

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

her feet for the whole day couldn't erase. The lady noticed that the waitress was nearly eight months pregnant, and she wondered how someone who had so little could be so giving to a stranger. Then she remembered her tire changer.

After the lady finished her meal, and the waitress went to get her change from a hundred-dollar bill, the lady slipped right out the door. The waitress wondered where the lady could be, and then noticed something written on a napkin. It said, "You don't owe me a thing. Someone once helped me out, the way I'm helping you. If you really want to pay me back, here's what you do. Don't let the chain of kindness end with you."

That night when she got home from work she was thinking about the money and what the lady had written. How could she have known how much she and her husband needed it? With the baby due next month, it was going to be hard. She knew how worried her husband was: about the baby, the house and the old car. But when she saw him in the garage standing over the old Pontiac, she whispered soft and low to herself, "Everything's gonna be alright, we'll be just fine."

TORAH GEMS

כי תבנה בית חדש ועשית מעקה לגגך וכו' (כב-ה)

The *Torah* discusses a situation where one builds a new house and as a preventive measure so that no one should come to bodily injury as a result of a fall from the roof of the home, he is required to build a parapet around the top of his house. The question is: Why is the *mitzva* to build a railing given in the context of a new house and a roof? In fact, the *mitzva* applies in equal measure to an old house and to any place from which a person could fall off and hurt himself! What is the underlying meaning here?

R' Sholom Noach Brazovsky ZT"L, the **Nesivos Sholom** gives us a remarkable answer: Obviously, falling and injuring oneself is not exclusive to a new house. The *Torah* wishes to teach us the following practical lesson, which is very appropriate to our current month of *Ehul*. In the *haftarah* that is read on fast days, the *posuk* states, "יעזוב רשע דרכו" - "Let the wicked one forsake his way." (ישעיה נה-ז) True and complete *Repentance*, *Teshuva* (ישעיה נה-ז) does not involve merely "patching" oneself up, i.e. correcting one small negative trait while all the other bad habits and sins go unchecked, but rather abandoning one's old ways and rebuilding oneself from the ground up. One must, in fact, attempt to recreate, rebuild himself. Thus, when you do build a new house, build a fence around your roof - "*your roof*" is referring to your head, and "*the fence*" is an inference of *Fear of Heaven*, which is the only means to protect your senses, most of which reside in the organs of your head, from "*falling*."

מצרים כשהיינו עבדים והקב"ה הוציא אותנו, וכמו דכתי' "וזכרת כי עבד היית במצרים ויפדך ה' אלקיך משם". ובי' זכירת מחיית עמלק כדכתי' "יתמחה את זכר עמלק מתחת השמים לא תשכח". ומה בין הזכירה הא' שיש להזכירה פעמיים בכל יום, בבוקר ובערב בשעת קריאת שמע, ומאידך גיסא מצינו בה קולא, שאין צריך לקוראה בספר תורה. משא"כ זכירת מחיית עמלק חמורה במה שצריכה ספר תורה, ולעומת זאת יש בה קולא שאינה כי אם אחת בשנה?

ומסביר הגמ"ר משה פיינשטיין זצ"ל, בסי' קול רס, שיציאת מצרים מבית עבדים היא בגדר זכירה, דהיינו לזכור הניסים ונפלאות ולהתחזק באמונה בהשי"ת, ויש לשנן זאת בכל יום, ופעמיים בכל יום, אבל אין לשם כך צורך בספר תורה. משא"כ זכירת מחיית עמלק היא בגדר של לימוד, כלומר, להתבונן ולהבין איך בלא תורה יכול כולו להשתרש רוע עמלק, שבא כשרפו ידיהם מן התורה, ועלול כ"א להיות ח"ו רע כעמלק. וגדר לימוד זה נדעו ע"י תורה ומוסר, והואיל ודברים שבכתב א"א רשאי לאמרן בעל פה, יש ללמדו בספר תורה דוקא. דאם נצטרך לעיין בזה בכל יום, היה חשש שיתרשל ולא יעיין היטב, ולכך הצריכוהו רק אי' בשנה.

מעשה אבות....סימן לבנים

על דבר אשר לא קדמו אתכם בלחם ובמים בדרך בצאתכם ממצרים וכו' (כג-ה)

A man was driving home one evening, on a two-lane country road. It was starting to get dark, and light snow flurries were coming down. He almost didn't see the old lady, stranded on the side of the road. But even in the dim light of day, he could see she needed help. So he pulled up in front of her Mercedes and got out. His old Pontiac was still sputtering when he approached her. No one had stopped to help for the last hour or so and he could see that she was frightened, standing out there in the cold. He said, "I'm here to help you Ma'am. Why don't you wait in the car where it's warm?"

Well, all she had was a flat tire, but for an old lady, that was bad enough. She told him that she was only just passing through and she couldn't thank him enough for coming to her aid. He just smiled as he crawled under the car and began the job of replacing her tire. Soon he was able to change the tire. But he had to get dirty and his hands hurt. She then asked him how much she owed him. Any amount would have been all right with her. But the man never thought twice about the money. This was not a job to him. He told her that if she really wanted to pay him back, the next time she saw someone who needed help, she could give that person the assistance that they needed, and he added, "And think of me."

A few miles down the road the lady saw a small cafe. She went in to grab a bite to eat, and take the chill off before she made the last leg of her trip home. It was an old, dingy looking restaurant. Her waitress came over and brought a clean towel to wipe her wet hair. She had a sweet smile, one that even being on