

בראתי יצר הרע בראתי

תורה תבלין

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Shabbos Parshas Beraishis

כ"ט תשרי תשס"ג - October 5, 2002

לכל זמן ועת..... (Monsey, NY)

הדלקת נרות - 6:15 שקיעה/יום השבת - 6:32
זמן קריאת שמע/מ"א - 9:15 צאת הכוכבים/מעריב - 7:22
זמן קריאת שמע/גר"א - 9:51 לשיטת רבינו תם - 7:44

מדעת עליון

בראשית ב' אלקים את השמים ואת הארץ. והארץ היתה תהו ובהו (א-א)
איתא במדרש, "והארץ היתה תהו ובהו" - אלו מעשיהן של רשעים. "ויאמר אלקים יהי אור" - אלו מעשיהן של צדיקים. אבל איני יודע באיזה מהן חפץ - אם במעשה אלו ואם במעשה אלו. כיון דכתי' "ויאמר אלקים את האור כי טוב", הוי במעשיהם של צדיקים חפץ ואינו חפץ במעשיהן של רשעים ע"כ. ותמוה, מה שאלה היא זו? וכי שייך כי ה' יהיה חפץ במעשיהן של רשעים?
ותירץ ר' גמול'ר אליהו מאיר בלז' צ"ל, בס' פניני דעת, שבאמת בבריאה נסדרו ב' זרקות שוות בכוחן, זו לעומת זו שמתנקשות במלחמה תמידית - כוחות הטוב וכוחות הרע. וניתן כח הבחירה לאדם לבחור בטוב או ברע, ואם יבחר במעשים טובים, אז יתנהגו עניני העולם על צד הטוב והאור, ואם ח"ו יבחר ברע, אז יתנהגו עניני העולם בצד הרע והחושך. וא"כ אפשר שמכיון שכוחות אלו שוה ולא ניתן בבריאה יתרון לצד הטוב מלצד הרע, לבסוף ינצח הרע ויוכרע כל העולם לתהו ובהו. אבל ממה שנא' "ויאמר אלקים את האור כי טוב" - אנו יודעים ברור היטב ששורש הראשון ורצון הפנימי של הקב"ה - שמעם נשולשלה הבריאה כולה - שמה אין כח הרע מגיע ושם נמצא הרצון רק לטוב, ובמחשבה תחילה הועמד סדר הבריאה כי על כל האופנים שיבחרו בני האדם להתנהג מוכרח שסוף סוף יגיע העולם לטוב, ויתגבר כח הקדושה, והיינו ענין מה דכתי' "ויאמר אלקים את האור כי טוב".

ויתחבא האדם ואשתו מפני ה' אלקים בתוך עץ הגן וגו' (ג-ח)
לכאורה יש להבין, שמפני מה התחבאו אדם ואשתו? לא לברוח בקשו שהרי

והחמד העץ להשכיל ותקח מפריו ותאכל ותתן גם לאישה עמה ויאכל וגו' (ג-ו)

The Rambam writes that before the original sin, Adam Harishon had no concept of good and bad. Rather, his decision making process decided between שקר - falsehood and אמת - truth. Meaning, when one sees with perfect clarity the goodness of good and the evil of evil, the decision is one of truth or falsehood. But if Adam Harishon had that absolute clarity, how could he have gone ahead and eaten from the tree that Hashem had commanded him not to?

R' Eliyohu Dessler ZT"L explains: The decision to sin could only have come from a misunderstanding. From mistakenly thinking that true טוב - good, would result from his actions. Adam Harishon felt that in his present pure state he could only produce a minimal Kiddush Hashem - Sanctification of Hashem's name. The decision to choose truth/good was such a simple one. If, however, the world was to be lowered a bit, to move a bit closer to רע - bad, and if in that state he would still recognize רע as being the falsity that it is, then the Kiddush Hashem that he would bring about would be that much greater. By eating from the עץ הדעת - Tree of Knowledge, Adam Harishon thought that he would create evil for the purpose of bringing about the ultimate good that is hidden. It was his lofty spiritual level which led to his mistake. With the clarity that he had, he couldn't imagine the darkness and confusion of true רע. And so, he ate from the Etz Hadas. What was truly at the core of Adam Harishon's mistake? The thought that something could be gained by going against the Will of Hashem.

הוא היה אומר.....

R' Shamshon Raphael Hirsch ZT"L would say:

"The word שם - Name, is written exactly like the word שם - There. As if to say, the assignment of a name defines where a being exists."

An Important Personage once said:

"If you don't stand for something, you'll fall for everything!"

R' Elimelech of Lizhensk ZT"L would say:

"The snake told Adam that if he ate from the Tree of Knowledge, he would be as great as G-d. Once this thought was implanted in his mind, there was no choice but for Adam to eat from the tree and find out that he cannot be as wise as G-d. A person must know that man is man and G-d is G-d!"

HAZEL TOY MR & MRS YANKY EDELMAN ON THE BIRTH OF A DAUGHTER

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proceeding. "I believe that the reason *Hashem* showed all this to *Adam Harishon*," he continued with the faint hint of a smile on his lips, "was because if He had only shown him the leaders, Adam would have seen the likes of me and exclaimed, 'What, Naftali, too, is a respected Rabbi?! How can this be?' Therefore, *Hashem* had no choice but to show him the people who lived in each generation, before displaying the leaders of that generation, so that Adam could understand that these men, who might possibly have been unworthy to be leaders, were actually a perfect fit and totally commensurate with the people of their own generation."

R' Naftali looked around the large room, eyeing many of his opponents and loud antagonists. "I've gotten to know this community quite well," he said sizing up his listeners, "and I can assure you, without a doubt that I am more than adequate to be its Rabbi and leader!"

TORAH GEMS

ויאמר ה' אלקים לא טוב היות האדם לבדו אעשה לו עזר כנגדו וגו' (ב-יה)

Which is it? Is the woman supposed to be a "help-mate" or is she supposed to be one who stands "opposite", in opposition to her husband? Rashi explains, "*If a person has merit, she will be a help-mate, if not, she becomes his adversary.*" The Netziv, R' Naftali Tzvi Yehuda Berlin ZT"L, gives his own insight into this same dilemma. A person cannot see his own faults and weaknesses. Instead, we are our own best friends, but on the other hand we are blind when it comes to judging whether we do right or wrong. And yet, we cannot always trust an outsider. We don't always know if that person has our best interests at heart. Who loves me enough that I can be confident that this person will have my best interests at heart, but at the same time can maintain an objective opinion? To alleviate this problem, *Hashem* created women distinct from men, and He created the institution of marriage. It is one's wife, who loves and is devoted to her husband, and yet she must possess objectivity. She has the advantage that when necessary, she can stand back and tell her husband, "What you are doing is not correct." That is purpose of marriage. This is the interpretation of "עזר כנגדו". The way she becomes the "עזר" - *help-mate*, that *Hashem* had in mind, is by being the "כנגדו" - *opposite*, at times, explaining to him when he may be wrong and guiding him in the right way. Unfortunately, if a person marries a woman who is docile and servile, who will never show her husband his faults and where he may need improvement, that is a situation of "לא זכה" - he has not merited to be married to a true help-mate.

אדם הראשון עצמו אמר, "אנה אלך מרוחק ... אם אסק שמים שם אתה." אם כן צ"ע מפני מה התחבאו?

ומפרש הבריסקער רב, הגרי"ז סולובייציק זצ"ל, הלכה היא שקריאת שמע מותר לקרות אף אם היתה טליתו חגורה לו על מתניו בלבד, אבל לתפילה צריך שיכסה את לבו. ופרש"י שם בגמ' (ברכות כד) משום דלתפילה צריך להראות כעומד לפני המלך באימה, אבל קרי"ש אינו נחשב כמדבר לפני המלך. לפי"ז יבואר המקרא כך, שקודם שאכלו מעץ הדעת, לא שלט בהם יצר הרע, ולא נתחדש עדיין דין ערוה כלל, ומשום כך הלכו כמות שהן ולא יתבוששו. אך כיון שאכלו אדם ואשתו, ונכנס בהם ענין של תאוה ע"י היצר הרע, אז נתחדש להם דין ערוה, ולכך הזדרזו ועשו חגורות כדין כיסוי ערוה. אבל לאחר ששמעו "את קול ה' מתהלך בגן", שוב נמצאו כעומדים לפני המלך, ונזדקקו להוסיף ולכסות גם את לבם, כדין מי שעומד בתפילה. משום כך, התחבאו אדם ואשתו "בתוך עץ הגן", לכסות עצמן שלא יראו בערומיהם, וכדין התחבאו.

מעשה אבות....סימן לבנים

ויבא אל האדם לראות מה יקרא לו וכל אשר יקרא לו האדם נפש חיה (ב-יט)

The story is told that one of the communities in Galicia was once probing for a candidate to be it's *Rov*. R' Naftali of Ropschitz ZT"L had come a number of times and was strongly considering taking the *Rabbonus* offer. However, there were a number of loud and outspoken members of the community who were opposed to his selection. Finally, after much debate, a general meeting was called and all the influential members were asked to attend whereby the present candidate would have a chance to address them all and make a final statement on his behalf before a decision would be reached.

At the community meeting, R' Naftali stood up and presented his case in the following manner: "In *Parshas Beraishis*, the *Medrash* tells us an interesting thing. *Hashem* revealed the entire course of world history to *Adam Harishon*, showing him each generation, it's leaders and elders, until the end of time." R' Naftali swept his gaze around the hall.

"Now, we understand that the reason that *Hashem* showed all this to Adam was in order to let him see who would be the great men among his descendents. Adam would be happy to note that great *tzaddikim* throughout all history, would be the result of his progeny. But the question begs to be asked: What need was there to display before him all the people, even the simple and unworthy people, of each generation too?"

The future *Ropschitzer Rebbe* paused to let the question sink in before