



## הרב הראשי עיה"ק אלעד מרדכי מלכא שליט"א נשיא וראש מוסדות "אור המלך"

מחבר ספרי שו"ת דרך המלך, אמרי מרדכי, ודרכי המלך על המועדים ועוד  
רשת מעונות, ורשת גנים, ת"ת פרי תואר, ובית יעקב פרי תואר, תיכון בית יעקב החדש, ת"ת מאור ישראל,  
ישיבה קטנה ארחות יהודה, ביהמ"ד גבוה לרבנים ודיינים "לקח טוב" קופת "מפעל החסד" אלעד  
Chief Rabbi of Elad, Israel MORDECHAI MALKA, Founder & President of Institutions "Or Hamelech"



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### Parashat Bereishit

#### Hashem's Name Should Constantly be on Man's Lips

After Hashem created the light, the *pasuk* states (1:5), "And *Elokim* called the light 'day' and the darkness He called 'night'..."

#### Question:

There is an apparent difficulty in this *pasuk*: When Hashem calls the light 'day,' He is referred to in the *pasuk* as *Elokim*. Yet when Hashem calls the darkness 'night,' we find no such reference. What is the reason for this discrepancy?

#### Hashem Does Not Associate His Name With Evil

In truth, our Sages have already noted this in the Midrash (*Bereishit Rabbah* 3:6). On the aforementioned words, "And *Elokim* called the light 'day,'" the Midrash states that Hashem does not associate His Name with evil; rather, only with good. This is why Hashem's Name, *Elokim*, is not mentioned in connection to the creation of darkness. This is similarly stated in the *Pesikta Zutrati (Lekach Tov)* and cited in the *Chizkuni (Bereishit 1:5)* as well as the *Baal Haturim (ibid.)*. The *Beit HaLevi (ibid.)* asks that later the *pasuk* speaks about the creation of the dry land and oceans; while Hashem's Name is mentioned by the creation of the dry lands, it does not appear by the creation of the oceans. Therefore, why does the Midrash learn a lesson from the fact that Hashem's Name is not mentioned by the creation of darkness? He answers that in this *pasuk*, the Name *Elokim* is associated both with the creation of the ocean as well as to the creation of the dry land. However, in the previous *pasuk*, *Elokim* is only associated with the light and not to the darkness. The reason for this is as follows: In the first *pasuk*, the sequence is seemingly difficult. For first Hashem created the darkness and only afterwards said, "And let there be light." Similarly, according to the laws of nature, day follows night. This is as the *pasuk* concludes, "And there was night and there was day – day one." Night is mentioned first, and we see, therefore, that the day follows the night. Therefore why does the *pasuk* state, "And *Elokim* called the light 'day,' and the darkness He called 'night'?" Why does day precede the night? Rather, our Sages understand that this is due to the fact that Hashem did not wish to associate His Name with the darkness. However, later, when *pasuk* speaks about the oceans and dry land, the *pasuk* mentions them in the order in which they were created.

#### The Language Spoken by the Nation Versus the Language of the Torah

We can add that besides for our Sages' words, here is also contained guidance and the secret to success in life. The general way that people speak is to speak, ask, and answer in a way which sounds as if everything depends upon his own efforts. For example, if someone asks a person what his plans are tomorrow, he will answer, "Tomorrow I will travel to do business in this particular place." Or if he is asked to come somewhere tomorrow, he answers, "I will come at such and such a time." Or when he sets off on a business venture, he makes it sound as if his success or failure depends solely upon his own efforts. All the more so does this apply when he actually is successful. For example, when he is asked how he managed to succeed, he will answer that he did so-and-so, and he attributes everything to his intelligence. Much to our sorrow, the Name of Hashem is not mentioned when our people speak. The Torah wishes to teach us how one should speak regarding all of life's matters and endeavors. He must accustom himself to having the Name of Hashem on his lips constantly, and he should attribute each action to Hashem by mentioning His Name. By doing so, blessing and success will rest on all that he does.

#### What is the Difference Between the *Chacham* and the *Rasha*?

In the Pesach *Haggadah* it states, "*Chacham*, the wise son – what does he say? 'What are there statutes and laws that Hashem our G-d has commanded you' And so you should tell him about the laws of Pesach ... The *rasha*, wicked son, what does he say? 'What is this service to you?' To you, but not to him. Since he has removed himself from the congregation, he is a total heretic. So you should hit his teeth and say to him, 'For this did Hashem do for me by taking me out of Egypt.' Me and not him. If he would have been there, he would not have been redeemed." The *Mishnat Chachamim* asks what the difference is between the *chacham* and the *rasha*. Indeed, the *rasha* said "What is this service to **you**?" He excluded himself, therefore rendering himself a total heretic.



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However the *chacham* asked similarly. He asked, "What are there statutes and laws that Hashem our G-d has commanded you?" This also implies that it applies to **you** but not to **him**. Has he not also excluded himself from the congregation by saying such a thing?

### Does He Constantly Mention the Name of Hashem or Not?

It was the custom of the author of *Mishnat Chachamim*, that on the second night of Pesach in *Chutz La'aretz*, he would invite many guests to the Pesach *sefer*. The guests were primarily his disciples and amongst the disciples was a young boy, who would ultimately grow to become the renown Torah giant R' Shlomo Kluger. The young boy stood out noticeably from amongst the other disciples, who were older, outstanding Torah scholars. In middle of the *sefer*, the *Mishnat Chachamim* posed the aforementioned question about the *chacham* and *rasha*. Suddenly, from amongst all the disciples there was heard but one, frail voice – that of the young boy, R' Shlomo Kluger. He began to answer by first asking what the intention is of the *pasuk* in *Kohelet* (2:13), "And I saw that there is a benefit of wisdom over foolishness, like the benefit of light over darkness." He then mentioned the *pasuk* from *Bereishit* and the Midrash that we cited above. He explained the Midrash by saying that light hints to the deeds of the *tzaddikim*, and the night, to the deeds of the wicked. For this is the difference between the *tzaddik* and the *rasha*; the *tzaddik* is compared to light because he constantly mentions the Name of Hashem. However, the *rasha* does not mention the Name of Hashem. Therefore the darkness hints to the wicked and the light to the *tzaddikim*. According to this, R' Kluger explained the words of Shlomo Hamelech in *Kohelet*. For Shlomo had a question: What is the difference between the *chacham* and the *rasha* – it seems that both of them have excluded themselves from the congregation? To this Shlomo answered that he sees the benefit of a wise man over a fool like the benefit of light over darkness. For in the *pasuk*, the Name of Hashem was mentioned in reference to the light, yet it was not mentioned in reference to the darkness. So too, is the difference between the *chacham* and the *rasha*. The Name of Hashem is constantly in the mouth of the *chacham*; therefore when he asks his question, he says, "Hashem our G-d." However, the *rasha* does not mention Hashem. Therefore, he asks only, "What is this service?" Upon hearing this, the *Mishnat Chachamim* reacted by saying that he is sure that this boy is destined for greatness, and he, indeed, became one of the Torah greats of the generation (cited from the *sefer*, *Sippuro Shel Yom*).

### The Secret of Success

This principle can be derived from the conversation of Eliezer, the servant of Avraham Avinu. The Torah states (*Bereishit* 24:42), "I came today to the spring and said, Hashem, G-d of my master Avraham, if you would please make the path on which I go successful: (44) And she said to me, 'Also you drink, and also for your camels will I draw water' – she is the women whom Hashem has designated for my master's son: (48) Then I bowed and I prostrated myself to Hashem, and I blessed Hashem the G-d of my master Avraham, Who has led me on the path of truth to take my master's niece for his son." Rashi quotes our Sages as stating that Eliezer merited that a miracle was wrought for him, and his journey was miraculously shortened. They also teach that from here we see that the speech of the servants of the forefathers is more favorable before Hashem than the Torah of their descendants. We see this from the fact that the *parasha* of Eliezer is repeated twice in the Torah, and many essential parts of the Torah are only **alluded** to in the *pesukim*. How can we understand this, that the mundane conversation of the forefathers' servants is favorable even to the Torah of the descendants?

### Man is Required to be Careful with His Speech and Attribute Everything to Hashem's Kindness

However, upon contemplation, we will realize that one of the principles learned out from Eliezer's speech is how man must view his life and all that happens to him. Eliezer is referred to in the Torah as *Damashek Eliezer*, and our Sages teach that the word *Damashek* implies that Eliezer drew and gave to drink [*doleh u'mashkeh*] from the Torah of Avraham Avinu. They similarly expound that Eliezer was not only in control of all of Avraham's wealth, but he possessed all of his Torah as well. Eliezer could have attributed his success in finding a match for Yitzchak to his own wisdom. He could have attributed the miracle of his journey being shortened to his righteousness and good deeds. Nevertheless, he attributed all of his Divine assistance to the merit of Avraham. He thanked Hashem for His kindness. So too, after they agreed to the match, Eliezer immediately bowed to Hashem. With each and



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every action that took place, he remembered Hashem's kindness, and that all was in the merit of his master, and not him. This is one of the great principles of Divine service, that with everything that takes place, man is required to attribute it to Hashem and not to his own wisdom, strength, and stature. This is what our Sages meant when they said that the mundane speech of the forefathers' servants is greater and more important than the Torah of the descendants. For the Torah is meant to bring to action and Divine service. The speech of the forefathers' servants teaches lessons in ethical behavior about how a man must serve Hashem throughout his life. This is as we similarly found with the behavior of our forefathers throughout their lives as well.

### A Story About Saying *Be'ezrat Hashem*

There was a rich man who owned much land, but he did not have oxen to plow them. What did he do? He took a small bag filled with money, and he went to a different city to buy oxen when the market was operating. In truth, the wealthy man was a great philanthropist, gave much *tzedakah*, and was very hospitable. Yet, he did not possess complete *emunah* in Divine providence. In his heart he constantly said, "It is the strength and the might of my hand that has earned me all of this wealth." On the way to the market, he met Eliyahu HaNavi who was also going to the market. For this was Eliyahu's custom, to appear at each and every market. Eliyahu appeared to the man like a merchant, and he asked the man where he was going. He responded that he was going to the market to buy oxen. Eliyahu told him to say, "*Im yirtzeh Hashem Yitbarach*, If it is Hashem's Will." The man responded, "I have money, and the matter depends upon me." Eliyahu said, "If so, you will not be successful in this." Afterwards, the pouch of money fell out of his pocket, and he did not feel it. Eliyahu took the pouch and placed it on a rock, far away. When the man arrived at the market, he desired to buy oxen. Yet then he realized that he had lost the pouch of money. He therefore returned home in a miserable state, without having bought anything. Once again, he took money and went to the market to buy oxen. Once again, Eliyahu met him, this time in the appearance of an old man. He asked the man, "Where are you going?" The man responded, "To the market to buy oxen." Once again, Eliyahu told him, "Say *be'ezrat Hashem*, with Hashem's help." Once again, the man responded, "The matter is dependent upon me alone, since I am the one with the money. No one can prevent me." When the man had stopped traveling to rest for a moment, Eliyahu caused the man to fall into a deep slumber. He took his money and placed it where he placed the first pouch of money. When the man awoke, he saw that his money had disappeared, and he figured that thieves had taken advantage of the fact that he was resting and stole his money. He returned home in a miserable state. Understandably, he now began to wonder why this had happened to him twice. "Certainly this has come from Hashem, because I do not place my trust in Him, rather, on my own strength." He therefore decided to repent, and from then on, on everything that happened to him, he said, "*Be'ezrat Hashem*." Indeed, he once again took money, and he went to the market to buy oxen. This time, he met Eliyahu who had come in the form of a young man seeking employment. The young man approached him and asked, "Where are you going?" The man replied, "To the market to buy oxen, *be'ezrat Hashem*." He blessed him with success, and then asked him if perhaps he needed a worker to help him. "I really want to work," he said. "Come with me to the market," answered the man, "and if, *im yirtzeh Hashem*, I am successful in buying good oxen, I will take you as a helper." Indeed, he purchased good oxen, and he employed the young man in helping lead the oxen. On the way, Eliyahu intentionally veered the oxen into the forest. The oxen were frightened, and they started to run into the depths of the forest. They obviously pursued the oxen, until they reached the rock where Eliyahu had placed the money. Suddenly, the man saw his two sacks of money that had disappeared. He thanked Hashem for returning them to him. Shortly thereafter, the young man disappeared, and only then did the man understand that his was Eliyahu HaNavi, and it had all transpired to teach him how an individual must place his faith in Hashem and not in himself.

### Words of Mussar and a Great *Segulah*

We see from here, just how great a *segulah* for success it is to say *be'ezrat Hashem* or *im yirtzeh Hashem* and to what extent man must do so. The main thing is to mention Hashem's Name and by doing so, he will succeed. Therefore, if he is asked when he will come to a particular place, he should not say, "I will come now" or "I will



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come tomorrow." Rather, he should say, "*Be'ezrat Hashem*, I will come today or tomorrow." He should attribute everything to the kindness of Hashem, and in this merit his endeavors will be showered with success.

Shabbat Shalom  
Rav Mordechai Malka