



# NEFESH SHIMSHON

DIVREI TORAH ON THE WEEKLY PARSHA AND HOLIDAYS FROM THE TEACHINGS OF RABBEINU SHIMSHON DOVID PINCUS ZT"l

THIS PUBLICATION IS DEDICATED TO THE HATZLACHAH AND ZECHUS OF נחמה ויעקב בן רחל נחמה. ישראל בן רחל נחמה ויעקב בן רחל נחמה. MAY THEY GROW TO BE TALMIDEI CHACHAMIM AND OVDEI HASHEM.

## PEARLS OF WISDOM FROM THE PARSHAH

## Be Part of Something Bigger

אתם נצבים היום כלכם לפני ה' אלקיכם וגוי כל איש ישראל: (דברים כט, ט)

**You are standing today, all of you, before Hashem your G-d... every Jewish person. (Devarim 28:13)**

It is a special *zechus* for a Jew to be part of the *klal*, to be part of the community of a *shul* or *yeshivah* or *kollel*. This has the aspect of *כל איש ישראל*, "every Jewish person," standing together.

We will focus here on learning frameworks. The very fact that a person is part of such a framework, that he adjusts his life to fit into it, provides him great benefit, even if he feels at times that it constricts him

### To the distinguished friends and supporters of the *Kollel*:

As the new year commences we wish to express our thanks and appreciation for your being trustworthy and reliable partners in supporting the *Kollel* in which *youngmen* excelling in Torah and *yiras Shamayim* sit and learn and constitute a beacon of Torah and *Mussar* in *Eretz Yisrael*.

May the *zechus* of supporting Torah stand for you and yours to be written and sealed for a good year

לשנה טובה תיכתבו ותיחתמו

may you be granted abundance and blessing and success, peace and calm and happiness and *nachas*. And may we merit a year of *Geulah* and *Yeshu'ah*, to greet *Mashiach tzidkeinu* very soon, *amen*.

**With gratitude, Kollel Nefesh Shimshon**



and holds him back from his personal growth. He will gain more from being part of the *tzibbur* than he would from doing his learning and *avodah* on his own.

One of the tremendous pluses of being part of a greater community like this is the support that surrounds a person for the positive things he is doing. This support could be compared to crutches. This advantage alone justifies being part of a *tzibbur*. We don't always need crutches, but when we do need them, we can't make it without them.

I have been around for many years now, and time after time, I have seen *bachurim* and *youngermen* who wanted to do their *avodah* alone, without a community framework. They indeed had some good periods of a half a year or a year. But in the end, the world is a whirlwind and blows us off our path. People go through hard times and experience crises. If it is a *yeshivah bachur*, he comes to the age of *shidduchim*, and if it is a *youngerman*, he is faced by some difficulty in life, such as a sick family member or financial difficulties. There are many other similar crises that arise in life.

Let's say a person learns in a *kollel*. He knows that despite all the crises and things he is going through, he must somehow manage to get to *kollel*, and the community pulls him along. His head is spinning, but he survives, and in the end, he gets past the crisis and continues moving forward and growing. But those who thought they were smart enough to do it on their own, as soon as a crisis came along, they got knocked over and couldn't get back on their feet, because there was no one there to help them get up.

The world is like a wild whirlwind. A person finds himself in all sorts of unexpected situations.

When he has a community around him, when he has a *chavrusa*, a *shiur*, a *kollel*, *sedarim*, notes and *chiddushim* he is writing down, then even when his head is not working, the train keeps on going and he goes along with it. But if he gets off the train and starts to run on his own, he might outrun the train for a while, but after a few miles he is liable to fall into a pit or get stuck in a ditch and there will be no one there to pull him out. When that happens, he will just stay there.

*Shlomo Hamelech* taught us:

אם רוח המושל תעלה עליך מקומך אל תנח  
– If the spirit of the ruler [i.e., the *Yetzer Hara*] comes upon you, do not leave your place.<sup>1</sup>

My rabbi and teacher R. Leib Malin *zt"l* would always say: “Be a *yachid* within the *tzibbur*,” be an individual within the community. A person who wishes to grow spiritually should do it within the framework of the *tzibbur*. Between the regular learning sessions of the *yeshivah*, review what you learned. At night, dedicate a half hour to learn *Halachah* or go over *dapim* of *Gemara*. But the main thing is, “Do not leave your place.” Don't break the framework that was set up for you, because this framework is critical for your success. You don't know what will be tomorrow.

True, a person whose whole life is only what his learning framework dictates cannot grow spiritually, because the framework was set for the needs of the *tzibbur*, and the *tzibbur* is composed of people on various levels. Someone who aspires to be special must do *avodah* on his own, as well.

<sup>1</sup> *Koheles* 10:4.



To be an individual within the community means that if others arrive every morning to learning at 9:10 AM, ten minutes after the time, you should come on time and take advantage of those ten minutes. In this way you will be special. And don't speak about anything else during the learning *seder* except for the learning. There are all kinds of points like these where a person can be special while at the same time

being part of the *tzibbur*.

We need to stick always to the framework, and within it, to find greatness. On Friday afternoon, on *Shabbos* night and *Shabbos* afternoon, and other times such as these, take full advantage of the opportunity they present to learn and ascend spiritually. This is what makes a person grow and become a *gadol*. ●



## A Brand-New World

*These words of Torah were written by Moreinu Harav Shimshon Dovid Pincus zt"l himself, before Rosh Hashanah 5752*

It is written regarding the Torah:

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֶנְכִי מְצַוְךָ הַיּוֹם –  
These words that I command you **today**.<sup>1</sup>

Rashi explains the word “today”: the Torah’s teachings should be **new** to us every day as if they were given “today.”

Let us speak about the unique quality of “new.”

People have a special affection for new things. Let’s say a person puts on a suit that is still clean and in perfect condition. But he wore it already a couple times. It is not the same feeling as the day he bought it. Let’s say a child was just born. A one-year-old is in many ways more loveable than a newborn. But the joy a parent feels when a child is born is much greater.

Furthermore, when something is new, we see it in the proper light; we appreciate its beauty and positive qualities.

This is how we are commanded to relate to the Torah. Every day it should be to us as if the Torah is brand-new. The same applies to *mitzvos*. We should

put on *tefillin* with

joy like it was the first time.

*Sukkah* and *lulav* have such

a special feeling on the first day. And so it is with *matzah* on Pesach night. All this is because it is new to us. This is how we should fulfill all the *mitzvos*, all the time.

However, the day to especially focus on this feeling of newness is Rosh Hashanah, because on this day, everything is truly new. Rosh Hashanah is the day of the world’s creation. *Hayom haras olam*. It is not just a remembrance of the day of Creation that was in the distant past, but a day on which everything is created anew every year.

This is why it is a day of judgment. Let’s say someone wants to buy new furniture. He examines it to make sure it is strong, and looks good, and fits in well with the rest of the home. If it doesn’t satisfy his expectations and requirements, he will just walk away and not buy it. This is how *Hakadosh Baruch Hu* examines all His creatures on Rosh Hashanah, since he is about to create them anew. He evaluates whether it is worthwhile to create this object, and a person like this. Will this person fit in with the general plan for the world? This evaluation, this examination, is what *Yom Hadin* is all about.

<sup>1</sup> *Devarim* 6:6.

Regarding this *Chazal* say:

Recite before Me *Malchiyos*, to make Me King over you, and *Zichronos*, so your good remembrance will come before Me, and all this is by means of *Shofar*.<sup>2</sup>

*Shofar* declares anew that we accept upon ourselves Heaven's Kingship. On Rosh Hashanah we literally enter a new world. We should imagine to ourselves as if we are seeing the world for the first time, and the *chesed* of *Hashem* inherent in it. The glorious sun, moon and stars, the earth and all it contains, our own selves with all the gifts that *Hashem* gave us – eyes, ears, heart, mind, family, and so much more.

We should see ourselves as someone who was blind and deaf and without the sense of taste all his life, and suddenly, today, his eyes and ears opened up, and his mouth can taste things. What joy there is this day! And then we see the *mitzvos*, too, as something totally new. They are so sweet and delicious!

<sup>2</sup> Rosh Hashanah 34b.

If someone would ask you at that moment whether you love He Who gave you all this? Do you want to be close to Him, and devote your life to His Will? To fit in with the great plan that He devised for your own good, so you may enjoy not only this wonderful world that just unfolded itself before you, but more and more, for ever and ever?

But then he informs you that it is not so easy. There are many situations that demand sacrifice. Sometimes you really have to suffer. Are you ready to invest what it takes?

Then you immediately pick up a *shofar* and let out a mighty blast, with tremendous joy, declaring that *Hashem* is your King forever! Everything that *Hashem* says, you will do and obey!

This, on a simple level, is Rosh Hashanah. Our good remembrance immediately rises before Him, and finds favor in His eyes, and we merit a good judgment. ●

## SPECIAL TOPIC



# The Radiance of Shofar

Rosh Hashanah is the day when man was created. On this day, *Hashem* opens the storehouses of Heaven and showers the whole world with plenty, life and blessing. On this day, the world is created anew. This is the day when *Hashem* is coronated.

In olden times, after the king's coronation, his procession would parade through the streets of the capital. The king would have a sack of gold coins in his hand, and would toss them out to the poor. The poor would grab up the gold coins and shout out in a great voice, "Long live the king!"

On the day that *Hashem* is coronated, when He becomes King over the newly created world, He tosses out the treasures of heaven toward us, and we all shout out in a great voice.

Imagine the king is parading through the streets

of the capital, and instead of tossing gold coins, he tosses diamonds. But no one bothers to pick them up. What an insult to the king!

We have Rosh Hashanah, *Aseres Yemei Teshuvah*, Yom Kippur. The King is tossing diamonds in our direction. This is the day when all the treasure houses of heaven are open. These days are full of *chesed*, days of happiness and joy.

And what is our *avodah*?

To pick up the diamonds.

### An Allegory for Shofar

What does blowing the *shofar* do?

It may be compared to a king who lived in the capital city, and there was a distant province that belonged to him. As we know, when the king's

authority doesn't reach a certain area, "People swallow each other up alive."<sup>1</sup> The king thus sent to this province a system of law and justice. He dispatched policemen and judges with a legal program. He supplied them with a set of laws expressing the king's justice, laws that also embody the compassion and kindness of the king.

A man in this faraway province is brought to the judge for a trial. The judge hears the case, examines it thoroughly, studies the law book provided by the king, and comes to the conclusion that according to all the information at his disposal, this man is liable for such and such a punishment. The man throws himself down before the judge and pleads, "Please, your Honor, grant me clemency! It's true I did wrong, but I beg of you... I have a family and children... and also, your Honor, you are a relative of mine."

The judge replies, "Let it be known that I have received from the king a specific legal system whose purpose is to regulate the administration of justice in this country. If I ignore this system, I am thereby undermining the whole rule of law in this country. Everyone has all sorts of reasons to be granted special clemency. But it is not possible to deviate from the king's legal system. If not for this system, the whole country would deteriorate into chaos!"

Then one day, the king himself comes to administer justice in the province. This same man hurries to appear before the king, and pleads with him, "Please Your Highness, grant me clemency... you are a kind king, and also, I am a relative of yours."

The king replies, "I grant you clemency."

One of the ministers whispers to the king, "If this man is given clemency, it damages the whole judicial process. It will wreak chaos on this place."

The king says to him, "First of all, I am here. And when I am here, the province doesn't need to operate according to a set legal system. Things are now run by the king himself. Furthermore, the legal system is nothing but the fruit of my wisdom, and I am the one who is letting this man off. I can grant clemency

to whomever I see fit."

On Rosh Hashanah, *Hashem* judges the world – as He does every day – according to a system of law and justice. Everyone in the world passes before Him like sheep walking in single file. There is no way out, no way to escape the legal system. The King's justice is planned out carefully, with wisdom and mercy, according to kindness and according to justice. There is no possibility of deviating from the rules, because the world will then sink into chaos.

Then comes the moment of *shofar*. We sound the *shofar* before the King, and thereby coronate the King in this faraway "province" which we inhabit. The King is now here, He rules over us, and He is the One administering the justice. After blowing the *shofar*, things don't go according to the legal system. After reciting *יְדַעֵי תְרוּעָה הָעָם אֲשֶׁרֵי הָעָם*, "Fortunate is the people that knows *shofar* blowing,"<sup>2</sup> we come to a place of *בְּאֹר פְּנִיךָ יְהִלְכֹן*.<sup>3</sup> We are guided by *Hashem's* face because we are standing in the radiant presence of the King Himself.

And when the radiance of *Hashem's* face is shining upon us, when the King Himself is here with all His love and all His mercy, the kindness He grants is unlimited.

## Yankele Brings Down the House

Here is another allegory for *shofar*, this time from everyday life. Yankele comes home from *cheder* with a note from the teacher: "Yankele misbehaved." The atmosphere in the home darkens. A court trial is about to begin. Father has a very serious look on his face, and Mother is no less displeased. It looks scary.

Yankele is very concerned about the tribunal that is about to befall him. He realizes that he is facing *mishpat*. He is so small, and Father is so big... What can he do?

Yankele takes Father's big old beaten-up hat, puts it on his head, and makes faces. Father breaks out in laughter. The whole judicial proceeding collapses.

<sup>1</sup> *Pirkei Avos* 3:2.

<sup>2</sup> *Tehillim* 89:16.

<sup>3</sup> *Ibid.*

What happened here?

Father was going to straighten Yankele out. And Yankele would have had to promise (among other things) that tomorrow he will get up on time, and Father would have responded, “But yesterday you also promised and also the day before and also last week.” Yankele would then have declared with all his heart that from now on, he really truly will start to get up on time. “Okay,” father would have said, “but what are you going to tell your teacher?”

If things would have followed their normal course, there would have been a long and arduous process of *mishpat*. But when Yankele managed to get a smile out of Father, this brought “radiance of face” into the situation. When a person is standing before a radiant face, this means there is a loving attitude toward him. In such a situation, a single word can achieve what intensive efforts could not have otherwise produced.

This is the power of *shofar*.

## Shofar Doesn't Stop Here

When I was a *yeshivah* boy I would hear *mussar* talks from a certain *gadol*. If it was *Motzaei Pesach*, he would speak about *Pesach*. If it was *Motzaei Shavu'os*, about *Shavu'os*. On *Simchas Torah* he would speak on *Chag Hasukkos*.

I couldn't understand why he did this. A person needs to know what *Pesach* is before *Pesach* comes, not afterward! But later I grasped the point. The *avodas hamoadim* continues also after the holiday is over.

Now, there is another allegory to describe the effect of *shofar*. It is a little bit like the allegory we just told about Yankele, but the ending is different. Yankele did not put on a humorous antic so as to make Father smile. Something else happened that stopped the *mishpat*: Yankele's finger somehow got stuck in a closed door, and he let out a big scream. This is the sound of the *shofar*. It breaks up the *mishpat*, and *rachamim* comes in its place.

This latter allegory applies only to Rosh Hashanah and to the actual blowing of the *shofar*. But the former one, in which *shofar* generates “radiance of face,”

applies after Rosh Hashanah as well. This is the nature of the whole period from Rosh Hashanah on. On Rosh Hashanah we find relationship with *Hashem*. We find “radiance of face,” and we need to keep this relationship up, which we built on Rosh Hashanah.

*Hashem's* love, which begins with “radiance of face,” continues on. The continuation is on the festival of *Sukkos*, which is an embrace of love from *Hashem*, as early Torah sources explain,<sup>4</sup> based on the *Gemara*<sup>5</sup> that says that the *Halachic* requirements of a *sukkah* are two proper walls and a third one the size of a *tefach*. These dimensions form the shape an embrace. They depict the curling arm of someone embracing his friend: the long upper arm, the long lower arm, and the short hand.

A *sukkah* is thus the shape of an embrace from *Hashem*. The whole *chag* is love. It is the continuation of Yom Kippur. And then comes *Hoshana Rabba*, which reflects *יִשְׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ*, “May He kiss me with the kisses of His mouth.”<sup>6</sup>

All these days are days of joy, days of love, and are rooted in the month of Elul, which is a time of *אני לי לדודי ודודי לי*, “I am to my Beloved, and my Beloved is Mine.”<sup>7</sup>

It is all about *בְּאוֹר פְּנֵי מֶלֶךְ חַיִּים*, “Life is found in the light of the King's countenance.”<sup>8</sup> It is a matter of love and relationship.

## The Automatic Jew

During the period of *Yamim Nora'im* it goes without saying that we must *daven* with all our strength, learn with all our zest, etc etc. All this is extremely important. But the main point is the connection with *Hashem*, the “radiance of face.”

In our days, the world has advanced so much that everything works automatically. We have such sophisticated planes, you get on in Tel Aviv and get off in New York, and the pilot hardly has

4 Arizal, *Shaar HaKavanos, Drushei Chag HaSukkos* 4.

5 *Sukkah* 4b.

6 *Shir Hashirim* 1:2.

7 *Ibid* 6:3.

8 *Mishlei* 16:15

to do anything for most of the flight. The systems are automated. Soon the supermarket won't need people, either. You'll press a couple of buttons for two cartons of milk and a loaf of bread, and the machine will print up your bill for you. Today's world is a world of machines, not of people.

It seems that this mechanized way of living has affected the world of Torah as well. On one hand we see tremendous advancements. *Yeshivos* are flourishing, as is Torah study in general. People sit and learn, they say *chiddushim*, it is all wonderful! But we must be careful lest we do it all mechanically, without heart, without zest and love. We wake up in the morning by the clock, say *modeh ani*, wash hands, *daven*, wash hands for bread, say a *berachah* and eat... but are we doing it with heart?

Where is the relationship with *Hashem*? *Yirmeyahu HaNavi* cries out:

וְתַפְּשֵׁי הַתּוֹרָה לֹא יָדְעוּנִי – Those who hold the Torah did not know Me...<sup>9</sup>

This is not talking about people far from religious life. It is talking about “those who hold the Torah,” about people who sit and learn. Nonetheless, they “did not know Me.”

Also *Yeshayahu HaNavi* reproved the Jewish people over this point:

וְלִבּוֹ רַחַק מִמֶּנִּי וְתַהֲיִי יִרְאַתְךָ אֵתִי מִצֹּת וְאֲנִשִּׁים מִלְּמַדָּה – Their heart grew far from Me, and their fear of Me was like a human command performed by rote.<sup>10</sup>

This is talking about people who have *yiras Shamayim*, for it says, “*Their fear of Me*.” Nevertheless, it is “by rote.” Without heart.

This points to the *avodah* of Rosh Hashanah and of all the *Yamim Nora'im*. After we break the *midas hadin* through *shofar*, through אֲשֶׁרֵי הָעַם יִדְעֵי תְרוּעָה,<sup>11</sup> then our *avodah* is יְהַלְכוֹן יִדְעֵי תְרוּעָה,<sup>12</sup>

going in the radiance of *Hashem's* face. To cease from mechanical actions, not to be a machine, and instead to go in the radiance of *Hashem's* face. This means connection and relationship with *Hashem*.

## What to Do When it's Dark

It is taught: R. Shimon ben Elazar says: Ezra enacted that the Jewish people should read the curses... of *Chumash Devarim* before Rosh Hashanah. What is the reason? Said Abaye, and some say it was Reish Lakish: So that the year and its curses should come to an end.<sup>13</sup>

The Torah portion of *Nitzavim* contains curses, so we make sure to read it before Rosh Hashanah.

But the Torah portion of *Vayeilech*, which contains “*parshas hateshuvah*,” is sometimes read after Rosh Hashanah. In it we find a certain *pasuk* about which *Chazal* said:

There is no harder moment than when the verse וְאֲנֹכִי הַסֵּתֵר אֶסְתִּיר פְּנֵי בְיוֹם הַהוּא “I will surely hide My face at that time,”<sup>14</sup> was written in the Torah.<sup>15</sup>

How is this verse different from the curses of *Nitzavim*? Why do we read this verse, which is a harsher rebuke and a greater curse than all of *Nitzavim*, after Rosh Hashanah?

The answer is that immediately after this shocking *pasuk* it is written:

וְעַתָּה כְּתַבּוּ לָכֶם אֶת הַשִּׁירָה הַזֹּאת וְלַמָּדָה אֶת בְּנֵי יִשְׂרָאֵל שִׁמָּה בְּפִיהֶם לְמַעַן תִּהְיֶה לִּי הַשִּׁירָה הַזֹּאת לְעַד בְּבִנֵי יִשְׂרָאֵל – And now write for yourselves this song, and teach it to the Children of Yisrael, placing it in their mouth, so that this song will be for Me a testimony against the Children of Yisrael.<sup>16</sup>

The “song” that this verse is speaking about is the Torah.

Before Rosh Hashanah, everything goes according to the plan of law and judgment. This is

9 *Yirmeyahu* 2:8.

10 *Yeshayahu* 29:13.

11 *Tehillim* 89:16.

12 *Ibid.*

13 *Megilah* 31b.

14 *Devarim* 31:18.

15 *Bereishis Rabbah* 42:3.

16 *Devarim* 31:19.

expressed in the curses of *Nitzavim*, regarding which it says there:

וְשָׁבַת עַד ה' אֱלֹהֶיךָ – You shall return to Hashem your G-d.<sup>17</sup>

This is the regular plan.

By contrast, *Vayeilech* presents a different form of *teshuvah*. When Hashem hides His face, when there is *hester panim*, there is only one thing to do: “And now write for yourselves this song, and teach it to the Children of Yisrael.” To engage in Torah study, to toil in the holiness of Torah learning, and this brings back the radiance of Hashem’s face.

This is the main point of *teshuvah*: to establish a relationship with Hashem through Torah. Hashem is

just waiting for us to do this.

We need to bring Hashem within ourselves, through the form and shape of our Torah learning. But if the form we give to our learning is that of the ordinary “plan,” then we will have a lot of things that come along to disturb and disrupt our learning. There are other “plans”: sometimes there is something we need to talk to our *chavrusa* about, sometimes we need to go and take care of business, and so on and so forth. Regarding this form of learning it was said, “Those who hold the Torah did not know Me.”

But if our Torah learning is the learning of “radiance of face,” in response to Hashem’s hiding His face, then there is nothing in the world that can take us away from Torah learning! This kind of learning has the shape and form of closeness to Hashem, of love for Him. ●

<sup>17</sup> *Ibid* 30:2.

## STORIES FROM THE LIFE OF RAV SHIMSHON PINCUS ZT"l



### Another Call

It took only two minutes to make the call, but those two minutes and the brief dialogue that ensued in the interim brightened a person’s day — and his *Yom Tov*. Each and every one of us is capable of doing the same, of seizing those in-between moments and utilizing them for *mitzvos*, albeit few of us remember this on *Erev Yom Tov* like Rav Shimshon did.

*Erev Rosh Hashanah* is a busy, anxious time for all. Grave thoughts of *Yom HaDin* loom heavily, and *Erev Yom Tov* preparations fill the day, leaving little spare time or headspace. That year, however, Rav Shimshon was occupied with thoughts of a different nature, and he was seen ransacking his study for

the telephone number of an erstwhile resident of Ofakim who had long since moved away and settled in a faraway city.

When asked what had prompted Rav Shimshon to take time from his busy schedule to call him and wish him a “*Kesivah vachasimah tovah and a gut gebentcht yahr!*” the man replied that he didn’t know.

“Rav Shimshon and I never shared a particularly close relationship, but we were acquainted from the good old days when I still lived in Ofakim. For some reason, that year he called me to wish me a *shana tovah!* What touched me was that he was the only one who remembered me on that *Erev Rosh Hashanah!*”

Even many years later, the brief words exchanged during that quick *Erev Yom Tov* call still echo in his

mind, elevating his spirits and touching a deep chord in his heart.

“Believe me,” the man concluded his story. “When Rav Pincus recited the following day *‘zocher kol hanishkachos’* in *U’nesaneh tokef*, he knew exactly what he was talking about! Long after everyone else had forgotten me, he still remembered and valued me as a person!”

## Drawing Elevated Feelings

Particularly during the month of Elul, Rav Shimshon endeavored to intensify his experience of closeness to *Hashem* on a daily basis, and to foster the same in others, as well.

In the period that he served as *maggid shiur* in Yerucham, he would make the long journey three times a week during the month of Elul to Bnei Brak to attend his *rebbe’s Gemara shiur*. Unable to fathom what possessed him to make the long trip so frequently, a friend challenged him if it was really worth the effort just in order to attend a *shiur* on *Maseches Bava Kama*?

Replied Rav Shimshon: “It is Elul now, and as *Yom HaDin* approaches, I discern a loftier expression of *rommemus*, spiritual elevation, on my *rebbe’s* face. The inspiration I gain from this is enough to motivate me to make the trip.”

The reply, expressed with such candid simplicity, awed his friend. By then, Rav Shimshon was clearly an illustrious *talmid chacham* and *oved Hashem* who disseminated Torah and wisdom to thousands. Notwithstanding, like a fish thirsting for water, he traveled faithfully three times a week draw Torah and inspiration from men greater than him.

*Talmidim* in Yerucham still reminisce about Rav Shimshon’s first *Elul zman* in the south, especially recalling his unforgettable cry on the first night of

Rosh Hashanah, a shout that instilled deep terror in their hearts.

Darkness shrouded the town, and from the windows of the *beis midrash* there was only barren desert scenery. The *rosh yeshivah*, Rav Refael Tikuchinsky, approached the *bimah* in awe, and after delivering brief *divrei chizuk*, recited *Barechu*. As the *bachurim’s* voices melded together in *Baruch Hashem HaMevorach...*” a sudden roar sliced through the *beis midrash*, and Rav Shimshon rendered a shout from the bottom of his heart:

*“Baruch! Hashem... Hamevorach! ... l’olam... va’ed!”*

The *bachurim* sat down after *Barechu* in collective awe and began *davening* with *deveikus* they had never felt before. For many, it was the first time they truly sensed the Kingship of *Hashem* upon them.

## Fear of Judgment

It wasn’t merely *bnei yeshivah* whom Rav Shimshon inspired with his *tefilos* on Rosh Hashanah. A *yungerman* who back in 1972 was still a little boy, attests that he acquired his Rosh Hashanah forever following firm words of rebuke that he heard from a young Rav Shimshon Pincus.

It was the night of Rosh Hashanah in Bnei Brak, and the boy was playing with a group of friends outside the *beis midrash* of *Yeshivas Beis Hillel*. While they were laughing and playing boisterously, Rav Shimshon happened to pass by and fixed the group with a stern gaze.

“Are children spared from *din*? It would be best if you all came inside!” These reproachful words, expressed with such sincerity and concern for their future, was perhaps the shortest of Rav Shimshon’s legendary *sichos mussar*, yet they still echo in the mind and heart of a young boy who, today, is a distinguished *talmid chacham*. ●