

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה

הדלקת נרות שבת - 6:02

זמן קריאת שמע/מ"א - 9:18

זמן קריאת שמע/הגרא - 9:54

סוף זמן תפילה/הגרא - 10:50

שקיעת חמה ליום השבת - 6:18

מוצש"ק צאת/כ מעריב - 7:08

צאת/כ לשיטת רביצ' תם - 7:30

TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR / DEDICATE AN ISSUE, OR RECEIVE IT BY E-MAIL FOR YOURSELF AND FOR YOUR SHUL, PLEASE CALL 845-821-6200 OR SEND AN E-MAIL TO: TORAHTAVLIN@YAHOO.COM

בראתי יצר הרע ובראתי לו תולדותיו

A TORAH TAVLIN Publication
34 MARINER WAY MONSEY NY 10952

Courtesy of MyZaanim.com

מכרכים חודש חשוון מולד: (יום ב')
מאנצטאך 2:41 PM 9 מיט 9 חלקים

שבת קודש פרשת בראשית - כ"ז תשרי תשע"ג Shabbos Parshas Bereshis - October 13, 2012

לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד משרים בק"ק בית שמש מאנצרותו של המגיד

וירא אלוקים את כל אשר עשה והנה טוב מאד וגו' (א-לא)

בביאור כוונת דברי המדרש 'שוב מאד' זה יצר הרע' איתא במדרש (קהלת רבה ג' ט"ז), 'והנה טוב, זה יצר הטוב, מאוד, זה יצר הרע', והמשיך והקשה 'וכי יצר הרע טוב מאוד', (וע' מה שיישב בזה).

וכתב תלמיד האבני מילואים' (בהקדמתו לספר 'אבני מילואים') ליישב 'ולדעתי, כיווני ז"ל בזה נקודה נפלאה, הנהנה מילת 'מאד' מורה אודות הפלגה והוספה על השיעור השלם הפשוט, אם טוב ואם רע, וע"כ הוקשה בעיני חכמינו ז"ל, השתמשות במילה זו לגבי מעשי ידי ה', כי באמרו 'את כל אשר עשה והנה טוב', מובן ממנו השיעור השלם האפשרי, המשווע ממנו יתברך, ואחר שהוא שיעור אלוקי, איך יתואר עליו ענין הפלגה, הלא עליו אין להוסיף, ואם ההפלגה משלמת השיעור האלוקי, הנה שב כולו שיעור שלם, ואין כאן הוספה, כי לא קדם אליו שיעור אחר, והוא דקדוק אמיתי.

לזה ארז"ל 'מאד, זה יצר הרע, וכוונת דבריהם היא, שברא ה' באדם עניין אשר בו יוסיף שלימות על השיעור האלוקי אשר בו נברא, והוא היצר הרע, היינו, כוח התאווני אשר בקרבו, שכאשר ידחה מונהג ע"פ השכל-הדחינו, שישמש עמו רק לפי הנצרך בשביל עבודת ה', לשוב גם הוא שכלי-רוחני, והנה ברבר הזה האדם הוא בחינת 'מאד', ר"ל, עניין נוסף על השיעור הראשון אף שהוא אלוקי, כמשרז"ל 'הכל בידי שמים, חוץ מידת שמים' (ברכות ל"ג), וכו', ובדבר הזה נתייחד האדם יציר כפיו של ה' וכו', ולכן בכל מעשי בראשית לא נאמר אלא 'כי טוב' שהוא השיעור השלם האלוקי, ולא נאמר 'מאד' רק אצל האדם.

ולפי זה הוא מפרש את הכתוב, 'אורך, על כי נוראות נפלאותי, נפלאים מעשיך, ונפשי יודעת מאוד' (תהלים, קל"ט י"ד), והיינו, 'אורך על כי' (-היינו, אשר' [מצודות דוד] **נוראות** (-היינו, ביותר') **נפלאותי**-ה'ובדלתי משאר המינים שבראת, שהרי 'כל הפלאה, הוא לשון הבדלה וכו' (רש"י דברים י"ז ח'), [אמנם] **נפלאים** (-מובדלים) **מעשיך**-ה'ודרמו והצומח והחי ועשיתי, זה מזה, [אבל] **ונפשי** [ה] **יודעת**-השכלית' (מובדלת מן ביותה, מצד שאני מוכרח גם מאלק רוחני-שכלי, ובכך ביכולתי להוסיף על 'השיעור האלוקי אשר בו נבראתי, וכנתבאר')-**מאד**, לשון הוספה, ואם כן גם הכוח החומרי - 'התאווני' אשר ב', 'שוב גם הוא שכלי-רוחני, ובכך גופי החומרי אשר נהיה 'שכלי-רוחני', יוכל ליהנות מהתענוג הרוחני הנפלא אשר אינו נחשב לגבוי כ'נהמא דכיסופא', כאשר יקום לתחייה, (וכמו שכתב **הרמח"ל** [עין בספר דרך ה', א' ד' ב.], 'ובהיות שגור ה', שהרכבה זו של גוף האדם ונשמתו לא תיפרד מעולם, הנה מוכרח שתשתדל הנשמה ותתחזק, ותהיה הולכת ומחלשת את כוח הושר החומריות, עד שיישאר הנוף בלתי חשוך, ואז יוכל להתעלות הוא עצמו וליאור באור העליון וכו''), ולכן וגם נשמתי - 'שכל' - אשר הנהיגה אותו והפכו לרוחני, יוכה בשל כך אל תענוג זה.

justice to his favor.

במשל: The first sin of murder could have been avoided. Hashem advised Kayin, *"Is it not true that when you do good you will be forgiven?"* When a person feels down, as if he is

A SERIES IN HALACHA למעשה הלכה
LIVING A "TORAH" DAY
Forgotten and Little Known Halachos and Customs (3)
The Constant Mitzvos. There are *mitzvos* that are done on a daily basis, e.g. *Tefillin, Krias Shema*; on a weekly basis, e.g. *Shabbos*; and on a yearly basis, e.g. *Shofar, Sukkah*. The **Chofetz Chaim** on the first page of his *sefer Mishna Berura* ⁽¹⁾ introduces us (anyone who is starting to learn *halacha*) to the concept of "מצות תמידית" (Constant Mitzvos). He does so by copying in short, the lengthy words of the **Sefer HaChinuch** in his *hakdama*: *"There are six mitzvos that apply every second of a person's life."* In actuality, we may say there are more than six constant *mitzvos*, as we will explain, but they all fall under the general category of the six listed by the *Chinuch*. Also, there may be some "overlap" in what is contained in these *mitzvos*.

What Does Constant Mean? The following six *mitzvos* are considered "חובות הלבבות" - *"Duties of the Heart,"* which every Jew must learn and internalize. When one does so, all his actions will then clearly reflect these six truths that are in the back of his mind. The resulting actions of these *mitzvos* will be constant. A person must always review and intensify these truths quite often (like reciting *Krias Shema* twice a day), and then, writes the *Chinuch* ⁽²⁾, *"every second that he contemplates them, he fulfills these mitzvos and receives endless rewards."* The **Chayei Adam** ⁽³⁾ adds that not only contemplating, but living with these

הוא היה צמר
R' Menachem Mendel Hagar of Vizhnitz ZT"l (Tzemach Tzaddik) would say:

"It has become the custom for men and women to dress extravagantly, wasting money on trying to look like princes and princesses. Each tries to outdo his neighbor in making lavish weddings for his children and then trying to figure out how to cover the expenses. We must learn from Adam and Chava. Before their sin, they did not need clothing. After they sinned, although liable for death, *Hashem* spared them this fate and minimized their punishment, causing them to require clothing instead. We see, then, that clothing is not a good thing - it is the result of an act of sin. And yet, the fools of our generation have made clothing an object to be desired, and something upon which they waste a great deal of money."

R' Moshe Mordechai Epstein ZT"l (Rosh Yeshivah of Knesses Yisroel-Slabodka) would say:

"He (Hashem) expelled Adam and stationed the cherubim at the east of Eden ... to guard the path to the tree of life." Rashi translates 'כרובים' as Angels of Destruction. There were also cherubim made of gold, on top of the Holy *Aron* in the *Mishkan*, and the Sages explain that these cherubim were invested with the faces of pure children. This teaches us that if someone educates his children properly, they can become as special as the cherubim on top of the Ark. On the other hand, an improper education can result in the children becoming angels of destruction."

A Wise Man would say:

"In prosperity our friends know us; in adversity we know our friends."

unable to rise above his transgressions and missed opportunities, he must remember that one small act of goodness can turn the tide. He can overcome the negatives in his life by focusing on the positives. History shows, Kayin did not do so!

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עשרת חיים ברוך קליבלנד הייטס
truths, are the constant fulfillment of these *mitzvos*. Furthermore, by doing them continuously, a Jew also fulfills another constant *mitzvah* of the *mitzvah* (4) - attaching oneself to *Hashem*.

The Six Constant Mitzvos.
"I am Hashem" - (5) "אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים" 1) *your G-d, Who has taken you out of the Land of Egypt."* This is the *mitzvah* of believing in the Creator, Who runs the world and redeemed us from Egypt to become His people.
"You shall have no other G-d." - (6) "לא יהיה לך אלהים אחרים" 2) This instructs us not to believe in any other G-d or power.
"Hear Yisroel Hashem is our G-d Hashem is One." - (7) "שמע ישראל ה' אלקינו ה' אחד" 3) This is the *mitzvah* to believe in *Hashem's* Oneness and Uniqueness, as the Source of all that exists.
"You shall love Hashem your G-d" - (8) "ואהבת את ה' אלקיך ..." 4) This is the *mitzvah* of cleaving to *Hashem* with passion.
"Hashem your G-d you shall fear." - (9) "את ה' אלקיך תירא" 5) This means that one must know the consequences of his actions.
"Do not stray after the thoughts of your heart and the sights of your eyes." ⁽¹⁰⁾

The **Sefer Charedim** in his counting of *mitzvos* writes that there are many other constant *mitzvos*, e.g. Loving your friend, not hating your brother, following the ways of *Hashem*, not forgetting *Hashem*, judge your fellow man favorably, etc.

(1) ביאור הלכה א' (2) הקדמה שם (3) אה (4) דברים יאכב (5) שמות ככב (6) שם (7) דברים וז' (8) דברים יב (10) במדבר טו-לט

ISRAEL BOOKSHOP Publications

1.888.536.7427

WWW.ISRAELBOOKSHOPPUBLICATIONS.COM

TORAH TAVLIN

TORAH TAVLIN

AVAILABLE ONLINE & IN YOUR LOCAL JUDAICA STORE

Mazel Tov to Mr and Mrs Tzvi Taub on the Bar Mitzvah of their son Bentzion. May the Taub and Benedict families see much nachas from him and the entire family.

מעשה אבות... סימן לבנים

והארץ היתה תהו ובהו וחושך על פני תהום וכו' (א-ב)

A non-religious Jew once found himself in a synagogue on *Yom Kippur* and being an intellectual and a bit of an adventurer, he put on a prayer shawl, took a *Machzor* (High Holiday prayer book) and joined the Jews in the Synagogue. While the others were praying and weeping, he was examining and analyzing each idea in the book. It was all very similar to the same old ideas of the *Siddur*: in fact he found it a bit amusing that people in the twentieth century still prayed! But then suddenly, when he got to the section about the Ten Martyrs he stopped. “What ...?” He exclaimed aloud, “This is insane!”

The *Machzor* tells of how Rabbi Akiva and nine other great Rabbis were publicly tortured to death, each in a different way, by the Romans on *Yom Kippur*. But the part that shook this guest most was when he read how the heavenly angels complained bitterly saying, “Is this the reward for learning the *Torah*?” *Hashem* answered them, “Be quiet. One more word and I’ll return the world to *תהו ובהו* - water and confusion.” The man was indignant. “Is it forbidden to ask questions? Is G-d so cruel that He would destroy the entire world just because someone complains? What sort of religious suppression is this?”

The men around him had no reply and he was directed to an old *chasid* sitting in a corner for a proper response. The *chasid* listened to the question. “Ahhh! Excellent question!” he said. “But for every good question is a good answer.”

The old *chasid* began to speak and the non-religious Jew listened avidly. “Let me give you a parable. Once there was a great king who had a Jewish tailor. He loved this tailor very much and valued his talent, as well as his opinion on all matters.

“But the local Bishop couldn’t stand it. He hated this Jew with a passion and longed for the moment he could eliminate him without angering the King. The Bishop was very clever and thought up a scheme to do away with the tailor. He bought a large piece of the finest white satin and personally presented it to the king, claiming it was a holy cloth from the church, sanctified by heaven. The finest garment may be fashioned from this cloth. However, warned the bishop ominously, if even a single thread of this holy cloth is missing from the garment, then the responsible party must die. So is the law of the Scripture!

“The King took the cloth and admired it. As was to be expected he gave it to his faithful, Jewish tailor without even bothering to warn him. He trusted him completely and such a warning might make him nervous and disturb his work.

“Sure enough, two weeks later the garment was finished and presented to the king. It was even more exquisite than he had imagined, and so expertly sewn that not a stitch could be seen anywhere; it was the ultimate in comfort and elegance.

“The king was overjoyed and he rewarded the Jew royally. But that very evening, the Bishop paid the king a visit, accompanied by ten priests of high rank. They swore upon all that was holy that there was conclusive proof, that the tailor had appropriated several small patches from the garment for ritual use. As a result, they intoned solemnly, the tailor must die!

“The King now had no choice; he was bound by their holy oath. With a heavy heart, he had the tailor bound in chains and presented with the sad news; he was to be killed for the theft of holy cloth. The tailor tried to protest but to no avail; his fate was sealed. With nothing to lose, the tailor made one last plea. ‘Your majesty, may I have one last wish before I die?’ he asked.

“The king granted him his wish and the tailor asked for a pair of scissors. The king warned him not to damage the garment and then warily gave him the scissors. The tailor proceeded to delicately undo the entire garment thread by thread. He laid the pieces side by side and little by little, he restored the entire cloth to its original shape. Not so much as one thread was missing.

“‘You see, your Majesty,’ said the tailor bowing deeply, ‘The Bishop thought that it was impossible for something to not be lost in the cutting, but he was wrong. My G-d helped me and I used every bit of cloth. See for yourself, not one bit is missing!’

“That,” said the old *chasid*, “is the end of the parable and the answer to your question. *Hashem* wasn’t telling the angels not to ask questions. Rather, He was telling them that when He created the world He did it with a plan and nothing is missing from that plan. But in order for them - or anyone for that matter - to understand His plan, it would be necessary to ‘undo everything’ - to undo the entire creation! To go back to ‘water and confusion,’ and that needn’t be done for anyone!”

משל למת הדבר דומה

הלא אם תישיב שאת ואם לא תישיב לפתח המצא רובין וגו' (ד-ה)

משל: A deathly pall settled on the face of **Chacham Yosef Gikatlya ZT”L**, one of the most righteous and pre-eminent scholars of Morocco. He had been well a few days earlier, but now suddenly, he was overcome by an illness that sapped his strength, and sent him knocking on death’s door.

His family sat around him reciting Psalms, worried at the sudden turn of events. As R’ Yosef lay in the throes, flitting in and out of consciousness, he suddenly saw a vision of two men standing before him. Between the men was a life-size scale, and each man was loading up both sides of the scale.

R’ Yosef peered in closer and realized that one man was loading buckets of sin onto the scale while the other was adding *mitzvos* and good accomplishments. He continued to watch, and as they finished, the scale was exactly even!

The *Chacham* knew what he must do. With his last remaining strength, he sat up and reached for his *Tefillin*. He shakily wrapped them on his arm and made the *beracha*. Suddenly, he felt as if a load was removed from him and he began to feel better. A few days later, he was fully recovered. He explained that it was this one act that tipped the scales of

בראשית ברא אלקים את השמים ואת הארץ וגו' (א-א)

“Why does the Torah begin with ‘Bereshit?’ For if the nations of the world will argue with Israel saying: ‘You are bandits for you have taken the land of the seven nations,’ Israel will then be able to answer, ‘The world and all that is in it was created by G-d. He formed the lands and gave them to whom He pleases. He created, He gave, and He took it away and gave it to us.’” (Rashi)

The question is: Will the nations of the world accept such an answer? It would make no sense to anyone who does not believe in *Hashem* or the validity of Biblical history. Can we offer this answer to the accusatory questions against the Jewish people in the halls of nations. Is the U.N. ready to accept Rashi's answer?

Of course not, says **Rabbi M. Gordon Shlit’a**, but this answer is not directed at the nations of the world who ask the questions and make the accusations. The answer is directed at us - at the Jewish people - for we are a just and fair nation committed to civilized behavior. Indeed, what legitimate answer do we have to the fact that we claim this country as our Promised Land? Are our claims to fairness just illusions. Can the “Palestinians” be right?

But the fact is that we do have an answer. It will not satisfy our antagonists or accusers, but at least it satisfies us. Our conscience is clear. *Hashem* created the world and brought its physical form into being. Avraham, Yitzchok and Yaakov are historically real figures, no less for their being spiritual giants. It was to them and their descendants that *Hashem* promised this land and as their descendants, we today claim it by history, law and Divine right.

Compromise and negotiations may be necessary and peace is a valued goal, high on the list of Jewish moral priorities. But our exclusive claim to the ancient Land of Israel is morally and ethically just. We have no guilty conscience with that. This, notes Rashi, is the very first message of the *Torah*.

**EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...**

עליית

There is a *posuk* that says that the words “תדשא הארץ דשא” - “*Let the earth sprout vegetation,*” is connected to the “*You shall afflict yourselves,*” the commandment to fast on *Yom Kippur*. What could possibly be the connection between these two *posukim*? Explains **R’ Avraham Shmuel Binyamin Sofer ZT”L (Ksav Sofer)**, the *posuk* that tells the earth to sprout is the command for everything in the world to grow and be uplifted. The highest level that man can reach is on *Yom Kippur* when he becomes an angel, totally disconnected to the physical world.

This message can be taken one step further. If we examine the different forms of creations we will see that each one can be raised up to a higher level. A *דומם* (inanimate object) such as earth, can be moved up to the level of a *צומח*, with a simple seed in the ground. The *צומח* can be raised to the level of *חי* (living creature) by being eaten by an animal and giving it sustenance. A *חי* can be raised up by being slaughtered and eaten by *אדם* (man). Each one has the ability to go one step higher, all except for man. Man has an unlimited potential to raise himself up to greatness. The *Medrash Rabba* tells us that when *Hashem* finished all His creations, He saw that it was “טוב מאד” - “*very good.*” This refers to the creation of man. The word “מאד” and the word “אדם” are comprised of the same letters, to teach us that it is only Man who has the ability to become very, very great. This is the free choice of man. We can choose to be like *Hashem* - “אדמה לה” - and go far beyond the physical aspects of being a man. As we begin a new year, may we all surpass our own goals and aspirations and become the greatest that we can.

וירא אלקים את כל אשר עשה והנה טוב מאד וידו ערב וידו בקר יום הששי וגו' (א-א)

The *Medrash* (ט-ז) tells us: “‘*And behold, it was very good*’- this refers to the *Yetzer Hara* (Evil Inclination). Can then the Evil Inclination be very good? That would be extraordinary! But if not for the Evil Inclination, however, no man would build a house, take a wife and beget children.”

The **Vilna Gaon ZT”L** comments on the words of this *Medrash*: “Man is given the Evil Inclination in order to make it fragrant (to turn bitterness into sweetness). The Evil Inclination is called, ‘*Very Good.*’ Something that was good from its inception is ‘*Good*’ but something which became good from evil is ‘*Very Good.*”

The challenge in confronting the Evil Inclination, to battle it and ultimately overcome it, in itself, serves as a source for good. The more one “takes on” his *Yetzer Hara* and works to subdue and control it, the more he is affecting good and positive vibrations in himself and the world at large. This is poignantly illustrated in a letter written by **R’ Yitzchok Hutner ZT”L (Pachad Yitzchok)**, to one of his former students who was “plagued” by his Evil Inclination.

R’ Hutner, writes to him the following words: “My cherished one, I clasp you to my heart, and whisper in your ear with your letter telling me of your slumps and falls and obstacles, I say that I have received a very good letter from you. Your spirit is storming as it aspires to greatness. I beg of you, do not portray for yourself great men as being at one with their *Yetzer Tov* (Good Inclination). Picture, rather, their greatness in terms of an awesome war with every base and low inclination. When you feel the turmoil of the *Yetzer Hara* within yourself, know that with that feeling you resemble great men far more than with the feelings of deep peace, which you desire. In those very areas where you feel yourself failing most frequently - particularly in those areas - do you have the greatest potential for serving as an instrument of distinction for the honor of *Hashem*.”

**FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHILOMO**

דרגת יצירה

ויאמר אלקים תדשא הארץ דשא מוריע ודע עין פרי עשה פרי למינו (א-א)