



From the desk of  
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עיר התורה שקרובה אליך

## Office of the Rabbinate of Elad, Rosh HaAyin and Herzelia

Religious Court of Elad \* Batei Hora'ah \* Religious Services \* Marriage Licensing \* Kashrut \* Mikvaot \* Eiruvim

### TORAT

### Parashat Bereishit

### HAMELECH

#### Let Us Make Man

*Parashat Bereishit* starts at the beginning of Creation. We are told what Hashem made on each day. When it comes to creation of man, the Torah relates (1:27) that Hashem made male and female. In Chapter One, the Torah keeps it short. In Chapter Two, the Torah expounds more, going back to the sixth day of Creation. Hashem wanted Adam to feel the need for a mate before providing him with one. Adam realized that he had no mate while all of the animals had male and female. Hashem then put Adam to sleep and removed a part of him, forming it into his helpmate, his wife. He then beautified her and presented her to him, after which he appreciated her. (Ramban)

In the animal world, Hashem initially created a separate male and female of each species. In man, Hashem specifically created one being, only to divide it afterwards into male and female. Why? Because the unity that man and his wife are to achieve is such a high degree of unity that is only possible to achieve if they were indeed initially one.

Upon meeting his wife, Adam exclaimed, "This time – a bone from my bone, flesh from my flesh; this being shall be called '*ishah*,' for she has been hewn from an '*ish*.'" The Torah continues, "Therefore each man shall take leave of his father and his mother and cling to his wife; and they shall be one unit."

#### Two that are One

Now, one may wonder: that is how the first marriage was arranged. But does that have any

bearing upon future marriages? Indeed, some commentaries stress, "*Zot Hapa'am*" – that only on that occasion was woman made directly from man, whereas in the future, all females are born to parents just as males are and only subsequently do they find their spouses. (Rashbam, Seforno)

Ramban, however, sees in this first marriage the basis for all future successful marriages. Animals mate, says the Ramban, but they do not get married. Each mating season they find a new partner. People are meant to be different. They are meant to build a home together. That is why Hashem made the first woman from the very flesh and bone of the first man. This way, they will always feel part and parcel of each other. And just as it was with the very first couple, so it is established in all future marriages, that husband and wife feel closer to each other than they feel towards blood relations. They view their spouses as part of themselves.

Radak says it, too, as does the Alshich, who explains how the unique creation of *isha* from *ish* has its profound impact upon all future generations. Adam, says the Alshich, contained within him the souls of all males ever to walk the face of the earth. His wife had within her the souls of all females. This way, when *isha* was taken from *ish*, it was not just to allow for a sublime unity in that marriage; rather it was done in order to provide for this special oneness to be the lot of all married couples. It is essential that people be aware that spiritually, every husband and wife are connected. Had Chava been created a separate entity, they never could have reached such a high level of attachment.



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### Deeply Connected

It goes even deeper. The Zohar Hakadosh discloses this secret, that Hashem created Adam and his wife as one unit so that even after He divides them into two, they are still two parts of one whole. Hashem did not leave them as one physical unit, because in order for each to perform his or her function properly, they must be able to distance themselves from each other and come close again. But spiritually, they are one, totally one.

Rabbi Abba teaches that all souls are created with two parts, male and female. The *malach* who is appointed over pregnancy is given half-souls, after they have been severed. When it comes time for each half-soul to be reunited with its other half, Hakadosh Baruch Hu has kept track all along of each pair. He knows them well and announces that the time has come for them to be reunited. They reunite and become one entity once again, in body and soul, like a right and left side. There is nothing new about this relationship. It is merely returning to their original status (Zohar Bereishit 91b).

This idea is reiterated elsewhere in Zohar as well, such as Zohar Hadash Ki Tavo p. 98b. Thus, Zohar refers to a single man or woman as only half a person. When they marry, they become a whole unit (as in Zohar Devarim 296a).

### Closely Related

We see clearly in the Zohar that each soul has a male and a female entity who are born into different families. Hakadosh Baruch Hu, Who Knows all of the secrets, has them meet and marry.

Certainly, they may well have been raised in different environments and they must give

themselves and their spouses time to get used to each other. No one should fantasize that the connection will occur automatically and immediately.

Building a home means being patient and allowing for differences. It is so much easier to smooth out wrinkles and creases if we internalize this truth that in the soul-world, these two were created as one, and thus, innately they are meant for each other. Slowly, all obstacles to unity will just melt away, as long as the two truly believe that they were meant for each other, and they begin to appreciate each other; specifically as they begin to view each other as their missing part and they see how the presence of the other enhances their life dramatically.

Those who enter marriage still clinging tightly to their parents' habits and tendencies, not willing to yield or bend or grow, are asking for trouble. That is why the Torah specifically instructs newlyweds "*al kein ya'azov ish et aviv ve'et imo ve'davuk be'ishto vehayu levasar echad.*"

Certainly those who grew up in a solid Torah home should respect their parents and appreciate all that they put in to them. At the same time, in order for a marriage to be successful, the Torah is telling us here that there are some things from your parents' home which you must be prepared to let go of, in order to build your new life together. We cannot give details nor examples, as each case is so different. But the underlying idea is the same. View your spouse as an extension of yourself. Devote all your loyalty to your spouse and strive for your spouse to become the relative you are most comfortable with. That is how it is meant to be and that is how you will gain most from all of the good things in life.



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### A Pair of Doves

The classic example of marital harmony is symbolized by a pair of *yonim*, doves. Sometimes you'll see a pair of doves on the cover of a book about *shalom bayit* or in an advertisement about marriage counseling. Gm. Eruvin (100b) says that we can learn loyalty to a marriage partner from doves. Hashem made it that doves lay two eggs at a time, male and female. Those two eggs hatch into birds which are marriage partners for life. Each will never go and mate with any other bird.

We find this in the perfect human race. Adam and Chava mated prior to the initial sin (Sanhedrin). Kayin and Hevel were each born with their mates. Zohar Chadash (Ki Tavo 98b) says that only due to the initial sin of Adam and Chava, marriage partners thereafter were born to two different families.

According to some opinions (see Rashi to Bereishit 37:35), each of the 12 *shevatim* was born with his future marriage partner, in the same womb. It seems that Yaakov Avinu, the *bechir haAvot* attained the lofty level (to some extent) of Adam HaRishon (see Bava Metzia 84a) and therefore was able to father perfect pairs.

### Parents and Children

Our Sages reveal to us that a father loves his son more than a son loves his father (Sotah 49a, Sanhedrin 72). Shlah Hakadosh (Shaar HaOtiot, Derech Eretz) brings a quote from the people of his time: A father will happily support ten of his children, but ten sons will only begrudgingly support their one father.

Therefore the Torah instructs us to honor our parents. The Torah does not have to tell us to care for our children. People do that instinctively. Perhaps one reason for this is that they see in

their children an extension of themselves. By the same token, if we would view our spouses as extensions of ourselves, we would treat them with love and respect.

### Beloved Friends

In *Sheva Berachot* we ask Hashem to gladden the new couple, calling them "Beloved Friends"; and we continue, "Just as you have gladdened Your creation [Adam] in Gan Eden of yore."

It is noteworthy that we call the young couple "beloved friends" as opposed to "loving friends." While it is important to love your spouse, it is perhaps even more important to attempt to act in a way which makes you beloved by your spouse.

When we ask that the joy and gladness of this couple be on the level of Adam's joy over receiving Chava as his wife, we are talking about that supreme level of unity which was only possible because the first human was literally one entity.

Rabbi Aryeh Levine zt"l escorted his wife to the doctor. When the doctor inquired: "What's wrong?"

Reb Aryeh responded, "My wife's foot hurts us."

Reb Aryeh genuinely felt her pain as if it were his own.

Let us think about this Torah outlook, how husband and wife are really one. If this is the foundation of marriage, all other issues will work out. There is no option of looking elsewhere for happiness. Every match is made in Heaven. Realize that Hashem is the *shadchan* who put the two of you together and He knows what He is doing. Enjoy your spouse and your life.

**Wishing you a Shabbat Shalom  
and a Healthy Winter,  
Mordechai Malka**