



Tantalizing Truth

When Hashem set out to make man, the heavenly angels gathered in groups to voice their opinion whether man ought to be created. *Chessed* was in favor, as it believed man is one to act with lovingkindness. *Emet*, Truth, opposed man's creation since it believed man to be full of lies. Hashem then took *Emet* and hurled it to the ground, ostensibly to give those in favor of man's creation the majority voice (*Bereisheet Rabbah* 8). How do we understand this midrash? There must have been a more compelling reason for Hashem's act, especially since the midrash continues and says after being thrown to the ground, "*emet mei-eret tzimach* – truth will sprout forth from the ground." (*Tehillim* 85:12) What can we learn from this enigmatic episode?

Rav Uri Weisbloom, in his work *He'arat Derech*, offers a beautiful insight into this midrash. After Adam *Harishon* sinned by eating from the *Eitz Hada'at*, his *yetzer hara* became part of his nature, impacting man's every decision and action. Our thought process is never completely altruistic, our negative *middot* influence our choices. For example, we may go out of our way to help another person, yet deep within, we are motivated by the honor we expect to receive

for what we have done. Thus 'Truth' asserts that man is full of lies; nothing is done in the human sphere that is completely for the sake of goodness and truth.

The quintessential quality of Hashem is *emet* – truth. Thus, knowing man's limitations, Hashem 'threw truth to the ground'. In doing so, Hashem took this sublime *mid-dah* from its greatest heights and sent below, embedded within earthly man through His Word - *Torat Emet* – through the truth of Torah we can refine our *middot* to resemble the Divine mode of conduct.

Truly, the human challenge is to "allow truth to sprout from the ground." Each time we overcome a negative inclination, each time we choose to follow the Will of Hashem over our personal desires, we cultivate the seeds of truth that have been planted within us, enabling the G-dly attribute to rise forth and proliferate in the world.

We perfect our *middot* and become better people by living our Torah values, going beyond the level of learning to the level of action. "*Lil'mod u'lelamed leshmor vela'asot u'lekayem*." The interplay between Torah, mitzvot, our inclinations and desires, builds us and allows us to grow. As such, we activate the potential of who we are meant to be.

With the *Yamim Tovim* behind us, our work now begins. Let us allow the inspiration and desire to do good things take root and develop our 'saplings' to blossom and flourish. ■