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*"For it is with You that an orphan finds pity" (אֶלֶּהֶם יִשְׁעֶךָ). Abaye never had the opportunity to honor his parents. Since he passed away, his spirit comes to accompany those who make great effort to fulfill the *mitzvah* that he was never able to fulfill. It was from him that I heard the solution to our question!"*

TORAH GEMS

(âé-æè) 'âââ úøôëä úà úøè÷ä ïðò äñëä

The word "āñēā" - "*It covered*" is an expression of forgiveness, as the *Medrash Tanchuma* explains, "*When the cloud of incense rose directly upward, the (Kohen Gadol) knew that the sins of Bnei Yisroel were forgiven.*" What exactly was this sign that allowed him to see that all was forgiven?

Explains **R' Simcha Bunim Sofer ZT"l**, the *posuk* describes for us the *avodah* - service, that the *Kohen Gadol* performed on *Yom Kippur* to effect Divine forgiveness for his people. But it was not just the *korbonos* that he brought; he also offered up the *mitzvos* and good deeds of the people throughout the year. "יְהִי אֵלֶיךָ יְיָ אֱלֹהֵינוּ כְּחֵן וְכֶסֶד וְכֶסֶד וְכֶסֶד" - "*With this Aharon came*" - "וְכֶסֶד" is a reference to *Torah* and *mitzvos*. However, not just any *mitzvos*. Only the *mitzvos* that were pure, untainted with foreign thoughts and intentions, were worthy of being brought, for a *mitzva* that was "crooked" did not have the power to forgive.

This was the הָיָה - *sign*, that the *Kohen Gadol* would see. If the הָיָה rose straight up to Heaven without wavering to either side - just as the *mitzvos* of *Bnei Yisroel* were performed straight and pure with no strings attached and no impure thoughts at its side - then he would surely recognize that *Hashem* has accepted their *teshuva* and viewed their good deeds in a positive light. It was obvious proof that their intentions while performing the *mitzvos* were הָיָה לְפָנֶיךָ - *For Heaven's sake*, and thus worthy to effect אָמֵן.

(æè-èé) 'ǎǎ êòø í ã ì ãǎîó àì

The *gemara* (גמרא) writes: *"From where do we see that if a person sees his friend drowning*

in the river or attacked by bandits, he is required to save him? From the posuk "עֹשֶׂה אֵלֶיךָ אֶת-דָּמִי וְאֶת-דָּמִי אֶת-דָּמִי אֶת-דָּמִי" - "You shall not stand by the blood of your friend."

R' Elchanan Wasserman ZT"L HY"D applies this lesson to his generation, which is all the more applicable in our modern day and age. Why is it, he asks, that we find large portions of the Jewish population becoming totally irreligious and even anti-religious? The Jewish people are **עֲבָדֵי יְהוָה** - *Believers and sons of believers*, and to think that so many of them will cut themselves off from their true faith, rebelling against *Hashem* and His *Torah*, creating schools that openly flaunt their opposition to a Jewish lifestyle and expressing their outright contempt for *Bnei Torah* and **הַיָּדֵינוּ**. How is this possible?

Rashi tell us the answer on the *posuk* in *Krias Shema*, (שְׁמַע -אֵל אֶחָד) "יְיָ אֱלֹהֵינוּ יְיָ אֶחָד" - "*And you will stray and you will serve*" - "*When a person strays from Torah, immediately he is attracted and attached to idol-worship.*" Without Torah learning to guide a person, his belief in *Hashem* begins to wane until the point that he becomes a *Øðâë - Atheist*. The only remedy to counteract this virus within our midst is to spread *Torah*, to branch out and draw these people in to the beauty and glory of *Torah*, for nothing else will work. Thus, one who works to be *äøåú ðéáøî - spreading Torah*, is in fact helping to save the Jewish people. On the other hand, one who declines and demurs from fulfilling this mission is guilty of the *posuk*, "*You shall not stand by the blood of your friend.*" Those who work against the *Torah* and the Jewish people are the cause for all the suffering and hardship that we face every day. They have blood on their hands!

[illegible][illegible]

מעשה אבות... סימן לבנים

(â-èè) 'âââ íëë÷:à 'ä éöä åî ûú éúúáù úää ååøéú áéääå å î à ùèà

The **Yid HaKadosh ZT"L of P'shischa** was studying an intricate Talmudic subject with his students. The *Rebbe* began to think deeply into a question that was posed by one of the students and, as was his habit, he became so totally engrossed that he lost track of where he was.

One of his prized students was an orphan from his father. The young man had not yet eaten that day and was beginning to feel real hunger pangs. Aware that the *Rebbe* would probably be wrapped up in his thoughts for quite some time, he thought that this might be an opportune time to run home and eat something, so that he could better concentrate on his studies.

He ran home, ate quickly, and was already almost out the door when his mother called him. "Please, I need your help!" she appealed. "Could you climb up to the attic and bring down a sack of straw for me?"

In a rush to return to the *Rebbe's shiur*, the young man replied, "Mother, I must rush. The *Rebbe* may have finished thinking about the question and is ready to explain the answer. I can't afford to be late!"

The mother, who understood her son's concern, sighed, and murmured to herself, "Fine, my son. Go back to your learning. I really regret having even brought up the idea. What can I do? Sometimes I have no choice but to ask for your help. Such is the lot of a widowed mother."

The boy was speedily heading back to the *Rebbe's* house when he suddenly stopped in his tracks. "What is the matter with me? I am missing the point! *Torah* learning must lead to action; why didn't I help my mother?" he rebuked himself. "Don't I realize that *Torah* must be a way of life?"

He quickly turned around, headed home, apologized to his mother and climbed up to the attic and brought down a package of straw for his mother. Just as quickly, he ran back to the *Rebbe's* house.

Just as he arrived at the *Rebbe's* house, the *Rebbe* picked up his head. A broad smile flashed across his face as he stood up and turned to the young boy standing in the doorway. "What great *mitzvah* did you just do to deserve such a special escort? Do you know who accompanied you here?"

The young man stood in the doorway shamefaced, while the other students wondered what the *Rebbe* saw that they could not. "When you walked in," he continued, "I saw the *amora* (Talmudic sage) Abaye escorting you. He enlightened me as to the solution of the problem we were grappling with. Tell me, how did you merit such illustrious accompaniment? What great deed did you do?"

Blushing, the young lad told the *Rebbe* everything that had transpired. The Yid HaKadosh lovingly caressed the youngster as he explained to his students. "Abaye was an orphan from both his father and his mother. It was for this reason that he received his name, which is an abbreviation of " *í áúé í çøé êá øùà* " -