

בראתי יצר הרע ובראתי לו
תורה תבלין
 A Torah Tavlin Publication
 34 Mariner Way Monsey, NY 10952

1:30 - úáu / àìãää äçđî (Monsey, NY) 7:56 - úáu úáøð ú÷ìãä
8:15 - úáuä íää ìù äðé÷ù ~~~~~ 8:14 - úáu áøð ìù äðé÷ù
9:05 - áéøðî / íéäääää úàø ~~~~~ 8:37 - à"î/òîù úàéø÷ îîæ
9:27 - í ú äðéáø úééùì / ë"äö ~~~~~ 9:13 - à"øää/òîù úàéø÷ îîæ
("äë äää" øíäëùî) úáuä úá÷ íòò îîæ ççàì ää, íä÷î ÷éäîù éí*

[illegible]

**Iáí øëë ìè íúçòùîì íúääà úéái éái éóá úà ã÷ô
(âè-â) 'aaa íã÷ôú àìòîâ ùääç**

[illegible]

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

If one goes to sleep at daybreak intending to wake up for a later *shachris minyan*, he can say all the *berachos* later for himself. He should, however, say **שְׁמַח לְיָמֵינוּ** before going to sleep, and have someone wake him for the later *minyan*.

your students. I was also shown exactly what to do to remove the stain, which I did today."

The Shla'h hugged his former pupil. His joy was double: not only had a spiritual flaw been fixed, but a former student had returned to him. The governor simply dropped out of sight; no one heard from him again.

TORAH GEMS

í úáàà úéáí í úçôù îî é"áá úäö ìë ùàø úà ààù
(á-à) 'ääá í úíâîâî øæë ìë úáîù øôñîá

Why does the *posuk* use the extra word "îûîâî" - "Head-count"? Is it not understandable without it? And why, when discussing the census of the *Leviim*, does it not employ this language?

R' Yissochar Ber of Voideslav ZT"L explains in the following manner: In the **יְהוָה אֵלֵינוּ הַקָּדוֹשׁ - holy seforim**, we find discussed at length how a person's rational soul must dominate his heart. Emotions that threaten to overtake one's better judgement must be relinquished, thereby allowing one to perform the service of his Creator as is required. This, in essence, is the main goal of the service of *Hashem*. Thus, the *Torah* uses the word "**יְהוָה אֵלֵינוּ**" as a *remez* - a hint, to teach us that every Jew must maintain the level of **יְהוָה אֵלֵינוּ** - *head*. This means that the head, i.e. the brain and rational soul, should dominate over one's errant emotions. It should be the primary ideal of a Jew.

For this reason, it is understandable why the word "*head-count*" is not mentioned with regard to the Tribe of Levi. The census of the children of Levi is different from that of the rest of *Bnei Yisroel* in the sense that by the other eleven *shevatim*, the young children were not included in the counting; only those from the age of 20 and older. However with *Bnei Levi*, even the small children, down to a month-old baby, was included. This was due to their extreme level of holiness that became effective at birth, and noted at 30 days old, when a baby is deemed a healthy child. However, the term "לְבִיָּם" would not be appropriate for such an infant, since the idea of a rational soul dominating the heart is not applicable to such

young children. One must be older and wiser in order to achieve this.

(áǎ-à) 'ǎǎǎ ǎǎǎ ìò ùéǎǎ ǎǎǎç î ìò ùéǎ é"ǎǎ ǎǎçǎ

The *parsha* of the *íêlâã - Flags*, and the order of the encampments of *Bnei Yisroel* in the desert, imbue us with a lesson that is consequential all throughout the course of Jewish history - past, present and future: The concept of *õãñ - order*, and the importance of methodical regulation.

The Alter of Kelm, R' Simcha Zissel Ziv ZT"l, points out that organization in one's actions allows him to perform *mitzvos* properly, whereas a disorganized individual in action, reflects a disorganized mind as well, which will negate the successful completion of even every-day and menial tasks. In the days of *Chazal*, we find that the heads of the great Babylonian institutions of learning were known as "רֹאשׁ הַתּוֹרָה" - "*Head of the Order*," since this title was ordained on those exceptional individuals who maintained the steady hand of *Torah* scholarship during the turbulent centuries of unrest, while in *gohus*.

In fact, we find that the entire *Torah* hinges on orderliness and precise consistency; just a split second separates *Shabbos* from weekday; the tiniest margin between a kosher and a *treifa shechita*; a minute amount differentiates a *mikvah* from being full or not. This all-important lesson is viewed clearly in the manner in which the Jews were ordered to encamp. Each tribe in its proper place, waving its own unique flag and moving in its proper sequence. Any variation from the order, as it was commanded by *Hashem* through *Moshe Rabbeinu*, was unthinkable.

àèòçä íà÷í àìéçú òíà ùà÷à òíàòà èòä òòä äòäà
 äààù àí äéíú íéà÷äì èòäà èé ,àèùòä òíà è"çäà
 àùòäàà ð÷éò ùà÷à òíàòà èòä òòäà ,àòíàíà ð÷éò
 ,àòòíà òíàòàà íéíéà ùà÷ù , íúééòç íà÷í äòéíúäì
 òàçò äòéä àèùòä òòäààà ,ùäàèùç ùé äìà ùàíà÷í èé
 íúééòç íà÷í äòì òäàé äéè èòòí èòäà íòíà .è"é àìòä
 òòäàà è"äà ,òòòä äò÷ð èòòò äò òàùò äì èé äòòòí
 .àíéà÷ä ä"ùíà ,àèä íäà òúéè ùäàéç àèùòä

èè, íéíòò 'a " íáéää÷ò" 'úé èèì .ùíí a"á÷à àìà
 íá÷òò áéá èéáàòðáá úáçòùíù àìòíí áííáí 'à
 øòíù 'éòää, íìé øòííá ÷ééá àìà 'à é"ò øòííá
 íáééíù 'ää .ääðéù é"ò àùòð éé, íááu íéð÷à
 éøøí éðá íòà á"ää .íéòìà úòáù áéá íìéá íøòíí
 ,øéæ àì úá÷ éðáá é"àùí, "øòííá íáéää÷ò" øíàð
 àùí øòííá íí àòé éé íìé áðíð àì úá÷ éðá éé
 ."øéé íé øòííá" ÷øøíàð èèì, áéðáá íðáää

מעשה אבות... סימן לבנים

ì"èò äåú räîî ù éòì úäîäú äå÷÷ é"ùòô (à-â) 'ää ééñ åää äù î úä 'ä åää íéä äù îä åää úäîäú äîäå

A *yeshiva bochur* was once invited to eat at the home of the **Shla"b, R' Yeshayah Halevi Hurwitz ZT"l**. After the meal, the *Rebbetzin* realized that one of the silver spoons was missing. Suspicion fell on the *bochur* who had been acting strangely throughout the meal. The *bochur* declared that he was innocent; indeed, he was willing to swear to it. He had no idea how the spoon went missing and was deeply offended by the accusation. But soon everyone in the *yeshiva* was talking about it. The young man found himself in a very uncomfortable situation, until one day he just picked himself up and left.

Years passed, and the Shla"n decided to move to the Holy Land, the fulfillment of his lifelong dream. After a long journey he arrived at the port of Jaffa, and bent down to kiss the holy soil. When he stood up, he noticed that a man who appeared to be a high-ranking official, was standing next to him regarding him intently. The governor, as it turned out, explained that it was his honor to be able to invite such a distinguished person to his home. Indeed, the governor entertained the Shla"n royally, providing him with kosher food and many comforts. The next morning the governor insisted on giving him a tour of the premises. He led him into a grand hall. Pointing to one of the swords, he told the Shla"n that it had the sharpest blade in the world. The governor unsheathed it from its scabbard and his face, took on a threatening cast. "Your last hour on earth has arrived," he announced to the Rabbi. "You may recite a prayer before I cut off your head." The Shla"n turned white. He looked at the governor and realized that this was the same young man who had left his *yeshiva* many years before after being accused of theft.

"It was all your fault - I was innocent!" the governor cried, realizing that he had been recognized. "Because of you I had to leave the *yeshiva*. And now I will exact my revenge!" The Rabbi tried to placate him, but his words had no effect. "Lie down on the floor!" the governor ordered. The Shla"h obeyed his former student. Closing his eyes, he recited "*Shema Yisroel*" with great intention and waited for the end. Instead, he felt a light kiss on his brow. He opened his eyes and saw that the governor was smiling.

"*Rebbi*," the governor said as he helped the Shla"h to his feet. "Please forgive me for having frightened you. Many things have happened to me since I left the *yeshiva*. As you can see, I became estranged from Judaism. But in my heart of hearts I could never forget the happy days I spent learning *Torah* as your student. Last night I couldn't sleep. I was overcome with regret over how my life had turned out. I decided that if you would agree to take me with you, I would repent and become a *baal teshuva*. Then, I fell asleep, and had the most peculiar dream. In my dream I was shown from Above that you had one small spiritual blemish that was keeping you from perfection: the sin of having inadvertently offended one of