

בראתי יצר הרע ובראתי לו

תורה תבלין

A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

12:34 - úáú / àìãää äçðî	(Monsey, NY)	5:50 - úáú úáøð ú÷ìãä
6:09 - úáúä íáé ìù äðé÷ù	~~~~~	6:08 - úáú áøð ìù äðé÷ù
6:59 - áéøðî / íéääëää úàö	~~~~~	8:26 - à"î/òîù úáéø÷ îîæ
7:21 - í ú äðéäø úéèùì / ë"äö	~~~~~	9:02 - à"øää/òîù úáéø÷ îîæ

(àì-èì) 'ààà àààà úà àù ì à òù ì à úà àààààà
 àùò àì ò èòìà ,àìé÷àì íéìàéé é"òà ààà àì ò é"ùòò
 àùí÷à à"à÷à àì çèòà òùòìà àèàì ì àù òù ò
 ààéìà ò"àìàà òòòò ,ìàéì ààòòò àì òèòòàà .ì"èò
 ò ò àìàààà àìòàì ò ,ùòà èòèò "àà ,ì"ò: èàìà òèàì
 ààà ,ààì ààì àòéàò àù ò àà çàùòòò òùòìà òí÷à
 íà íàì ò òàò÷ íàù òààòò òààòò÷ èìòà òòùé èé
 àçéà íèòààà ò è òà òààì òàà ,ààì íéìààà
 òèà òèòà ò è òàìèìò òàòààà èàòàà íùòàéìòù
 òàà - "òàèìòàòéòàà" èòà àààèò èòòò ààì èé ,íùìéàà
 àùòìèìòà òòèéòà ò è òà èé÷à òààà ò÷àà òòìàà

"ká, à"ééùù ééààòòùù àùù ò"áíáá òéáíí àìà
 éé ááé÷ò éáò" :(:áò íéùááé÷) 'íáá é"ò, **ùòáá íòè**
 éí áíá 'àì çìíé 'áá' òíàòù, ééá à÷áíò éáàì ééí
 ééòò áìé òùá ááéá àìòá òéçç òùá íáéàì íééùòùù
 òéçç òùá ááéá àìòá òéçç òùá íáéàì íééùííá, áòòéé
 ééòò áéá áí ééá, áááíùá. ù"ò "áíéá áìé úçà ìò
 òéçç òùá íéáààù ááá èàùò éòá, á"÷ í áá ááá áíìì
 ?áòòé ééòò áééíá
 òùá íéáààù áá ÷áíòí áíì ò"òù áíù áàòò àìà
 ,áìééàá íòò íáù ÷ò àì áòòé áééç áééíá òéçç
 íá áíá á"÷ í áíìá. áòéáòá úáùòì ááòòò ìò óá àìá
 ìò áòòé áééç íééáò ááéá àìò àìá áòéáò òáàòì áòò

æ"ðùú 'à øää ê"æ øëøð - ä"ò íééç ø"á íéíéðá 'ø íäéää úî ùð øëæì à÷èéñ úçòù î úáãð

For all inquiries and , please call 845-821-6200 or E-mail: Torahtavlin@yahoo.com

guilty of a violation of *Shabbos*, is a most welcome perspective. Let us all adhere to practices that our ancestors followed, and acknowledge that any deviation, regardless of how minor it may appear, constitutes a violation of the *Torah*."

TORAH GEMS

(ë-çì) úùǎçđ áéáñ øöçìǎ ïëù î ì úǎũúěǎ ìěǎ

Rashi writes at the end of *Parshas Tetzaveh* that the pegs of the *mishkan* that were inserted into the ground to fasten the edges of the curtains, were to ensure that the curtains would not flap around because of the wind, and the ropes were used for binding them. This was the final act of securing the *mishkan* in its place.

R' Menachem Mendel Schneerson ZT"l, the **Lubavitcher Rebbe**, writes that a lesson is to be derived from this: Our sages tell us that a meritorious deed is attributed to he who does the last part of it and completes it (״אַחֲרָיִם״). The many generations of great *Torah* leaders that preceded us can be compared to the builders of the *mishkan* itself. Our own generation, on the other hand, can be compared to those who tie the edges of the curtains to the stakes in the ground so they will not flap loosely in the wind. In the overall stature of *Klal Yisroel's* history, our predecessors are like the brains, heart and "upper" parts of the body. Our task and mission may be seen as the "lowest" task, merely tying down the very edges of the curtains, some rather incidental and external details. Nonetheless, it is this work that completes the whole job, and it is specifically what we do that will fasten the *mishkan* so that it may stand firm.

Moreover, the edges of the curtains were to be tied to the pegs that were fixed in the ground, the earth. This alludes to the very purpose of the Sanctuary, namely, to bring about a proper dwelling of the Divine Presence in the *mishkan* which was to be a physical abode established specifically here on earth. This, indeed, is the very task and purpose of our generation. We are to here

to complete the final task before *Moshiach*.

úøùì ãøù éääå àùò éòù úòìáúå îîâøääå úìëúå îîâ
(à-èì) 'ääå äùî úà 'à ääö øùàë ... ùä÷á

This expression "אֲשֶׁר אֱלֹהֵי" - "*As Hashem commanded,*" appears no less than 18 times in our *parsha*, as pointed out by the **Baal Haturim**. However, it appears only by the creation of the *Kohanim's* apparel. Why was this expression not used by the building of the *mishkan* and the crafting of its vessels earlier when discussed in *Parshas Vayakhel*?

Explains **R' Meir Simcha of Dvinsk ZT"l**, the **Meshech Chochmah**: The *Torah* teaches that a *àéáð* - *prophet*, is to be believed when he says that he received a prophecy to transgress a *àì äùòù* - *negative command*, of the *Torah*. However, this may only be in the case of a short term exception, such as with *Eliyohu Hanavi* on *Har HaCarmel*. If the prophet says that he received a prophecy from *Hashem* that a *mitzvah* should be transgressed on a permanent basis, this may not be believed. Thus, since the materials for the priestly garments contained both linen and wool threads which constitute *shatnez*, the *Torah* points out that the garments were made, "*As Hashem commanded Moshe*" - specifically because *Hashem* gave this permanent command through *Moshe Rabbeinu*, who was trusted to transmit *mitzvos* to the Jewish Nation even when they seem to be in contradiction, one with the other. However, the people, to their eternal credit, were willing and able to fulfill everything that they were told and they did follow through and create the garments as commanded, even though they contained *shatnez*.

àl'ée àl' àùl' íéíèà òúé lè úà ààéàà àl' àà
 l'ù n'çéà ðàñ íà éé l'ò èçðé l'ò ?ííòòà ðàñl'
 ,àl'èç l'ò àðàíà àðàíà ,àñððò l'ò àðàíà íçl'ùà
 èéðò àéà àè l'èl' ,á"òàéèà úáðáð- àðàíà çáéíà
 íèl'à ,ààéðáà úáðàñ ò"ò àéà l'èà éé ,àðéúé àl'èçl'
 úáéàl' èðòàà íàèòà ðàñíà íéíèà òáéñíà íèùíà úí-à
 úàà íàðçà íáéí ÷çùùá" òíàà éàà ,àðéíò àl'èç é"òò
 " .àðl'è l'ò úéìò

àààà àùí ìò íéòéíí òààà éòòéí àéà íííá .àààí íáá
 è"àà ,ùòàíá àùéàà àíéà ,òàò÷íá ÷òòùá àì àààù
 íáà ?íòíò íá ìù áéáé ìò àòùé àòéùàù ééù ééà
 íéç àùò úáàá úááà" (àì èìùí) èìíá àíìù òíá áéìò
 ,íàòçà íáéí ÷çù àùí ,òíáíé - "ààìò ìò úéìò úáà
 ìé úá óé÷àù ,ííáé ìò àìò ààà íáà íéç àùò íá éé
 .àçéá íúáàò
 íàùí èà íáà ,íéááé íéùò÷á áéàù ùòàíá ù"ééòà

מעשה אבות... סימן לבנים

(á-ài) 'ááá úîáé äëàî î áá äùàòä îë 'àî îáúáù úáù ùã÷ íèì äëäë éòéáùä íáéáá

During the hot summer months, the **Chasam Sofer, R' Moshe Sofer ZT"l**, would take some of his students from the *yeshiva* in Pressburg, with him to a village in the countryside. Just as in today's times, getting out of the humid and dense city during the heat of summer was a welcomed and anticipated excursion and it was a sought-after privilege to be included with the students that were to go along with the *Rosh Yeshiva*. The village that the Chasam Sofer had chosen for his summer residence was a small one which contained but one Jew in the entire village, however, he insisted that it was only proper that the great rabbi should be his guest. Although this Jew was totally ignorant of *Torah*, the Chasam Sofer complied. The *Rosh Yeshiva* with his pupils arrived before *Shabbos* and the students set up their makeshift *Beis Medrash* in the villager's home.

All went well, that first day and it was a spiritually uplifting experience for all those in attendance. But immediately after the first *Shabbos* with his respected guests in his home, the simple villager went off to the big city, Pressburg, in an agitated state. When he arrived there, he declared to a number of his acquaintances that he had personally witnessed the great rabbi violate *shabbos*. He was most sure of this development and could not be dissuaded. The Jewish community was understandably stunned, and when word got back to the Chasam Sofer, he requested that the man come before him and testify to the incident, which he promptly did.

"My father was a truly observant Jew," the man began earnestly, evoking sacred memories, "and I know that everything he did was done properly, to the letter of the law. I recall that every *Shabbos* morning, after the first part of the services was completed, my father would immediately make *kiddush*, drinking some schnapps and taking refreshments. With all due respect, Rabbi Sofer, I noticed that you failed to do so, waiting until the services were entirely over. Since you did things differently than my father, it can only be that it was done in violation of the *shabbos*!"

Everyone present had a good laugh at this poor fellow's expense, and it was quite laboriously explained to him in a way that he was able to understand that the Chasam Sofer was careful not to make *kiddush* until davening was totally completed. But the Chasam Sofer, rather than being irritated by this unwarranted accusation, was most impressed by the man's sincerity.

"You are all missing the point here. I greatly respect this man," he confided to the boisterous students. "Our survival throughout the Diaspora has always been a direct result of the commitment to preserving our tradition. This man's assertion that anyone who does things differently than his father did must be