

בראתי יצר הרע ובראתי לו
תורה תבלין
A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

12:31 - úáú / àläää äçðî	(Monsey, NY)	4:35 - úáú úáøð ú÷ìää
4:54 - úáúä íää ìù äðé÷ù	~~~~~	4:53 - úáú áøð ìù äðé÷ù
5:44 - áéøðî / íéääëëä úàö	~~~~~	9:07 - à"î/òîù úáéø÷ îîæ
6:06 - í ú äðéäø úéëùì / ë"äö	~~~~~	9:43 - à"øää/òîù úáéø÷ îîæ

ʒoŋi ɔ̀ɔ̀ɔ̀ ɔ̀pɔ̀ɔ̀ɔ̀ɔ̀ ʒoŋiŋi i' ʔ́ɔ̀iʒɔ̀ ʔ́ɛni ʒɔ̀ɔ̀ɔ̀ɔ̀ ɔ̀ɔ̀ɔ̀
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goes in so easily. Unfortunately, once it is in, it is not held tightly in the soft texture of the sand. But the heart of this simple Jew is hard like a stone. And once the nail has penetrated the stone it is implanted there permanently. His faith was, therefore, so strong that he was deserving of such a miracle!"

TORAH GEMS

êúá ááúä úà àøúå ... øàéå ìò õçøì àðøô úá åìøúå
(ä-a) 'ää äç÷úå äúîà úà çìùúå óåñå

Basya, the daughter of Pharaoh, as brought down in Kabbalistic tradition, was a *äîûð ìââîâ - soul reincarnation*, of Chava, the mother of all human life. This is alluded to in her name 'éúá. "*Daughter of G-d*"; just as Chava was not born from a father or mother, but rather was a direct manifestation of G-dliness, her soul was later reincarnated in Basya, who was beloved by *Hashem* as His own daughter.

R' Eliezer Friedman Shlit" embellishes this idea. Basya was chosen to be the one who would save Moshe when he was yet a little baby. Basya's soul contained that spark that originated from Chava, and it was Chava who had given her husband to eat from the forbidden fruit, thereby bringing upon them banishment from *Gan Eden*, a life of toil and hardship, and eventually death. By introducing the concept of death into the world, Chava's burden would seemingly last until eternity. However, *Moshe Rabbeinu* - the great leader of the Jewish people, who took them out of slavery, performed amazing miracles and received the *Torah* - was the one who was able to restore life to the world. *Torah* is life and *Toras Moshe* is the legacy that the greatest leader in the history of *Bnei Yisroel* left for us until this very day. Thus, Basya was specifically chosen to be the one to physically save his life, since by doing so, she not only denied him a certain death, she literally restored life - the life of *Torah* - to the world. By doing so, she was able to expunge the sin of Chava.

(âé-â) íàìà øîà âî âîù âî èì øîàâ ...âùî øîàââ
Why did *Moshe Rabbeinu* think that *Bnei Yisroel*

would ask him what is the name of G-d? Surely the Jews were familiar with the "*G-d of Avrohom*" - their forefathers must have told them. And why wouldn't Moshe know what to answer?

R' Menachem Mendel Schneerson ZT"l, the **Lubavitcher Rebbe**, explains: In truth, the question "אֵיךְ הָיָה" - "*What is His Name?*" was a very difficult one to answer. The Jewish people wanted to know how it was possible for G-d to have allowed them to suffer so terribly in Egypt? They wanted to know with which "שֵׁם" - which attribute, had G-d chosen to act: His Attribute of Justice or His Attribute of Mercy? How it was possible for the redemption to come only after such a lengthy period of exile? Even Moshe was perplexed and did not know how to answer.

Thus, *Hashem* replied, *"I Will Be What I Will Be; thus shall you say to Bnei Yisroel, I Will Be has sent me to you ... This is My Name forever, and this is My remembrance unto all generations."* Rashi explains that *Hashem* was telling Moshe that He would surely accompany the Jews into exile and suffer together with them, as it were. Through His Attribute of Mercy, He would not abandon them in Egypt, or ignore their pain. Not only would *Hashem* be with them in Egypt, but He would share in their anguish and distress. Thus, He said to them, "íðì êîû äæ" - *"This is My Name forever"* - the word "íðì" is spelled without the letter "vav," alluding to the word íðä - *concealment*. In exile, *Hashem's* íéîçöä úâî - *Attribute of Mercy*, is hidden. Surely G-d accompanies the Jewish people into exile, but His Attribute of Mercy is in a state of concealment, only to be revealed when the time for redemption has arrived.

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 āēāā īēūōā ōūāē āāōā āāāō āīēīī ,īāōūē ēōāī
 .āōū ūāāī āāōā īū īīāā īāā- ūāāī īū īēōīā īūōō
 ēīī ūīēā īāā īēāōā īēīēā ēāēā" āāūēā ōīāū āāāā
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 āēāū - "āāāāōā īī īāōūē ēōā āēōāēā" āā ,īōā

מעשה אבות... סימן לבנים

(àì-ǎ) ǎǎǎ ǎǎǎúúéǎ ǎǎ÷éè í éðò úǎ ãǎø ééǎ ìǎøùé éđǎ úǎ 'ǎ ã÷ô éé ǎò î ûéǎ í òǎ î î ñéǎ

There were many poor people who lived in the city of Tzefas hundreds of years ago, but a certain man who struggled to earn his daily livelihood by digging the harsh land was from among the poorest. His daily frustrations led him to attend a *shiur* given by one of the great *Rabbonim* of Tzefas, **R' Moshe Alshich ZT"l**, on the topic of *Emunah* - faith. The Alshich elaborated on the great quality of trust in *Hashem* and how every Jew must place his faith in Him that He will take care and provide for every need. The digger sat there enraptured. He was so inspired by this talk that right then and there, he decided that he wouldn't go to work anymore; his trust was placed fully in *Hakodosh Boruch Hu*. However, he was not a learned man who could delve deep into the study of *Torah*. Rather, from that day on, he sat in the *Beis Medrash* and recited *Tehillim* all day long.

This went on for a number of days until it reached the point where there was absolutely nothing left in the house. Having no choice, his wife rented out the family donkey and carriage to an Arab who agreed to dig and give her half his earnings. That day, the Arab left the city, dug, and found a hidden treasure. Excitedly, he placed it on the carriage and covered it over with dirt so that no one would know what he had with him. He was greedy, however, and he returned to the same dig site to see if there were any more riches. As it happened, boulders up above came loose and crashed down upon the Arab where he was instantly killed by the avalanche. The donkey and carriage, standing off to the side was untouched and after milling about waiting for a long period of time, the donkey instinctively turned around and returned to its owner's house. To the woman's delight and surprised cries, she found the money and, of course, knew what to do with it. The entire city of Tzefas was shocked when, suddenly, this poor digger who didn't even work anymore for a living, had become from among the wealthiest men in the city. His trust in the Almighty proved itself beyond anyone's expectations.

Although the digger and his family were exceedingly happy about the situation, a few of the Alshich's students were in fact troubled by it all. They asked their *Rebbe* as much. "*Rebbe*, we learn *Torah* diligently, we have been studying *Torah* and hearing your exquisite *shiurim* for years. We have heard your talks about faith and belief in *Hashem*, as well, and yet, none of us have ever had such an experience. This digger, on the other hand, a simple, '*Tehillim Jew*,' hears just one talk, and suddenly has reached such a level of faith that he is deserving of such a great miracle?! How can this be?"

Their great *Rebbe* answered, "My talk about faith is like a nail, which I try to drive, as if with a hammer, into the hearts of my audience. But, what can I do, your hearts are soft, like sand, and the nail