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discuss your problem with you." The man looked deeply into the eyes of the great *Torah* sage and shook his head. "No," he said, "we have nothing more to discuss. The *Rov* has already answered my question and I feel very fortunate that the only things pursuing me in my life are goodness and acts of kindness."

TORAH GEMS

(ã-ç) 'ǎǎǎ áǎǎ äù÷î æøǎǎî ä äùòî æǎǎ

We find three places where the *Torah* requires a holy vessel to be made from "áäû÷î" - "*beaten piece of gold*": The íääø - (*Angelic*) *cherubs*, úøöäöç - *Trumpets*, and the *Menorah*. Why were these three íèì - *vessels*, chosen, from among all the others, to be created from one block of gold?

R' Yehudah Leib Pinter Shlit" a explains: The difference between an object that was put together from a number of pieces and one that was whole to begin with, is in its quality. No amount of molding and fusion of separate entities can ever make an object as structurally sound as a natural, original block of one specific item. Thus, the *Torah* stresses that these 3 vessels must never be "constructed" from other pieces; it must always come from one solid source. The symbolism is this: The *cheruvim*, which rested on the holy *Aron* were the conduit through which *Hashem* spoke to His people. They were the symbol of *אָרֹן הַקֹּדֶשׁ* - *Resting of the holy spirit*, upon the Jewish nation. The *Menorah* represents the *אֶהְיֶה לְךָ לְנֵר* - *Leader*, of *Bnei Yisroel*, as we find in the *gemara* (:אֶהְיֶה לְךָ לְנֵר) that a leader is referred to as a *Ner* - flame. The trumpets that were blown to call the people together on holidays and in times of war, symbolize the unification and *achdus* of *Klal Yisroel*, for the Jewish people have no greater weapon at their disposal than a true unity and togetherness amongst themselves.

These three items must be constructed from a "äü÷î" - a solid piece for these three concepts must be solid and whole from its inception.

(é-àè) 'àěà áéúâçôù î ï äëää í òä úà äù î ò î ùää

The *seforim* tell us that a person who dies without

doing *teshuvah*, *Hashem* retrieves his soul and reincarnates him in the form of a kosher animal. When the animal is subsequently slaughtered with a kosher *shechitah*, this allows the soul to receive its atonement, once and for all.

The **Chasam Sofer, R' Mosher Sofer ZT"l** writes a remarkable thing. During the ninth plague - חֹשֶׁךְ - *Darkness*, Chazal tell us that four-fifths of the Jewish population in Egypt died due to their obstinacy and lack of pure belief in the imminent Hand of Salvation that *Hashem* had promised to provide. What became of their souls? They were all displaced within the bodies of the animals that *Bnei Yisroel* took out with them upon their exodus from that land. Now, in the desert, when the Jewish people begged for meat, *Moshe Rabbeinu*, who always saw only the good in people and was constantly נִתְחַנֵּן - *giving the benefit of doubt*, understood from their desperate request, that what they truly intended was to *shecht* their animals and liberate the tortured souls of their brethren who had perished in stunning amounts right before the ultimate miracle of *Yetzias Mitzrayim* - the exodus.

Thus, the *posuk* states, "*And Moshe heard the people crying to their families.*" Moshe believed that the Jews were crying in righteous indignation: they truly wanted to help those lost souls - their relatives - and the manner in which to do so was to use their animals. Thus, they cried and begged for meat. But *Hashem* understood their true intentions: "*And Hashem became very angry*" - He saw right through them and knew that their intentions were anything but honorable. They wanted meat to fill their desires and eat to their heart's content.

1. Iðēā 1éθ1āā āēāā, θōīā úáā1 çθāāā ÷āēúēāā θāāīā
 āāā 1ā÷1ā 1ī 1ōō θēōēāā 1ēāā 1āā 1īōō 1ēāā
 1ēōēāā 1āē 1ēā, 1éθāā āāθā ē"ē āā 1ēāīā āāāū
 θūōā, āāā 1ā÷1ā 1ī āāāōēū āēūēōā. 1āō1 1ō āāō1
 1úçāā 1āōōθōā āūēā āē. çθāāā 1ōēēōū
 āā1θ, 1ēēāōā 1āūē 1"ēēāā 'ā āāūēō 1ēīā
 āūōō" āθ1āūē āā āēāū āī ēōēāā 1ā āēūēōū
 1ō1ūā āūōō 1"θ āāā 1"āā 1āāā, "1ō1ūā
 ēē. ēēēē θāā āθ1āū 1"1ō1ūā āūōō" 1ū1"ēēāā ēūā
 āāāθ 1ēūū ēēēē θā 1ō ā"ā÷ā 1ō āāθē āūū āūāā
 1ūū 1éθūē 'āā 1āθūē ēōā 1ā θēūēāā 1ūūā ēēāā
 āāē āçāā "āūōō" āāēē āçā - 1āā āāūē āēā 1ūāō1ā
 ēē 1ē 1āθūē 1ē 1ēāēāç āēā 1ē1ēā 1ūāāāā. "1ō1ūā"
 1ēēçāā āūōōā 1ēēāā 1ī θūāē ā"ā÷ā ēōō
 āθ1ā 1āō 1āē1ō1 ÷āθō1 āōθū āēūēō 1ō1ā
 1ēāā 1ēçθāā āēā ā1ēāē ēēēē θāā āçθāā 1āō1āā

מעשה אבות... סימן לבנים

(àè-àé) 'âââ éìò äæä íòä ìë àùî úà íâùî êéêéòá ïç éúàöî àì äîîâ êääòì úòøä äîî 'â ìà äùî øîàéâ

The head of the English Orthodox community once came to **R' Yechezkel Abramsky ZT"L**, chief *dayan* of the Rabbinical courts in England, and told him that he was having great difficulty at home, that he had no *sholom bayis* - domestic harmony. The man explained that his wife was complaining that he was spending too much time involved in important community affairs instead of spending sufficient time with her and his business. "Rabbi," the distraught man said, "what should I do?"

R' Abramsky told the man, "I cannot adjudicate the matter because of my own position. Both the Jewish community and I need you and your services badly, and the *Torah* forbids a *dayan* from judging a case in which he might have a conflict of interest. I understand that helping to lead and support a Jewish community is an enormously important *mitzva* which should take precedence over most others. Yet on the other hand *shalom bayis* is obviously extremely important, as well. However, I feel that I am not permitted to *pasken* - render a *Torah* judgment, regarding which *mitzva* is more important. I ask that you go to the great **Chofetz Chaim, R' Yisroel Meir Hakohen ZT"**L to adjudicate the matter."

The man agreed, and R Chatzkel wrote to the *Chofetz Chaim*, telling him that the man had a deep personal problem that he himself could not deal with because of his own involvement. Would the *Chofetz Chaim* invite the man - the most prominent Orthodox lay leader in England - to spend a *Shabbos* in his home and render a decision on the matter? The *Chofetz Chaim* agreed, and when the man arrived in Radun he was treated as an honored guest. Customarily, the *Chofetz Chaim* spoke publicly only once a week, by *sholosh seudos*. That *Shabbos*, the *Chofetz Chaim* elaborated on the words of *tehillim* where *Dovid Hamelech* writes, (אֶת־יְיָ יְהוָה אֲנִי חֲסִידְךָ אֱלֹהִים רַחֵם אֶת־יִשְׂרָאֵל - "May only goodness and kindness pursue me all the days of my life." He asked, "Why does it say that אֱלֹהִים - goodness and אֲנִי - kindness, should pursue me all of my life? 'אֲנִי חֲסִידְךָ' - 'Pursue me' is a very strong statement. We would understand if the *posuk* stated that *toiv* and *chesed* should be with me all of my life. Yet 'pursue'? What does that mean?"

The holy sage explained, "There are some unfortunate people who live through great personal difficulties or tragedies - their health is bad, they have trouble with their children, or they cannot make a living. People like that can never forget their problems. These types of troubles unfortunately pursue them all their lives. *Dovid Hamelech* realizes this, and he pleads with the Almighty to bless him so that the only things to pursue him through life will be goodness and performing acts of kindness for others." The English guest sat and listened in awed silence.

After *Shabbos*, the *Chofetz Chaim* made *havdalah*, then turned to his guest and said, "I would like to