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A Human Ambulance for the Deaf Community (Talk of the Week, Issue 1695)

The Yom Kippur War was etched in Rabbi **David Roimi's heart**. He was only three years old at the time. Suddenly loud explosions were heard and he was frightened. His deaf parents did not understand what was happening, and he signaled to them with his hands that there were "booms" and ran with them to the shelter. Since then, he has done countless chores for his parents, and for the past ten years he has been helping thousands of deaf people across the country.

Here's a glimpse of his diary for next week: On Sunday he will give a shiur in Jerusalem, on Monday in Bnei Brak, on Tuesday in Haifa, on Wednesday in Kiryat Malachi, and on Thursday in Beersheba and Rishon LeZion. What is common to all the participants of the classes, who are deaf. He also conducts chuppot for them, accompanies their children to the Bar Mitzvah and is with them in many personal moments, and the shiur serves as a weekly Torah portion for them. Most of the participants are traditional, and there are also those who are not observant.

Sign Language Hospitality

Rabbi Roimi (48), a father of six and grandfather of four, was born to traditional parents. At the age of twenty-five, he began to keep the commandments. His childhood was different from that of his peers: "When my friends played, I had to accompany my parents, to the bank, to the health fund, or to other errands. When I was six years old, I already knew what 'passing' was. I would also accompany my parents to parents' meetings at school. You understand on your own that I was the best kid, right?" he says, laughing.

This background allows him to come to the aid of the deaf. "I hear as a person, but I understand their difficulties and challenges very well," he says. "That's my destiny in life." His wife, sons and grandchildren are also involved in his activities. "Everyone, without exception, knows sign language. Every Shabbat we host deaf people around the table, and we 'speak' in a language that everyone understands. The fact that my children and grandchildren 'speak' this language also allows them to maintain a natural connection with my parents."

Thanks to technology

When conducting chuppahs, he wears a special microphone and 'talks' to the audience with his hands as well. He receives many requests for answers to questions and assistance with the difficulties encountered by the deaf community. And how are the conversations made? "Usually in video calls or

correspondence. I always say that smart technology was created for the deaf community, so that they can communicate with the world like everyone else."

Rabbi Roimi's activities are carried out within the framework of the Shmaya Association, which provides needs for deaf communities, and is headed by Rabbi **Shimon Levy**, a Gur Hasid. "I'm like a human ambulance, constantly attentive to calls," he sums up his work. "During the day I will recite a kollel blessing, but I am always alert to questions, and these are especially pronounced on the eve of holidays."

Explain to the children

Rabbi Roimi wants to draw the attention of parents and teachers to the problem he encounters: "Sometimes when I talk to a deaf person in sign language, children gather around us and look at us. It's not pleasant. Parents can explain to their children that sign language is like Hebrew, English, or French. The deaf are ordinary human beings. Look at them at eye level."

"If you walk in My statutes... And I gave..." [26:3]. (I asked once).

The commentators explain that with the reward of toil and effort in the Torah, the learner will merit that all those who interfere with him will be removed from him, and from Heaven he will be able to continue to engage in Torah study under proper conditions.

This happened to a dear yeshiva student, whose youngest son was injured during a game and needed treatment in the hospital. The father stayed with his son in the hospital all day, and towards evening they were discharged to their home. The yeshiva student thought in his heart, "Throughout the day I was not able to study in an orderly manner and immerse myself in my Talmud, and therefore it is appropriate that tonight, which is Friday night, I should do a mishmar, and study until morning in the beit midrash." So he asked his wife for permission to go and study in the beit midrash all night. And she willingly agreed.

The yeshiva student went to the beit midrash, opened the Talmud and began to study with great vigor. But a few minutes passed, and he fell asleep on the table. He woke up and tried to continue studying, and fell asleep again. "What I need now," he thought to himself, was a cup of hot coffee. With the coffee I will wake up with G-d's help and I will be able to continue studying vigorously. And now, at the entrance to that beit midrash, there is an automatic coffee machine, and after you put the payment into it, a cup of coffee comes out ready, with milk! From what we know, the yeshiva student goes to the machine, puts his hand in his pocket to take out the wallet, and to his surprise he discovers that he forgot the wallet at home... "If I return home," he thought to himself, "I might stay there and go to sleep..." After a few seconds, however, he decided to cut his waist; "And when it is conceivable that all my study hangs on the cup of coffee?! - he said to himself – I will go and 'break' my sleep by studying with enthusiasm!" ...

The yeshiva student stood on his feet and began to teach him in a particularly evening tune. The evil inclination tried to convince him that he would not last like this for long, and therefore it was worthwhile to stop the study right now, but he did not give up, "As long as I endure, I will continue to study, and God will help him further..." A few minutes later, the door of the beit midrash opens. An unknown young man enters the beit midrash with a steaming cup of coffee in his hand. The only person present at the beit midrash at that time was our yeshiva student, and now the young man turns to him and asks, "Would you like to have a cup of hot coffee?" The yeshiva student was already sure that it was... Elijah the Prophet. "Why did you suddenly decide to bring me a cup of coffee?!" he wondered. The guest replies: "I have just returned from a wedding, and I wanted to sip a cup of hot coffee. I put the coins in the machine, and here comes the coffee with the milk. But suddenly I remembered that at the wedding I ate a meat dish, and I am still not allowed to drink the dairy coffee... It was a shame to spill the hot coffee, so I went into the beit midrash, in order to look for someone to whom I could give the coffee... And here you have the steaming cup of coffee ready to drink!" The astonished yeshiva student thanked him profoundly, and excitedly blessed over the cup of

coffee, "that everything will be in His word," and continued to study with great freshness and diligence until dawn.

From this miraculous act, we can learn about man's path of diligence in Torah and in the service of the Creator. When a person decides that he really wants to learn, and does not give up, he is immediately helped by Heaven, because the path that a person wants to walk is guided (Makot 10:), and when he comes to purify, he is helped (Shabbat 104a)!

"If you walk in My statutes" (26:3) – a will for future generations

And Rashi: He says that you will toil in the Torah in order to learn, to do, to uphold, and to teach. And the author of the Turim says: "If you walk in My statutes" – Rabbi Talmud 1:29, that you should walk in the ways of the forefathers. "You shall walk in My statutes" – this is the fear and it is written, "The fear of the Lord is His treasure." If you fill My treasures, I will fill your treasures, and the Lord will open His treasure to you.[According to the Daf Yomi Notes]

A large funeral procession made its way through the alleys of Jerusalem on the way to the Mount of Olives, and the crowd of attendees included the great rabbis, Torah scholars, merchants and business owners, and many people who knew the great deceased, Rabbi Lipkin. The Turkish governor of the city also sent a guard of honor to accompany his friend, the future of the assets, to his final rest. The funeral procession stopped in front of the synagogue where he used to pray, and in the street the voice of his sons reverberated saying, "May his name be magnified and sanctified." To his chagrin, the deceased did not merit that his descendants would continue his path. Their appearance testified that they were not observant of Torah and mitzvot, and more than once none of them failed in their language and distorted the familiar words of the Kaddish. The funeral procession came to an end with a series of emotional eulogies signed by an elderly relative named Rabbi Wallach and ended his remarks in a choked voice: "May the great deceased, who was a man of kindness and great charity, merit to see Jewish satisfaction from all his

descendants", the scroll was closed and the escorts quietly dispersed each on his way.

The luxurious home of the deceased are comforters who came to express their sincere condolences. On the last day of the shiva days, the elderly Rabbi Wallach appeared at the family home and asked to sweeten a secret with the deceased's sons. The alertness increased after he pulled out a white envelope from his coat pocket with the seal of their father's trading house stamped on it. Slowly, Rabbi Wallach opened the envelope and took out a sheet of it and began to read: "My dear sons and daughters, who are very dear to me. No one knows the day of his death, and therefore I have sat down today while I am still clear and clever in order to command my possessions after I have gone from you to the world of truth. I command that all my possessions be divided equally among you and I pray and hope that peace and tranquility will dwell in our family for many days. My dear ones, I bequeath you many good assets, but I have one humble request to you, please do not sell the house in which I lived, do not sell it or rent it, but you and your children after you will live in it for up to 10 generations, I also command that as long as you live in my house, you should not change and do not move the library room where I have invested a lot of effort and trouble, I love you, father." Rabbi Wallach sighed lightly and turned to go on his way, entrusting the will to them. "I did mine," he muttered and left.

As soon as he was gone, the sons began to talk to each other. They had just discovered that their father had left them only the real estate, while all his vast wealth accumulated in coins and diamonds remained hidden and he did not mention it at all in his will. Searches and inquiries to the banks with which they had business relations yielded nothing, the money "spread its wings" and as if it had blossomed with the deceased into the heavens of heaven. The days of the "thirtieth" passed, the sons gathered again in memory of their father, and then parted ways, each in his place.

Generation after generation comes, Jerusalem changes its face, the Turkish government gives way to the next occupier in line for the British, and the

Lipkin family house stands in its place, and despite their strong desire to sell the house, the sons refrained from doing so for fear that their father had hidden the diamonds and gold in a secret place in the house. The ancient wooden sign still hangs on the door: his sons and descendants did indeed fulfill his will and did not leave his home, the library was also preserved, and now the rumor has spread, "The descendants of the Lipkin family have returned to their origins." One day, when he returned from his beit midrash, the grandson entered his grandfather's library to repeat his Talmud, he went to the bookshelf and took out a tractate of vows, placed the volume on the table and began to flip through its pages to the place he wanted on page 48, where the Gemara deals with a grandfather who does not want to bequeath his assets to his son who has strayed from the path of the Torah, but to his grandson if he returns to the Torah. He began to study, turned the page of the Talmud upside down, and letters that had been written with a fountain pen many years ago flickered before my eyes. And this is what was written: "My dear grandson, I don't know if you are my grandson or my great-grandson, maybe even my great-grandson, but I am overwhelmed with great joy at this moment, when I try to imagine in my head one of the descendants of the Torah's toil. If you have opened the Gemara, it is a sign that you are one of the people who wear the benches of the beit midrash, go to the cypress tree standing in the corner of the yard, stand by its trunk and walk seven steps towards the house, stand in your place, dig into the ground, everything you find is yours," the lover complicated.

And indeed, the land is loyal to its owner, who for years has stored within it the crate of gold coins and diamonds that the father of the Lipkin family hid in it as a gift to his descendants who will return to the path of Torah and mitzvot

"If you walk in My statutes" (26:3)

Rabbeinu Bachya says (Shemot 20-s.v. "Itai") about the verse "You shall not make with me the gods of silver and the gods of gold": When you stand in prayer "with me," do not think of the silver and gold that is with you, for if you do so, I will raise you up as if you had made gods of silver and gods of gold. When a person stands in prayer before his Creator, and not only then, but

at every moment of his life, he must know that silver and gold are worth nothing, and that the only assets he will take with him to his home will be the Torah and good deeds.

The Gra Mann recounted a wonderful incident that happened to Maran the Gaon Rabbi Chaim Kanievsky, shlita. "The story was told on Chol Hamoed Sukkot 5768 by an important rabbi in London, who called the Gra's house and presented him with the following question, and from him we can learn about the true value of the Torah and the mitzvot, as opposed to the insignificance of money," said the Gra Mann. We were dealing with two brothers, one of whom lived in Switzerland and the other in London, England, and their paths parted not only because of the distance between their apartments, but also because their way of life was completely different. While the London brother was a Torah scholar who worked hard and toiled in his Torah day and night, and lived with great pressure, the brother in Switzerland was not observant and was known as one of the richest people in the country. One day, the Talmud in London receives an urgent phone call from Switzerland, asking his brother's family to urgently come to his rich brother's house. The brother in London did not know what it was about, but decided to comply with his brother's family's request, and went to Switzerland. When he arrives at the street where the rich man lives, the Talmud notices police and security personnel around every corner. He tries to find out where his brother lives, and passersby inform him that 'it is very difficult to enter that gentleman's house'...Eventually, it became clear to the Talmud from London that his brother lived in a real palace, surrounded by security personnel all the time, and he had no idea of the extent of his brother's wealth, or how far it would go.

After presenting documents indicating that he was the rich man's brother, the guards brought him into the palace, and he was brought to the owner's room, not before he was amazed to see the palace in its beauty and splendor. When he entered the room where his brother was staying, he learned that the brother was critically ill and that his days were numbered. The brother hinted to him that he should approach him, and then he whispered in his ears that the doctors

had informed him that his end was near. With the rest of his strength, The rich man goes on to tell his brother, the Talmud, "You have no idea how many transactions I have made in my lifetime, and you cannot even dream of how much money I have accumulated for myself." The sick brother emphasized that these were astronomical sums of money. The brother from London listened, and still didn't understand what his brother wanted from him, and why he was called so urgently. The rich man's voice fell silent for a few minutes. It seemed that he was doing some soul-searching about his lifetime. He then turns to his brother and tells him: "Despite the large amount of money I have accumulated, I feel that I have nothing!! I leave the world in nothingness and chaos, and I feel a terrible emptiness in myself. All the millions lying in my bank account are worth nothing in my eyes!! "And what do you want from me?" The Torah scholar asked impatiently. "The last deal of my life I want to make with you. Would you be ready for that? The rich brother asked. His surprised brother did not know how to answer such a question; "Until I know what it is, how can I answer?" He said. 'I want to make an agreement with you and Zevulun, and transfer to you half of all my assets, on condition that you transfer to me half of the rights you have from Torah study,' said the rich brother.

The Talmud buried his face in the ground. He did not expect or prepare for such a deal. Despite the great excitement that gripped him due to the special status of the situation, the brother from London calmly weighed the matter and did his soul-searching with considerations of "profit and loss," until he decided to repay his brother in the negative. "I am not ready for such a deal," he replied to his ailing brother. The rich brother, who thought that perhaps his brother did not know the size of the assets in question, began to detail to him the many millions that awaited him, followed by an agreement to transfer half of his rights. But the Talmud insists on his refusal, and is not willing to carry out the transaction. A few days later, the wealthy brother passed away.

And it came to pass after his death, pangs of conscience began to prick the heart of the Talmud, thinking that perhaps he had not behaved properly. He raised these questions with his rabbi in London, who called the house of Maran

Rabbi Kanievsky and asked what the Torah thought on this matter was. The Grach replied that 'this is an explicit Gemara in Tractate Sota'...The Gemara (on page 21) says there about the verse; "If a man gives all the wealth of his house out of love, they will despise him," Rashi explains there that Hillel the Elder engaged in Torah all his life "out of great poverty," and that Banna, who was his brother, came to him at the end of his life and asked for a share of the rights. And about this Bat Kol came out and said, 'If a man gives all the wealth of his house'...The Rav Chayim thought that the Gemara intends to teach us that the agreement between Issachar and Zevulun cannot be carried out at the end of the process, that is, after the Torah has already learned his Torah. One who wants to be a partner in the rights of Torah study must make the agreement with the Torah before he begins to study, and not at the end. The case that the Gemara deals with is the case of the two brothers, and therefore, the Grach said, 'the transaction between the two would not have been useful at all, because in such a case, the rich brother would not have received the rights of the Talmud.'

Let us learn from this story how much we should value our Torah more than thousands of gold and silver, and not exchange it for any of the pleasures of this world.

"If you walk in My statutes" (26:3). Or Daniel(

In the book "Otzar Hamidrashim" it is told of Rav Kahane who was counted as a son after many years. When the boy was three years old, Rav Kahane said to his wife: "The child must be taken to a teacher ." The woman said, "I can't do without him... Bring the teacher to us. He'll get a room here and I'll cook for him, and he'll eat and sleep here."

Rabbi Kahane went and found Rabbi Eliezer Zeira in the markets of Tiberias, about whom it is said that he wore black because he mourned for Jerusalem. His friends wanted to ostracize him on the grounds that it was pride, but after they saw that he was a Torah scholar, they left him alone. Rabbi Eliezer sat down and made tzitzit. Rav Kahane asked him, "Do you have a wife and

children?"He answered, "Yes."Where are they?"My wife is the Torah and the children are the mitzvot." Rabbi Eliezer answered. Rav Kahane saw that this was the case and brought him to teach his son. He taught him for twenty-eight years, came to Rav Kahane and said to him, "I taught your son the entire Torah.I've finished my job."

The son went out to the market of Tiberias and was amazed by what they saw, approached a farm seller and asked for a glass of water. The seller answered, "Please, but pay first ." The son said, "But I don't have any money!" " If there is no money, there is no water!" answered the seller. The son said to him, "I am the son of Rav Kahane!" The seller answered, "And I am the grandson of Yaakov our father... You only get water for money." The son thought and said, "I know the entire Torah!" The salesman answered, "Great, but to drink you have to pay!"

The son came home and said that he was going out to "make money" because that's what people value. His father gave him a large diamond and told him, "Go to the market tomorrow, and since you don't know much about trading, go around the market and ask about the prices that will be offered to you. Don't sell the diamond yet. In the evening tell me about the offers, and then we will decide who to sell to."The son went out to the market and came to the cobblers' street, asked them, "How much do you offer for the diamond?" The cobblers saw the diamond and admired its size and offered a hundred gold coins.From there he went on to the market of the Killers and offered it to them. The Killers looked at them and said, "We will pay you a thousand gold coins for him!" At the cooks' market, they offered him five thousand gold coins in exchange for the diamond.At the end of the day, he arrived at the diamond market. The diamond dealers had never seen such a large stone in their lives and immediately offered him a million gold coins! He returned home in the evening and told his father about his tour and its results.His father said to him, "I don't understand! After all, they offered a variety of prices, who is really right, the shoemakers or the diamond dealers? "And why did the cobbler market offer you only a hundred?"The son answered, "Very simple, they don't

understand beautiful stones. In order to know the true value of the stone, you have to go to a place where you understand stones, only in the diamond market." Rav Kahane said to him: "Let your ears hear what your mouth speaks. You have to go to someone who understands the merchandise in question, and hear from him how much he appreciates it. You went out to the market and walked around people who were busy all day "making money" and you heard from them that they don't appreciate the entire Torah, because they don't understand the Torah. Tomorrow you will go out with me to a meeting where they know how to appreciate this commodity and then you will see how much it is worth in their eyes.

If you walk in My statutes" – The Torah's Labor of Rabbi Yosef zt"l – (David's Blessing)

We have before us an astonishing example of the permanence that incorporates the labor of Torah from Maran Rabbeinu HaGaon Yosef zt"l: Rav Ovadia Yosef zt"l's wonderful immersion in Torah study was so enormous that he often did not pay any attention to what was happening around him, even if it aroused special attention.

Once, the Rav zt"l was in the city of Elad on Shabbat, on the occasion of a family celebration. The residents of the city of Elad were anxious for him, and one of his associates was honored to host the Rav and the Rebbetzin during Shabbat. "Please, leave me a small light bulb in the room next to the bedroom, so that I can study through the night." – the rabbi asked the landlord. After the Shabbat meal, Maran turned to the room and immersed himself in his Talmud like a diver in mighty waters. "Shabbat Shalom!" a sharp call was suddenly heard in his ears. No, it wasn't one of the members of the household, but... A talking parrot, who knew how to imitate and say "Shabbat Shalom", "Good evening", "Good morning" and many more blessings. The parrot, whose cage was standing in the corner of the room, now announced in a loud voice: "Shabbat Shalom!" and Maran answered him without realizing: "Shabbat

Shalom!" and continued to learn... A few minutes passed, and the parrot said again: " Shabbat Shalom!" Maran answered him again and continued to study, not taking his eyes off the book to see who was talking to him. Thus the play repeated itself over and over again, dozens of times throughout the night! The parrot reads – and Maran answers...

In the morning, when the landlord went to Maran's room to inquire about his well-being, Maran remarked to him: "Listen, Your Honor. There's a person here who doesn't have that much of a way out. He comes to me, says to me, probably through the window, 'Shabbat Shalom' over and over again... What is this?!" the landlord stood still like a thunderbolt, not believing his ears. Is that true? Didn't Maran look up from the book all night, so much so that he didn't notice the big cage standing in the corner of the room?! Yes, to that extent...

"If he is a son" [1:16].(Bless my soul).

One of the foundations of the Jew's faith is to believe in complete faith, that "whoever does good, the Most Merciful, the Most Merciful, the Most Beneficent," and even if sometimes we do not see the good in it, and even if it seems to us that the situation is the opposite of goodness, if we are entitled – it will become clear to us right here in this world that indeed everything is for the good. The more a person proves his faith in this matter, the better he will be from Heaven. And they showed him that everything was for the best.

An incident that took place, according to Rabbi Mara Datra, in one of the followers of Rabbi Chaim of Sanz zt"l, who did not merit to be counted in a viable seed, and came to his rabbi on Rosh Hashanah and begged him to bless him with children. The Rebbe blessed him that he would be counted with a male son. This Chassid, who was a great man of faith, was very happy with the Rebbe's words, and the first thing he did after the blessing was to turn to the Russian Ministry of the Interior and announce that... He had a son. When the clerks asked him what was the name given to the newborn, he answered: Yitzchak. The Chassid was so sure of the Rebbe's blessing that it was as if it had already happened, and as if he was really embracing his son. This reminds

us of what is told about Maran HaRav of Brisk, zt"l, who when he came to the verse that was said in Chana, "And her face was no longer hers," he was very moved and burst into tears. When was this verse said? – after Eli Hachohen promised Chana that next year she would embrace a son. And behold, she went through much suffering for nineteen years, until she heard the promise come out of Eli's mouth, and as soon as she heard this, the prophet testified that the sadness was no longer evident on her face. And why? Had she already seen the son with her own eyes? No. But when Eli the priest promised her, Hannah believed it with all her heart until she felt as if the son was already in her lap. Chana reached such a level of faith, and the same thing happened with the Chassid we mentioned above.

A year later, the Rebbe's blessing was indeed fulfilled. The Chassid's wife was absent and gave birth. However, the blessing was not fulfilled in its entirety. In place of the son promised by the Rebbe, a daughter was born. The Chassid's faith was not impaired in any way, and his joy was also complete, even though the blessing was not fulfilled as the Rebbe had promised. Another year passed, and the Chassid's wife was absent again, but again she gave birth to a daughter. This time, too, the Chassid believed in his teacher, and knew that if he was blessed with a son, and yet he had two daughters, it was all for the best. And so it was over the next three years, that the Chassid had three more daughters, for a total of five daughters. Only in the sixth year, the woman gave birth to a son, and his father named him Yitzchak. The child grew up to the glory of his parents and rabbis, and all he wanted was the Torah and the fear of God. When the boy reached the age of 12, two soldiers from the Russian army's recruitment office came to the Chassid's home, and asked who the boy named Yitzchak was, since it was time for him to serve in the army. This, of course, was because of the "early registration" that the Chassid made after the Rebbe's promise, and announced that a son had already been born, and that his name had also been given to him – Yitzchak, and now he had already reached the age of 18... The family and neighbors pointed to the fluffy, short, and thin boy, who had barely reached the age of 12. The policemen were surprised by the sight, because according to the records in their hands, Yitzhak was 18 years old, and he looked

so short and thin, that they were sure that he was not fit to serve in the Russian army. Still, they took him with them to the recruitment office, to show him to their commanders. The commanders, seeing the boy, also ruled that he was unfit for military service, and gave him a full deed of discharge from the army, and because of this, the boy Yitzchak sat and studied without any interruption, until he grew into one of the greatest leaders of the generation.

Here we have no better proof than the fulfillment of the faith, with which we began the present passage. In order to be filled with joy and hope, the Jew does not have to see the promises made to him fully realized; From the moment the Rebbe promised him a male son, the face of the pious Jew was no longer his, and he clung to the confidence and faith that everything would come to pass, and even if he apparently saw that this was not the case, his faith was not impaired in any way. It is worth mentioning here the words of the Chafetz Chaim, who said that at the end of the words "Bereishit created God," the word "emet" was alluded to. The Chafetz Chaim asked, "Why was the Torah necessary to allude to this "truth" at the end of the letters, from the end to the beginning, and not at the initials? The explanation is that this is indeed the case. God's truth is not always seen immediately and directly, and sometimes things even appear to be the complete opposite. Only a Jew who has complete faith in his Creator and in His servants – the greatest of the generations – will understand that in order to enter into the full realization of things, one must wait patiently for God's salvation to come in the blink of an eye.