a

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AN HALACHA FROM THE PARASHA

RABBI CHAIM HEINEMANN

We are all familiar with the obligation to eat three meals on Shabbos. What is less well known is the fourth, post-Shabbos meal called *Melave Malka* ("Escorting the Queen").

This mitzvah, which is sourced in the Talmud (Shabbos 119b), is codified in *Shulchan Aruch* (OC 300): "A person should set his table [for a meal] after Shabbos, even if he only plans to eat an olive's volume of food."

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SHORT AND SWEET

RABBI DOVID SPETNER

Why Chava?

WHEN THE SERPENT WANTED TO ENTICE Man to eat from the Tree of Knowledge, why did he approach Eve? Why not go to Adam?

A novel approach can be found by stringing together three different comments by Rashi in this week's Torah portion, beginning with the birth and naming of Cain. First, note that it was Chava who gave Cain his name. Second, note that she named him Cain after the phrase

I acquired a man from (in Hebrew, *ess*) Hashem. (4:1)

Rashi (4:1) translates *ess* as "with," explaining the phrase to mean, "I have acquired a man *with* Hashem." Rashi elaborates: Chava was saying, "When Hashem created my husband and me, He alone created us. But in this, Cain's birth, we are partners with Hashem."

Rashi also explains that Cain's birth took place prior to Man's expulsion from the Garden of Eden.

We now realize that the Serpent may have witnessed Chava's naming of Cain!

If the Serpent did witness Chava's naming of Cain, he may have gained

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THIS WEEK IN JEWISH HISTORY

RABBI MOSHE CRYSTAL

On 27 Tishrei, 1927 (5688), the Israeli city of Netanya was founded and named for the famous philanthropist, Nathan Straus (also the namesake of Rechov Straus in Jerusalem), an American businessman who co-owned department stores in New York City, R.H. Macy & Company and Abraham & Straus. Among his charitable causes, he funded a milk pasteurization lab to combat infant mortality and TB; opened the Tuberculosis Preventorium for Children at Lakewood Township, New Jersey; provided coal and lodging for the needy; and donated two thirds of his fortune to help causes in Israel.

Since 1975, Netanya has been home to Laniado Hospital, also known as the Sanz Medical Center. Established by the Klausenburger Rebbe, Rabbi Yekusiel Yehudah Halberstam, it is completely run according to Jewish law. ♫

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AN HALACHA FROM THE PARASHA

(CONTINUED)

Even though many are not careful to eat this meal, a G-d-fearing person should make an extra effort to keep it (*Aruch Hashulchan*, 300:3). However, authorities note that *Melave Malka* is not quite as important as the other three Shabbos meals. Therefore one should not eliminate any of the three main Shabbos meals in order to afford a *Melave Malka*.

Some reasons for this mitzvah:


- The intent of this meal is to figuratively escort the “Shabbos Queen” on her way out, singing and eating as one would when escorting a monarch upon his departure from a city. As a matter of fact, the Arizal is quoted as saying that the “additional soul” which is given on Shabbos to each Jew does not leave until after *Melave Malka*. Rabbi Moshe Sternbuch explains (*T’shuvos v’Hanhagos* 2:166) that setting the table and eating *Melave Malka* demonstrates that we really want to extend Shabbos, that we wish that it had not ended.
- Our Sages tell us that the food we eat nourishes our entire body except for one small bone, between the spine and the skull, called the “Luz bone” (the *Taz* refers to it as the “Nisko bone”), which is fed by the food eaten at *Melave Malka*. Nourishing this bone is crucial, since a person will eventually be resurrected using this bone, which doesn’t decompose (*Kaf haChayim* OHC 300:1-2, *Koheles Rabba* 12:5). The Chofetz Chayim (*Sh’aar Hatziyun* 300:7) explains that since this bone did not benefit from Adam’s sin, it was spared from the curse of death.
- *Melave Malka* is also called “King David’s Feast.” King David had been told that he would die on Shabbos, so he anticipated that each Shabbos might be his last. When a Shabbos passed and he was still alive, he invited his friends to celebrate at a small feast.

Next week we will discuss some of the ramifications of these three reasons. 

Light... CONTINUED

result. This upset the moon, so Hashem created the stars to assist the moon and to comfort it in its sorrow.

It is truly amazing that Hashem was so concerned about the feelings of the moon—a rock, an inanimate object that doesn’t have emotions—and it stands to reason that Hashem would have even more concern for a human being who is saddened.

With this logic, the connection between the two verses in Tehillim is very clear. When a person is down, and he would like to know if he’ll ever be comforted, he can look up to the heavens and see the multitude of stars that were created to appease the moon. Surely Hashem will comfort him, as well. 

At the Kollel

Chavrusos are available

for private and group learning—
speak to Rabbi Chaim Heinemann!

weekdays: noon–1
Sunday–Thursday: 8–9:45

Minyanim Daylight Time

Shacharis

Sunday 8:15 AM
Monday–Friday 7:20 AM
inquire about k’vasikin option
Shabbos N/A

Mincha

Sunday CALL
Monday–Thursday 5:45 PM
Shabbos 5:00 PM

Ma’ariv

In the Beis Midrash:

Sunday–Wednesday 9:45 PM
Thursday 10 PM
Shabbos N/A

Why Chava? CONTINUED

an insight into what was particularly meaningful to Chava. Thus, when the Serpent enticed Chava to eat from the tree, he declared,

...And you will be like Hashem
(*Elokim*). (3:5)

Rashi explains *Elokim* as meaning “formers of worlds.” The Serpent understood Chava’s penchant for being a creator from what she had named her son, and he laid his trap for her accordingly. 