

Mazel Tov to the Old New Grandparents, Yossi and Esty Gleiberman on the birth of their first grandchild, Yehudah נ"י. זה הקטן "מהר"ל" יהודה - כשם שנוכחם לביתנו כי יבנם לתורה לחופה ולמעשים טובים.
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מעשה אבות סימן לבנים

ותצא אש מלפני ה' ותאכל על המזבח את העלה ואת החלבים וירא כל העם וירנו ויפלו על פניהם וגו' (ט-כד)

In the city of Kamenetz, Poland, it was widely known that the door to the home of **R' Boruch Ber Lebowitz ZT"l** was always open. The *talmidim* in Kamenetz could go there whenever they wanted, and they would stay as long as they liked. There was, however, one time when the house was off-limits to people and that was when any important guest, a visiting *Gadol* or *Rosh Yeshivah*, would come. R' Boruch Ber had to be given the opportunity to delight his guest by speaking *Torah* with him alone, for this was R' Boruch Ber's concept of true hospitality and no one was permitted to intrude.

One evening, just before *Maariv*, a distinguished guest arrived in the *yeshivah*. **R' Sholom of Ishishok ZT"l**, a close *talmid* of the **Chofetz Chaim ZT"l**, came to speak to R' Boruch Ber. Knowing that immediately after *Maariv*, the *Rosh Yeshivah* would take his guest home with him, and that when they got there he would ask him to tell him something about the Chofetz Chaim, one *bochur* suddenly had an uncontrollable urge to be inside the house to listen in! So as soon the final *kaddish* was over, he stole out of the *beis medrash* and quickly made his way to the *Rosh Yeshivah's* house.

The door was open, of course. R' Boruch Ber's door was always open. This time, however, when he walked in, he cautiously looked in every direction to see if the coast was clear, and then hid under the bed in the main room.

A few short minutes later, he heard the *Rebбетzin* saying, "Please, everyone leave. I would like to make the house available for the *Rosh Yeshivah* to be with his guest alone." Of course, everyone complied with her request and left, except for the one daring *bochur* whose heart beat loudly, not just because of awe, but also because of the fear of punishment.

The two great men came in and sat down. R' Boruch Ber began. "Please tell me something about the Chofetz Chaim."

R' Sholom agreed and said, "I must relate an amazing story that my *Rebbi* personally witnessed regarding his *Rebbi*, the *Tzadik*, **R' Nachumke ZT"l of Horodna**. He said, 'I noticed that every night at midnight, *Rebbi* would go out and come back an hour later. I was fifteen years old at the time and decided that one night I would follow him. Staying behind him at a distance so as not to be noticed, I saw that he went to the *Beis Knesses HaGadol*, took out a key, unlocked the door and went inside. The next day, I davened *Maariv* at the *Beis Knesses HaGadol*. After *Maariv*, I went up to the *ezras nashim* (Ladies section) and hid under a bench. Before the *shamash* locked up the shul, he made his rounds to see if the place was empty, but he didn't notice me. Once he left, I was all by myself and I began to anticipate what I would see at midnight.

'Lo and behold, at midnight, I heard a key turning in the lock and R' Nachumke walked in. In the *Beis Knesses HaGadol* there was absolute silence, so I could hear even the slightest noise. The *tzadik* quietly closed the door behind him and made his way to the wooden *bimah* in the center of the shul. He mounted the stairs and stood on the platform. In front of him were two boxes for *genizah*. R' Nachumke stuck his hand into one box and pulled out a worn *sefer*. Later, I realized that it had to be a *Kabbalah sefer*. R' Nachumke, still standing, opened it and started to learn from it. The light in the *Beis Knesses* was very weak, for there were just a few lit candles here and there, but it was possible to learn by their light. R' Nachumke swayed back and forth gently, concentrating on secrets of the holy *Torah* as they unfolded before him, intent on every word.

'Suddenly, I saw fire all around him. Very startled, I almost shouted, 'Help! Fire!' Immediately, though, I saw that it was no ordinary fire. It was another type of fire, for R' Nachumke was learning the *Torah* just as it was given at Sinai. In this fashion, he continued to learn exactly for one hour. When the hour was over, he closed the *sefer*, kissed it and the fire went out. He then walked out of the *Beis Knesses*. I was so moved, I was unable to sleep that night."

R' Sholom finished telling the story and the room was quiet. The *bochur* under the bed later recounted that R' Boruch Ber's reaction was unique. He said, "For fire of that sort to surround R' Nachumke of Hordona is not a *chiddush*. The *chiddush* is that the Chofetz Chaim, who was only fifteen years old at the time, was already on a level where he could see such a fire!"

משל למא הדבר דומא

הוא אשר דבר ה' לאמר בקרבי אקדש ועל פני כל העם אכבד וידם אהרן וגו' (י-ג)

משל: **R' Shlomo Zalman Auerbach ZT"l** displayed great equanimity and serenity at the time of the death of his beloved *Rebбетzin*, who had been his faithful helpmate for over half a century. It was on a *Motzei Shabbos* and overwhelmed with anguish, the *Rosh Yeshivah* descended the stairway of the hospital slowly. Unaware of the lamentable reason for the *Rosh Yeshivah's* visit to the hospital, a *talmid* rushed forward to tell his *Rebbi* the good news that his wife had just given birth to a baby girl.

With a bright smile, R' Shlomo Zalman wished him *Mazel*

Tov, inquired about his wife and child's condition and asked if he planned on sending his wife to a convalescent home. Then, he wished him "*gut voch*," displaying no evidence of the intense sorrow that was churning within him.

A few days later, the young father came to apologize for bothering him while he was mourning his tragic loss. R' Shlomo Zalman was surprised. "The death of my wife is strictly my own concern. A person should not allow his personal anguish to put a damper on someone else's moment of joy. He should be mindful of the feelings of others, even

ויאמר משה זה הדבר אשר צוה ה' תעשו וירא אליכם כבוד ה' וגו' (ט-י)

The day of *Chanukas HaMishkan* had arrived and the unique service of the day was underway. And then, in the middle of it all, Moshe interrupts and announces, "*This is the thing that Hashem has commanded you to do.*" What is Moshe adding with these words in the midst of it all?

Explains the **Aleksander Rebbe, R' Yehudah Moshe Dancyger ZT"l (Emunas Moshe)**, at that very moment, *Klal Yisroel* were at the pinnacle of perfection. They had just assembled the *Mishkan* and were informed that *Hashem* would appear to them. Moshe was their leader, and Aharon was their *Kohen Gadol* - High Priest. It was a generation great in prophecy and steeped in wisdom. However, Moshe saw that there would come a day when the people would not have a leader of the highest caliber. They would not have a Temple, and the generation would not be on the elevated level that they were on at that time. It is hard to fathom, but how will the people survive in such a generation?

Then, he told them. "*This is the thing*" - no matter what condition you find yourselves in, you must do this thing, "*that Hashem commands you to do*" - by performing the *mitzvos* that *Hashem* has commanded, He will surely appear to you. Even if you've sinned and need to rectify your actions, just do "*this thing*" - trust in *Hashem*, follow His path and perform His *mitzvos* - and you will be alright.

For this reason, Moshe told the people (תורת כהנים ו'): "*Remove THAT Yetzer Hara from your hearts, so you will be unified in fear and service before the Holy One.*" The way to combat THAT evil foe, the *yetzer hara*, who will lead you astray, is to do THIS thing (י"ה הדבר): Following the commands of *Hashem*, going in His ways and doing his *mitzvos*. This is a promise for the future: "*For if you will do THIS, The glory of Hashem will be revealed to you.*"

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

שמחה

When the *Mishkan* was finally completed, *Moshe Rabbeinu* performed all of the duties of the *Kohen Gadol* for seven days and yet there was no sign of the *Shechina*. This depressed the entire nation tremendously for *Hashem* was obviously still angry at them over the sin of the Golden Calf and it seemed He would never forgive them. Moshe decided that his brother was more worthy than himself and requested that Aharon take over and perform the *Avodah* as the *Kohen Gadol*. Aharon, however, felt responsible for the sin and therefore deemed himself unworthy. Although he and the entire nation had done complete *teshuva*, nevertheless the lack of Divine Presence seemed to indicate a lack of acceptance by *Hashem*.

Little did they realize that they themselves had created a catch-22 situation. The reason that the Divine Presence did not descend was not at all because their *teshuva* was lacking or unaccepted. It was rather because THEY were lacking in the *middah* that brings the *shechina* down. "אינו השכינה שורה אלא מתוך שמחה." Their depression and unhappiness was the source of their trouble because even the most sincere *teshuva* that is lacking in SIMCHA is not enough to bridge the connection with the Creator. When Aharon was finally persuaded to begin the service of the high priest, the mood of the entire nation suddenly shifted. The people concluded that if Aharon could assume the position of *Kohen Gadol*, then *Hashem* surely forgave the entire nation. Their joy mounted, their spirits soared; the *shechina* descended, and happiness prevailed.

Only through being "עובד ה' בשמחה" - serving *Hashem* with true joy, will we merit that the *shechina* rests among us.

TORAH GEMS

והזכיר בן הקדש ובין החל' ובן השמא ובין השדור וגו' (י-י)

As is well known, the famed Volozhiner Yeshivah, received orders from the tyrannical Russian government that they must introduce secular subjects into the *yeshivah* curriculum or face closure. The *Rosh Yeshivah*, **R' Naftali Tzvi Yehudah Berlin ZT"l**, called a meeting of the leading rabbis of the generation to decide what to do. Most of those in attendance felt that the least damaging option would be to give in to the request, which would at least keep the *yeshivah* open. When the **Beis Halevi** spoke, however, he had tears in his eyes. He said, "It is not up to us to worry on *Hashem's* behalf or to build Him *yeshivos*. If we can operate *yeshivos* in the way that has been handed down to us from previous generations, then let us do so. If we cannot, then the responsibility is not in our hands. He Who gave the *Torah* will ensure that the *Torah* continues to be taught."

In a short time, the Volozhiner Yeshivah, with its four hundred students, closed down and its students dispersed. In Volozhin's place, other centers began to flourish: Slabodka, Telshe, Mir, Radin, to name a few. All were *yeshivos* established in the purity of undiluted *Torah* study.

R' Chaim Berlin ZT"l wrote that his father, the **Netziv**, literally sacrificed himself for the sake of his *yeshivah* and as a result of its closing, fell victim to an illness from which he did not recover. R' Chaim wrote: "I was commanded by my father never to allow (secular studies) in any way or form. This is a *posuk* in the *Torah*: '*To separate between the holy and the profane.*' When secular matters mix with holy, the secular matters do not become permeated with holiness, but holy matters do become profaned by the secular."

R' Chaim concluded: "This matter caused my father to depart from the world and to close the *yeshivah*, for this matter is worth sacrificing one's life for."

דרגת יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ויבא משה ואהרן אל אהל מועד וירא כבוד ה' אל כל העם וגו' (ט-כג)