



STORIES

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Father, Father, I love you so much (Good things – Yitro)

This is a story about a yeshiva student who went shopping in a large supermarket, took a shopping cart and started filling it according to the list he prepared for himself like every week on the eve of Shabbat, and behold, the yeshiva student sees that some old man is following him, and looks at him, in the first few seconds the student does not pay special attention to this, but another few seconds pass by, and the old man still walks next to him, and looks at his face, the student started walking a little faster. And thinks about when is this going to end, He goes to another row of shelves and here again the old man is in front of him, and every shortly he completes the whole list and the old man is still next to him, when he reached the

teller, the old man was pushed in front of him and they waited together for the bill, and the yeshiva student decided that he was going to ask the old man why was it that he was following him, and he began a heartfelt conversation with the old man about what was going on.

The old man shed two tears and says in a crying voice I had an only son, and he looked exactly like you, and here he was two weeks ago when he had a car accident and passed away, and suddenly I saw you and I couldn't take my eyes off you. The yeshiva student was very excited, he said, tell me what did your only son did to you, something that you loved very much and I will do it to you too, the old man said, "You know my son, when I went with him to some place when we were separated, he would wait until the last second when he saw me and he would shout, 'Dad, Dad, I love you so much, hello,' and that's how he would shout to him and from a distance he would do with his hand as if he was kissing me. You know what joy it is in my heart. The yeshiva student said, "I have no problem, you will be at the end of the supermarket, and I will do the same to you with all my heart." And the old man thanked him.

In the meantime, the old man began to empty his carts, and when he finished, the student waited for the old man to reach the end of the supermarket in front of the door, and said in his heart that I will have some shame but strength for an old man, and here the old man comes to the door, and suddenly the student started shouting loudly, "Father, father, father, how do I love you?" And the whole supermarket stood up and heard, but the father waved his hand and went out the door, and now it was the turn of the yeshiva student, he started emptying his cart and the teller said to him, "Sir, the bill is 700 shekels." Your father said you would pay for his purchase as well, he said what father, you told him a few minutes ago before he left, you turned the whole supermarket over with the shouting to your father. And then the yeshiva student understood what happened here.

Her Father is the pilot (Aperion Shlomo, Leaflet 195)

On one of the flights from Israel to New York, a 40-year-old Jew sat next to an 8-year-old girl. Well, of course, the airlines make sure to keep the kids well engaged during the flight so that they don't disturb the other passengers too much, and this girl got a craft kit.

After about two hours in the sky, suddenly the warning lights came on that the passengers had to wear seat belts because the plane had just entered an 'air pocket'...Some of the passengers were nervous, but of course the girl did not pay attention to the warning lights, and continued to draw without noticing. Suddenly the plane began to shake from side to side, and every few seconds it seemed as if it was parachuting...The passengers began to get nervous, and some of them were even very frightened, and the girl was ready...When the situation started to get worse, and people already felt like an amusement park, there were already screams and screams on the plane, but the girl didn't even bat an eyelid, she continued to draw as if nothing had happened, and when the coloring markers flew from side to side, she held them in her mouth...The Jew sitting next to her was puzzled... "Maybe she's a fool, how come she doesn't notice all the commotion going on here around her, and she's not aware of the danger...?" "He turned to her and asked: "Girl, don't you see that the situation is serious, how can you behave in such a calm way, and remain calm...?" The girl answered: "If you knew who my father was, you would understand..." "Who is your father?" asked the Jew... "My father is the pilot of this plane, so I'm not afraid, because as long as he's piloting the plane, there's no chance that anything bad will happen to me..."

A Jew must know, even in the most difficult situations of life, that the one who leads the ship of his life is his father. Therefore, if father is the pilot, even if the situation seems bad, he can be calm and peaceful, there is nothing to panic about...Because as long as his father is the pilot, there is no chance that anything bad will happen to him...

'Abu Daoud' . (Say)

Do you want action? Rabbi Shalom asks those sitting around him, " I will tell you what I told today at the Shabbat table, to a certain guest who dined at my table.

There was a man in Jerusalem, Abu Daoud z"l, and that was his name. Many spoke of his righteousness and rushed to his doorstep to hear his words. They told him the name of the father, the mother and the age, and he just started saying and revealing the secrets. A rare figure, I went to his residence on a certain occasion, it was when the Tzadik Gaon Rabbi Eliyahu Lafian was very ill. I did not want to go to Abu Daoud, but my friend Rabbi Leib Friedman decided that the man was a righteous man, so I agreed to go together to the aforementioned righteous man, and Rabbi Leib Friedman

zt'I and I went out together. On our way, I turned to Rabbi Leib and said decisively: "Listen, I am preparing to travel abroad soon, no one knows about the story, only the travel agent, with whom I spoke. Now you know too. If 'Abu Daoud' knows about the trip, there is something real in him, and if not, there is no truth in him. In my opinion, this will be the sign and the example.

We went in. We said my name. Abu Daoud raised his eyes, raised his hand and asked: "Your Honor, are you thinking of traveling far overseas?" ... He continued to talk about a few other matters that have no place here. Later we mentioned the name of Rabbi Eliyahu Lafian. And he began to lay out on the table briefly, the history of his life, and even detailed in which institution he succeeded in his position and where he did not, then he went on to say that in his understanding the root of his soul is from a certain tzaddik, and suddenly he raised his voice in awe: He is a diamond that has no flaw, until some time ago there was a flaw in it, but he corrected it as well, he is in danger (with a shout), but he will live long because he made peace between a man and his wife." The man's words.

Rabbi Eliyahu was healed at that time, and he went back to beating Torah. When he returned to his strength, I dared to ask him: Has Rabbeinu recently established peace between a man and his wife? Rabbi Eliyahu looked at me in admiration: "How do you know this? I told about the man and his words, Rabbi Eliyahu heard and remained silent. Well, the story with Abu Daoud is not so important, what you need to hear and understand is the following: What is the reason for the medical danger that Rabbi Eliyahu was in at that time? Rabbi Eli Lapian entered the operating room for eye surgery. Suddenly, during the operation, his blood pressure rose, and as a result, one of his eyes burst (he became blind) until he became life-threatening. In the yeshiva hall, they asked for mercy. Slowly, his condition improved, and after a few weeks he regained his strength. Ticho, an ophthalmologist who was the surgeon, apologized: "What are we to blame for the blood pressure rising, we did tests for several days in a row and everything was fine, and now we are still looking for the sudden cause, and we can't find it, his blood pressure is normal, and for some reason only at the time of the operation did a surprising change occur."

Listen, after a few years, Rabbi Eliyahu underwent another operation on his eyes, and everything went well. My friend Rabbi Hirsch Paley and I went in to visit him, he was lying calm and peaceful, his face lit up. During the visit,

with a pleasant smile hovering over his face, he said to us: "You must remember that during the surgery on my eyes I was in great danger, the reason for this is that before I got on the operating bed, I thought, after all, I am now being judged above, so I have to repent, I began to think about my actions in the past. And I remember everything in detail – from the time I was a twelve-year-old boy until now (Rabbi Eli was eighty years old at the time) and since I thought about the whole past, it is clear that my blood pressure increased... Therefore, in this operation, I was careful and did not think at all, and by G-d everything passed peacefully."

Uh? Uh? Gewaldig! And we will merit to keep, to do and to fulfill, A'guta Nacht.

"But he is alive and not dead?!" (Rabbi Yitzchak Barber hy"v)

Atik Wiasuki was born after World War I in Warsaw, Poland, in a home where his grandfather drew and tasted a little Judaism, his parents were educated and completely distanced themselves from the path of Torah. At the age of 24, Atik started working in the family business, a textile factory owned by his father. There were good times when there was a respectable income, but over time many competitors arose and the competition was fierce, and this of course affected the factory's revenues, Atik felt the low income and thought of trying his luck in America - the land of unlimited possibilities, he obtained a "green card" and succeeded in business, his father who remained in Poland decided to rehabilitate and expand the textile business and for this purpose he asked his son Atik to return to Poland in order to help him rehabilitate the business.

Atik returned to Poland to take part in the development of the business, but a few weeks later World War II broke out, the gates of Poland were closed and no one came in. Atik survived all the years of the war solely because of his appearance, he was completely shaved and his face looked like a learned Pole, he joined the Polish underground and managed to enter the ghetto several times and even rescue five of his relatives from there, the rest of the family, including his parents, were exterminated. When the Warsaw Ghetto was bombed during the uprising, his Polish friends in the underground said, "It's a shame that the Germans are bombing the Jewish ghetto and destroying everything, they have to kill these cockroaches and leave us with our property." Atik heard this and understood that there is no good in this

nation, it is a carcass and it is a treifah, everyone hates the Jews, and he treasured it deep in his heart. Throughout the war, along with the many underground activities, no one once suspected Atik that he was a Jew.

The war ended and he moved to Belgium where he tried to start a new business, a year later he turned to an astrologer who was well-known and famous in Belgium, gave him his birth chart, date, time, and all kinds of other items that the astrologer wanted to know. After collecting all the details, he checked the various tables and finally said to Atik, "You have a mistake in the details you gave me. "What?! I have no mistake, it's my birthplace and it's my exact date and time! "It is impossible," replied the astrologer, "according to the data you gave me, that man was killed in the war!" "Why was he suddenly killed?" asked Atik, "These are my details!" "If that's the case, then you're a Jew!" said the astrologer decisively. Atik turned pale, he got up and left, thinking in his mind, "All the years of the war they were looking for Jews in candles, no one imagined that I was a Jew, and here is an astrologer sitting here in the room and knowing the secret of my origins?"

He decided to study astrology, he went to France where he was accepted to study with one of the greatest astrologers in the world, at the end of the studies an exam was held for all the students, each one was tasked with building an astrological chart from a person he knew and analyzing all his data according to the construction of the chart. Atik decided to build a map on himself, he edited the map and entered all the data, but for some reason according to the data he had, he would have died... After a few attempts, he approached the great teacher and showed him his attempts, the teacher looked at the details, built a map according to the data he had, and said to Atik, "this man is dead!" "But I know him personally!" claimed Atik without revealing that the person in question was himself, "and he is alive, he is not dead!" the teacher replied, "If he is not dead then he is a Jew, only for a Jew does the map not reflect the person!"

Atik understood that there is something in a Jew that is above luck and above nature, he changed his name to Avraham and entered to study at a Chabad refugee yeshiva in France, he became close to Judaism and after a few years immigrated to Israel he continued to study at the Chabad Yeshiva in Lod, and finally got married and established a Hasidic Jewish home, five children were born to him and they grew up with Torah and Chassidism. Avraham taught and instilled in his children an important message from the

chapters of his life: "Know that when a person is in trouble, he will take upon himself something that is above nature and ordinary, and then God will also do for him above nature and save him, because a Jew, unlike a Gentile, is above nature and is not subject to any luck. At the end of his life, Avraham was lying in the hospital, after an illness exhausted his body, two sons stood by his bed and fed him, he lay with his eyes closed in terrible weakness, and then he heard how the sons talk about an article by the "Ben Ish Chai" in his book "Ben Yehoyada" about the zodiac signs and the months. When he heard the word "mazel" emanating from the boys, he opened his eyes, looked at them with a smile and said, "There is no mazel for Israel!" and these were his last words before returning his soul to the Creator.

Avraham Avinu (The Book of the King's Valley)

In the City of the Patriarchs, there is a synagogue called the Synagogue of Avraham Avinu, named after a miraculous event that took place there on Yom Kippur, as it is related in the book of the King's Valley, and this is how the event was:

There were times when only a very small community lived in the city of Hebron. And there are few people in it. They did not always have ten people to pray in a minyan, only on Shabbat and Yom Tov would they gather there from the nearby villages to pray in a minyan, and the people of Hebron were people of virtue.

Once, on the eve of Yom Kippur, there were only nine people in Hebron, and they waited for the villagers to come to pray, but not one of them came, because they all went to Jerusalem, which is nearby, and they were in great sorrow that they would have to pray on Yom Kippur without a minyan, and they cried a lot. The sun was already inclined to set. And when they lifted up their eyes, and an old man seen from afar and rejoiced in front of him with great joy, and when he came to them, , they prayed on the holy day in a minyan, and they honored the old man with great honor.

At the end of Yom Kippur, they began to argue as to which of them would merit to host him, because each of them wanted to bring the guest to his home, they compromised to cast lots, and the lot fell on the cantor, who was a pious man and told wonders in dreams and visions at night, and the cantor went home and the guest followed him. When the cantor arrived near his house, he turned behind him to honor the guest

to go home first, and he saw that he was gone, and they searched for him in the courtyards but did not find him, and they were all in great sorrow, because they thought that he had gone on his way at night and did not want to enjoy with them. That night, the old man came to the cantor in his dream, and told him that it was Avraham Avinu who came to them to complete the minyan, because he saw them with great sorrow that they would pray without a minyan, and they rejoiced with great joy, and blessed the great God because He had done wonders with them.

A legend about wine. (Popular)

In one remote village, the people decided that from now on they would treat people as equals. Every Friday evening, after the prayers, they would meet at the home of one of the rabbis and have a Shabbat dinner meal. Each of the people had to bring wine for the meal, and so it turned out that the rich man would bring expensive and fine wine, and the poor, who could not afford to buy good wine, would bring cheap wine.

The Rav saw this and decided that from now on, a barrel would be placed at the entrance to the synagogue and everyone would pour his wine into it, so that the poor would not be ashamed of his poorness and the rich would not boast of his wealth.

A week passed, the eve of Shabbat arrived, and the barrel was placed at the entrance to the synagogue. Each person poured his wine into it, and when the time came to taste the wine, the rabbi noticed that the color of the wine was particularly light and that it did not smell like wine. He tasted wine and discovered that it was not wine but water.

What turned out later was that each of the people came to the conclusion that no one would notice whether they would put a bottle of water instead of a bottle of wine, and so it was.

The same is true in society, if everyone underestimates his contribution and value by saying, "What have I gone through, can the little man change?", then we will not merit to drink wine.

A Legend of the Haggadah (Moshe Sheinfeld)

On September 14, 1880, the Segula Cemetery in Petah Tikva was inaugurated. Jewish law states that when a new area is inaugurated for a

cemetery, a certain prayer order must be made, a kind of "repair" to the ground, and only then can it be buried. When the members of the Chevra Kadisha finished the prayer, one of the people "throe" a humorous question: "Gentlemen! The ground is ready, who is willing to volunteer and be buried first?", "I am ready!" said one of those present, humorously, of course... He was a young man, and indeed, within a few days he passed away. His story is engraved on his tombstone: "Here is buried a certain person who expressed his desire to be buried first..." This story reinforces in our consciousness the saying of the wisest of all men: "Death and life are in the hands of the tongue." One of the enormous powers that we have, and of which we are almost unaware, is the power of speech given to man. In our parasha, Parashat Vayishlach, we are told of our mother Rachel, who died "tragically" in the birth of her son Binyamin. What caused her death? Agree, my friends: Yaakov Avinu leaves the house of Laban on his way back to his father's house. He is walking with his four wives and eleven children, and suddenly Laban is chasing him. What happened? Yaakov asks, and Lavan immediately cries out: "Why did you steal my terafim?" Yaakov says, "I did not steal anything," and in order to show that he is telling the truth and not lying, God forbid, he adds a sentence that turned out to be "critical," a sentence that sealed the fate of his wife Rachel: "A people whom you find your God will not live." Whoever took your God will die! Yaakov did not know that Rachel, his wife, had taken the terafim... And the end, everyone knows, Rachel dies on the way... Terrible. Yaakov did not think of such an option at all, he did not think that something in his family had stolen the terafim, and therefore he "cursed," and from that curse Rachel died on the way.

The Torah commands us, "You shall not curse the deaf." In other words, even if the person does not hear, you must not curse him. Why? Does he still not hear? The Sefer Ha-Chinuch writes: "Although we do not have the strength to know in what matter the curse will rest on the cursed, and there is no power in speech to bring it upon him, we generally know from all the people of the world who are afraid of curses, among Israel and among other nations, and will say that the curse of human beings, even the curse of a layman, will make an impression on the cursed person and will infect him with bitterness and sorrow." When a person utters a curse, he makes an impression of the cursed. Speech is not lost; speech is engraved for it somewhere...

The prophet relates (2 Kings chapter 10) that before the prophet Elijah "ascended in a storm to heaven," God asked him to appoint Elisha as a prophet and Jehu as king of Israel. After a while, Elisha commanded Jehu by word of God to kill all the sons of Achav and the servants of Baal. Indeed, Yehu is faithful to God's command and eradicates all idol worship from the people of Israel. Except for the golden calves of Jeroboam ben Nevat, which he leaves. Why? Why didn't Yehu finish what was assigned to him to the end? The answer lies in one earlier stage: How did Yehu manage to kill all of Baal's servants? According to the Talmud, Yehu issued a proclamation stating: "Achav served Baal a little, Yehu served him a lot." He did a "trick", after all, everyone knew that he was a great righteous man, and when they heard that he was going to worship the Baal, it was attractive news, and everyone gathered in one place to see the righteous Yehu as he went to worship the Baal, and so, when everyone was gathered, he killed them all... The Talmud says: "A covenant is made to the lips," because Yehu uttered the phrase "Yehu shall serve us a lot," this is what caused him not to cut off all idol worship, and to leave the calves... How careful we should be about what we say out of our mouths...

What is special about speech that has such great power? The book of education explains the matter: In Parashat Bereishit, the portion that describes the creation of the world, it is written that God created the world through speech. "And God said, 'Let there be light,' 'And God said, 'Let there be firmament,'" and so on in all of creation. When G-d created man, it is written in the Torah: "And He breathed into his nostrils the breath of life, and man became a living soul." "Living soul" is translated by Onkelos: "a spirit that fills", meaning the power of speech. What characterizes man and distinguishes him from an animal is speech. The human soul, which is a part of God above, finds expression in speech. Thus, speech expresses the soul, the image of God, of man, and the soul has tremendous power... The higher a person's spiritual level, the more purified his soul is, and the more powerful his speech is to act great and besieged. This is why throughout history people have asked for a blessing from the tzaddikim.

The prophet Amos says: "For behold, He creates mountains and creates spirit and tells man what he will say," spirit is one of the most powerful forces in nature, and the verse draws a parallel between spirit and speech. After the death of man, G-d will show us what we have done with our power of speech for the better, or for the worse... Now let's understand the folk magic spell: "Abra Kadabra". In the translation of "free" from Aramaic – "abra" –

I create, "Kadabra" – like speech, I can create as I can speak... It is what we said, speech creates reality

