



A Most Delicious Challah

... לא תקח האם על הבנים ... שלח תשלח את האם ... (דברים כב: ו-ז)

You shall not take the mother with the young ... You should surely send away the mother ...

The *חזו"נ* explains that both the reason for the *מצוה* that one must chase away the mother before taking the eggs and the *מצוה* that one must not slaughter an animal and its child in one day, are one and the same. They both come to teach us to have a compassionate heart, and to be merciful towards the needs of the helpless child and mother. The *פסוק* says that the reward for this *מצוה* will be *למען ייטב לך והארכת ימים* — *So that it will be good for you and you will prolong your days*. The *גמרא* explains that this reward will be forthcoming in *עולם הבא* — *The next world*. Perhaps in this world one can at least be rewarded to experience the *טעם* of *גן עדן*.

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As R' Meir¹ of Premishlan arrived in a village, the townspeople clamored to greet him. R' Meir and his small entourage were escorted to the home of R' Shimon, an outstanding *בעל צדקה*, to whom so many turned in their times of need. It was almost time for *שבת*.

That Friday night, the feeling in the *shul* was one of excitement and anticipation as the townspeople anxiously strained for a look at their special guest. They had shown up a little earlier than usual, as they all wanted to make sure to hear and appreciate the Rebbe's davening.

After leading the congregation in the *תפילות* of *קבלת שבת* and wishing the townspeople *גוט שבת*, R' Meir walked back to the home of R' Shimon to begin a most memorable meal. While the *זמירות* were otherworldly and the words of *תורה* were both esoteric and meaningful, surprisingly it was the food which would leave its mark on R' Meir and the others who had gathered together.

After *קדוש*, R' Meir recited the *המוציא* and tasted the *חלה* ... this was not ordinary *חלה*! There was something unique about it.

"This *חלה* has the *טעם* of *גן עדן*!", declared R' Meir. Astonished that in an ordinary home he would experience the *טעם* of *גן עדן*, R' Meir asked his host who had made the *חלה*. R' Shimon proudly answered that his wife had made the *חלה*. R' Meir then asked him if he could find out what special ingredient she had added which had given the *חלה* its special taste. R' Shimon's wife replied that an orphan girl had knocked on the door earlier that day, asking if she could help out around the house for a nominal fee. Anxious to help the *יתומה*, R' Shimon's wife offered her the chance to make the *חלה*.

The search for the special ingredient continued. They called in the 11 year old girl and asked her what she had added to the recipe given to her by R' Shimon's wife. But again, the girl related that she had placed nothing unusual in the *חלה*. Curious to get to the bottom of this mystery, R' Meir questioned the young girl as to how she made the *חלה*. Surprised and shy, she explained that she had rolled out the *חלה* the way she recalled her mother rolling out the *מצה* dough.

R' Meir smiled as the girl reminisced about how her mother would take the rolling pin and, along with the repetitive motions, would sing the melodious tunes of *הלל*, as is the custom. The girl stopped as she reflected for a moment about her mother, who had recently passed away. Again R' Meir cautiously pressed on, inquiring what else might have transpired as she rolled out the *חלה*. The little girl shyly added that as she sang the songs of *הלל* she recalled from her mother, she couldn't help but cry, and so she cried softly as she braided the *חלה*. The crowd watched as R' Meir smiled, thanked the girl and wished her well. He now looked around at the crowd, satisfied that he had finally discovered the elusive magical ingredient.

"This is why the *חלה* has the taste of *גן עדן*. Life is not simple and for as many moments of joy that we experience, there always seem to be even more times of pain; but when a young girl transforms her tears into the song of *הלל*, we experience the *טעם* of *גן עדן*."

Adapted from: Peninim on the Torah (with kind permission from Rabbi A.L. Scheinbaum)

An Ahavas Chesed Moment

ספר אהבת חסד - חלק ב' פרק בא:

*The *חזו"נ* explains that the *מצוה* of *גמילות חסדים* usually has two basic scenarios: 1) helping out a poor person or 2) *גמילות חסדים* to rich person in a time of need. While these two categories are true, the *חזו"נ* explains that there is a higher level of *גמילות חסדים* - lending enough money to a person in order that they will be able to 'stand on their own two feet' and possibly save them from collecting *חובות* in the future. This is a separate *מצוה* of ... *והחזקת בו* ... *When your brother is down [impovertised]... give him strength* ... (לח).

*This is intended only as a synopsis. Review of the *ספר אהבת חסד* is far more extensive and appropriate.

The *חזו"נ* explains the *חזו"נ*'s words on the *פסוק* (כב: ב): *משלי* in *פסוק* — When an *עני* asks a person of means to assist him, a big test happens in *שמים*. If the *עני* helps him out, then he is entitled to keep his wealth; if he does not, then He [ד'] Who made the man wealthy can also make him poor.

Questions of the Week

1. In connection with the *מצוה* of *שפחה*, the *פסוק* says *למען יברכך* *גוי*. What is another similar way *חזו"נ* say you will be blessed?
2. What will you have plenty of if your weights and measures are exact?



- explains: you will be blessed with double weights (משקל לא יאמר — 25:15).
2. Weights and measures. The *חזו"נ* writes the same four words doubled. (לח) *אשר יאמר* — 24:19).
1. If a person loses a sum of money in the street and the money is found by an *אני*, in *אני*, then, since the poor person has had some gain, the loser will, in turn, receive a blessing (אשר יאמר — 24:19).

- The person who serves as the *עבור* for *קליחות* should preferably meet the same requirements/qualifications as those of the *עבור* who serves the *עבור* and *יום*.
- It is proper that the person who is a *עבור* for *קליחות* should try to understand the words he is saying.

Reviewed by R' Gedalyahu Eckstein

¹Since we only discuss a few *חזו"נ*, it is important to consider these *חזו"נ* in the context of the bigger picture. Use them as a starting point for further in-depth study.

Focus on Middos



Dear תלמיד,
ר' אברהם אביגדור נחום, the Strikover Rebbe, lived his whole life with a burning sense of truth. He despised every form of untruth, publicity or flattery, teaching his תלמידים to be truthful and to flee from pride. For instance: in public, he would remove his Spodik (tall fur hat) so as not to stand out. Most of his life he wore a regular two-piece suit instead of the usual Bekishe (long coat). He also never allowed anyone to serve him or be his גבאי, helper. If someone knocked on his front door, he would personally go open the door himself. He would immediately pick up and answer phone calls

However, when it came to davening the Rebbe seemed a different person. In every תפלה, he would publically show his עבודת ד'. He would turn his eyes upward and recite every word of davening loud and clear, like it says in הלכה. R' Shlomo Zalman Auerbach זצ"ל once commented that he didn't know how the Admor of Strikov derived the כוחות, strength, to daven with such intensity. Each and every daily תפלה or ברכה he recited

seemed like a "first".

On a בקור חולים visit to someone in the hospital, the Rebbe passed the waiting room adjoining the operating theater. He stopped there and spent the next few minutes engrossed in heartfelt, tearful תפלה. Seeing his companion's puzzled expression, he explained, "Of all places, this room is surely the one where תפלות are recited in sincerity, with tears and בננות. Anyone in this anteroom who is waiting for a close relative's operation to finish, surely davens from the depths of his heart. In such an מקום קדוש, I too wish to add my תפלות!"

My תלמיד, is it any wonder that the Rebbe's ברכות were famous and sought after, not only by his תלמידים? ד' answers every תפלה that is sincere, קרוב ד'...לכל אשר יקראוהו, באמת ד' is close...to all who call upon Him with sincerity (תהלים). With the background of the Rebbe's humility and his sensitivity to pure truth, the sincerity of the Rebbe's תפלות was unquestionable!

יהי זכרו ברוך!
רבי Your
במידות,

A letter from a Rebbe, based on interviews

Sage Sayings

For many years, the Strikover Rebbe, ר' אברהם אביגדור נחום, Landau זצ"ל, traveled by bus, refusing to be driven by car. Even in his later years, he would insist on taking the bus from ירושלים to בני ברק. When a חסיד objected that buses were not respectable, the Rebbe smiled and said, "אויב איר וואלט מעסטן, די גרייס פון מען וואגן, איז מוזן זיין די גרעסטע רבי ארום און ארום! — If you would measure the size of my vehicle [a bus, lit: a wagon], I must be the greatest Rebbe around!"

Source: Based on article in Hamodia

Understanding Davening

לדוד ה' אורי וישעי ... (תהלים כ"ז)

... — In Your behalf, my heart has said, "Seek My Presence"?

אָלוּל is a month when ה' Presence is very close. He is constantly sending us messages to change our ways. This idea is hinted in the beginning letters of the פסוק — אָנִי לְדוּדִי וְדוּדִי לִי, I am to my Beloved's and my Beloved is mine, (שיר השירים ו:ג). אָלוּל translates this idea to in דוד המלך's words; לך — As Your messenger, אָמַר לִבִּי — My heart tells me. You are sending תשובה messages to my heart; You are talking to me and You are making me think, בְּקִשׁוֹ כִּנִּי, "Seek My Presence!" אֶת פְּנִיךָ ה' דוד המלך continues — אֶבְקֹשׁ — Your Presence — אֶבְקֹשׁ! I am hearing Your messages and I seek to do תשובה!

This Week in History



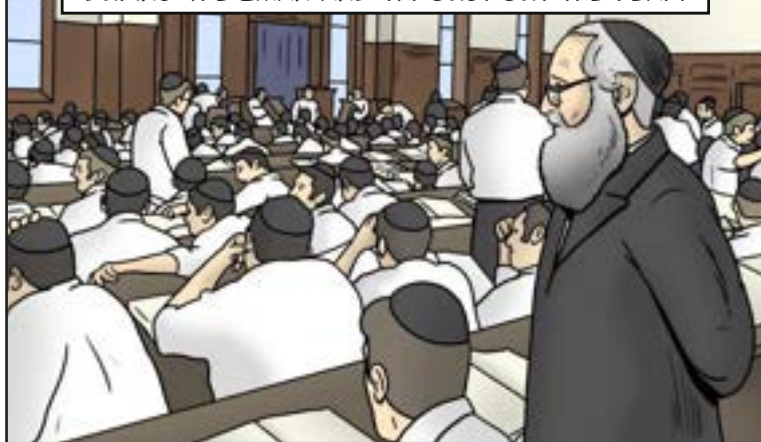
יאָרצייט – 17 אָלוּל (5598/1838 - 5689/1929) of Reich זצ"ל grew up in Vërbo (now Vrbové, Slovakia) where he learned from his father. He later studied at the Pressburg ר' אברהם שמואל בןמין under his relative (כתב סופר) (the סופר זצ"ל). He also learned in Grossvardein under אהרן Landesberg ר' ישראל. He married the daughter of Shveir זצ"ל. In 1860 he succeeded his father-in-law a רב of Sobotitch. In 1872, he was appointed רב in Verboi, his native city. In 1890, he became רב of the frum community in Budapest, Hungary's capital, home to a large and prestigious קהילה. Known as a great למדן and as an inspiring, riveting speaker, he was respected by all, including the gentiles. These qualities, along with his longevity, elevated him to the pinnacle of Hungarian Jewish leadership during his extended tenure as רב of the independent Orthodox community in Budapest (1890–1929). Very few of his חידושי תורה were published in עטרת פז (written by his son-in-law Sofer-Zusman, who served as מרדכי אפרים ר' יעקב קאפל דין). Numerous colleagues refer to ר' יעקב קאפל's acumen. In a testament to ר' יעקב קאפל's religious and public leadership, after his death the Budapest Orthodox community did not find an individual who could fill the shoes of their longtime rabbi and chose to leave the position of chief rabbi vacant.



YESHIVAS MIR IN YERUSHALAYIM IS A RENOWNED MAKOM TORAH THAT IS HOME TO THOUSANDS OF TALMIDIM FROM AROUND THE WORLD. IT WAS LED FOR MANY YEARS BY ITS ROSH YESHIVA, RAV NOSSON TZVI FINKEL.



RAV NOSSON TZVI SHOWED EXTRAORDINARY CONCERN FOR EACH OF THE YESHIVA'S TALMIDIM, DURING THE ZMAN AND THROUGHOUT THE YEAR.



ONE DAY, RAV NOSSON TZVI ASKED A PARTICULAR BACHUR ABOUT HIS PLANS FOR LEARNING DURING BEIN HAZMANIM.

YOU'LL BE LEARNING WITH RAV ASHER DURING FIRST SEDER AND NIGHT SEDER. EXCELLENT. IF YOU DON'T HAVE A CHAVRUSA FOR SECOND SEDER, I MIGHT HAVE SOMEONE FOR YOU. PLEASE LET ME KNOW.



BECAUSE HE ALREADY PLANNED TO LEARN TWO FULL SEDORIM EACH DAY DURING HIS "TIME OFF," THE BACHUR PROCRASTINATED, AND DID NOT GET BACK TO RAV NOSSON TZVI. A FEW DAYS LATER, THE ROSH YESHIVA SUMMONED HIM AND ASKED IF HE HAD FOUND A SECOND SEDER CHAVRUSA.

I NEED TO KNOW. I HAVE SOMEONE WHO WANTS TO LEARN WITH YOU.

WHAT DOES THE PERSON WANT TO LEARN?

WHATEVER YOU WANT.



THE ROSH YESHIVA FINALLY ADMITTED THAT **HE** WAS THE ONE WHO WANTED TO LEARN WITH THE BACHUR. THE STUNNED BACHUR SWIFTLY AGREED.

I'D BE HONORED TO LEARN WITH THE ROSH YESHIVA!



AND SO IT WAS. RAV NOSSON TZVI AND THE BACHUR LEARNED TOGETHER DAILY THROUGHOUT EACH BEIN HAZMANIM, AND SOMETIMES LEARNED DURING THE ZMAN AS WELL. AS BUSY AS RAV NOSSON TZVI WAS, HE SHOWED CARE AND CONCERN FOR EACH AND EVERY ONE OF HIS TALMIDIM.

NOCH A MUL....



ר' נתן צבי זצ"ל, BORN TO אביו משה זצ"ל AND אמו חיה זצ"ל IN CHICAGO, IL, WAS NAMED AFTER HIS PATERNAL GREAT-GRANDFATHER, THE ALTER OF SLABODKA, ר' נתן צבי זצ"ל. HE ATTENDED A LOCAL SCHOOL AND RECEIVED AFTER-SCHOOL TUTORING IN תורה FROM ר' YEHOSSUA LEVINSON זצ"ל. AT AGE 14, HE VISITED ישיבת אגודת ישראל. HIS GREAT-UNCLE, ר' לוי זצ"ל (RASH YISROEL FINKEL), RECOGNIZING ר' נתן צבי'S ABILITY TO THINK CLEARLY AND HAVE PATIENCE FOR STUDYING, ASKED HIS PARENTS TO LET HIM STAY AND STUDY IN HIS ישיבה. HE STAYED AN EXTRA 8 MONTHS TO LEARN. AT 17, HE RETURNED TO LEARN IN ישיבת מיר AND LEARNED תורה FOR 6 YEARS. WITH ONE OF HIS חברות, ר' ZUNDEL KROIZER זצ"ל, HE COMPLETED THE ENTIRE ש"ס EACH YEAR. IN 1964, HE MARRIED ר' שמואל'ס DAUGHTER, לאה, AND TOGETHER THEY HAD 11 CHILDREN. ר' נתן צבי BEGAN GIVING שיעורים IN THE ישיבה IN 1965. IN 1990, HE WAS APPOINTED ראש ישיבה TOGETHER WITH ר' שמואל'ס. ON TOP OF HIS שיעורים, HE ALSO GAVE שיעורים IN ראשונים עם ראשונים. HE DEVELOPED תוכנית TO ENHANCE THE תורה AND תורה OF HIS תלמידים, AND ON A SIMILAR LEVEL TO THE PONOVEZHER רב, HE BUILT תורה IN ישיבת אגודת ישראל.



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