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with the devoutness and righteousness of their priest.

When the Jew heard these words he stopped walking. "Take me to the king. I am ready to confess everything," he proclaimed.

Standing in front of the king, the Jew began to speak. "I confess everything. I stole the royal jewels and left it all at the home of my accomplice. He is none other than your friend, the priest! Together we stole everything from your palace and stashed it in a hiding place at the priest's home."

The priest was seized and guards were dispatched to his home where they found everything just as the Jew had said. The king wanted to know more about this unusual partnership. "How do you know this priest? How did you become such close friends and partners with him in crime?"

"Actually, I'm not his friend. But I knew that this priest is hiding something. The *Torah* tells of a bird called the *āāēñç*, who is righteous in name alone, to be wary of hypocritical people who outwardly appear to be ultra-righteous and pious but inwardly harbor evil desires. This priest fit the bill perfectly and I knew right away he was hiding his complicity." Upon further investigation, it was found that the Jew had nothing to do with the theft and he was released.

TORAH GEMS

(á-é) 'āāā 'ā ēðōī āúīēā íúāā ìēāúā 'ā ēðōī ī ùā àðúā

The *gemara* (.āð ìēðāāðñ) mentions two differing opinions as to how Aharon's sons, Nadav and Avihu, died. One opinion is that four beams of fire emanated from the Holy of Holies and entered their nostrils, burning up their insides. Their souls were burned while their bodies remained intact. A second opinion is that their bodies were also consumed along with their insides. As for why they were killed, the *gemara* tells us that Nadav and Avihu were looking forward to the death of Moshe and Aharon. "When will these two elderly leaders die and allow us to take over the leadership?" they said. The *Medrash Tanchuma*, however, says that there is a disagreement in this matter. R' Yudin in the name of R' Eivo says that they actually verbalized these words, while R' Pinchos says that they only thought these thoughts in their minds.

R' Shaul Halevi Katzenellenbogen of Kobrin ZT"L, explains that these two opinions in the *gemara* are interwoven with the two opinions mentioned in the *Medrash Tanchuma*. According to R' Pinchos that they only thought these matters in their minds, having kept this internal, correspondingly *Hashem* punished them by having only their insides consumed by fire. According to R' Yudin that they actually verbalized these matters, thus involving a bodily action, correspondingly their bodies were burned.

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ìē íāē íéúāì ù ìðāā úā āēāēā", ìðāāā āù ī úúé ī íéðōī íā āðēō ī āìā íēðāāē
, āù ī āāāē ðāāðā "ìāðúē úēā ìē" 'úēù ò"āāðā 'òā, (ēē-ē ú÷ç) "ìāðúē úēā
úúé īā, āùāðēō. ì"ēð ìðāā úā āēōñāì òēā íéùðā íéùðā āðñāúā āāāēì ì"ð
úúé ī ēāāì ē" āù ī, āā ìāāúāì ìēā ìò úìēāì ēēì ī āù ī ì ìāðð āēā ìðāā
ìúāðā íāì òāāð āēāù ēāú ī ìðāāāù, ðçā ìéððā ùðēō í ì"ē" ùð ìðāā. āù ī
ì"ēð úāā÷ðā íēðēç "ìāðúē úēā ìē" ðìāð āìðāì āùā ìēāā āāðð ìēā ìēā íāì ù
ì ìāððēō úā ē" ùð āðēù úìāā ā ìā ìéēō ì íēēððā. āēðāā úāç 'ò òāñā ù"ēēò
ð? "āāðā āìēā íēíēç ēēē ì ì ì ìúðð ēāāì ìāē ùðēò ì āì ī
÷ā÷ā āðē úìāāā, **óñāē āā ī 'ñā, ā"ēēì ù ìē÷ðāññ óñāē ð"ðā** ðēāññ āìā
úððā ēēāā ìéðð āúēð ìāēā. ùððì āāù ÷āññā ùððō ēōì ìēā ēē, āēùāðēōā ē" ùð
ē"ðā āāēòð ò ì ù ìā, "āððñā úā āēāē ìāðúē ēðā ìē" 'úēāē, 'ú"ēùā úāì ēāāēò
ìéððì ē" āù ī. ìēā ìò ìēāì íēíēç ēēē ì ì ìúðð ēāāēò ðāāā ē" ùðð āçìā, ìāēāì
āēāù ìðēāù ē" ùðð āçìā, íēðāā ðāðēñ ùððā ēēāā āúēð ìðāāā āù ī úúé ī
. íāēúāì íāì ù āēāāù ìāēē, āù ī úúé īē āì ù íéùðā 'ēðā ìðāā úúé īā

מעשה אבות.... סימן לבנים

(ēē-āē) 'āēā āðēì ì āððāā āāēñçā úāā óāðā ì ī āð÷ú āìā úāā

The story is told that in one European province, a band of thieves broke into the king's palace and stole many precious jewels and stones. Immediately, the order went out to hunt down those responsible for this audacious act and after somewhat of a half-hearted inquiry, a local Jew was found alone in the street, apprehended and charged with being the thief who looted the king's treasure. He was tortured so that he would confess to the crime but time after time the Jew proclaimed his innocence. He was just taking a night-time walk and had nothing to do with the theft. But the prosecutors would not be dissuaded and conducted a mock trial whereby the Jew was found guilty and sentenced to be hanged.

When the day came for the execution, the guards surrounded him as they led him to the gallows. They made a show of the entire procedure, parading the hapless Jew through the streets, amidst the heckling and mocking of the gentile population. A local priest, who was the king's confidante and personal advisor, walked by the Jew's side urging him to confess his sin and revoke his faith, whereby his soul would surely be saved.

The priest, wearing his "holy" robes, considered himself extremely righteous and made an effort to show everyone how deeply pious he was. As they were walking, they passed by a garbage dump which was filled with insects and maggots. The priest spoke to the guards. "Do not let this man go this way. There are many innocent insects here and if he steps on them he will kill them. We must have mercy on all creatures, even these insects, just as G-d does, as it says in *Psalms*, 'G-d has mercy on all His deeds.' The people were duly impressed