

February 14, 2004 - ã"ñùú èáù á"ë

12:37 - úáú / àlãã äçðî	(Monsey, NY)	5:10 - úáú úáøð ú÷ìãä
5:29 - úáúä íáé ìù äðé÷ù	~~~~~	5:28 - úáú áøð ìù äðé÷ù
6:19 - áéøðî / íéáéëä úàö	~~~~~	8:56 - à"î/òîù úáéø÷ îîæ
6:41 - í ú äðéäø úéëùì / ë"äö	~~~~~	9:32 - à"øää/òîù úáéø÷ îîæ

מדעת עליון

[illegible][illegible]

הוא היה אומר....

DEDICATED BY THE GROSS FAMILY- ä"áööú èáù ä"ë - ä"ò íáàø úá àæéø äöù 'àä ö"èòì

(5) â î :â ääüú éòù (4) â î :â ä î ä ç ä ò ä (3) è :è ù î "ä ç (2) é :ä ä ò ä ä "là í "á î ø (1)

For all inquiries and , please call 845-821-6200 or E-mail: TorahTavlin@aol.com

demanding times of the year, when it seems impossible to keep *Shabbos*, even then, we are commanded to observe the holy *Shabbos*. When one expends all the energy he needs to observe *Shabbos*, *Hashem* will come to his aid, and he will surely succeed."

TORAH GEMS

(x-x) 'ââ íé÷ìàä ìëî 'ä ìãâ éë éúòäé äúò

At the time of *Krias Yam Suf*, the entire world was terrified by the earth-shattering events that were occurring. There were, in fact, three different reactions to this great miracle. The world at large temporarily trembled, but did not show any visible inclination to come closer to *Hashem*. The nation of Amalek reacted by trying to destroy the Jews, physically and spiritually. Yisro was the only non-Jew who perceived the true magnitude of the event, and came from Midyan to join *Bnei Yisroel*. What was the secret of Yisro's insight?

R' Yissocher Dov Loriner ZT"L explains: Yisro remarked to *Moshe Rabbeinu*, "*Now I know that Hashem is greater than any G-d.*" Rashi tells us that there wasn't an idol in the world that Yisro hadn't served. He was never satisfied with the status quo, but relentlessly searched for the truth, realizing that there must be a Creator of the world. Finally, *Hashem* enabled him to find the truth. He perceived the reality of *אֱלֹהִים - measure for measure*, in the actions of G-d, as he declared in the words "*יְהוָה אֱלֹהֵינוּ יְהוָה*". As a result of discovering this truth, he clung to the *Am Hashem* and was blessed eternally. This demonstrates the principle of *הַדָּבָר הַזֶּה יְהוָה יֵלֵךְ אִתָּנוּ - The path on which one wills to go, he is led down it.* Although it may take some time, *Hashem* eventually leads a sincere searcher to the proper path, and he succeeds. It is all dependent upon the preparation and desire of the person.

íéãéøî ãõñéã .éðéñ ðáãî ãáá ... éùèì ùà ùããçá
 (à-èé) ðãã ããð ìàðùè í ù ìçéá ... éðéñ ðáãî ãááéã
 The *Torah* describes how, in the third month

after being redeemed from slavery in Egypt, *Bnei Yisroel* arrived at *Har Sinai* and prepared themselves for the great and awesome day in which they were to receive the *Torah*. What is unusual is the wording of the *posuk*: "*In the third month ...they came to the Sinai desert. They traveled from Refidim and came to the Sinai desert.*" Why is their arrival at *Har Sinai* heralded - not once - but twice?

R' Shloime Kluger ZT"l gives us a penetrating insight into the makeup of the Jewish people at that time, based on the *gemara* (א"י ט"ז): *"In the place where Ba'alei Teshuva stand, even great tzaddikim are unable to stand there."* As unbelievable as it may sound, one who sincerely repents his sins and dedicates his life to overcoming his past misdeeds, is rewarded with a merit and standing that the greatest and most righteous people in the illustrious history of the Jewish people are unable to attain!

Chazal tell us that *Bnei Yisroel* sinned in Refidim; "אֶפְסָהּ יָדָם וּמִדָּתָם" - "*They softened their hands (and minds) from the Torah.*" However, they did repent and were thus deemed worthy of the greatest of treasures: אָמְנָהּ וְלָקְחָהּ - *Accepting the Torah, on Har Sinai.*

This, then, is what the *posuk* is coming to teach us. *"In the third month ... they came to the Sinai desert"* - arriving righteous and worthy of this treasure. And how did they reach this ultimate level of purity and exaltation? Only because, *"They traveled from Refidim and came to the Sinai desert"* - when they sinned deeply and in turn, did a full and thorough repentance, this alone, allowed them to attain the lofty level of *Ba'alei Teshuva*, the highest degree that a mortal can attain. Then, and only then, *"Yisroel camped by the mountain."*

- "U̇ȧl̇ȧ÷÷ u̇ȧ íėȧȧ" ãėȧ ėėḟi̇ ðãã íù ,ėėḟi̇ȧ
 àãã ãi̇òàù ãí - òíùðã u̇ȧ íėȧȧ ãėȧ ãóėėãã
 ,"ãėȧ" ùėçãã íìòà ãėȧ ,"ãòėíù" ùėçãã ãçøí
 ãxù íãė "ãėȧ" ùėçãã ãȧ÷÷ ããã ãi̇òàù ãí íėȧ
 íù ðããã ãėȧ íìòà ,íãùçúã íìòà íėȧ ãi̇òàù ãí
 ėėðò íė íė-íãñíã íėííã ì"ė"ė ãė ėė ,"ãòėíù"
 ùėù ãçøí ÷÷ ãòíù ãìėã ãėȧ ãxù ãò ,ããã íìòà
 .ããã íìò ãėȧ ùãėòíã

èàùàíà, ìèà úà ààààà èèàúà éç íààà, ààà ììòà
 ìàèè àèàù íàùí, "àèèíù"à úèéçáá íà çààà
 úìà÷ ìòà ìííà. "àèè"à úàèèàíì ììòùàì
 "í÷-ìàà ààà 'à èè úòàì úèèàà àùà", øíàð àààùà
 ààèè ìèòà ìèò èè" øíàð àààì àèùòì ìèà, (àì-à ìççùàà)
 .(à-ì, ç-àð àèòùè) "øùà ìè ààà 'à àààè àìàà 'àèà
 ìè èòòì íéíùà éíùà íéíùà àççùò, àààù íùí òòùà
 .ùíí úàààò èèàì úàèèàíì íà àìòùè, ìàøùè ìò

מעשה אבות... סימן לבנים

(è-è) 'àèà äèàî î è äùòú àì éé÷:à 'àì úàù èòèáùä íáèá êùèàî î è ùéùòá äáòú íéîé úùù

It happened once that a Jewish peasant came to ask for a blessing from the great *Rebbe*, **R' Chaim of Chernowitz ZT"l**. The *Rebbe* looked sharply at the man and asked, "Tell me, do you keep all the *mitzvos* of *Shabbos* in their entirety?" The farmer averted his eyes and did not reply. Then he burst into tears. "*Rebbe*, I rent my farm from a *poretz* - landlord, who requires me to produce enough food for his family as well as my own. But during the harvest season, I simply am unable to do so. I don't have even one minute to spare, and I can't take such a long break by stopping on *Shabbos*!"

R' Chaim said, "Let me tell you a story. A local landowner once invited his friends to a celebration. When they had all drank way too much, they began to brag about their Jewish employees. 'My Jewish tenant is unique. He's as loyal as a good hunting dog,' said one. Another countered, 'No. Mine is absolutely the best!' Then the host spoke up. 'You may all have good tenants, but my Jew is unquestionably the most loyal. Why, he would do anything I asked without hesitation. If I asked him to convert to our religion, he would do so in a minute.' The others began to speak at once. 'That would never happen. A Jew, no matter how loyal, would never convert because he was asked to do so by his employer!' they all contended. 'I will prove it to you! Send for Moshke!' the *poretz* barked to his servant.

"The Jewish man was soon standing in front of his landlord. 'Moshke, would you do anything I ask of you?' The frightened Jew was unsure. He just hoped to avoid trouble, and so he nodded his head and replied, 'Yes, sir.' 'Moshke, I want you to become a Christian right now!' The Jew was shocked, but he was too frightened to refuse. He needed a livelihood for his family and a roof over their heads. A servant was dispatched to bring the priest. Before he could think twice, the Jew was baptized.

Later, when the *poretz* came out of his drunken haze, he felt bad. He apologized, 'Moshke, I was drunk and I didn't mean to offend you. Of course, you may be a Jew once again! ' The *poretz* was shocked at Moshke's reaction to his words. He didn't express his relief or gratitude. In fact, he was none too anxious to resume his former religion. 'Thank you for your offer, but soon the Jewish holiday of Passover will be celebrated. It is a very costly holiday. So, I was wondering, would you mind if I put off changing back until after the holiday?'"

R' Chaim looked penetratingly at the farmer and asked, "Do you know that the *Torah* states, '*Six days shall you work and on the seventh you shall rest. At the time of plowing and harvesting you shall rest.*' Doesn't it seem strange that the *Torah* adds the words '*At the time of plowing and harvesting*' when it says that *Shabbos* must be observed on a weekly basis? The reason is to teach us that even at the most