בראתי יצר הרע ובראתי לו

תורה תבלין

A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

ääåù úáù - åðéæàä úùøô ùãå÷ úáù

Shabbos Parshas Ha'azinu - Shabbos Shuva

October 4, 2003 - ã"ñùú éøùú 'ç

6:34 - úáùä íåé/äòé÷ù	(Monsey, NY)	6:18 - úáù úåøð ú÷ìãä
7:24 - áéøòî/íéáëåëä úàò	~~~~	9:14 - à"î/òîù úàéø÷ ïîæ
7:46 - íú åðéáø úèéùì/ë"äö	~~~	9:50 - à"øåä/òîù úàéø÷ ïîæ

מדעת עליון

(à-áì) 'åãå éô éøîà õøàä òîùúå äøáãàå íéîùä åðéæàä
.úî éðà øçîì ,íãå øùá éðà ,äùî øîà ?õøàå íéîù íäá ãéòä äîìå é"ùøô íäá ãéòä êëéôì ?íùéçëäì àá éî ,úéøáä åðéìò åðìá÷ àì ìàøùé åøîàé íà íéîùä êéà éøä ,ïééòì ùé äøåàëìå .ì"ëò íìåòì íéîéé÷ íäù íéãò - õøàå íéîù (.çô úáù) 'îáá àúéàãä ,íä øáãá íéòâåð éøä ,ììëá íéãò úåéäì íéìåëé õøàäå ?éì äîì äøéúé à"ä - "éùùä íåé ø÷á éäéå áøò éäéå" áéúëã éàî ùé÷ì ùéø øîàã äøåúä íéìá÷î ìàøùé íà íäì øîàå ,úéùàøá äùòî íò ä"á÷ä äðúäù ãîìî íåé÷ íééåìúù éøä .ù"éèò åäáå åäúì íëúà øéæçî éðà åàì íàå ,ïéîéé÷úî íúà íéìåëé êéà ,ë"àå .åæî øúåé øáãá òâåð ïéà àìéî îå ,äîåé÷å äøåúä úìá÷á íìåòä ?íéãò úåéäì õøàäå íéîùä

ìòã ,**éáö úìçð 'ñá ,à"èéìù øòèðéô áééì äãåäé øæòìà ø"øä** õøúî àìà àåä ,äéòäì åì øåñàå úåãòá òâåð àåäù éî ìù ìåñôä ìë úîàáù øîåì êéøö êçøë óåñá úåòéâð äæéà åì ùéù åà øáã ìòáäì áåø÷ àåäù ïåéëã ,ø÷ùéù ùùç íåùî àëä íðîà .èôùîä úà äëéå åèåùôë úîàä ãéâé àìù ùåùçì åðì ùé ë"à ,äùòî éáéùç øéôù ïëì ,åø÷ùé íäù ùùç íåù ïéãä ,éëä øîåì à"à õøàå íéîùä éáâì íò äùòîá íééåìú åéäéù äàéøáá òá÷ ä"á÷äù ïåéë ,ø÷ùî ùùç ïéàã àäå .íéãò ìù øåàéáãã äàøð æ"éôìå .ïðéùééç ïéà ïëìå ,äæ ïéðòá ììë äøéçá íäì ïéàå ,ìàøùé .øáãä àåä êë ïëàù àéä äçëåä àìà ,ùîî äéàø àì àåä "íéãò"

(ë"äåé óñåî úìôú) òâô éìá íåìùá ÷"÷ úéáî åúàöá â"äë äéä øãäð äî úîà
éðôî äúéä íéùã÷ä éùã÷ úéáî åúàéöéá ìåãâ ïäëä ìù åúçîùù øàááî äðä

(èî,çî-áì) 'åëå íéøáòä øä ìà äìò .øîàì äæä íåéä íöòá äùî ìà 'ä øáãéå

Rashi tells us that the words "äæä íåéä íöòá" - *"In the middle of the day"* appear in three places: By Noach, the evil people decided to block Noach from entering the ark. *Hashem* announced, "I will let him enter *in the middle of the day*, and no one will stop him." The Egyptians refused to allow the Jewish people to leave their land. Said *Hashem*, "They will leave *in the middle of the day* and no one will stop them." Likewise, regarding the death of Moshe, *Bnei Yisroel* did not allow Moshe to go up to the mountain where he was to expire. "He took us out of Egypt, split the sea, gave us the *Torah*, etc., we will not let him go up." Answered *Hashem*, "I will take him *in the middle of the day*, let them come and try to prevent it." Now, a mob of people disrupting Noach or the Jews in Egypt from doing what they must is understandable, but how could the Jewish people ever think that they could prevent Moshe from dying?

It is apparent, notes **R' Chaim Shmuelevitz ZT"L,** that *Bnei Yisroel,* having come to the profound recognition of Moshe's role as their teacher and liberator, as the man who guided them through good and bad times, in this world and, through his merit, in the World to Come, actually thought that they would be able to cling to him and prevent his death! They were so tightly bound to their *rebbe* and leader, that nothing short of a miracle from *Hashem* would be able to tear Moshe away from them. Indeed, the *posuk* àùé øùàë" (áé-àé øáãîá) "÷ðéä úà ïîàä - *"As the nurse carries the suckling infant"* refers to the relationship between *Moshe Rabbeinu* and his people, his disciples. Their appreciation and acknowledgement of his role as their leader, mentor and teacher was such, that they were actually attempting to prevent his death.

הוא היה אומר.....

R' Mordechai Gifter ZT"L would say:

"*Hashem* wants us to make a spiritual effort. By making a sincere and diligent effort, we can earn His help - the help which makes success possible."

R' Avrohom Yeshaya Karelitz ZT"L (Chazon Ish) would say:

"How can we understand the Holocaust, when we don't yet know the entire picture? Its like learning a piece of *gemara* without *Rashi, Tosfos* and other *meforshim*. Could we say this *gemara* is difficult, beyond comprehension? All we can say is that we've seen too little to understand. History is no different!"

R' Yechezkel of Shinov ZT"L would say:

"Displaying silver is äåàâ. Displaying silver-plated items is äåàâ and ø÷ù!"

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that is not alluded to in *Parshas Ha'azinu*." Avner challenged him. "If what you say is true, show me where my name, Avner, is written in this *parsha*." The Ramb"an agreed, and went into a corner to pray. Then he took out a *chumash*. "Here," he showed him, "take the third letter of every word in this *posuk* and you will see your name." Avner read, ùåðàî äúéáùà íäéàôà éúøîà" "íøëæ - *"I said, I would scatter them into corners, I would make their remembrance cease from among men."* The Ramb"an explained. "The third letters are ø,ð,á,à,ø - forming the name Rabbi Avner. So you see, the *Torah* is teaching us the amazing power of repentance. When a Jew sincerely returns to G-d, the *Torah* honors him. Whatever he did in the past is discounted; it doesn't even matter if his spiritual condition is not presently what it should be. For all Jews will ultimately return to G-d-and are deserving of a title of honor!

When Avner saw this he became distraught. "How can I make amends for all of my transgressions?" he tearfully asked his mentor. "Just do what it says in the *posuk*," replied the Ramb"an. "*'I would make the remembrance of them cease from among men.'* Nothing must remain of your former glory." R' Avner did *Teshuvah* and immediately left for places unknown. In fulfillment of the *Torah*'s words, he was never heard from again.

TORAH GEMS

(ô"ëäåé ìù äìéôú) øåãåä øåã ìëá ïåøùé éèáùì ïìçîå ìàøùéì ïçìñ äúà éë

Why do we refer to *Hashem* as a "ïçìñ" - *"Forgiver,"* instead of the more familiar term "çìåñ", when they essentially mean the same thing?

The holy **Rizhiner, R' Yisroel of Rizhin ZT"L**, gives the following explanation: In *Parshas Mishpatim* the *Torah* commands us, øåîç äàøú éë" (ä-âë) "åîò áæòú áæò ... åàùî úçú õáø êàðù - *"If you will see the donkey of your enemy crouching beneath its burden ... you shall help it (unload)."* The *gemara* (.âì àòéöî àáá) comments on this verse, "ïöáø àìå õáåø" - one must only assist in unloading the donkey if the animal is presently collapsing beneath its burden. But if the animal is a ïöáø - constantly and habitually overburdened - then there is no obligation to help unload it. The suffix "ï" at the end of the word signifies an act which is performed constantly or habitually.

Thus, when *Chazal* describe the Almighty as a "ïçìñ" as opposed to a "çìåñ", the intention here is to underscore the point that *Hashem* is constantly forgiving of our sins, always willing to accept our sincere *teshuvah*, no matter what we have done! Even a sinner who has tried numerous times to repent and for whatever reason has failed to truly return, must remember that *Hashem* is a ïçìñ - a consistent, constant G-d of Repentance. There is no limit to how many times He will forgive our sins. One should never give up - it's never too late!

åîë åùã÷ øéáãá åúåéäá 'ä ãé åá äòâô àìùå ,äðëñ íå÷îî íåìùì éç àöåé åúåéä - òâô éìá íåìùá àöéå ñðëðùëù ùøôì ùé ãåò .íåìùì àöé àìà ,íéøçà íéðäë è"åé äùåò äéä ,åúàøéå åãçô íöåòî åéìò àåáì ìåìòä åúãåáò ìå÷ì÷ àìá ,øîåìë .úåãçééúäá êìîä íò øáãìå ïåãàä éðô úåàøì äëæù ãåáëä ìò åúçîù áåøî ìë ìòù **,øñåî úåçéù è÷ì 'ñá ,ì"öæ øù ÷éæééà ÷çöé ø"åîâä** äæì óéñåîå íåéáå ä"øá åðéëæù ,éøùúù ùãåç éîéá åúçîùå åúãåáò ìò èéáäì ìàøùéá ãéçé íéìàëé éé ,íéùã÷ä éùã÷ úéá ìà å"äëä úàéá ïéðòë äîéðô 'ä éðôì àåáì íéøåôéëä àñé ãò úòâîù äáåùú äìåãâ" - ùîî íéðôìå éðôì ãò åðéúáåùúá òéâäì åðà äîéìù äáåùúá 'ä ìà áåùì úåëæäå úåøùôàä åðãéá äðúéð éë åðééäå - "ãåáëä ".òâô éìá íåìùá" - òùôå ïåò éøôåëî åéðôìî úàöìå åðéìò íéàùåðå íéìá÷îå 'úé åéðôì íéãáåò åðúåéä éøçà ,ë"äåé éàöåîá éë ,àöîð úåðòúäì åðúåà äëéæ ä"á÷ä øùà øçà ,äàøéå äáäàá åðøàåö ìò íéîù úåëìî ìåò äçîù ùåçì åðéìò åæ äáâùð äòùá ,úåðåò úøôëå äáåùúá åéðôìî úàöìå éåàøë .êìîä éðôìî íåìùá åúàöá â"äëä ùç äéäù åîë úéàìéò

מעשה אבות....סימן לבנים

(åë-áì) 'åëå íøëæ ùåðàî äúéáùà íäéàôà éúøîà

The story is told about a student of the holy **Ramb"an, R' Moshe Ben Nachman ZT"L.** The student, Avner, was a charismatic and knowledgeable scholar, however, he strayed from the true path of *Torah* and without warning renounced his religion. Avner became very accepted among the non-Jews and, in fact, became a respected minister. It was no small act in the eyes of the gentiles that a highly respected Jewish scholar, a glorified student of Nachmanides, should give up on Judaism, and for this they embraced him.

One year, on the day of *Yom Kippur*, Avner sent his emissaries to fetch the Ramb"an. Wishing to show his contempt for his Jewish roots, he slaughtered a pig, cooked it and ate it, all on *Yom Kippur* in the presence of his former teacher! The Ramb"an, understandably, was horrified and heartbroken.

He turned to his former disciple and asked, "Tell me, what caused you to renounce your religion?" Avner smiled harshly. "As a matter of fact, it was a lesson I heard from your very lips!" he replied smugly. "One time, when we were studying the portion of *Ha'azinu,* you said that everything in the entire world, including all of the *Torah*'s 613 commandments are alluded to in that portion. Now, *Ha'azinu* is not a large portion and I couldn't believe that it was possible. How could the entire *Torah*, everything in the entire universe for that matter, be contained in such a tiny portion? When I realized that this was not possible, I lost faith in you and came to the conclusion that everything else you taught me must also be untrue or exaggerated. Thus, I abandoned Judaism."

"But it's true!" the Ramb"an insisted. "There is nothing in this entire world