

Parsha Shiur by Rabbi Mayer Friedman

פרשת בראשית

ויברך אלקים את יום השביעי ויקדש אתו כי בו שבת מכל מלאכתו אשר ברא אלקים לעשות

“Hashem blessed the seventh day and sanctified it because on it He ceased from all His work which Hashem created to do” (2:3)

What was the blessing that Hashem bestowed upon the seventh day? The Midrash gives a number of answers to this question. One answer is that Hashem blessed it by giving a person a new countenance, a new face so to speak, on Shabbos. It is almost as if each individual becomes a new person every Shabbos.

The halacha states that in order to recite Sheva Brachos at a meal for the chasan and kallah, a new person who has not seen the chasan and kallah since the wedding, a "panim chadashos," must be in attendance. However, the meals of Shabbos and Yom Tov do not require a panim chadashos. The simple understanding of this halacha is that Shabbos is an esteemed guest in and of itself and therefore no new people are needed. The Sfas Emes has a unique understanding of the halacha based on this midrash. "Panim chadashos" are not necessary on Shabbos because each individual is like a new person. Every single person in attendance has a "panim chadashos" on Shabbos.

(This exception only suffices for the Friday night meal. However, at the Shabbos day meal, it seems that having additional food and drink would be considered a substitute for "panim chadashos." At the Seudah Shlishis, this reason no longer applies there as well. At that meal, a dvar Torah delivered by either the chasan or one of the participants, or at the very least words of Torah discussed at the table, provide the sufficient joy to warrant the recitation of Sheva Brachos because words of Torah bring joy to a person. For further research, see Shulchan Aruch 62:8, Aruch HaShulchan 62:28-30, Kitzur Shulchan Aruch 149:5.)

Rashi quotes another answer from the midrash which says that Hashem blessed Shabbos with the manna in the sense that it double fell on Erev Shabbos and none fell on Shabbos. According to this interpretation, the blessing of Shabbos refers to a single event that would occur in the future.

The Sifsei Chachamim did not like the idea that the blessing bestowed upon Shabbos refers to a single event that only lasted forty years. Instead, he says that it refers to the blessing that a person receives to make up for what he loses by not working on Shabbos. When a person keeps Shabbos, Hashem makes sure that he does not lose out because of it. Hashem takes care of those who are meticulous about observing Shabbos. The manna serves as the symbol of this blessing. When Hashem commanded the people not to gather any on Shabbos, he provided them with double on the previous day so that all their needs were provided for. Even though that was an isolated incident in history, Hashem still looks after those who keep Shabbos to this very day and ensures that they do not suffer because of their Shabbos observance. R' Saadiah Gaon, as quoted by the Ramban, has a similar

answer. He says that it refers to those who observe Shabbos. Whenever a person keeps Shabbos, Hashem blesses and sanctifies him.

**אל האשה אמר הרבה ארבה עצבונך והרנך בעצב תלדי בנים ואל אישך תשוקתך
והוא ימשל בך**

“To the woman he said: I will greatly increase your suffering and your childbearing; in pain shall you bear children; yet your craving shall be for your husband and he shall rule over you” (3:16)

Rashi cites the Gemara in Eruvin 100b which explains that "suffering" refers to the pain of raising children and "childbearing" refers to the pains of pregnancy. R' Chaim Volozhin asked: Why is raising children mentioned before pregnancy if they occur the other way around? The answer is that a further challenge, in addition to the pain inherent in each stage, is the fact that they can happen at the same time. When a woman is already raising a young child and then becomes pregnant again, it makes life more challenging and it takes a lot of patience and effort to deal with all the difficulties at the same time. Sometimes the situations that we are in necessitate juggling and prioritizing. This is the challenge that Hashem gave to mankind. It is not always easy to handle multiple responsibilities and difficulties, but with patience and trust in Hashem, a person can be strong enough to get through it.

**ויאמר קין אל הבל אחיו ויהי בהיותם בשדה ויקם קין אל הבל אחיו ויהרגהו
“Kayin spoke with his brother Hevel; it happened when they were in the field that Kayin rose up against his brother Hevel and killed him” (4:8)**

The posuk says that Kayin spoke to his brother Hevel but it does not say what Kayin said. Then the Torah says that he killed Hevel. What did Kayin say to Hevel and how was it directly connected to the murder that followed? The Vilna Gaon explains that Kayin was not as strong as Hevel and knew that he would be unable to hurt him in a fight. His strategy was to speak to Hevel in a brotherly way that made unsuspecting so that he let his guard down. In this way, Kayin was able to kill Hevel. This is why the Torah says that he spoke to Hevel "his brother" and this is how there is a direct connection between what he said and the murder. The evil inclination is also a sweet talker and often tries to convince us that his devious ideas are really for our benefit. We should never let our guard down and always be aware of this strategy that the yetzer hara uses.

Kesharim Baruch College/NYU Parsha Shiur

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