

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

Looking at the young <i>chassid</i> pitifully, the master concluded his words instructively. "Forty days of fasting can not earn you Divine inspiration if after all that, you go back to eating like a horse - with the same level of indulgence you maintained before."		
TORAH GEMS		
(א-ài) àîêç éúúð áì íêç îè áíáá The translation of this <i>posuk</i> - "<i>In the hearts of all that are wise, I have given knowledge</i>" - is similar to the <i>posuk</i> in Daniel, <i>îéîêçì àùîêç áää</i>" (àè-á) "<i>àéá èðäéì àðäðîâ - "(Hashem) gives wisdom to the wise and knowledge to those who understand."</i> The question is: If <i>Hashem</i> gives wisdom only to those who are wise, then one must first be wise before he can receive wisdom. This seems to be a contradiction, for how is it possible to first be wise? Where will a person get his original wisdom?	the áäæä îâð - <i>Golden Calf, Hashem</i> threatened to turn them over to the custody of an angel. <i>Moshe Rabbeinu</i> pleaded on behalf of his people that they should not lose this wonderful personal protection of <i>Hakodosh Boruch Hu. "Please Hashem, You go among us Yourself, because they are a stubborn people, and You will forgive our sins."</i> What kind of a plea is that? The Maggid of Dubno, R' Yaakov Krantz ZT"L explained with a parable. Several peddlers got together at the end of a long day working the streets. One peddler complained that he had a very poor day. He had no customers at all for the cheap wooden forks and spoons which he had been trying to sell in the wealthiest section of town. "You fool!" the other peddlers chastised him. "Nobody in that section will buy wooden utensils. Those people use only gold and silver for their needs. You should peddle cheap utensils in the poor sections of town."	
The Belzer Rebbe, R' Aharon Rokeach ZT"L answers in the name of his father. In <i>Tehillim, Dovid Hamelech</i> says, "'à úàðé àîêç úéùàð" - "<i>The fear of G-d is the beginning of wisdom.</i>" The <i>gemara</i> elaborates and says (:âì úâéðá), éäéá îëä" "<i>íéîù úàðéî ðâç íéîù - "Everything is in the Hands of Heaven besides fear of Heaven."</i> Only true fear of G-d, must man strive to attain on his own. One who observes the grandeur of nature should come to realize the existence of <i>Hashem Yisborach</i>, and thereby develop a deep reverence for Him. One who does not do so is due to a desire to rid oneself of the duties and responsibilities of the <i>Torah</i> and 'à úâääð and not due to a lack of intellectual capability.	Similarly, the <i>Maggid</i> observed, <i>Hashem</i> had just told Moshe that He was merciful and forgiving. Seizing the opportunity to effect total reconciliation, Moshe pointed out, "What will You do with Your mercy and forgiveness? The angels in heaven have no use for them. They are never disobedient nor sinful and You will never see actualization of these exalted qualities. It is more befitting that Your glory should come down and accompany the Jewish people personally. It is because they are a stubborn and defiant people, and here You will have many customers for Your mercy and forgiveness." <i>Moshe Rabbeinu</i>, in his inimitable wisdom, effected Divine forgiveness for <i>Bnei Yisroel</i>.	
(è-ài) 'íää äää óðò äù÷ íò éé ððáð÷á éðää àð êîé When the Jews committed the sin of worshipping		