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COMMUNITY PARASHA SHEET

This week's edition is Dedicated Lailuy Nishmat Ateret Rosheinu Rabbi Yisrael Ben Masud Abuhatzzeira Z"l. And in honour of the wedding of Israel Elbaz & Mimi Sultan Abecassis. Shetizku Livnot Bayit Neeman Beyisrael!

BO

7th SHEVAT 5777

Shabbat begins: 16:38

Shabbat ends: 17:44



RABBI JONATHAN TAWIL
DIRECTOR, TAL

Service To Hashem -
Teenagers!

The teenage years are some of the toughest years around. There is so much opportunity, yet there are so many tests as well, and one has to tread carefully in order to come out strong.

Our Sages teach us that when a baby is born, they are born with a Yetser Harah – a bad inclination. The Yetser Harah stays with them throughout their life. At the age of Bar/Bat Mitzvah, the child is blessed with a Yetser Hatov.

It says in Kohelet (4:13) "a poor child who is wise is better than an old, foolish king." Rashi quotes the Midrash that this child refers to the Yetser Hatov, your inner desire to do well, and the old king is the Yetser Harah, your inclination to do badly. Why the Yetser Harah is called an old man and your Yetser Hatov a young child? Because, says the Midrash, you are born with a Yetser Harah and it stays with you for your whole life. The Yetser Hatov only joins at the age of 12/13 and since it isn't with you for your full life it is called a child.

What does it mean that you are born with a Yetser Harah but only acquire a Yetser Hatov when you reach your bar mitzvah? Certainly young children do perform Mitzvot and good-natured acts of kindness. The Chovot Ha-Levavot explains that the Yetser Harah is your

physical desires. A baby is born wanting to eat and sleep, and as you grow older your desires grow with you and expand well beyond their original parameters. In contrast to these physical desires is the Yetser Hatov, your intellect. It is your job to recognize the negative consequences of your actions and rein in your desires, to understand what is good and what is bad and to choose properly.

This complex recognition of right and wrong, this abstract understanding, is something that also grows with you but at a different pace. A major stage of intellectual growth happens at approximately the age of thirteen. This is when you must and do reach a level of understanding of the consequences of your



actions. But a person's appreciation of the abstract reasoning of religion, a comprehension of what is above you and what the future holds for you is something that grows through the years. Thirteen is when your intellect reaches not just a level of maturity but an inflection point, the beginning of the great growth years of teenage hood, high school and yeshiva. These are years of exploration, growth and personal evolution. These are the years when you learn about the world and where you stand in it. Twenty is when you reach maturity. You've reached a plateau;

you're an adult with a stable understanding of right and wrong, of what and why.

As it turns out, a Bar mitzvah isn't the time when you become an adult. It's the beginning of a wonderful period in which you grow into an adult. It's a time when you are ready to take on the responsibility of a Jew, to act and to learn like a Jew, and to grow in understanding and ability on your way to adulthood.

The Torah relates regarding the Korban Pesach that it was to be taken from either sheep or goats - "Min hakvasim u'min ha'izim tikachu" (12:5) "From the sheep or goats shall you take it."

The Gemara Shabbat (77b) notes an interesting phenomenon. Goats normally walk ahead of sheep. Why is that? The Gemara explains that this reflects the creation of the world where the creation of darkness preceded the creation of light. Goats are normally dark-skinned and sheep light.

The Chida z"l, explains (in Kisay David) that this hints at the Yetser Harah being created in a person before the Yetser Hatov. Goats, being dark and tough, represent one's evil impulses - the Yetser Harah. Sheep which are light and soft represent one's good impulses - the Yetser Hatov. Hence this hints that Yetser Hara comes to a person before the Yetser Hatov.

What Hashem was telling Moshe was that when it comes to Avodat Hashem – the servitude of Hashem – one should take both his Yetser Harah and Yetser Hatov to serve Hashem.

How is that possible, surely the Yetser Harah is all evil?

The Ben Ish Chai brings an awesome Mashal to



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explain how we can use both in the service of Hashem.

One day the Yetser Harah came in front of the Yetser Hatov and told him that we are fighting too much, we should make peace. The Yetser Harah pleaded and eventually the Yetser Hatov agreed for one night to allow the person to go to a bar frequented by wicked people. The Yetser Hatov encouraged the person to go on this occasion, but warned him to remain G-d fearing and not to sin. So the man went and observed, staying until very late at night.

At the end of the evening, the Yetser Hara followed the pious man home to discover what wickedness had been planted his heart and what bad would emerge as a result of attending the celebration. The pious man entered his home, went straight to bed and sobbed uncontrollably. His wife, upon hearing him cry, rushed to him and asked what was wrong.

He told her that he had a golden vessel which he always believed was very pure and fine. But tonight he tested it and discovered that it was actually two thirds gold and one third impure.

The wife didn't understand what he was talking about. He explained: The golden vessel which I possess is my heart. I serve Hashem through my heart's desire to learn His Torah and do His commandments. I used to think that my heart was very pure and that I was completely joyous in learning Torah and keeping its commandments. I was wrong.

However, tonight I witnessed men who played their games with such extreme intensity and excitement; I realized I do not display nor even possess one tenth of their fervour. I observed adults who were so overjoyed and ecstatic at sheer foolishness; I have not one tenth of this sheer joy for my Torah. Tonight I saw people dancing together with such energy that

sweat poured from them. They delighted by their exertion whereas I don't toil a tenth as much as they do, nor delight a tenth as much as they do in my learning and observance. Therefore, I cry. My service to Hashem which I thought was pure is on a low level.

Needless to say, from that day on the pious man served Hashem with extra energy and resolve. He had transformed an evil desire in to a tool of serving Hashem.

At the outset of the Geula, Am Yisrael were like a newborn baby. They had been the most gallant servants Egypt had ever witnessed. They had served Pharaoh with all their strength. Now, Hashem said, I want you to use that same effort in the service of G-d. Of course this time the excitement and happiness will differ, but just as you had strength to serve Pharaoh, so too should you serve Hashem.



RABBI YEHONASAN GEFEN
Author of Sefarim and Maggid Shiur
Of Keter Hatorah
Insights In Rashi -
Pharaoh & Avraham

Shemos, 12:29-30: "And it was at midnight that HaShem smote every firstborn in the land of Egypt, from the firstborn of Pharaoh sitting on his throne to the firstborn of the captive who was in the dungeon, and every firstborn animal. Pharaoh got up at midnight, he and all his servants and all Egypt, and there was a great outcry in Egypt, for there was not a house where there was no corpse."

Rashi, 12:30: *sv. And Pharaoh got up: "From his bed."*

After experiencing nine plagues, Pharaoh was warned by Moshe Rabbeinu that the most devastating of all the plagues, the

death of the firstborn would smite Egypt.¹ When this promise was fulfilled, the Torah seemingly superfluously tells us that Pharaoh got up; Rashi tells us where he got up from – his bed. This ostensibly innocuous point reveals to us yet another layer lesson that can be derived from Pharaoh's behavior. The Sifsei Tzaddik² explains that the Torah is coming to highlight the incredible stubbornness of this evil man. Moshe had time and again correctly predicted terrible plagues, so when he warned that the first-born would die that night, Pharaoh should have been extremely worried – indeed he was a first-born himself.³ Yet he was so convinced that nothing would happen that he was able to have a peaceful night's sleep!

This provides us with another example of Pharaoh's warped reasoning – he consistently prevented his mind from interpreting events in a logical fashion, one that would have caused him to have considerable concern (to put it mildly), about Moshe's newest prediction. Yet he was able to shrug off all logic and somehow rationalize that nothing would happen – this enabled him to have a good night's sleep until he was so rudely interrupted.

We see in an earlier episode in the Torah how another person was also apparently able to have a good night's sleep when

in a situation where almost no else would have been able to do so; Avraham Avinu. He was commanded by Hashem to offer up his beloved son, Yitzchak Avinu. The Torah tells us that he got up early that morning to fulfill G-d's instructions.⁴ The obvious implication is that he, like Pharaoh, slept perfectly well that night. On consideration, this is remarkable – the most worthy of us would surely be unable to sleep the night before such a difficult undertaking; we would be racked with worry, and perhaps spend much of the night praying – yet Avraham went to sleep. Clearly, whereas Pharaoh's sleep demonstrated his lowliness, that of Avraham provides yet another example of his unfathomable greatness. He didn't understand why Hashem wanted him to offer up his own son, especially when Hashem had told him that Yitzchak would be the child who would inherit the spiritual legacy that Avraham left. Yet he had complete *menuchas hanefesh* (calmness) because he was so real with the fact that Hashem is all-powerful and all-giving, therefore there was nothing to worry about. Accordingly he was able to sleep as if he had nothing to worry about.

Pharaoh teaches about a resistance to events in the face of logic which enabled him to sleep well in the face of obvious catastrophe. From his negative example we learn the perils of ignoring



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Hashem's messages to us – whether it be through miraculous intervention to save the Jewish people from our enemies, or personal messages to us telling us to change our ways. We are also affected on some level by Pharaoh's flaw and we fail to be moved by events surrounding us. The extreme example of Pharaoh can hopefully help us to notice

this failing in ourselves on our own level, and try to spiritually awaken ourselves to be more alert to Hashem's communication with us. On the other hand, we learn from Avraham the correct way to react when there is nothing one can do to change the given situation is to have a calm appreciation that everything Hashem does is for the best.

^[1] Shemos, 11:4, Rashi, dh: *Vayomer Moshe*.

^[2] Written by the Piltzer Rebbe, quoted in Tallelei Oros, Shemos, 12:30.

^[3] He was spared in order that he see the full extent of the Exodus. However, his beloved first-born son did perish.

^[4] Bereishis, 22:3.



HALACHA
RABBI ELI MANSOOR

Is It Permissible to Borrow on Shabbat?

In general, it is permitted to borrow items that one needs on Shabbat. The Shulchan Aruch in Siman 307 states that there are certain Hebrew words that have a problematic connotation and may not be

used on Shabbat out of concern that it will lead one to write. For example, one may not ask to borrow items using the Hebrew word "Hal'veni"- (lend me). It has the implication of a long-term loan which people generally record in writing, so that they don't forget. On the other hand, it is permitted to borrow using the word "Hashi'leni," which is also a term for borrowing, but implies a shorter term.

These nuances are not apparent in English. Therefore, the Poskim state that all terms of borrowing and lending are prohibited. One may borrow by using the terms, "Give me," or "Let me have it." For example, if someone needs a corkscrew on Shabbat, he can ask his friend for one by saying, "I need a corkscrew. Please give me one, and I'll give it back to you."

It is prohibited to talk on Shabbat about doing an activity after Shabbat that would

not be allowed to be performed on Shabbat. For example, one may not say that he is going to pick the tomatoes in his garden after Shabbat. On the other hand, it is permitted to talk about activities that plans to do after Shabbat, if those activities may be done on Shabbat. For example, one may say that he is going to check on his garden after Shabbat, because it is permitted to watch one's garden on Shabbat.

SUMMARY

One may borrow items needed for Shabbat, provided he does not use terms of borrowing or lending.

It is prohibited to talk about performing an activity after Shabbat that may not be performed on Shabbat.

*The Rabbi Jacob S. Kassim Memorial Halacha Series
Authored by Rabbi Eli J. Mansour*



STORIES OF CHACHAMIM

Rav David Tebele
The Av Beit Din Of Lissa

The gaon Rabbi David Tebele was great in Torah and famous in his generation, becoming the Rav and Av Beit Din of the great town of Lissa.

Rabbi David was born to the gaon Rabbi Nathan Neta Tebele, the Av Beit Din of Brody, and he descended from the great

gaon Rabbi Zecharia Mendel of Belz, the author of Beer Heitev on the Shulchan Aruch. He was also a descendant of Rabbi Aryeh Leib Hagadol, the Av Beit Din of Krakow. In fact the mark of these gaonim was visible in Rabbi David early on in life, since in his youth people could see that he had been born for greatness. He was constantly studying the holy Torah, wherein nothing was hidden from him.

Rabbi David was the Av Beit Din of the towns of Horachow and Lissa, and his name became connected to these towns throughout his life. With his great intellect, he knew how to move mountains and break rocks using his hypotheses and arguments. However the essential part of his renown came to him as a Rav and Posek for the entire Diaspora. From all corners of the globe, people came to him for his judgments and to seek out

Hashem's word, meaning the Halachah. If a litigant would not accept his decision, the hand of Hashem would come down on him. Rabbi David was once asked if he punished people, to which he candidly replied: "The word of Hashem is the Halachah, and if one fails to listen to Hashem, it is Hashem Who punishes."

During his lifetime, Rabbi David fought against those who wanted to introduce the ideas of the enlightenment to the Jewish people. For this purpose he often met the great Torah figures of the generation, including the Noda B'Yehuda (Rabbi Yechezkel Landau), Rabbi Meir Posner, and Rabbi Akiva Eiger. On Tevet 16, 5552, Rabbi David Tebele left this world for the celestial academy. May the memory of the tzaddik be blessed.

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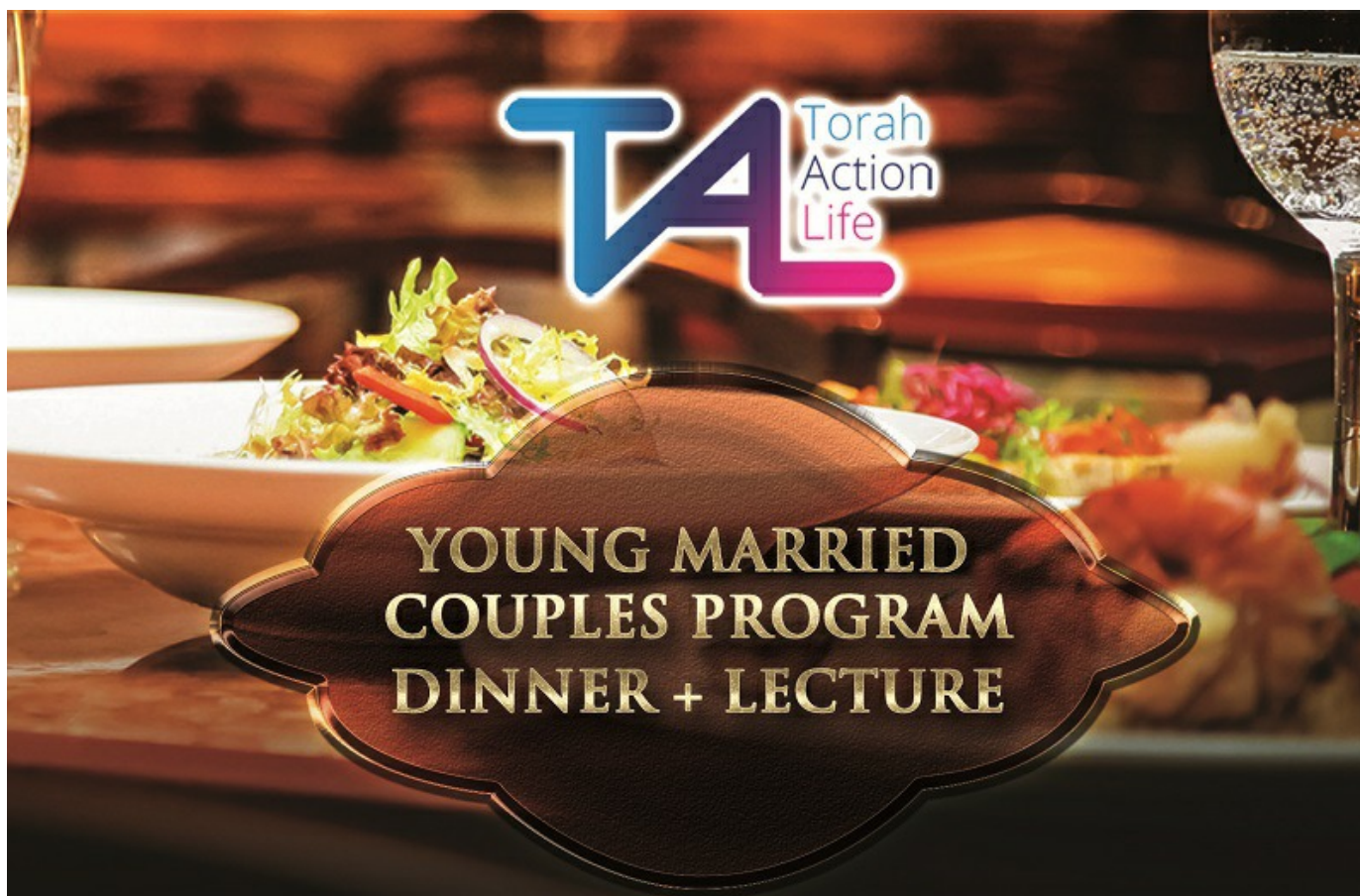
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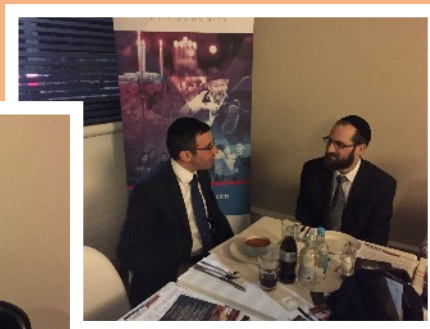
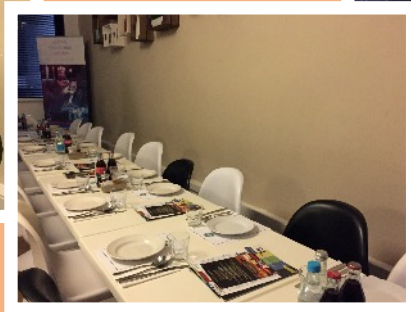
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