



בנשיאות כ"ק מרן אדמו"ר מבוסטון שליט"א עיה"ק ירושלים תובב"א
ב"ה זאת חנוכה תשפ"ד

אמנה: Mrs Gitty Normile תחי' has undertaken to find and emphasize an aspect of Emunah in every Parsha in the Torah. This is so that every one of the Jewish People will daily refresh the obligation of Emunah in Hashem Yisborach and his Torah. Belief itself is an intangible item. Everyone of us has belief in Hashem, however it is common for there to be different depths of understanding of Emunah and this Sefer will add to those who study it to constantly remember 'שוייתי ה' לנגדי תמיד', the obligation to always be aware that Hashem is present.

Emunah is also beneficial to one's personal needs, The Rebbe Reb Shia of Krakow זצ"ל who lived and taught in the fifteen hundreds and was the principal propagator of Torah in Poland, explains a beautiful Chazal in his Sefer Chanukas HaTorah. He writes regarding (Exodus 20:12) what we find in the Midrash 'Though one does not receive reward in this world for Mitzvos, only in the world to come, everything that Israel eats and consumes in this world is due for reward of faith. He first questions why exactly for Emunah and not other Mitzvos.

The Chanukas HaTorah goes on to explain that Halachically one must pay an employee for work done that same day, as found in (ויקרא י"ט) 'לא תלין אתך פעולת שכיר עד בוקר (ויקרא י"ט)'. It is forbidden to delay paying a day laborer not on that same day. However, if one hires a laborer by messenger, one need not pay immediately. This is because there is no one to complain about. The landlord argues I did not hire you, and the messenger says, you did not work for me. Since Torah, numerically 611 Mitzvos were given to us by an agent, Moshe Rabbeinu ע"ה, Hashem who keeps 'so as to speak' all the mitzvahs as well, is thus not obligated to reward us immediately for other Mitzvos that we have performed. However, the first two Mitzvos in the Ten Commandments were heard by all of the people of Israel directly from Hashem. These two are, I am Hashem your L-rd, and there shall be no other gods before me. Therefore, adhering to these two commandments obligates immediate reward. This is what the Midrash refers to when stating 'Everything that Israel consumes in this world is due to their faith only in Hashem.' Therefore, Hashem must immediately reward one. Since these commandments of faith we heard directly from the Holy One, blessed be He, and not via Hashem's agent Moshe Rabbeinu.

The Chofetz Chaim as well, in Shem Olam Part I states, it is necessary to mention some necessary matters here. The main foundation, of all of them is faith, חבוק בא והעמידן על אחת שנאמר צדיק באמונתו, Habakkuk came and set everything on one principle. This principle is that 'A righteous one in their faith shall live'. That one who truly believes in Hashem and in his Torah as did the first generation out of Egypt. For they were worthy of hearing and physically viewed with their eyes the first two commandments directly from Hashem at Har Sinai. The Chofetz Chaim continues, 'In order for the foundations of faith to be strengthened in a person, one must always be involved in the study of the Torah and the Faith in Hashem'.

Most importantly for the mothers and daughters of Israel, we find a עקובא בוכות נשים צדקניות, דרש רבי עקיבא בוכות נשים צדקניות, יצאו ישראל ממצרים (ילקוט שמעוני תהלים) the Midrash Yalkut Shimoni tells us that Rabbi Akiva taught 'In the merit of righteous women we were worthy to leave Egypt.'

May this Sefer enable our womenfolk to again instill in their families Emunah, so that we all will be worthy of seeing the presence of the Shechinah, with the coming of Moshiach Tzidkeinu, mercifully so, in our days.

With Torah greeting from Yerushalyim

Grand Rabbi Mayer A. Horowitz Of Boston

מעלות האדמו"ר מבוסטון זצ"ל 1, ת.ד. 43033, הר נוף, ירושלים 91430
Tel/Fax: 972-2-651-9688 ; טל/פקס: E-mail: 6519688@gmail.com

מרכז תורני חומת ירושלים

Merkas Torani Chomas Yerushalayim

רח' ברנז 18 ירושלים

מס' עמותה : 580040038

ראש הסולל: הרב יצחק טרטנר Rosh Hakollel: Rabbi Yitzchok Tratner

Emunah, faith, the foundation of our glorious religion.

I have just had the privilege and pleasure of reading "Emunah in the Parsha" masterfully authored by Mrs. Gitty Normile. It is immediately obvious that countless hours were successfully invested in producing this wonderful work! References are carefully noted, and footnotes are very well researched, making the sources readily available to the reader.

From the holy pages of the Chumash, the author gives us the precious opportunity to see the world through the eyes of emunah. The sefer is a beautiful tapestry skillfully woven from the finest fabric of the classic commentaries, midrashim, and traditional rabbinic sources.

I do not think it is possible to read this sefer without receiving a boost of adrenalin to one's emunah. It inspires within the reader a clarity of vision that, just as you believe in Hashem, so too He believes in you.

With Torah blessings,

יצחק טרטנר

Yitzchok Tratner

Rebbetzin Tziporah Heller-Gottlieb

בס"ד

"Eemunah in the Parshah" is a captivating and insightful guide that takes readers on a weekly journey through the Parshah. Authored by Gitty Normile, this book provides a fresh perspective on the Torah's treasure house of emunah. "Eemunah in the Parshah" opens the door to letting the Torah teach you how to deepen your emunah, one of the most important things you can take away from studying the texts.

To The Readers Who Love Relevance,

One of the standout features of the book is its accessibility. Mrs. Normile approaches some of the complex narratives in ways that are relatable and provide relevant lessons for contemporary readers in search of deepening their emunah. Each chapter is dedicated to a specific Parshah, making it a perfect companion for those seeking a structured and comprehensive understanding of the Torah's teachings. It is also full of stories that make the book a pleasure as well as a guide.

The author's narrative style is engaging. "Eemunah in the Parshah" is a valuable resource for those seeking an inspirational guide for spiritual growth and self-reflection.

בברכה,

פסורני גטליץ
Tziporah Heller-Gottlieb

TABLE OF CONTENTS

Preface	xvii
Acknowledgments	xx

SEFER BEREISHIS

Parshas Bereishis	3
Parshas Noach	8
Parshas Lech Lecha	13
Parshas Vayeira	19
Parshas Chayei Sarah	24
Parshas Toldos	29
Parshas Vayeitzei	35
Parshas Vayishlach	41
Parshas Vayeishev	47
Parshas Mikeitz	53
Parshas Vayigash	60
Parshas Vayechi	66

SEFER SHEMOS

Parshas Shemos	75
Parshas Va'eira	80
Parshas Bo	84
Parshas Beshalach and Shabbos Shirah	89
Parshas Yisro	94
Parshas Mishpatim	98
Parshas Terumah	102
Parshas Tetzaveh	107

Parshas Ki Sisa	111
Parshas Vayakhel	116
Parshas Pekudei	122

SEFER VAYIKRA

Parshas Vayikra	129
Parshas Tzav	133
Parshas Shemini	136
Parshas Tazria	142
Parshas Metzora	146
Parshas Acharei Mos	150
Parshas Kedoshim	154
Parshas Emor	158
Parshas Behar	162
Parshas Bechukosai	166

SEFER BAMIDBAR

Parshas Bamidbar	171
Parshas Naso	175
Parshas Behaalosecha	180
Parshas Shelach	184
Parshas Korach	189
Parshas Chukas	194
Parshas Balak	198
Parshas Pinchas	203
Parshas Matos	208
Parshas Masei	212

SEFER DEVARIM

Parshas Devarim and Tishah B'Av	217
Parshas Va'eschanan	222
Parshas Eikev	226
Parshas Re'eh	231

Parshas Shoftim	236
Parshas Ki Seitzei	241
Parshas Ki Savo	247
Parshas Nitzavim	252
Parshas Vayeilech	257
Parshas Haazinu and Yom Kippur	260
Parshas V'zos Habrachah	265

SPECIAL SHABBOSIM

Shabbos Shekalim	273
Shabbos Zachor	277
Shabbos Parah	280
Shabbos Hachodesh	282
Shabbos Hagadol	285
Shabbos Shuvah	287

PREFACE

Two years ago, I heard what was for me an earth-shattering *Ramban* from *Parshas Bo*: “A person does not have a portion in the Torah of Moshe Rabbeinu unless he has *emunah* that all our affairs and everything that happens to us are miracles and have nothing to do with nature and how the world runs.”¹

I had never before heard this, even though I have been learning Torah since I was a young girl. Why didn’t I know about this? Yes, I had *emunah* that all of the miracles that happened in Mitzrayim were from Hashem, but I had not made the connection between them and the constant miracles, albeit hidden, that we experience every day. In other words, *hashgachah pratis*.

I thought, *Everyone has to know this!* I contacted my good friend Rita Fuchs, administrator of a girls’ seminary in Jerusalem, and I told her about this *Ramban*. I asked her if I could teach the girls this concept in one *shiur*, as it is so important and life changing. She agreed, and I decided that it was imperative to learn the lessons of *emunah* that we have right here in the weekly *parsha*, and began sending a weekly *d’var Torah* on *emunah* in the *parsha* to the girls. Their response was very positive, and the audience grew.

Plainly put, we cannot live without *emunah*. It is our lifeline to a connection to Hashem, and it must constantly be nurtured. Many *rabbanim* have expressed that our *avodah* in this generation is to strengthen our *emunah*.

Emunah is not a new subject. Quite the contrary! The Gemara teaches us that the prophet Chavakuk identified *emunah* as the very essence of

1 *Shemos* 13:16.

all the mitzvos of the Torah,² as he expressed, “צַדִּיק בְּאֵמוּנָתוֹ יִחְיֶה” —The righteous person lives by his *emunah*, his belief.” Perfect *emunah* is *knowing* that Hashem is with you but you just are unable to see Him!

Eemunah is a popular topic these days, and there are many books, emails, and recordings about the subject. So why was it necessary to have yet another book on *emunah*? Viewing the *parsha* with the lens of *emunah* is to see the Torah in its essence. The Torah is our way to come to know Hashem—as much as that is possible. The Torah is the source of our *emunah*, beginning with the creation of the world, continuing with our Avos, the slavery in Mitzrayim, *yetzias Mitzrayim*, *Matan Torah*, etc. These subjects are basic concepts, and it is easy to see how they relate to *emunah*. What is unique in this *sefer* is that your eyes will be opened to see how every single *parsha* is a lesson in *emunah* and gives us fortification in *emunah*.

Our Sages instituted the reading of the Torah portion every Shabbos and a smaller section on Mondays and Thursdays. This was to ensure that the Jewish People would not, *chas v’shalom*, forget the Torah, and to help to keep Hashem, the Torah, and the mitzvos foremost in our minds.

The Torah reinforces our *emunah*. In every *parsha*, we can learn lessons of *emunah* that will fortify us for the work week. When we are inundated with messages contrary to *emunah* and surrounded by non-Jewish values, it is essential to recognize and internalize every message of *emunah* that the Torah is teaching us.

When you acquire *emunah*, you have serenity. You know with certainty that Hashem is taking care of you, is with you at all times, and loves you unconditionally—even when you fall.

Although all Jews have *emunah*, i.e., the *pintele Yid*, we have to practice and strengthen our *emunah*. The root of אֵמוּנָה is the word “אִמּוּן,” meaning “to train.” David Hamelech wrote: “הָאֵמוּנָתִי כִּי אֶדְבַר” —I have *emunah* because I spoke about it.”³

2 *Makkos* 24a.

3 *Tehillim* 116:10.

I wrote this *sefer* to strengthen my own *emunah*, and *b'ezras Hashem*, that of my readers as well. I pray to Hashem for *siyata d'Shmaya* (Heavenly assistance) and that I only write words that are pleasing to Him. I ask forgiveness from all the commentators and *rabbanim* if I have misstated or erred in the interpretation or transmission of their words.

With Hashem's help, our *emunah* glasses will allow us to see and weather life's ups and downs calmly, secure in the knowledge that Hashem is in control, and we will soon see how Hashem is actively participating in our lives.



ספר בראשית

SEFER
BEREISHIS

פרשת בראשית

PARSHAS BEREISHIS

*Dedicated to my mother, my teacher,
whose yahrzeit is 30 Tishrei*
לעילוי נשמת אמי מורתי נחמה בת שלום יהודה הלוי ע"ה

We have just concluded the whirlwind of all the *chagim*, replete with great moments of *kedushah*, *simchah*, and meals!

It might feel like a letdown to begin our regular routines after being on such high levels of *ruchniyus* (spirituality) and closeness to Hashem. We might also be recognizing that the *kabbalos* (resolutions) we took on are more difficult to keep than we expected. This is our challenge, but we have *emunah* that this is what Hashem wants from us. We are meant to live our lives as people in real life, and not angels, as we said in *Hallel* so many times during Sukkos: “הָאָרֶץ נְתַן לְבְנֵי אָדָם—The land was given to man.”¹ The mitzvos are not in *shamayim* with the angels,² and they were not given to them, as it says, “לֹא נִתְּנָה תּוֹרָה, לְמַלְאֲכֵי הַשָּׁמַיִם.”³ The Torah and the mitzvos were given to us as a present by Hashem Himself.

This Shabbos, we begin again to read the weekly *parsha*, and it is comforting and also exciting to start the Torah anew. Our *parsha*, *Bereishis*, is the first in *Sefer Bereishis*, the first book of the Torah. Another name for *Sefer Bereishis* is *Sefer Hayashar* (the book of the upright, i.e., the

1 *Tehillim* 115:16.

2 *Devarim* 30:12.

3 *Kiddushin* 54a.

righteous),⁴ because it speaks about our righteous ancestors known as the “*yesharim*.”⁵ Adam, Harishon, Chavah, Noach, Shem, our Avos and Imahos, and the twelve *Shivtei Kah* were all righteous in a way that we cannot fathom. *Sefer Bereishis* is our foundation for a life of *middos tovos* (good character traits), as exemplified by our ancestors. Every story in the Torah has a purpose,⁶ and we depend on Chazal to explain it to us.

Why doesn't the Torah begin with our first mitzvah, Rosh Chodesh—which we also celebrate the same week we read *Parshas Bereishis*—and instead tells of *b'rias ha'olam* (the creation of the world)? This was mandatory because *b'rias ha'olam* is the root of *emunah*, and anyone who doesn't believe in the fact that Hashem created the world is a *kofer b'ikar* (denier of the essence of Torah), and he has no part in the Torah at all!⁷

Be humble! Be patient! Be kind! These are not included in the 613 mitzvos. Positive *middos* are our foundation, and we learn what defines good *middos* from our ancestors, as described in *Sefer Bereishis*. It is more important to purify our *middos* than to fulfill mitzvos!⁸ *Sefer Bereishis* provides the foundation of the mitzvos because we cannot fulfill the mitzvos properly without good *middos*.

We learn *middos* from even inanimate objects, such as the incident with the sun and the moon. Hashem created the *me'oros* (luminaries) on the fourth day, and that word is written in the Torah incomplete, i.e., missing the letter *vav*.⁹ The sun and moon were created the same size, and the moon complained that two kings cannot rule under one crown.¹⁰ Hashem reduced the size of the moon, and it received its light only as a reflection from the sun.

One interpretation of this is to say that since the moon was jealous, it therefore had to be minimized; the antidote to feelings of haughtiness is

4 See *Avodah Zarah* 25a.

5 Rabbi Baruch Rosenblum.

6 *Rambam*, *Ramban*, Rabbi Dessler, and others.

7 *Ramban*, introduction to *Sefer Bereishis*.

8 Rabbi Chaim Vital.

9 *Bereishis* 1:14.

10 *Rashi*, citing *Chullin* 60b.

humility. Another interpretation looks positively at the moon's intent—it was willing to be minimized. Interestingly, we refer to a *tzaddik* as someone great, calling him an “*adam gadol*.” But it doesn't have the same connotation as the English—that he's “great” in stature. Rather, when one makes himself a reflection of Hashem (the word “מְרָאָה,” a mirror, resembles the word *me'or*), then the person is considered great, humble, and doesn't have his own ego.¹¹

The Torah also describes when our ancestors stumbled, beginning with when the *yetzer hara* overtook Adam Harishon and Chavah, when they sinned, and when they then did *teshuvah*. This reinforces our *emunah* in that even when we succumb to our *yetzer hara*, we have the opportunity to do *teshuvah*. *Teshuvah* is part of the nature of the world, and it was created even before *b'rias ha'olam*.¹² The Torah tells us in our *parsha*: “אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם עֲשׂוֹת הַ” — These are the products that came after the *shamayim* and the land that were created by Hashem.”¹³ The letter *hei* in the word “בְּהִבְרָאָם” was written smaller to tell us that Hashem created everything on the first day and then put everything in order.¹⁴ Just as the letter *hei* is open on the bottom, there is an “escape hatch” for those who do *teshuvah*.¹⁵

The first words of the first *pasuk* of the Torah, “בְּרָא אֱלֹהִים,” teach us that Hashem created everything “יֵשׁ מֵאִין” (from nothing); nothing existed but Hashem. This essential concept is included in the first of the Thirteen Principles of Faith, written by the *Rambam* and included in the *siddur* after *Shacharis*:

אֲנִי מֵאִמֵּן בְּאֵמוּנָה שְׁלֵמָה שֶׁהַבּוֹרֵא... לְבַדּוֹ עָשָׂה וְעוֹשֶׂה וַיַּעֲשֶׂה לְכָל הַמַּעֲשִׂים.

I believe with absolute emunah that Hashem, the Creator... alone has made, does make, and will make all things.

11 Rabbi Moshe Shapiro.

12 *Nedarim* 39b.

13 *Bereishis* 2:4.

14 *Rashi*, *Or HaChaim HaKadosh*, and others.

15 *Pesikta Rabasi* 21.

The Vilna Gaon said that the entire Torah is contained in the word “בְּרֵאשִׁית.” A man asked him incredulously, “How is the mitzvah of *pidyon ha’ben* contained in the word ‘בְּרֵאשִׁית’?” The Vilna Gaon answered, “בְּנֶדֶךָ רֵאשׁוֹן אַחַר שְׁלוֹשִׁים יוֹם תִּפְדֶּה [him].”¹⁶

Why does the Torah begin with the word “בְּרֵאשִׁית” instead of “יוֹם רֵאשׁוֹן” (the first day), as is written on the other days, such as “יוֹם שֵׁנִי” (the second day)?

The word “בְּרֵאשִׁית” is a contraction of the words “בְּשִׁבִיל רֵאשִׁית,” which together connote that the world was created for “*reishis*.” The Torah is known as *reishis*, and Bnei Yisrael are known as *reishis*, and thus the world was created for the Torah and Bnei Yisrael.¹⁷ We need to know that the world was only created for the Torah and for Bnei Yisrael. It is the foundation of *emunah*. If there would be one moment in the world without someone learning Torah, the world would return to *tohu* (nothingness).¹⁸ The whole reason why Klal Yisrael is called *reishis* is because they accepted the Torah, and the world was only created to assist those who are toiling in Torah.¹⁹

The world was created with ten pronouncements.²⁰ The *Or HaChaim HaKadosh* explains that Hashem, who is the only One who can do this, uttered all the pronouncements at once. Really, then, it was only one utterance, and the single word that Hashem spoke was “בְּרֵאשִׁית.” Every time we say the brachah of *Shehakol*, we are affirming this *emunah*: “שְׁהַכֹּל יִרְדָּו בְּדַבְרֵךָ—Everything came into existence from His word.” Everything created with the pronouncements is described in the *pesukim*, starting with the first *pasuk* and ending with the creation of man.²¹ The words “נַעֲשֵׂה אָדָם—Let us make man” show Hashem’s humility—that He, so to speak, conferred with the angels.

16 From torah.org, and as told by Shlomo Katz.

17 *Rashi, Bereishis* 1:1, citing *Midrash Tanchuma*.

18 *Nefesh Hachaim* 4:25.

19 *Or HaChaim HaKadosh*.

20 *Pirkei Avos* 5:1.

21 *Bereishis* 1:26.

We have to have *emunah* that the world was only created for each of us to fulfill our unique and special mission that no other person can accomplish, as the Mishnah says:

ה' טָבַע כָּל אָדָם בְּחֹתְמוֹ שֶׁל אָדָם הָרִאשׁוֹן וְאִין אֶחָד מֵהֶן דּוֹמָה לְחֵבְרוֹ
לְפִיכֹד כָּל אֶחָד וְאֶחָד חַיֵּב לֵאמֹר בְּשִׁבְלִי נִבְרָא הָעוֹלָם.

*Every person was made with the stamp of Adam Harishon, and no one is the same as another. Therefore, every one of us has to say, "The world was created just for me!"*²²

The *yahrzeit* of my mother, Nechama bas Shalom Yehudah Halevi, is on the 30th of Tishrei. She lived every day of her life to the fullest and took great pleasures in Hashem's world. Women were created to be an "eizer k'negdo" (a help to their mate). *Rashi* explains that if a man is worthy, then his wife will be his *eizer*, but if he isn't, then she is *k'negdo* (against him). My mother was truly an *eizer* to my father and others and exemplified the title "Eishes Chayil."

Hashem built the world with kindness, as it says, "עוֹלָם חֶסֶד יִבְנֶה,"²³ and it is our responsibility to follow Hashem's example and do true acts of *chesed* (loving-kindness), as defined by halachah. Throughout her life, my mother was always involved in *chesed* activities, following in the steps of her mother and grandmother, who were both paragons of *chesed*. No job was too small or too big—to help out in the yeshiva or the shul, or to listen to someone who needed a kind word.

Her *yahrzeit* is on the first day of Rosh Chodesh Cheshvan, and every Rosh Chodesh is a time of renewal, from the word "חֲדָשׁ" (new). At this time, we are also starting a new year and a new month filled with the *emunah* and *kedushah* we received during the *chagim*. May Hashem continue to give us the strength and *emunah* to fulfill our unique mission in this world!

22 Mishnah, *Sanhedrin* 4:5.

23 *Tehillim* 89:3.