

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

The Chofetz Chaim shook his head in disappointment. "This *bochur* was standing on the cusp of eternal wealth. This was his decision of a lifetime - an eternal lifetime in *Olam Haba* - and he let it slip away. He was given the chance and refused the opportunity to let himself in!"

TORAH GEMS

(àì-çë) 'âââ úìëú ìèè ãâôää ìèòî úà úéùòâ

The *gemara* (אם ידוע) writes that each of the eight garments worn by the *Kohen Gadol* atoned for a specific sin. The ידוע - *Robe*, atoned for the violation of *lashon hara* - improper speech, as symbolized by the bells hung along its bottom. The Almighty said, "Let something that makes a sound come and atone for an act committed with sound."

R' Schneur Kotler ZT"L teaches us an important message. *Chazal* liken the *yetzer hara* - evil inclination, to a fly (אַנְּץּ הָאֵשׁ). The fly is attracted to dirt and filth, just like the *yetzer hara*. Additionally, the fly makes a home for itself wherever it finds a wound or bruise in the same way that the *yetzer hara* locates every point of weakness, every wound, and intensifies it tenfold. Similarly, one who speaks about others zeroes in on the "wound," the negative misdeeds that carry with it dirt and pollution. This is all one sees. If he would see the real person, he would understand that the sin is but a tiny wound relative to the individual as a whole who is full of fine qualities and admirable character. But the fly does not see the entire picture; it settles only on the weak spots, just like those who spread gossip about others.

The *Kohen Gadol* dons the *lêôî*, a long robe, from head to toe, woven entirely from blue *ûlêû*. This color resembles the heavens, which stretch from one horizon to the next and is representative of the broadness of perspective that allows people to see the overall picture. Every person needs to be seen in his entirety, how fine and likable he is. Then, his "wounds" will appear as nothing more than a tiny blemish, rather than defining the person. When this happens, the gossip will

naturally stop. Herein lies the message of the $\hat{\mathbb{I}}^{\text{e}}\hat{\mathbb{O}}^{\text{t}}$.

(àé-á øúñà úìéâî) êìäüî éëäøî íääå íäé ìëää

Chazal tell us that Mordechai spared no effort to have his niece, Esther, rescued from the King's harem. He instructed her not to divulge her ancestry, he advised the king on possibly choosing a different lady to be his queen, and he kept watch outside the palace gates. But Mordechai was a *tzaddik*, who was given a clear sign from Heaven that ultimately Esther was destined to save the Jewish people from destruction. Why then, was he so insistent on having her removed from such an influential position; wasn't he, in effect, sabotaging the Divine plan to save the Jewish Nation?

R' Henach Leibowitz Shlit" a explains: Here was an *Halachic* obligation on Mordechai's part to rescue Esther and safeguard her both physically and spiritually. Mordechai understood that if *Hashem* would frustrate his efforts and Esther would be required to stay in the palace, that would be *Hashem's* will - but Mordechai had to try. *Hashem* has no shortage of methods with which to save His people, but *halacha* is not determined by Heavenly signs of salvation. Mordechai would follow the proper course of *halacha* and do what he must to save Esther. *Hashem*, no doubt, would take care of the Jewish people.

The lesson is imperative: No matter how noble or weighty the cause, a Jew must view it according to the standards of the *Torah* and *halacha*, and only then, act upon it. The world in general, and the Jewish people in particular, are constantly under the watchful eye of *Hakodosh Boruch Hu*, and we must do our utmost to fulfill His will.

éshçàà ààíé àéçí àà shsh shín shàááí àshà
 àsh é"àà .úsh÷í shùé àésh àííòà shòòé àùòù
 àíí íésh ,shíàíé - "íésh àshàúá íí éésh" 'úéáí
 íéáí ààà íáéé áíòò íéùííà íéáí íáàù é"òù éésh
 shsh shín áíí - "shsh sh 'úéà" àà ?úáí úshéà
 é"ò íéíù úéàíí shàéà shùé àésh ààíé àéçí ààà
 íéáíù íáàà íáù éésh áíí àsh ,shòòé àùòù
 .àí àòsh àùá àùáç shshé àésh shàà shòòé áíòò

[illegible]

מעשה אבות... סימן לבנים

(:æ äïêâî 'îâ) 'äëä éëäøî êäøäî îîä øäøä îéä òäé àîä äö éîäñäî ùééèä áééç

A bochor from the Radun Yeshiva decided to make it his business, one Purim day, to fulfill the Rabbinic dictum of "עֵשְׂאֵל עֵשְׂאֵל יִיבֵא שְׂמֵחַ יֵאָדָּה אֵלַי אֹדֵי עִלְיָאֵל וְעֵשְׂאֵל אֵעֵץ" - *"A person is required to inebriate himself to the point that he is unable to distinguish between cursing Haman and blessing Mordechai,"* to the greatest of his ability. He started to drink early in the day and by the afternoon, he was quite intoxicated. Distinguishing between Haman and Mordechai was totally out of the question; unfortunately there was little else that he was able to distinguish at that time, including an opportunity that would have been for him the decision of a lifetime.

In his overly intoxicated state, the young *bochur* staggered to the home of the great **Chofetz Chaim, R' Yisroel Meir Hakohen ZT"l**, and attempted to push his way inside. Flocks of people were entering and exiting the Chofetz Chaim's house, bringing him *Mishloach Manos*, basking in the joyous atmosphere and asking for blessings for themselves, their families and loved ones on this auspicious day. It wasn't easy for him to get inside, but eventually the boy did manage to enter and immediately began to cause a ruckus. The noise alerted the Chofetz Chaim and the *bochur* used this split-second opportunity to force his way right up to the great *Rebbe*. As only a shameless drunkard can, he blurted out, "I want a guarantee from the great and holy Chofetz Chaim that I will be *zocheh* - merit, to sit at his side in the World to Come!"

A shocked silence enveloped the room as the *chutzpah* of this *bochur* was ingested. Obviously not realizing the extent of his brazen words, the *bochur* once again called out, "I want a guarantee from the Chofetz Chaim that I will sit right next to him in *Olam Haba*!" This time, the people immediately surrounding the *Rebbe* grabbed the young boy and began to forcibly push him out of the room. A struggle ensued and surprisingly, the boy held his ground and would not be moved.

Suddenly, the Chofetz Chaim looked up and stared into the soul of the young *yeshiva bochur*. In a voice that was both strong and sweet, he said, "My dear son, if you will accept upon yourself fully to be careful and refrain from ever talking *Lashon Hara*, I personally guarantee that you will sit directly by my side in the next world."

All was still, and a wave of sobriety swept over the *bochur*. The words of the holy Chofetz Chaim hung in the air and everyone was waiting to hear what the response would be. His glazed eyes focused and his posture became erect, but no words came out of his mouth. He was simply unable to make such a monumental commitment, notwithstanding the incredible reward that he was just offered.