

בראתי יצר הרע ובראתי לו

תורה תבלין

A Torah Tavlin Publication
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1:29 - úáú / àìáãä äçðî (Monsey, NY) * 7:49 - úáú úáøð ú÷ìãä
 8:08 - úáúä íäë ìù äðé÷ù ~~~~~ 8:07 - úáú äøð ìù äðé÷ù
 8:58 - áéøðî / íéäéäëä úàø ~~~~~ 8:39 - à"î/ðîù úàéø÷ ÿîæ
 9:20 - í ú äðéäø úéëùì / ë"äö ~~~~~ 9:15 - à"øää/ðîù úàéø÷ ÿîæ
 ("äìë äää" øíäëùî) úáúä úá÷ íðò ÿîæ ðçàì ÿä, íä÷í ÷éííù éí*

מדעת עליון

(ā-āe) 'āā ēēōō īīēē āāūū ōōā ... ī ūōā īēē īūā ēūūūā
ēēā ē''ōō īēēā īēīūāūū īēūūōīā ōēāāī āāā
,ōāē ē''ōō īāū īīāōā īēōāāā ōēū āīē āīā ,ōāēā
īēēāō āāā ōēūāē īīē ōāē ē''ōō īēēā īēīūā īāē
ā''ūīā .īāāā īāē īēā āōē īēīōōā īīē āōē āī īēīōōū
īēī ōūāē 'ā ūūāāāā ōēēō īāāū ,īēīūā ūūāāāā āŋ÷
.īīāōāū īēōāāā
āāāīēā ,ī'ōē ÷ēēēāāīāīēēē'ēōāā īōī'ē'ōōēīāā
īāāā''ūēāē āīēōūā āīā āūēā āī ōēī ūēōā īū
āīā ē''ūōōā ,(ā-ā ūēūāōā)'āīāāā ūā āāāōī īēā
āīāāā ūā āāāōī īēā īāāū ēōī ōēēīā āī āī īōē

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correct. He read the words of the *Rashba* out loud to his father, showing him that he had been right all along, and his young Talmudic adversary had succumbed to the temptation of the moment. R' Boruch's face lit up with a smile that glowed bright, stopped crying, and then went right back to his learning.

TORAH GEMS

(á-äë) 'äì úáù õøää äúáùå ... ìàøùé éóá ìà øáã

Rashi writes that *Shemitah* must be 'à í ùì - *for Hashem's sake*, just as we find the same wording by *Shabbos Beraishis*. What does this mean?

R' Meir Simcha Hakohen of Dvinsk ZT"l gives us a beautiful explanation. *Shabbos* is unlike *Yom Tov* by virtue of the fact that the holiness of *Shabbos* is embedded and continuous within the framework of the world itself, whereas *Yom Tov* is instituted by a specific time period which is ultimately regulated by the Jewish people themselves. In a similar vein, the *mitzvah* of *shemita* is dissimilar from the *mitzvah* of *Yovel* - jubilee, in that the people maintain control over whether to pronounce *Yovel* - to blow the *shofar*, redeem the slaves, return the fields - or not to do so, like we find in the *gemara* (è àùüä ùàø). *Shemita*, on the other hand, is not related to the people, and its holiness and regularity is inevitable every seven years. Thus, by *shemita* the *Torah* tells us "øðàä èì èë" - "*The land (belongs) to me,*" which is a reflection on the creation of the world, where every object, being and particle is attributed to *Hakodosh Boruch Hu*, just like *Shabbos* is an úâä - *sign*, to remind us of úéùâøä àùøî. *Yovel*, however, is a time when the slaves are set free, just as on the *Yom Tov* of *Pesach* when the Jews were set free from Egypt. Thus, the *posuk* states, ùâ÷" "í èì äéäú - "*(Yovel) shall be holy to you,*" which is in comparison to the *posuk* äéäé ùâ÷- àø÷î" "í èì - "*A holy calling (Yom Tov) shall be to you.*"

úà óàà ÷çöé éúéøá úà óàà áà÷-òé éúéøá úà éúøèæà
 (áî-âë) 'áàà øèæà öøàää øèæà í äøàà éúéøá

In the midst of the horrific curses that *Hashem*

threatens to bring upon the Jewish people if they do not follow His word, comes a ray of hope.

Explains **R' Shamshon Raphael Hirsch ZT"L**, "אֲ-דֹעַ עוֹשֶׂהָ וְאֵה עוֹשֶׂהָ" - Hashem now promises to guide *Bnei Yisroel* through the long nights of *golus*, a period of time that is symbolized by the life of *Yaakov Avinu*, when the Jews will have to endure hatred and live and die among the nations of the world who want to destroy them. And when they have suffered enough, inscribing their heart's blood upon the pages of martyrdom in world history, then "דְּ-צוֹעַ עוֹשֶׂהָ וְאֵה עוֹשֶׂהָ": in this next phase, their life will resemble the history of *Yitzchok Avinu*. *Bnei Yisroel* will be able to breathe more freely and come into full flower. In the midst of growing prosperity, living among the nations who will alternate between humaneness and envy in their treatment of them, they will have to strive hard to maintain their unique character, just as *Yitzchok* did, in total disregard of the jealousy of the nations that will still keep them isolated from the rest of the world.

But if they shall pass this test, whether they remain loyal to *Hashem* even in the midst of prosperity, "חַשְׁמֶן הַשֶּׁמֶשׁ הַזֶּה יִשְׁרָאֵל" - the bright sun that shone upon *Avrohom Avinu* will shine upon them even in exile. Like *Avrohom*, the Jewish people will build "אֲלֹתֵינוּ" - altars for *G-d*, and like him, they will bring to the nations of the world all the good and truth of the *Torah* that has been entrusted to *Klal Yisroel* for the good of mankind. Then, *Bnei Yisroel* will be respected and tolerated not even though, but precisely because they are "שְׁמֵי הַשָּׁמַיִם" - keepers of the covenant of *Avrohom*, with the coming of *Moshiach* à"àá.

éàlú ààèà íúà ààà , íúòà íéèíúà éúúúà ... àèì
 ?ààçí àìéóúà éàlú ààà ,úàòíà àààú
'há ,à"èèìú íé÷òàñ ÷çöè ø"áíàà òòúí ààà
 é"ò íéíúàì úàèèì à"à àìéóú éíà ò"ààà ,÷çöè úð
 ìú àààòò íéúàò ààòèè ììé íéàùè èà ,úàòíà ààà
 íàà .íéòòò àèàè àì íéíúàà ìò àììòúèù óà ,íá÷
 èòòì íéáéàçà úàòíà íé÷íàòà àààúà íéììò íàù
 . íúòà íéíúà ìúé "àà íúìéóúà íéòòò àèàè àà , íá÷:

.íéíúúàà ààèúú àèìò ììòúéúé éí àèà àì ,òíàìè .ì"èò
 é"ò àìú ìá úáèèì øúòà ììòáúú òáà ìèú óáà
 é"ò ÷ø àèúàì òòáà ìáúà à"à íéíúà ìòíà ,àìéóú
 ÷ø ààáé ì úáà ààèòáà úòúà àøáð ìèà ìáúí ,àìéóú
 ìèà ,íéíúúà ìò úáçáéí àìéóú àø÷ú èèìà .àìéóú é"ò
 íéòáà øàú ìò é"áúí ,úèòòú 'íííá úáèòòúá øáí ìè
 .àìéóú àìá ìúàì à"àú ìáúí ààà ì÷éú àìú
 éúú÷áçá íàà" úéà èàí ,úáú÷àì úé æ"èòì ìòíà

מעשה אבות... סימן לבנים

(i-äë) 'ååå í úåå í úéùòå åøî ùú éúåöî úåå äëùú éúå÷åçå í à

In Eastern Europe, many of the Jewish communities and villages that dotted the landscape of Jewish history were poverty-stricken. Most of the people struggled just to put food on their table and had no choice but to make do with less. As a result, in many instances, when the sun had set and darkness arrived, most households were ready to call it a day so as to conserve on their meager supply of candles with which to light up their home. There were those rare few individuals, most notably the *Torah* scholars, who utilized the small aura of the candlelight to sit and study late into the night or until the candle burned down to a subtle and solemn darkness. **R' Boruch Frenkel-Teomim ZT"l**, author of *Baruch Taam*, was one of those unique individuals. He was a renowned *Torah* scholar who spent his days and nights immersed in *Torah* studies. In his youth, however, he spend untold hours poring over his *seforim* and staying up late at night learning by the inadequate light of a candle. His diligence and extra אֵינְךָ מְבַרְכֵּן אֶת הַיָּדֵינוּ לְעוֹלָם - *toiling in Torah learning*, had a detrimental effect which damaged his eyesight; in his old age he became totally blind.

One day his son came to visit him and help around the house with tasks and chores that R' Boruch was unable to perform on his own. When he arrived, he found his father weeping bitterly. R' Yehoshua Heschel attempted to console his father and asked him why he was so distressed. R' Boruch took a moment to compose himself before he was able to relay the following incident: A young man had come to visit R' Boruch, and the two had become engrossed in a Talmudic discussion. They disputed what the commentary of the *Rashba* said in a certain case, and the young man opened the *sefer* to prove his point. Taking advantage of R' Boruch's blindness, he altered a word of the *Rashba* to suit his argument. R' Boruch had not remembered the *Rashba* in the way that the young man had quoted him and was absolutely devastated that he had recalled the words of the *Rashba* incorrectly. This thought brought him to tears and thus he was crying in distress.

“I have always known,” R' Boruch told his son choking back his tears, in a voice barely above a hoarse whisper, “that if one remembers his learning it is proof that he is learning *Torah lishmah*, for its own sake. But now that I have forgotten the *Rashba*, this must mean that I have not been learning all these years for learning’s sake alone!”

Now, R' Yehoshua Heschel knew of his father's prolific knowledge and perfect memory of just about every *sefer* he had seen and he knew that his father's reasoning must have been faulty. He decided to see for himself. Taking out the *sefer*, he read the words of the *Rashba* and saw that his father was indeed