

Parashas
Ki Seitzei

• 749 •

ט' אלול תשפ"ו

5786

י"ל ע"י

קהילת שבתי בבית ד'

בנשיאות מורנו ורבנו הר"צ

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רבינובין שליט"א

טיב הקהילה

English edition

באנגלית

טיב הפרשה

חסרון כיס' למען השי"ת

'Loss of money' for the sake of Hashem

Yisbarach

לא תטה משפט גר יתום ולא תחבל בגד אלמנה: וזכרת כי עבד היית במצרים ויפדך ה' אלקיך משם על כן אנכי מצוך לעשות את הדבר הזה: (כד, יז יח)

You shall not pervert the judgment of a convert or an orphan, and you shall not take the garment of a widow as a pledge. And you shall remember that you were a slave in Egypt, and Hashem, your G-d, redeemed you from there, therefore, I command you to do this. (24:17-18)

Rashi explains: And you shall remember – On this condition did I redeem you, to keep my laws even if there is monetary loss in the matter.

Rashi's words here require clarification and illustration so that they will become firmly established in the hearts of people.

Let us therefore contemplate for a moment: If the government were to sentence a certain person to thirty years in prison, and after six months of serving his sentence he feels that he no longer has the strength to endure it, and if, chaililah, a miracle does not occur and someone does not come to rescue him from his distress, he may, Rachmana litzlan, die or lose his mind. At that very moment, someone appears before him and informs him that, because he is close to the government, he is able to intercede on his behalf and have him released from prison. However, as a token of appreciation, he wants the prisoner to give him a certain sum of money every year throughout all the years that he was sentenced to spend in prison. There is no doubt that the prisoner would agree to this, because a person will give everything he has for his life.

Something similar occurred when the Jewish people suffered under the hand of Egypt. It is impossible to describe the depths of their condition during the years of their enslavement. The very fact that the Egyptians decided that the Jewish people were their slaves was already a reason for profound suffering, even if the Egyptians had not physically tortured them. The status of a slave is essentially like the status of an ox or a donkey. Just as an ox, in the eyes of its owner, is nothing more than a means by which to perform labor, so too a slave has no rights of his own. His entire being is subjugated to his master, like an ox to the yoke and a donkey to its burden.

In truth, the Egyptians did not even regard the Jewish people as animals, because if an Egyptian wanted to purchase an animal, he would pay its owner for it. They did not do so with the Jewish people. Rather, they seized them by force and imposed their labor upon them as though they were ownerless animals, Rachmana litzlan. Even after they had taken possession of them, they did not sustain them with anything more than meager bread and scant water, merely so that they would be able to survive. It was almost like the necessity of feeding their animals with "straw"...

And what can we say about the physical suffering, which was also

טיב המערכת

ובערת הרע מקרבך

And you shall eradicate the evil from your midst

HaTzaddik Rebbe Eliyahu Roth, who merited serving HaRav HaKadosh Shlomke of Zhvill zy"a, related that Rebbe Shlomke was known as a great practitioner of kindness. However, there was one kindness that he was unable to perform. If someone asked him to wake him at a certain time, he would actually ask him to find someone else to wake him, because he was incapable of waking a person from his sleep. Even if the person asked him and "explained" to him that it was for his own benefit, the holy Rebbe was still unable to do so. He explained that even when a person wants to get up, nevertheless, in the first moment when he is awakened, he experiences some degree of pain from being separated from his pleasant sleep, and he was incapable of causing any person even that "small amount" of pain.

Regarding a wayward and rebellious son, the Torah says (21:21), 'ורגמוהו כל אנשי עירו באבנים ומת ובערת הרע מקרבך' - "And all the men of his city shall stone him with stones, and he shall die, and you shall eradicate the evil from your midst." We must understand the expression, "and you shall eradicate the evil from your midst." After all, Chazal say that a wayward and rebellious son is put to death because of what he will ultimately become, because at that time he is still not wicked. Rather, the Torah knows that "in the end he will stand at the crossroads and rob people; therefore, the Torah says, it is better that he die innocent than that he die guilty" (Rashi quoting Sifrei 220; Sanhedrin 72b). If so, what does it mean to say here, "and you shall eradicate the evil from your midst"? He himself is not yet wicked, and certainly as far as the entire nation is concerned, it cannot yet be called that there is evil here, because all of his evil is still hidden.

Regarding the mitzvah of Shiluach HaKen, Chazal say (Berachos 33b), "One who says regarding a bird's nest, 'Your mercies extend to the bird's nest,' is silenced." Yet the Rambam writes that the reason for the mitzvah of Shiluach HaKen is based upon the attribute of compassion. So why should one not say, "Your mercies extend to the bird's nest"?

There is one answer to both questions: The Torah teaches us that we must perform the mitzvos with the intention of fulfilling the will of the Creator, and not because my own intellect tells me that this is the proper thing to do. Therefore, "one who says regarding a bird's nest, 'Your mercies extend to the bird's nest,' is silenced." And so too regarding a wayward and rebellious son: A person might think that if he kills a rebellious and wayward son who is seemingly innocent at the present time, perhaps this will awaken within him the attribute of cruelty. Regarding this, the Torah tells him: Do not be afraid. On the contrary, by killing him, you will fulfill within yourself, "and you shall eradicate the evil from your midst."

felt constantly, as the Egyptians hurried them and forced them into labor that exhausted and broke their bodies? If they did not complete what had been assigned to them, the Egyptians would vent their anger upon them and punish them with unbearable punishments, as described in the Midrashim of Chazal. In addition, they afflicted the Jewish people with further suffering and humiliations that make the hair of anyone who contemplates them stand on end. They threw their children into the water, Rachmana Litzlan, and even used the children as bricks, embedding them into the buildings. Finally, they went so far as to use their blood as “raw material” to cure their cruel king. Multitudes of children were slaughtered every day merely to provide their blood for his cure. Who can estimate the magnitude of the humiliation that was the lot of the Jewish people? Anyone who has a mind in his head will understand that there could be no suffering more difficult than this. Indeed, this is what we find from Maran HaArizal HaKadosh: This enslavement was the most difficult of all the enslavements.

Indeed, at that point the Jewish people had already reached a state in which they could no longer endure. Then HaKadosh Baruch Hu appeared to Moshe and revealed to him that He was able to take them out to freedom. However, He requested something in return: *“בהוציאך את העם ממצרים תעבדון את האלקים על-ההר הזה”* - “When you take the people out of Egypt, you shall serve Hashem on this mountain” (Shemos 3:12). It was on this condition that the Jewish people left Egypt. If so, who could possibly be foolish enough not to agree to fulfill His mitzvos? If a Jewish person would contemplate what his situation would have been if HaKadosh Baruch Hu had not decreed “freedom” upon his forefathers, he would gladly seek to please Him and fulfill all His mitzvos, even if he had to spend considerable sums of money on them.

This is the reason that our forefathers agreed from the outset to observe the commandments of Hashem, even if they would have to diminish their possessions to do so. Even merely for hiddur mitzvah, they agreed to spend their money. They purchased beautiful talleisim, beautiful tefillin, and beautiful arbaah minim. They did so solely in order to please their Creator. We too follow in their footsteps and spend considerable amounts of money even merely for hiddur mitzvah. However, we do not always do so with the same motivation that our forefathers had. Our forefathers chose this path because of their recognition of the goodness of the Creator Baruch Hu. As for us, “the custom of our fathers is in our hands!” But we do not always contemplate why we are doing it. It has become a matter of habit, and habit has become second nature.

This itself gives the yetzer an opportunity to tempt us to perform all these deeds for our own honor. In other words, if we would remember that they are being done for the honor of the Creator, the yetzer would have no opening through which to tempt us to exchange His honor for our own honor. But if His honor is not remembered, there is room for our own honor to emerge. Then the yetzer has an opportunity to tempt us to purchase arbaah minim in order to take pride in them, because it is a source of honor for a person when all the mispalelim in the shul recognize and acknowledge that he is the successful one who managed to find especially beautiful arbaah minim, or that he is the one who is willing to sacrifice himself for the mitzvos...

However, there are those who have examined themselves and reached the conclusion that it is not proper to beautify the mitzvos unless they are doing so for the sake of Hashem. Therefore, they have resolved within themselves to have the proper intention for the sake of Heaven.

Nevertheless, after having tasted the flavor of “honor,” they cannot be certain that their sole desire is for the “honor of their Creator,” and perhaps their own “honor” is also mixed into the matter, and they are merely dressing up their own desire as the honor of the Creator.

How, then, can they prove to themselves the depth and sincerity of their intention?

Rashi comes to answer this question in the passage before us: The mitzvos mentioned in the posuk before us will prove it!

For even in the fulfillment of these mitzvos, a person is sometimes required to accept a financial loss because of the will of his Creator, without receiving any honor in return. On the contrary, sometimes a certain amount of humiliation accompanies it as well!

A person has a monetary dispute with someone who is poor and needy, and he is embarrassed to be defeated. People who are struggling to get through the day owe him money, and he is distressed that they are not paying their debt. It seems to him that they are making a mockery of him. Nevertheless, he must treat them with patience and forgiveness. He sees himself as someone who is being taken advantage of, and nevertheless, he must have compassion upon them. Being obligated to show compassion in such situations is certainly not an easy task.

But this is the test. If, even in such situations, he overcomes his feelings and subordinates his own will to the will of his Creator, this is an indication that the other money he spends on mitzvos is also being spent for the honor of the Creator. Everything he does stems from his recognition that the Exodus from Egypt was “on the condition that they would observe His statutes.”

But if he is unable to overcome his feelings, this is an indication that his expenditures for hiddur mitzvah are merely for his own honor...

‘A complete arrangement’ ‘סידור מלא’

With Hashem’s help, I make a point of being among the first ten people to arrive and among the last ten to leave.

At the beginning of Tefillas Maariv, the chazzan says, “Barachu es Hashem Hamevorach.” If I arrive after that, I wait for the next minyan.

However, this time my young daughter was in the garden outside the shul, and just moments before Maariv she urgently asked me to take her to the bathroom.

This was a vacation location, and there was no regularly scheduled additional minyan.

I took her and missed the first Borchu. In order not to risk missing tefillah b’tzibbur altogether, I joined the minyan, hoping that there would be another minyan afterward where I would hear Borchu that I had missed.

Just as the beginning of the Tefillah has Borchu, the end of Maariv also concludes with “Barachu es Hashem Hamevorach.” There is a custom to recite it before Aleinu L’shabe’ach, while there are other versions in which it is recited after Aleinu at the conclusion of Maariv.

Before Aleinu L’shabe’ach, I heard Borchu, and then, during the Kaddish after Aleinu, another man added an additional Borchu, and everyone responded to him.

People did not understand what had happened.

It turned out that the first person was davening according to Nusach Sefard, in which Borchu is recited before Aleinu L’shabe’ach, while the other mispalel was accustomed to davening according to Nusach Ashkenaz, in which Borchu is recited after Aleinu.

But I knew the truth: Hashem had arranged the second Borchu for me, because I am very particular about this.

Since we are already speaking about being among the first ten and the last ten, I will add some encouragement on this matter.

People come in and join minyanim after they have already begun, and then make up the parts they missed, even though there are minyanim one after another. To them I say with a smile:

“Do you want a ‘complete arrangement’ from the Creator of the World?! Then give Him a ‘complete arrangement’ as well—from the beginning of the Tefillah until its conclusion!!!”

ו.צ.ו.

סיב ההשגרה

The holy Zohar (Vol. II, 9a), on the well-known subject of Kan Tzippor - a bird's nest, at the beginning of Parashas Shemos, reveals hidden and concealed mysteries concerning the secret of the redemption and the revelation of Melech Hamoshiach, may he come speedily, in our days, and the pesukim of our parashah are expounded at length with profound depth.

In the midst of those sacred teachings, the Zohar extols exceedingly the greatness of tinokos shel beis rabban — young children studying Torah — explaining that the entire merit for the resting of the Shechinah upon Klal Yisrael throughout the bitter strength of the exile, and every spark of redemption that shines forth, exists solely in the merit of Torah. And since talmidei chachamim become scarce in the era of ikvesa d'Meshicha, "in the footsteps of Moshiach," the primary merit rests upon the tinokos shel beis rabban, and upon the merit of שְׂדֵי יְסָדִים שֶׁלֹא חָטְאוּ וְגוֹמְלֵי חֶלֶב שֶׁלֹא פָּשְׁעוּ - the nursing infants who have not sinned, and the weaned children who have not transgressed.

In the sefer Seder Hadoros (Chelek Yemos Olam, the fifth millennium, year 4245), there is an awesome account concerning a small child from among the tinokos shel beis rabban, known as "Nachman Ketofa." He merited an exalted, pure, holy, and lofty soul from beneath the Heavenly Throne, and revealed wondrous secrets and hidden mysteries, sweeter than honey and the honeycomb. Included among them was also the secret of the future redemption, which the holy Zohar mentioned above revealed would come through the power and merit of the tinokos shel beis rabban.

During one of the occasions when our teacher and master, the holy tzaddik shlit"a, traveled to the gravesites of the righteous, he conducted a large prayer gathering at his holy resting place. We shall present here before you, an extract of the wondrous words spoken there at the sacred tziyun of this holy child in the Upper Galilee, which is renowned as a place especially conducive to the acceptance of prayers, particularly for those in need of children. [Based upon the collection "Tiv Hamekomos Hakedoshim," the grave of the child Nachman Ketofa [Chatofa], see there.]

This is the beginning of the account, as written there in Seder Hadoros:

"Nachman Ketofa was born in the year 4245. And it is written in Shalshelas Hakabbalah (46a) as follows: I saw in a certain manuscript... and these are its words. Many honored sages of Barcelona wrote to the great Rabbeinu David, grandson of the Rambam, beseeching him to inform them whether there was in his possession any matter concerning the secret of the End of Days.

"He acceded to their request and sent them the account of the birth of the delightful child, the child of delights, and the prophecies that he prophesied, together with a brief explanation following each prophecy.

"According to what appears, Rabbeinu David imposed a curse and excommunication upon

טיב המעשיות

The Secret of the Redemption

כִּי יִקְרָא קֵן צִפּוֹר לְפָנָי, בְּדֶרֶךְ כָּל עֵץ אוֹ עַל הָאָרֶץ, אֲפֻרִּים אוֹ בִּצִּים, וְהָאֵם רֹכֶזֶת עַל הָאֲפֻרִּים אוֹ עַל הַבִּצִּים לֹא תִקַּח הָאֵם עִלְ הַבָּנִים. (כב, ו)

If a bird's nest happens to be before you on the road, on any tree or upon the ground, containing fledglings or eggs, and the mother is crouching upon the fledglings or upon the eggs, you shall not take the mother together with the children. (22:6)

anyone who would reveal this mystery to gentiles. It is fitting to beware of his warning, lest one be scorched by his coal, as it were, and to guard the secret therein, for it is the curse of a wise sage who in addition has abundant piety, great righteousness, and is of exalted stature. For he [Rabbeinu Dovid ben Rav Avraham ben HaRambam] was a prince and leader of nations, descended from holy ancestry, from the descendants of that righteous sage and teacher of truth [the Rambam]....

"The reason he forbade its revelation was because some of these matters contain great danger, and regarding some, silence is preferable.

"You should know that this account is abridged. Around the year 4245, approximately 420 years after the destruction of the Second Beis Hamikdash, there lived a great and holy chassid named Rav Pinchas, whose wife Rachel was likewise righteous. She was barren, and they prayed to Hashem Yisbarach, Who answered their prayers, and she conceived.

"In the seventh month of her pregnancy, on Thursday at dawn, when the planet Jupiter (Tzedek) ascended in the eastern sky, on the day of Rosh Hashanah, the sixth year of the Shemittah cycle, in the aforementioned year, this child was born, and they named him Nachman. "Soon after his birth, he began speaking wondrous matters and secrets of the Divine Chariot. The people called him Nachman Ketofa of Bar'am, and he passed away at the age of twelve years.

"I personally saw that Nachman Ketofa is buried in the village of Bar'am."

The account continues:

"In She'eiris Yosef (beginning of Os Nun), it states: 'The prophecy of Nachman Ketofa bar Pinchas... was compiled by Rav Avraham Halevi the Elder in Yerushalayim in the year 5276 (Shalshelas Hakabbalah 46a), together with the commentary of Rav Shmuel Hanagid.'

"At the end of his life he prophesied great prophecies concerning the Final Redemption, and those words were recorded. They are sealed, hidden, and profound, written in many languages intermingled and intertwined—Yerushalmi, Bavli, Aramaic, and Hegri—exceedingly deep in allegory and riddle, and the commentators exhausted themselves trying to understand even a small

portion of them.

"This commentator, Rav Avraham [HaLevi], says that in the year 5289 there would be a conjunction 'between Aquarius and Pisces,' just as occurred when Bnei Yisrael entered the Land in the days of Yehoshua, and likewise when Ezra ascended with the exiles to Yerushalayim.

"This commentator further said that he once asked in a dream, 'When will the wondrous End of Days arrive?' and he was answered with the pasuk (Shemos 6:22), מִיִּשְׁאֵל וְאֶלְצָן וְסִתְרִי, Misha'el, Eltzafan, and Sisri—which allegorically can be understood as meaning: 'Who asked? (וְאֶלְצָן) and hid it? (וְסִתְרִי).' In his youth he also asked this question in a dream, and was answered with the pasuk (Devarim 32:34), הֲלֹא מִיִּדִּי הוּא בְּמִסְ עֲמֻדִי - Is it not hidden with Me?

"He says that these prophecies were discovered in a ruin in the Lower Galilee, in the city of Teveriah, written upon old and worn parchment scrolls stored in a lead container. See there many matters concerning the time of the Final Redemption.

"And I, the writer Yechiel, possess a copy of the prophecies of the young Nachman Ketofa, but I did not wish to reproduce them here in this work, because of the warning of the holy chassid Rav David mentioned above." Thus concludes the citation from Seder Hadoros.

We also find in the writings (see Eitz Chaim, introduction to Shaar Ha'hakdamos) of our teacher Rav Chaim Vital zt"l, mention about this holy child with trembling reverence.

"The place of consuming fire refers to the secrets of Torah; their words are like fiery coals, blazing flames... similar to that child who expounded upon the Chashmal, and fire emerged from him and consumed him. Fortunate and pleasant is their portion...."

The holy Shomer Emunim writes (Maamar Hageulah, end of chapter 8):

"It is likewise brought in the prophecy of the child Rav Nachman Ketofa, whose every word is prophecy of the Holy of Holies..."

He then cites his words and concludes: "See, my beloved brother, that in this time many upheavals and mighty wars will awaken in the upper worlds and lower worlds alike—heavenly ministers against earthly rulers—all in order to inform Yisrael of what is transpiring Above: that the time has arrived to release the beloved hind, to bring her and draw her close to her Beloved."

He further writes:

"This is the meaning of what we recite in Kiddush Levanah: עֲטֹרַת תְּפָאֶרֶת לְעֻמּוּסֵי בֶטֶן שֶׁהֵם עֵתִידִים - 'A crown of splendor for those borne from the womb, who are destined to renew themselves like it.' For just as the moon renews itself immediately when it reaches its point of greatest diminishment, so too will holy Yisrael—when they descend to the utmost state of diminishment, they will suddenly be renewed and elevated from darkness to great light. For Knesses Yisrael must descend in the final exile to

the deepest depths of the kelipos in order to extract the swallowed holiness from their mouths."

The profound lesson we derive from this account is that one can never know what greatness may emerge and blossom forth from a small child, a simple yenuka.

Just as this Nachman was discovered to possess a pure, refined, and extraordinarily exalted soul—to the extent that by the age of twelve he was already prophesying through ruach hakodesh—so too every boy, every holy and pure soul among the tinokos shel beis rabban, possesses the ability and potential to grow to tremendous heights. Indeed, many of the great leaders of the generations were, in their childhood and youth, ordinary boys....

We must therefore cherish immensely every child and every young student, upon whom the endurance of Beis Yisrael depends. We must guard them with utmost vigilance, encourage every youth, and uplift him through warmth, love, and closeness of heart. Chas veshalom that one should belittle or dismiss any yenuka—a precious and holy trust deposited into our hands by Hashem—but rather we must constantly pray and plead from the depths of heart and soul for their success, and that they merit Heavenly protection in this generation of ikvesa d'Meshicha, so broken and morally breached, filled with difficult trials lurking for our youth at every corner, both within and without. The hearts of fathers and mothers should surge with impassioned prayer, and in hidden places their souls should weep before the King Who is appeased through tears, beseeching for the salvation of the youth of the generation—the tinokos shel beis rabban—in body, soul, and spirit, Amen.

The holy resting place of Nachman Ketofa has become sanctified throughout the generations as an exalted and lofty place for prayer. We too cry out here, pleading and supplicating before Hashem Who sits on the Throne of mercy, in the merit of this holy child Nachman, a pure and beloved offering, the choicest among the tinokos shel beis rabban, pure and unblemished from every stain of sin: ולפני: מידת הרחמים עלינו התגלגלי, וכל לב קוֹנֵן תְּחַנְּנֵנוּ הַפִּיל, וּבַעֲדָ עַמְּךָ רַחֲמִים שְׂאֵלִי, כִּי כָל לֵב מִיֵּדָה רֹאשׁ לַחֲלִי "May the Attribute of Mercy be aroused upon us, and cast our supplication before your Creator. Seek mercy on behalf of Your people, for every heart is faint and every head is ailing."

May He rescue the holy people of Yisrael from all

הספד שנכבש את ה'שולחן השבת'
ובם את המלמדים והמחנכים

טיב המעשיות

על פרשיות השבוע

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their multitude afflictions, in body and soul, from within and without, collectively and individually—as the bitterness of exile, impurity, and spiritual contamination intensifies through the fierce trials of ikvesa d'Meshicha, and all appointed Ends of Days have already passed.

As the prophet testifies (Yeshayahu 37:2-4): וַיִּשְׁלַח אֶת אֱלֹהִים אֲשֶׁר עַל הַבַּיִת, וְאֶת שְׂבָגָה הַסּוֹפֵר, וְאֶת זְקַנֵּי הַכֹּהֲנִים, מִתְכַּסִּים בְּשָׂרָיִם, אֶל יִשְׁעָהוּ בֶן אֲמוּץ הַנָּבִיא. וַיֹּאמְרוּ אֵלָיו, כֹּה אָמַר חֲזַקְיָהוּ, יוֹם צָרָה וְתוֹכָחָה וְנִאֲצָה הַיּוֹם הַזֶּה כִּי בָאוּ בָנִים עַד מִשְׁבֵּר וְכֹחַ אֵין לָלֶדֶה. אוֹלֵי יִשְׁמַע ה' גּו', He sent Elyakim, who was in charge of the household, and Shevna the scribe, and the elders of the kohanim, covered in sackcloth, to Yeshayahu ben Amotz the prophet. And they said to him: Thus says Chizkiyahu: This day is a day of distress, rebuke, and disgrace, for children have come to the birthstool but there is no strength to give birth. Perhaps Hashem your God will hear... and you shall offer prayer on behalf of the remnant that remains.

As the awesome days and the sacred days of Selichos approach us, let us, together, place our hope in Hashem, as one man with one heart, and entreat before Him: וְאֶל הַתְּפִלָּה וְאֶל הַתְּפִלָּה לְחֻטָּאוֹת, צֶדֶק צוֹעֲקִים מִפְּלִיא פְלִאוֹת, קִשּׁוּב נָא חֲנוּכָּה לְחֻטָּאוֹת, צֶדֶק צוֹעֲקִים מִפְּלִיא פְלִאוֹת, לְשִׁמּוֹעַ אֶל הַרְעָה וְאֶל הַתְּפִלָּה "Turn now toward the suffering and not toward the sins. Justify those who cry out to You, O Performer of wonders. Listen now to their supplication, O Hashem, God of Hosts, to hear the song and the prayer"—Amen.

The celebration hall of the Talmud Torah conducted upon pure holiness in Yerushalayim, the bustling

and thundered with excitement. The atmosphere of festivity was evident from every corner, and the spirit of immense joy filled the hall from end to end.

It was the great day of rejoicing for the young celebrants of the annual Chumash Seudah, which was conducted each year with extraordinary joy and magnificent splendor. In accordance with the custom, this celebration was arranged with great investment and dignity, fitting and proper for the honor of the tinokos shel beis rabban who were beginning their study of the holy Torah, to establish, uphold, and sustain the very foundations of the world, as it is written (Tehillim 8:3), מִפִּי עוֹלָלִים וְיֻנְקִים, יְסֻדָּה עַד לְמֶנּוּן צוֹרֵרִיךְ לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם - From the mouths of babes and nursing infants You established strength, because of Your adversaries, to silence enemy and avenger.

One of the rabbanim of Yerushalayim who had been invited to address the gathering in honor of his grandson, who was among the children celebrating, arrived accompanied by his personal driver. The driver was one of those unfortunate young men commonly found wandering the

streets of the city—one who had abandoned the benches of the holy yeshivah and is known in our generation as a "dropout," Rachman litzlan.

At the conclusion of the uplifting event, which had succeeded wonderfully with Heavenly assistance, the rav returned to the car to travel home. There he noticed that the face of the young driver accompanying him was deeply shaken. Tears welled up in his eyes, and from overwhelming emotion he almost burst into anguished weeping.

The rav asked the young man warmly and affectionately, in his usual manner, whether he was feeling well, and what was the cause of such intense emotion.

The young man replied: "Baruch Hashem, I feel fine, and we may continue our journey. But I am deeply moved by the sight of these children celebrating—the pure and holy tinokos shel beis rabban, whose faces radiate holiness. When I saw the rav's grandson approach to receive his Chumash with the "crown" upon his head, and the innocent smile filled with grace upon his lips, my heart was aroused within me. I thought to myself that if they had made such a Chumash Seudah for me as well, I would never have reached where I am today... It surely would have instilled within me a tremendous love for Torah and yiras Shamayim."

This incident teaches a lesson applicable to all. We learn from it how vitally important it is that we honor, cherish, and uplift the children of the Talmud Torah, the tinokos shel beis rabban—whether through a Chumash Seudah, celebrations, or siyumim—which should be conducted with fitting splendor and dignity, in order to implant within the hearts of the students a love for Torah and yiras Shamayim.