

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

pleasures. You talk when you want and do as you please. Its not fair!" The head merely smiled and said, 'Can I ask you; who tells you what to do and when to do it? Who decides when to walk and when to lift a finger? If not for me, you couldn't exist or accomplish a thing. It's my right, then, as the head, to be the first to taste the food and enjoy the pleasure of its delicious samplings.' "

Dr. Schwartz smiled and said, "True, true. This head must have truly had a head on his shoulders!" R' Yosef Chaim felt that he could now speak frankly.

"This is no different than what *Hashem* has done with the holy day of *Shabbos*. One seventh of a Jew's life is imbued with a holiness and spirituality that controls the course of a Jew's life the rest of the six days of the week. If not for *Shabbos*, a person would be unable to function properly, bogged down with mundane and secular activities, never stopping to appreciate all that *Hashem* has given him. Just as we take particular care to protect our head from any harm, so we must be vigilant in protecting the sanctity of *Shabbos*."

Dr. Schwartz got the message and changed his ways from that day on.

TORAH GEMS

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Moshe's father in law, Yisro, came out to the wilderness to join *Bnei Yisroel*. He brought with him the two sons of Moshe, Gershom and Eliezer. The *Torah* stresses the meaning of their names; *יָאֵשֶׁבֶת* - "*Because I have been a stranger (אֵשֶׁבֶת) in a strange land.*" *יְהוֹשֻׁעַ* - "*Because the G-d of my father helped me and saved me (יָשַׁע) from the sword of Pharaoh.*" The miracle of his being saved from the sword of Pharaoh is what led to Moshe fleeing to Midyan and being a stranger there. If so, why was his first son, Gershom, named after the second event and the second son, Eliezer, named after the first event?

The holy **Chofetz Chaim, R' Yisroel Meir Hakohen Kagan ZT"l** explains that when Moshe first ran away and came to Midyan, Yisro had not yet purified his actions. He was a priest of idol-worship and Moshe was afraid that he might become influenced by this environment. He would lose his focus and forget what his purpose on this world was. Thus, he named his first son Gershom to constantly remind himself that here, he is but a stranger in a strange land with strange practices. This most crucial concept was one that Moshe kept his focus on steadfastly throughout the entire period of time that he remained in Midyan. Each time he looked at his oldest son, he was reminded about what he needs to accomplish and to stay away from negative influences. Only later, when his second son was born did he name him Eliezer, memorializing the event of his miraculous escape from the sword of Pharaoh.

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מעשה אבות... סימן לבנים

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Late one Friday night, the *Rebbetzin* of the great *Rov* of *Yerushalayim*,

R' Yosef Chaim Sonnenfeld ZT"l, took ill with bouts of vomiting and nausea. R' Yosef Chaim quickly ran to the home of the local doctor, a Jew by the name of Dr. Schwartz and knocked hard on his door. The doctor was not sleeping and quickly opened the door, holding a lit lamp in his hand. R' Yosef Chaim was surprised at the flagrant violation of *Shabbos* on the part of the "religious" doctor, but decided against reproaching him right then and there. Instead, he asked him to come and treat his wife who had taken ill.

The doctor took his medicine bag and followed the *Rov* to his house. He diagnosed the problem and gave some medicine to the *rebbetzin*, and in a short time she was feeling much better.

R' Yosef Chaim walked the good doctor back to his home. As they were walking, R' Yosef Chaim suddenly turned to Dr. Schwartz and asked, "Tell me, doctor, how is the head of a person related to his body?" A strange question indeed, and Dr. Schwartz had no idea what the *Rov* was asking him. "You obviously understand the human anatomy. You must know how the head relates to the body," persisted R' Yosef Chaim.

"Well, in an anatomical sense," said the doctor, finally, "the head is only one seventh of the human body." "That's all - just one seventh?" asked the *Rov*. Then he began to tell a tale. "One day, all the body parts came complaining to the head. 'We do all the work, the heavy lifting and straining, yet when its time to eat, where does the food go? You open your mouth and enjoy the rich tastes and