

בראתי יצר הרע ובראתי לו
תורה תבלין
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מדעת עליון

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הוא היה אומר.....

To their surprise, the *Rebbe* was standing in the doorway. He smiled at them, and queried, "*Nu*, what do you say to my '*velvelach*' (little wolves)?" Apparently, R' Nachum had known what had happened and had seen to it that his blessing of "surviving offspring" should not go unfulfilled.

TORAH GEMS

(â-áé) 'âââ âúìøò øùá ìâîé éééî ùä íâéââ

By every *Seudas Bris Milah*, at the end of *bentching* we recite the "*Harachamans*" - as they are referred to. We say, אֵלֶּהָ עֲשֵׂה עֲשֵׂה אֲבִי יִצְחָק "... אֵתְּעִלָּא אֵתְּעִלָּא אֵלֶּיָּא אֵתְּעֵלָּא אֵלֶּיָּא - "*The Merciful One, He should bless the father of the child and his mother, and they should merit to raise him and teach him and make him smart ...*" The order of the blessings seem to be backwards. As we all know, parents begin to teach their children all sorts of life-long lessons when the child is yet very young. In that case, the order should be "*they should merit to teach him and raise him,*" since the lessons that are taught and absorbed when the child is still a baby are very much a part of his education, even before he begins to grow physically.

In reality, explains **R' Yehoshua Leib Diskin ZT"l**, it is all too common that a young child will adore his parents, look up to them and attempt to follow their every wish and desire to the best of his capacity. At that uncomplicated stage in the child's upbringing, the parent's have a relatively easy task; to inculcate their child with the moral values and ethics that they hope to inspire within their child. It is, however, as the child progresses, grows up and starts to look at the world around him, that his mind may change course and ideas that were not a part of his parents' education will surface. This stage is a wholly more difficult one for parents to reign supreme in order to teach and mold their child into a good, decent and G-d-fearing person.

Thus, we pray that the parents of this young baby should be given the strength to instruct him even after he has grown somewhat - "Ṛāḥiṣā āḥiṣā" - *"To raise him and to teach him"* - and he should

always be willing to listen and learn from the wisdom of their ways.

áùéå äðçîä ìà àääé øçàå øäèå íéîá õçøå
(ç-äé) 'ääå íéîé úòàù àìääì õäçî

The *Torah* tells us that a *metzora* - leper, on the day of his purification must immerse himself in the waters of the *mikvah* before he is allowed to enter the camp. He must then dwell outside his tent for seven days and after that he once again immerses himself in the waters; only then does he become pure. We learn from here the importance of *הטבילה* - *Immersion in (a) mikvah*, in order to maintain a constant state of purity. The question is: why do *Chazal* stress the importance of going to the *mikvah* and why do we find that immersion in the holy waters is a practice that is stringently adhered to by all walks of Jewish life?

R' Yosef Chaim Sonnenfeld ZT"l gave a novel explanation. The *gemara* (א"ר זא"א) writes: "*A potential convert who is circumcized but has not immersed (in a mikvah), is not deemed a convert until he is circumcized and fully immersed.*" It is clear that even if one were to have a proper *Bris Milah* with the full intention of converting and embracing Judaism, his is no conversion until he enters the waters of the *mikvah*, because it is the immersion and the spiritual sanctity of the enveloping water that completes his journey and elevates his soul into the folds of *Yiddishkeit*. We have, then, a זא"א: If the *mikvah* has the power to create a holy Jew out of a gentile, how much more so when a full-fledged Jew immerses in the *mikvah* - does he elevate his soul to the highest levels of purity and sanctity!

0ééú ãðà úàìòðàì áéúò ã"á÷ã ìáã ,àìòíã íáìì
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 .ìòé íéðíí úáéòé áéáé éé ,íéðíí ùìáãááí ðúáé
 - "ðòáííã ùðúí" ,áááì áéúòì - "áéáú ùá" ù"áá
 0ééúù ,ðòáííã ùðáé ùéçáá àìáãáã éðá áéáéù
 íééá-é àìáãáã òàð ùòá ìéã ,ðááé áùòð ùíðáé íéá
 áéòì òéáðì àìòð - "íáéã ìà ááááã" ááá 0ééú áðáéã
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מעשה אבות... סימן לבנים

(á-áé) 'ááá àîèú äúää úãð éîëë íéîé úòáù ààîèà øëæ ääîéá òéøëú éë àùà

In a small town in Rumania lived a couple that was childless after many years of marriage. Their life had taken on an empty monotony as their hopes of ever experiencing the joys and challenges of raising children faded day by day. Until they heard about **R' Nachum of Stefanesti ZT"L**, one of the sons of the saintly **R' Yisroel of Ruzhin ZT"L**, and decided to travel to him to seek his blessing.

The *Rebbe* received them warmly and indeed blessed them. He assured them that *Hashem* would soon help them, and they would merit *àîë÷ ìù òøø* - *surviving offspring*. The couple returned home in great joy, eagerly anticipating the fulfillment of the *Rebbe's* blessing. Indeed, within a year their fervent prayers were finally realized when a child was born to them. Their hearts overflowed with gratitude to their Creator and their joy was boundless.

After several months, the proud parents decided that the baby was old enough to take on a journey to the *Stefaneshter Rebbe*, to show him this wonderful miracle and seek his blessing for the child's further development. It was in the midst of a snowy winter, and the penetrating cold literally seeped under one's skin. The baby's parents wrapped him well and tied him onto their sled, making their way through the forest towards Stefaneshiti. Despite the rough conditions and the cold, snowy trip, the parents pulled their precious burden happily. They recalled their previous journey just one year ago when the two of them had gone alone, before their lives had been so blessedly altered. Now they were returning to express their gratitude to the saintly *Rebbe* for the miracle he had wrought.

As they approached the town, they turned around to check on their precious little one, and to their shock discovered that the sled was empty! Horror and panic threatened to overtake them but before his wife had much time to react, the man declared, "There is no need for concern. After all, the *Rebbe* promised us a surviving offspring. If so, no ill can become of our boy. Let us retrace our steps and we will surely find him, unharmed."

They rushed back along the road, searching frantically for their priceless bundle that must surely be nearby. Suddenly they came to a halt, incredulous at the sight that met their eyes. The bundle wrapped in layers of blankets that they beheld was undoubtedly their baby lying there - surrounded by a pack of wolves! The wolves had spread out around the baby, seemingly protecting him! Swallowing their fear, the pair gingerly made their way closer, and as they approached the circle, the animals quietly got up and allowed the parents to enter and retrieve their lost child. The wolves ran off and left them. With the father holding the baby securely in his arms this time, the couple once again headed for the *Rebbe's* home.