

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

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שבת מברכין

פרשת בראשית תשפ"ז

The secret origin of truth is revealed in the first Posuk of Bereishis

The Baal HaTurim (Rabbeinu Yakov ben Asher the son of the commentary on Shas the Rash) points out that the three last letters of the words **בְּרָא אֱלֹקִים** can be combined to spell the word **אֱמֶת** Emes - "truth" which begin the account of Creation, that the world was created with truth. Another reason that the end words are Emes, to place at the beginning of the Torah the signature of Hashem which is Emes. **בְּרָאשִׁית בְּרָא אֱלֹקִים ס"ת אֱמֶת מלמד**

שברא העולם באמת כמו שנאמר ראש דברך אמת. And the Baal Haturim repeats this point later on in Chapter 3:2 that the last letters of the three words of **בְּרָא אֱלֹקִים לַעֲשׂוֹת** is also **אֱמֶת** Emes - "truth". Hence we see that the Torah at the onset of the creation as well as when it was concluded, there is the same word of Emes revealed at the last words. To better understand this: we can point out that the repetition of the words Emes, is to connect the Torah to a saying of Chazal Shabbos 10:a **כל דיין שדן דין אמת לאמיתו אפילו שעה אחת מעלה עליו הכתוב כאילו נעשה שותף להקדוש**

Any judge who judges a true judgment truthfully, even if he sits in judgment only one hour, the verse ascribes to him as if he became a partner to the Holy One, Blessed be He, in the act of Creation This teaches us that the attribute of truth permeates all of Hashem's creation. Without truth, the world would cease to exist.

We can connect the above to a Well-known Midrash: When Hashem sought to create Man, He consulted with His angels. The angel of Emes said: "Do not create a man since man will be full of deceive and falsehood and lies".

What did Hashem do? He took Emes and cast it down to earth, where it shattered into thousands of fragments. When the frightened angels cried out, "Why did You mistreat Your most valuable jewel?" Hashem calmed them by assuring them that **"אֱמֶת מֵאֶרֶץ תִּצָּמַח"** Truth will spring forth from the earth" (Tehillim, 85,12). All the fragments of Emes will be gathered by the people, and when Moshiach will come he will unite and will make Emes whole again.

Several questions immediately present themselves: What sort of "Emes" is this, that can shatter into thousands of fragments? Chazal teach us that Hashem's seal is Emes. Is it possible to speak of Hashem's seal shattering into thousands of fragments? Moreover, if Emes was, in fact, so fragmented, how can it be made whole again? Why

was Emes cast down to earth (and not simply overruled or shunted aside)? And finally, what sort of Emes is this that can argue "Al yivra- Don't create"?

This Midrash is at once intriguing and perplexing and these qualities are accentuated by the following interpretation by the Rebbe Reb Mendel of Kotzk: "Why did Hashem cast Emes, in particular His seal-down to earth? After all, the angel of Shalom also stated 'Let Man not be created: Is it plausible? The Emes of 'Let Man not be created' is not Emes!

According to this interpretation, there would appear to be two "Truths," two types of Emes--the authentic one, which is Hashem's seal, and the other, fragmentary Emes! What is the meaning of this? How can there be two types of Emes? The Maharal teaches: 'the course of the entire world is ... in the Torah, for the Torah is simply the blueprint of the universe, in total.... The concept is alluded to in the Midrash, which states that "He looked into the Torah and created His world"-meaning that the Torah in its essence is the order of all existence.

Therefore, when Hashem Yisborach wished to create and organize His world, He scrutinized the Torah, the Master Plan, and forged His creation. Now, because the Torah defines the structure of the universe, and all things structured form a single unified whole--just as the Torah is a unified structure, for the Torah is one- therefore, our Sages said: "The world was created with ten utterances - Mamarim..." (Avos 5, I) The meaning is as follows: The number ten denotes a thing that has multiplicity, but which forms an integrated whole. This is a characteristic peculiar to ten, for through nine, the numbers are discrete entities. He threw truth down to the earth and when the angels cried out against the humiliation of the truth, Hashem calms them down, saying, don't worry, truth will arise from the earth.

One of the great Jewish leaders of Kabbalah, the Arizal (Rabbi Yitzhak Luria, 1534-1572) explained the throwing of the truth and its arising from the earth that pure truth is, in fact, contradictory to human nature. But when truth is thrown to the ground, it splits up into many shards which are dispersed throughout the world. These are "sparks" of truth, embedded in each and every human being. Man's role is to collect these sparks of truth and connect them, until the entire truth arises from the earth. When a person goes with Emes, he can achieve Simcha and tranquility!

STORY OF THE WEEK (By Yehuda Z. Klitnick)

***** **Harav Hatzaddik Rav Asher of Stolin 26 days of Tishrei** *****

הרה"ק ר' אשר של ה"ק ר' אשר known as דער גרויסער רבי אשר, Rav Asher is nicknamed Der Alter or Groiser Stolin, among Karliner chassidim, to differentiate between him and his grandson who bears the same name Rav Asher of Stolin. This This also applies to Rav Aaron Hagadol, as his grandson was also Rav Aaron of Karlin, the author of Beis Aron. Rav Asher was born in 1759 to Rabbi Aaron Hagadol of Karlin and his mother Leah. His father, was from the top students of the Magid of Mezritch. He passed away suddenly at the age of 36 and left his son Rav Asher a orphan. Rav Asher was raised by his father's disciple, Harav Rav Shlomo of Karlin, who succeeded Rav Aaron as the second Rebbe of Karlin. Rav Asher learnt a lot by Rav Shlomo, and said that his pure and clear Emunah in Hashem, he achieved through Rav Shlomo. He also learned chassidus from Rav Baruch of Mezibuzh, the grandson of the Baal Shem Tov, and Rav Yisrael, the Kozhnitzer Magid. Following Rav Shlomo's passing in 1792, the Chassidim handed the reins to Rav Asher and crowned him as Rebbe, and he was the third Rebbe in Karlin dynasty. He married the widow of Rav Aharon HaShosek (The Silent) of Zelichov, and he had his son HaRav Aaron who was the fourth Rebbe in Karlin.

Rav Asher did not settle in Karlin, which was under the reign of the misnagdim at the time. Instead, he settled in Zelichov, which was a bastion of chassidus. However, the former chassidim of Rav Levi Yitzchak of Berditchev, who was once Rav in Zelichov, didn't take to Rav Asher; his derech didn't suit them. He therefore left for Stolin, which was not far from Karlin, where he established his court. From then on, Karlin-Stolin became the famed twin cities of this dynasty. Under his leadership the number of chassidim grew dramatically, and his wide influence extended over Polesia and Volhynia.

When Harav Rav Shneur Zalman of Liadi the Baal HaTanya was jailed for the first time, in 1799, Rav Asher as well as Rav Mordechai of Lechovitch were also imprisoned. The latter two Lithuanian tzaddikim were set free on the fifth day of Chanukah, therefore, the chassidim of both Karlin-Stolin and Lechovitch commemorate that day as a Yom Tov, much as the 19th day of Kislev, the date of Rav Shneur Zalman's release, is celebrated by Chabad. He Passed away on the 26th (or perhaps the 20th) of Tishrei, 5587 (1827) and was laid to rest in Karlin beside his father. A joint ohel was erected over both

graves. He was succeeded by his son, Rav Aaron, author of the Beis Aron. His daughter Perel married Rav Aaron, the son of Rav Mordechai of Lechovitch. Rav Mordechai, attended the wedding of his son in Karlin and passed away then, and he was buried in a ohel near the graves of Rav Aaron and Rav Asher in Karlin.

Rav Asher was known for his Avodas in Tefilah and he inherited the screaming by davening from his Rebbe Rav Shlomo. This Avodah went over to Rav Shlomo's other students as Lechovitch, Stettin and Strelisk. Rav Asher said he has chassidim, simple people who attained Ruach Hakodesh from their screaming by Davening. He was a powerful and sweet Baal Tefilah. Harav Dovid the Magid of Stepin vowed then, that when Moshiach will come, He and the seven shepherds with him will send Rav Asher as the Baal Tefila for Mussaf

Rabbi Asher of Stolin Earns Money Because He Despises It
Rabbi Asher of Stolin visited a shtetl (town) where there was a maggid (preacher) who came to give a sermon on the Sabbath. The entire town donated to the Stolin, but the maggid was barely successful. Later, the shtadt magid (town magid) and R. Asher'l met, and the maggid asked, "Can you help me understand? Why did you receive so much money despite speaking very little, while I received so little despite my long sermon?" The Stoliner replied, "Comprehend! I despise money. When I speak, I impart these feelings to my listeners, which is why they give me their money. On the other hand, you continue to intently bear in mind the money. As a result, when you preach, you instill in the listeners the same feeling, causing them to develop an attachment to their own money and do not give it away."

Only One Thing Really Bothers Me

Once, during the Viduy of Al Chet, the confessions of Yom Kippur, Rav Asher cried out as he said the words "And on the sin that we sinned before You!" He cried out, "So what if they have to roast us in the fires of Gehinnom for our sins? So what?! That is the will of Hashem! Only one thing truly bothers me, just one thing! That 'we sinned before You.' Oy vey! Before Whom did I sin? Before Whom am I guilty? To You! Only to You!"

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