

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

12:38 - úáu / à'íáâ äçðî	(Monsey, NY)	5:18 - úáu úáøð ú÷ìãä
5:37 - úáuä íáé ìù äðé÷ù	~~~~~	5:36 - úáu áøð ìù äðé÷ù
6:27 - áéøðî / íéáëëä úàö	~~~~~	8:51 - à"î/òîù úáéø÷ îîæ
6:49 - í ú äðéáø úéëùì / ë"äö	~~~~~	9:27 - à"øää/òîù úáéø÷ îîæ

מדעת עליון

Àààààà! Ààà! Ìdààà! Àùà 'à' là àlò òfà àùf Ìàà
(à-àè) ÷àçøf íúéàçúùàà làòøé éò÷f íéòàùà
íúéàçúùàà" Ìù éàéòà òùò ùfàà àf, íéàà éèøò
ààà ÷àçøf Ùò÷ ààfòl à÷àà àèøòàà àfìà?"÷àçøf
÷ààà ùfí ààò÷
,÷fíéòàf à"éòàà íúà àòàfùà éòf àòfà àlè
'fàà àùéàà, Ì"ò" ÷éóéààfíf éàfà àà" ÷çòé ò"àfàà
íòàà íéòàéàà", è"ààé Ùàààò ìò òfàòù. (àf àfàé)
àéà ... Ùòòfòfà íù íéòfù àéàùé àòòòà íéàfàà
àòà, ""éà íéàòò ìò íéìòàà íéàçúùàfà íéòàé
÷òòfòfà íù Ùòéfù ìò Ùààçúùàà íéà àòùéù. òfùf

à=à=à÷ ì ì"ò **ìéùòà 'ò éàòä ÷"àòä** ùòòî àìà
 à=à ìò ùòäíá àùéàä àà é"òò ,**àòùá úéàç 'ñä**
 äííí - "òìàì àìàä íéòäàä ìé úà íé÷ìà òäéäí
 ìäàì òùòà èàù äí äçà òäéää úäòäàä ìé òìàù
 òäéä ìèì ù äííí ,**òçà** òää .àèä òääì äòìä òäìù
 èòä .òäéä äùäàì íéèèùùä íéòäàä èèòò òìà òäéää
 íéäííä ìù íéää éíò òìà "**çòòù àì**" òäéää :ìùì
 òäéää íèä .á"òäèè ìè íèä äçèòò íèòè àäàù äòéäç èòò
 ùòä äòääì íäíì äòäàä ìù íéää éíò òìà "äàòäù àì"
 íèòòä íäàì àùùùä íè íää .ù"èèò á"òäèè ìèä ùäèòää
 èìää "äàòäù àì" èèèò òä ìò äòìùù ìäàùù è"ùòòòò
 .äòìù ù ää íèä íä èè .òòòòò äòä

הוא היה אומר....

DEDICATED BY MR & MRS CHAIM LOEB - ä"áööú - ì"æ áàì éáo ãã ø"á éëãøî 'øä áéáà ð"èòì

people and do úáì ÷ úóúá - *Releasing of curses* (12).
 áùéí 'ú'áù r'éóò íá .á÷ áòéá ú'óò óáá (3) áìì ÷ - óóé áìò (2) .áíí r'éóááíí 'í'á (1)
 0) 'í'ááú é'úòò é'ìì ÷ í'í'í (9) :á÷ r'éóáááíí (8) 'í'èò r'è'ùì áéò ó'úóé là í'á'á :á:áòù á'áé

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dog adopts too severe a position about what is kosher and what isn't!

R' Chaim finished his story and turned to the red-faced reformist. No more words were necessary as the "rabbi" skulked off, tail between his legs.

TORAH GEMS

(à-àë) 'âââ í äëôî ï éùú øùà í éèôù î ä àìàâ

Human behavior is strange: why is it that when a person goes to a *Rov* to ask a *shaila* whether an item is kosher, the answer is generally accepted - no questions asked - even where this may involve a monetary loss. On the other hand, if a *Din Torah* is taking place where the issue at hand involves a question of money between two parties, at least one party will always remain unhappy with the verdict, often belittling the *dayan* - judge, and complaining about the severity of the *psak*?

R' Avrohom Yaakov Pam ZT"l offers two explanations for this behavior. 1) In truth, a person isn't really bothered by the loss of money. It's the loss - losing the case to someone else that really irks him. This causes him to be angry and upset and he takes out his frustrations on the *dayanim*. 2) Issues of *Øúéää åññéä*, e.g. *kashrus*, family purity, etc., is not in the realm of a layman's knowledge. Thus, he will readily accept the decision of a *Rov*, since in these areas he believes that the *Rov* truly knows better. However, when it comes to money, everyone thinks that he knows best. No rabbi can tell him what is right or wrong when it comes to his money, no matter the fact that he wouldn't be able to tell which side of the *êâðð ìçìäù* is up!

In reality, the exact opposite is true. A wise man, a *íêç*, is believed to make the right decision with regard to questions of *óúéää ðñèää*, yet on issues relating to money and business dealings one should never attempt to adjudicate the matter on his own. *Chazal* tell us, "*A person never sees fault in himself.*" No matter how rational and objective one may be, money clouds a person's judgement. A *Rov* must always be consulted for a real *psak*.

ééíéí úää êîçì úà êøää íë÷là 'ä úà í úääòà
(äë-âë) 'äää éäø÷î äîçî éúøñää

The command to serve *Hashem* is in the plural - "יְהוָה אֱלֹהֵינוּ" - whereas the blessing is phrased in the singular - "יְהוָה אֱלֹהֵינוּ" - "יְהוָה אֱלֹהֵינוּ". What is the significance of this wording?

R' Tzadok Hakohen ZT"l, in Pri Tzaddik explains: *Avodah* represents the "service of the heart," which refers to *Tefillah* - prayer. In this respect, prayer is different from other "services" in that each and every person has his own way, unique unto himself, in serving *Hashem*. Thus, *tefillah* is an *avodah* that is described in our *posuk* in a plural sense, since it takes on many different and unique forms and expressions. However, prayer also has the ability to unify individuals for the purpose of praising and glorifying *Hashem*. Although it may come from many different angles, the ultimate result is a unification of Jews in the service of G-d. It is then, says the *posuk*, that *Bnei Yisroel* will collectively merit to receive a blessing on "*your bread and water*," which *chazal* refer to as **אֲדָמָה וּמַיִם - Written Law**, and **אִשְׁמְרָתְךָ וּמַיִם - Oral Law**. An individual's success in *Torah* is part of a collective blessing resulting from a unified devotion to G-d!

The same is true on a literal level too: unity in 'embrace' brings collective sustenance and personal health as well, because "I will remove sickness from within your midst," is also written in the singular. When we will raise our collective voices Heavenward, and unify the entire Jewish nation around the flag of *Torah*, we may then merit the collective *berachah* - spiritually and physically - to which the *Torah* refers.

[illegible]

ɪ ʋà ʋà lə̀ɔpé éðà àò ɪ ʋ, ʋàðààà ʋò ʋòðà ɪàè ɪà ɪèà
 ðààà ɪè, "èé÷lè à'èèðà" à"à÷à ʋɪà ʋòà ʋðàò ɪà
 ʋòà òàà ɪà éàà ʋà ɪà ʋòðà ɪàà ɪ" ʋòò ʋà ɪà
 à'èèðà" ò ɪ ʋò ʋò ʋò ɪ, àðàè ɪèà ɪ ʋðàò ɪà ɪ ʋà òàà
 àèèð èè ɪà ʋò ɪàà ɪ, ɪèàà .èèè ʋàà "èé÷lè
 ?"÷àçʋ ɪ" à ɪ ɪ ɪà." ɪ ʋàçʋ ʋòàà" à ɪçʋè ɪ
 ʋà ɪà àéà ɪòà ʋà ʋàààà" ɪè ʋà ʋò ʋà
 ʋàà àéà ʋà àèàà .(àé-èè) "ʋàà ʋàò ɪè àò ʋà

מעשה אבות... סימן לבנים

(i-áé) 'ááá áúáá íáéí úú áíéí áíéáú àí äôøè äãúá øúáá éí íáéáú ùã÷ éúðáá

The story is told about the *tzaddik*, **R' Chaim Rapaport ZT"L**, *Rov* of Lvov, who once met a Reform rabbi who was very knowledgeable and adept in secular studies and foreign languages, but knew very little *Torah*. This man mocked R' Chaim for knowing only *Torah* and lacking broader studies. R' Chaim responded with a question. "Tell me, 'rabbi'," he asked, "what do you do if someone comes to you with a question about whether a piece of meat is kosher or not, as your *Torah* learning is not very deep?"

"I don't take chances. I always rule that the meat is not kosher," replied the Reform rabbi quickly.

"Is that so? Well then, let me tell you a story," said R' Chaim. "There was once a Jewish farmer who lived in a small village very far from the big city. During the winter, he would slaughter ducks and use their meat and fat. Sometimes, a question arose as to whether a particular bird was kosher or not, so he would harness his horse and gallop off to the nearest city to ask the rabbi.

"Once, the farmer had a visitor, who was wise but unfortunately had gone astray from the path of *yiddishkeit*. The farmer told him how difficult things were, and how he sometimes had to make a long trip on the coldest of winter days to ask the rabbi for a ruling. 'Let me give you a simple solution,' said the visitor. 'Doesn't the *Torah* say to throw non-kosher meat to the dogs? So, whenever you find yourself with a question of whether a duck is kosher or not, place it before your dog. If it eats the meat, you will know that the duck is not kosher; if it doesn't eat it, you will know it is surely kosher.'

"The simple farmer was delighted. He no longer had to make those long trips. A few days later, he slaughtered a duck and was unsure of its *kashrus*. He placed the duck before his dog, with the entire family standing by to see what would happen. The dog smelled the fresh meat, but, what with everyone standing about, it became afraid and did not touch the meat. 'It's kosher, it's kosher!' crowed the farmer with delight, and the family ate the duck without any qualms. As time went on, however, the dog became accustomed to the ducks and the family presence. Every duck that was placed before him was instantly devoured without the slightest hesitation. There wasn't a single bird which was kosher. The farmer saw he was in trouble. Finally, when the next question arose about a duck, he harnessed his horse and raced off to the rabbi. 'Why haven't I seen you for so long?' asked the rabbi. 'Have you stopped slaughtering ducks? Or didn't you have any questionable ones?'

"No, *rebbe*, I'm still slaughtering ducks as before, but when I had any questions, I let my dog decide whether the meat was kosher or not," said the farmer, as he proceeded to explain what he had been doing.

"Well, why do you come now?" asked the amused rabbi. "The trouble, *rebbe*," said the man, "is that my