Divrei Torah, Ba`er Heitev באר היטב פרש"י בשבעים לשון. דברי תורה, שמחה וחיזוק.

בס"ד שבת בראשית תשפ"ב

Shabbos Bereishis 5782 Vol. 13 No. 1

Shabbos Bereishis – one may ask, why is this Shabbos called "Shabbos Bereishis", only such as a few other Shabbosos that are referred to with the following introduction. In contrast to Parshas Noach, Lech Lechoh, etc.

Shabbos Bereishis is when we "Take stock" of what we acquired in these great days of the month of Tishrei. In the Haftoroh on the second day of Sukkos (Melochim 1, 8:2), the month of Tishrei is referred to "Yerech Ho'eisonim". What is the meaning of "Yerech Ho'eisonim"?

Rashi refers to the Targum Yonoson, the Metzudas Tzion says it is a virtue of strength, as it says (Bamidbor 24:21) "Aison Moshvechoh – Strong is your dwelling". The Metzudas Dovid clarifies, it is referring to the month of Tishrei which is called Yerech Ho'eisonim, a language of strong and steadfast, named as such since in the month of Tishrei are the Moadim (Holidays) of greatest strength, and they set straight a person to Shleimus (wholeness).

לֹא בָדַק בְּתוֹךְ הַמּוֹעֵד, יִבְדּוֹק לְאַחַר הַמּוֹעֵד. פסחים פ"א מ"ג

The Mishnoh in Pesochim (1:3) says, "He who did not search for Chametz before or during Pesach must search after Pesach. So too we can say regarding the Yomim Tovim of Chodesh Tishrei, [As Tishrei and Nisson have many similarities]. Especially as we are still in the month of Tishrei. If one was asleep and the great days of Tishrei passed, awake now. As the Yismach Moshe ZY"A says, when a father gives a present he gives it with a "Ayin Yofoh – a good eye". The Shabbosos after the Yomim Tovim are a repeat of those that have passed. Bereishis, is Rosh Hashonoh – Hayom Horas Haolom, the creation of the world. Noach is Teivas Noach – Yom Kippur, detached from the world, as quoted in The Zohar Hakodosh. Parshas Lech Lechoh is Sukkos, as then too we leave our stationary dwellings and go to the Sukkoh. Parshas Vayeiroh is "Kichom Hayom – The fire of the Day", symbolizing the complete unity Klall Yisroel has with The Shechinoh on the Yom Tov of Shmini Atzeres, which is the peak of the Sholosh Regolim – the three Yomim Tovim, which begin with Pesach and come to its peak on Shmini Atzeres when we proclaim "Atoh Horeissoh Lodaas – You have been shown to know, that Hashem, He is the G-D there is none beside Him." (Devorim 4:35)

In the beginning בראשית

The Torah starts with a large "Beis", says the Chiddushei Harim ZYA, "One must build a house for himself a house in his heart for Torah. This is the first thing that every Yid must do."

The Kotzker ZY"A, said on the verse which we say in Kedusha, during Mussaf on Shabbos and Yom Tov; Ayei Mekom Kevodo – Were is the place of His glory? To which he expounded, "Viy mehn luzt Ehm nor Arein – wherever He is allowed entry."

If a person "allows the participation" he partners Hashem in all of his doings, whether Ruchniyus or Gashmius (spiritual or mundane), then Hashem will be a "partner" in all his endeavors.

Such was the Minhog (custom) of Poilisher Chassidim, to make their Rebbe a partner in their business, and so it would flourish.

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