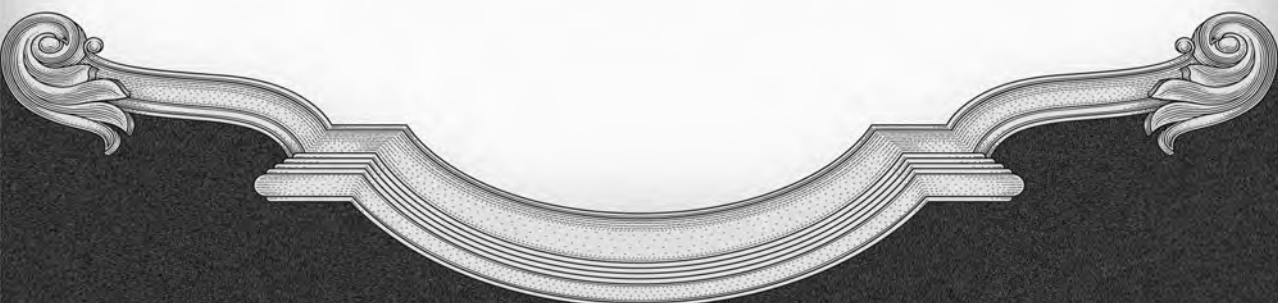


גליון
בת עין



.....
- פרשת ויצא תשע"ט -
.....





דרושים לפרשת ויצא

וּלְלֶכֶן שְׁתֵּי בָנוֹת וְגו' וְעֵינֵי לֵאָה רַבּוֹת וְגו'. יְדוּעַ מֵאֲמַר חַז"ל (יבמות מט:) כְּתִיב (שמות פירש רש"י שְׁהִיְתָה סְבוּרָה לַעֲלוֹת לג, כ) 'כִּי לֹא יֵרָאֵי הָאָדָם' וְגו' וְכִתִּיב בְּגוֹרְלוֹ שֶׁל עֶשָׂו וּבִכְתָּהּ. לְהַבִּין זֶה, הִנֵּה (ישעי' ו, א) 'וְאֶרְאָה אֶת ה'' וְגו', וְקִשְׁיָא

The Light of Rachel and Leah

Genuine service of Hashem must be motivated by both awe and love. In this derasha, the Bat Ayin explores the Torah's description of Leah and Rachel in order to unearth an important lesson about these attributes and our spiritual growth. The symbols that will be described are the "small light" of the mitzvot, which is represented by Rachel, the younger sister, and the "great light" of Torah, which is represented by Leah, the older sister. In avodat Hashem, one must engage in the fulfilment of the mitzvot and then pursue the intensive study of Torah. Furthermore, the concepts of Eretz Yisrael, which represents the ideal place for fulfilling the mitzvot, and Chutz La'aretz, which represents the pure light of Torah, are discussed as they relate to our analysis.

וּלְלֶכֶן שְׁתֵּי בָנוֹת וְגו' וְעֵינֵי לֵאָה רַבּוֹת וְגו'. (בראשית כט:ז)

"And Lavan had two daughters...And the eyes of Leah were soft..."

פִּירֵשׁ רִש"י שְׁהִיְתָה סְבוּרָה לַעֲלוֹת בְּגוֹרְלוֹ שֶׁל עֶשָׂו וּבִכְתָּהּ. *mirror*

Rashi explains that Leah thought she was going to fall to the lot of Esav. Leah's crying over the concern that she would be married to Esav caused her eyes to become soft.

לְהַבִּין זֶה, הִנֵּה יְדוּעַ מֵאֲמַר חַז"ל (יבמות מט:) כְּתִיב (שמות לג, כ) 'כִּי לֹא יֵרָאֵי הָאָדָם' וְגו' וְכִתִּיב (ישעי' ו, א) 'וְאֶרְאָה אֶת ה'' וְגו', וְקִשְׁיָא קְרָאִי אַהֲדָדִי, וְתִירְצוּ כָאֵן בְּאַסְפֵּקְלָרִיא הַמְּאִירָה כָאֵן בְּאַסְפֵּקְלָרִיא שְׂאִינָה מְאִירָה, עַד כָּאֵן.

In order to understand this, we must first introduce the following **known**

והוא בחינת אור. אָמַנְם יֵשׁ שְׁתֵּי בְּחִינֹת אור, בְּחִינָה א' אור מְצוֹת מַעֲשִׂיֹת, כְּגוֹן אור אֶרֶץ יִשְׂרָאֵל, מִי שְׂזוּכָה לְהַשִּׁיג בְּחִינַת אור אֶרֶץ יִשְׂרָאֵל בְּשְׁלִימוֹת וְלִכְנֶס

קְרָאִי אֶהְדְּדִי, וְתִרְצוּ כָּאֵן בְּאַסְפִּקְלָרִיָּא הַמְּאִירָה כָּאֵן בְּאַסְפִּקְלָרִיָּא שְׁאִינָה מְאִירָה, עַד כָּאֵן. פִּירוּשׁ אֶסְפִּקְלָרִיָּא נִקְרָא דְּבָר שֶׁהוּא זֶה וְנָקִי עַד שֶׁיִּכּוּלִים לְרֹאוֹת בּוֹ,

א. בגמ' שם: משה רבך אמר 'כי לא יראני האדם וחי' ואת אמרת 'ואראה את ה' יושב על כסא רם ונשא' וכו', מכל מקום קשו קראי אהדדי, 'ואראה את ה'" כדתניא כל הנביאים נסתכלו באספקלריא שאינה מאירה, משה רבינו נסתכל באספקלריא המאירה.

statement of Chazal (Yevamot 49b): One pasuk (Shemot 33:20) states that Hashem says "A man cannot see me etc," while another pasuk (Yeshayahu 6:1) states "and I saw Hashem." These two pesukim are seemingly contradictory. They [the sages of the Gemara] **answer that where** it says man cannot see Hashem, **it is talking about seeing through a clear mirror.** Yet, **where** it says Hashem can be seen, **it is referring to looking through a mirror that is not clear.** There are two great levels of "perceiving" Hashem. The first is known as *aspaklaria she'eina me'ira*, the mirror that is not clear. The second is called *aspaklaria me'ira*, the clear mirror. In the case of the former, one is able to attain a partial and cloudy understanding of Hashem. The latter, however, describes the greatest and clearest understand of Hashem that is humanly possible. The Gemara (Yevamot 49b) explains that all of the *Nevi'im* received their prophecy through the *aspaklaria she'eina me'ira*, but Moshe Rabbeinu received his prophecy through the *aspaklaria me'ira*. It is possible for a person who

has climbed the ladder of spirituality to achieve the level of *aspaklaria she'eina me'ira*, but the level of *aspaklaria me'ira* is nearly impossible to attain and, in fact, no one can achieve a complete perception and understanding of Hashem. Nevertheless, the Bat Ayin will soon explain that one is able to achieve the level of *aspaklaria me'ira* if he first reaches the point of *aspaklaria she'eina me'ira*.

The light of the "unclear mirror"

פִּירוּשׁ אֶסְפִּקְלָרִיָּא נִקְרָא דְּבָר שֶׁהוּא זֶה וְנָקִי עַד שֶׁיִּכּוּלִים לְרֹאוֹת בּוֹ, וְהוּא בְּחִינַת אור.

The word אספקלריא (mirror) means something that is clear and clean, which one can look into, and is represented by light.

אָמַנְם יֵשׁ שְׁתֵּי בְּחִינֹת אור,

However, there are two types of light.

בְּחִינָה א' אור מְצוֹת מַעֲשִׂיֹת, כְּגוֹן אור אֶרֶץ יִשְׂרָאֵל, מִי שְׂזוּכָה לְהַשִּׁיג בְּחִינַת אור אֶרֶץ יִשְׂרָאֵל בְּשְׁלִימוֹת וְלִכְנֶס בְּקִדּוּשָׁתָהּ,

The first type of light is that of mitzvot done with action, such as

אור ארץ ישראל בשלימות ונקרא
אספקלריא שאינה מאירה.
אמנם יש עוד בחינה אחת גדולה ממנה,
והוא בחינת אור תורה, שמלבד

בקדושתה, כגון כהן הגדול שזכה ליפנס
בכל עשר קדושות של ארץ ישראל הנזכרים
במשנה (כלים פ"א מ"ו-ט)², עד שזכה ליפנס
לפני ולפנים בקדושה וטהרה, וזהו בחינת

ב. במשנה שם: עשר קדושות הן, ארץ ישראל מקודשת מכל הארצות כו', עירות המקפות חומה מקודשות ממנה כו', לפנים מן החומה מקודש מהם כו', הר הבית מקודש ממנו כו', החיל מקודש ממנו כו', עזרת נשים מקודשת ממנו כו', עזרת ישראל מקודשת ממנה כו', עזרת הכהנים מקודשת ממנה כו', בין האולם ולמזבח מקודש ממנה כו', ההיכל מקודש ממנו כו', קדש הקדשים מקודש מהם, שאין נכנס לשם אלא כהן גדול ביום הכפורים בשעת העבודה.

the light of Eretz Yisrael. This light is experienced by **one who merits to completely attain the light of Eretz Yisrael and enter into its holiness.** The "mirror" discussed here refers to a type of light in which one can partially perceive or understand Hashem, so to speak, to a limited extent. The first type is attained through the holiness of doing mitzvot, which is represented by the holiness of Eretz Yisrael. This "unclear light," nevertheless, still gives man the ability to see.

כגון כהן הגדול שזכה ליפנס בכל עשר
קדושות של ארץ ישראל הנזכרים במשנה
(כלים פ"א מ"ו-ט), עד שזכה ליפנס לפני
ולפנים בקדושה וטהרה, וזהו בחינת אור ארץ
ישראל בשלימות ונקרא אספקלריא שאינה
מאירה.

An example is the Kohen Gadol on Yom Kippur, who enters into all ten aspects of Eretz Yisrael's holiness mentioned in the Mishna (Keilim 1:6-9) until he merits to enter the Holy of Holies in holiness and purity. This light of the "complete Eretz Yisrael" is

referred to as "aspaklaria she'eina me'ira." The Mishna tells us that there are ten levels of holiness that begin from the entrance into Eretz Yisrael, and continue in ascending order into Yerushalayim, the Beit Hamikdash, and finally reaching its pinnacle in the holiest section of the Beit HaMikdash, the *Kodeesh HaKodashim* (Holy of Holies). One who encounters the greatest holiness of the holiest place in the world experiences the light of "aspaklaria she'eina me'ira."

The light of the "clear mirror"

אמנם יש עוד בחינה אחת גדולה ממנה, והוא
בחינת אור תורה,

However, there is a greater level than this, which is the light of Torah. In contrast to the light of the "aspaklaria she'eina me'ira," which is generated by the fulfilment of mitzvot and enables us to perceive Hashem in a more limited fashion, there is a second type of light. This is the light of Torah, which enables us to perceive Hashem with greater clarity.

גדול שנקנס לפני ולפנים, פירוש שגדול
אור תורה יותר מבחינת אור ארץ ישראל
שהשיג הכהן גדול בשלימות כנ"ל.
ואי אפשר להגיע לבחינת אור תורה זו,
כי אם על ידי בחינת דעת התחברות
חסד וגבורה, היינו שילמוד באהבה ויראה,
וזו היתה בחינת יעקב שפולל שני

גדול מעלת מצות הלימוד שיש בה, יש
עוד מעלה שמאירת עינים להאיר ללומדיה
במצות ה' וללמדם דרך ה' ועבודתו, ולזה
נקראת אספקלריא המאירה, רצונו לומר
שמאירה ומלמדה את בני האדם דרך ה'.
ולזה אמרו רבותינו ז"ל (סוטה ד:) על 'יקרה
היא מפנינים' (משלי ג, טו), 'יקרה היא מכהן

שמלבד גדול מעלת מצות הלימוד שיש
בה, יש עוד מעלה שמאירת עינים להאיר
ללומדיה במצות ה' וללמדם דרך ה' ועבודתו,
ולזה נקראת אספקלריא המאירה, רצונו לומר
שמאירה ומלמדה את בני האדם דרך ה'.

Besides the great magnitude of the mitzvah of Torah study, Torah has the additional virtue of enlightening one's eyes to illuminate Hashem's mitzvot to those who learn it, and to teach them the proper path in the service of Hashem. It is, therefore, known as the *aspaklaria me'ira*, or the "the clear mirror."

ולזה אמרו רבותינו ז"ל (סוטה ד:) על 'יקרה
היא מפנינים' (משלי ג, טו), 'יקרה היא מכהן
גדול שנקנס לפני ולפנים,

Regarding this concept, the Sages explained the pasuk, "It (the Torah) is more precious than pearls" (Mishlei 3:15) as follows: "It is more precious than pearls" refers to the Kohen Gadol who enters within the Holy of Holies. (Sotah 4b)

פירוש שגדול אור תורה יותר מבחינת אור ארץ
ישראל שהשיג הכהן גדול בשלימות כנ"ל.

This means that the light of Torah is greater than the light of

Eretz Yisrael, which the Kohen Gadol attains. The word פנינים (pearls) alludes to the Holy of Holies, which is referred to as "לפני ולפנים" (the innermost chamber), and shares the same root as the word פנינים. We can establish from this pasuk, which says that Torah is more precious than פנינים, that the light acquired by learning Torah is greater than even the light of entering the holiest place on earth.

Learning with love and awe

ואי אפשר להגיע לבחינת אור תורה זו, כי אם
על ידי בחינת דעת התחברות חסד וגבורה,
היינו שילמוד באהבה ויראה,

It is only possible to reach this level of the "light of Torah" if one attains the attribute of *da'at*, which is the combination of the attributes of *chessed* and *gevurah*. This means that one's Torah learning should be done with love and awe of Hashem. The expressions *chessed*, *gevurah*, and *da'at* refer to three of the *sefirot* or attributes through which Hashem interacts with the world and that we can emulate. *Chessed* represents the attribute of kindness. *Gevurah*, which is loosely translated as "strength," represents the attributes of judgement,

הַבְּחִינֹת הַסֵּד וּגְבוּרָה, בְּחִינֹת אַבְרָהָם יִצְחָק, כְּמוֹ הַתּוֹרָה שְׂכּוּלֵל מִשְׁנֵיהֶם זָכוֹר וְשִׁמּוֹר, מִצְוֹת עֲשֵׂה וּמִצְוֹת לֹא תַעֲשֶׂה, הַסֵּד וּגְבוּרָה. וְלָזֶה רָמְזוּ רַבּוֹתֵינוּ ז"ל (שבת פג:)

ג. זוה"ק ח"ג שב, א: אברהם ידע ליה לקב"ה מגו אספקלריא דיליה דאיהי מדת הגדולה מדת החסד ימינא דמלכא כו'. יצחק ידע ליה בדרגא דגבורה דאקרי פחד יצחק ודחיל ליה לעלמין. יעקב ידע ליה מגו דרגא דתפארת דאיהו כליל מחסד ופחד ואקרי אמת ואחיד בה.

adherence to regulation, and self-limitation. The attribute of *da'at*, which means "knowledge," is attained when the attributes of *chessed* and *gevurah* are combined. The service of Hashem with the attribute of *chessed* refers to being motivated to serve Hashem as a result of love, whereas the service of Hashem with the attribute of *gevurah* refers to being motivated to serve Hashem out of fear of sin or reverence for Hashem. When one serves Hashem due to both of these motivations, he is said to be serving Hashem with the attribute of *da'at*. Therefore, the Bat Ayin explains that the only way to truly achieve the light of Torah is through learning Torah with both love and awe for Hashem.

וְזוֹ הִיטָהּ בְּחִינַת יַעֲקֹב שְׂכּוּלֵל שְׁנֵי הַבְּחִינֹת הַסֵּד וּגְבוּרָה, בְּחִינֹת אַבְרָהָם יִצְחָק,

This was the characteristic of Yaakov, who combined the two attributes of *chessed* and *gevurah*, which were the attributes of Avraham and Yitzchak. Avraham excelled in serving Hashem with *chessed*, while Yitzchak excelled in serving Hashem with *gevurah*.

כְּמוֹ הַתּוֹרָה שְׂכּוּלֵל מִשְׁנֵיהֶם זָכוֹר וְשִׁמּוֹר,

מִצְוֹת עֲשֵׂה וּמִצְוֹת לֹא תַעֲשֶׂה, הַסֵּד וּגְבוּרָה.

This concept is **similar to the Torah's inclusion of both** the expressions "remember" and "guard") in the descriptions of Shabbat that appear in the ten commandments. These expressions **represent both the positive commandments and negative commandments, which represent *chessed* and *gevurah*.** The mitzvah of Shabbat, as it appears in the ten commandments declared to the Jewish people at Har Sinai, is recorded twice in the Torah. In the first instance, the Torah writes "Remember the Shabbat to keep it holy." Yet, in the second instance, the Torah records "Guard the Shabbat to keep it holy." Our sages explain that in actuality both of these statements were declared by Hashem and each one reflects a different aspect of our observance of Shabbat. The imperative to "remember Shabbat" teaches us to celebrate Shabbat through the active fulfillment of certain mitzvot, such as *kiddush*. In contrast, the imperative to "guard Shabbat" teaches us to abstain from specific activities during Shabbat, which are the thirty-nine *melachot*. These two aspects of Shabbat represent the concept of serving Hashem with

תורה בחינת אהל, להקיפו ולשמרו מכל מחשבה זרה ופניה חס ושלום לבלי תיכנס בקודש. ומחמת גודל אורה אי אפשר להסתכל בה עד שנתלבש בלבוש אור ארץ ישראל, ואז יוכל להסתכל בה על ידי הלבוש.

על פסוק (במדבר יט, יד) 'אדם כי ימות באהל' אין התורה מתקיימת אלא במי שממית עצמו עליה, רצונו לומר ימות גימטריא אברהם יצחק, היינו שייגיע אדם לבחינת ימות, כוללת שני הבחינות כנ"ל, ואז 'באהל', רצונו לומר כאשר יהיה לימודו בזה האופן, אז נעשה לו האור תורה בחינת אהל, להקיפו ולשמרו מכל מחשבה זרה ופניה חס ושלום לבלי תיכנס בקודש.

chessed and *gevurah*. The positive mitzvot of Shabbat reflect our love of Hashem and fall into the category of *chessed*, whereas the negative mitzvot (prohibitions) associated with Shabbat reflect our awe of Hashem and fall into the category of *gevurah*.

alluded to the idea that the Torah can only be sustained within a person who combines the attributes of *chessed* and *gevurah*, thereby achieving *da'at*.

ואז 'באהל', רצונו לומר כאשר יהיה לימודו בזה האופן, אז נעשה לו האור תורה בחינת אהל, להקיפו ולשמרו מכל מחשבה זרה ופניה חס ושלום לבלי תיכנס בקודש.

ולזה רמזו רבותינו ז"ל (שבת פג:) על פסוק (במדבר יט, יד) 'אדם כי ימות באהל' אין התורה מתקיימת אלא במי שממית עצמו עליה, רצונו לומר ימות גימטריא אברהם יצחק, היינו שייגיע אדם לבחינת ימות, כוללת שני הבחינות כנ"ל,

After describing the situation of a person who dies, the pasuk **then** continues with the word באהל (in a tent). **This means that when one's learning of Torah is in this manner, combining the attributes of *chessed* and *gevurah*, then the light of Torah will be to him like a tent, which surrounds and protects him from any foreign thoughts or motives so that they should not enter into the holy sanctuary of his thoughts.**

The clothing of Eretz Yisrael

Our sages (Shabbat 83b) alluded to this concept in their explanation of the pasuk (Bamidbar 19:14) "This is the Torah [law], [if] a man will die in a tent, anyone entering the tent and anything in the tent shall be impure for seven days" when they said that Torah can only be sustained in one who "kills himself" over it. The word (to die) has the same *gematriya* as the words אברהם and יצחק. This means that the Torah can only exist in one who has the attributes of both Avraham and Yitzchak, as explained above. When Chazal said that the Torah can only be sustained in one who "kills himself" over it through his great efforts to learn, they

ומחמת גודל אורה אי אפשר להסתכל בה עד שנתלבש בלבוש אור ארץ ישראל, ואז יוכל להסתכל בה על ידי הלבוש.

Due to the magnitude of the light, it is impossible to look at it until one is clothed in the "clothing of Eretz Yisrael." Then, once he is clothed with the "clothing of Eretz

היינו מחמת גודל האור בלי לבוש כנ"ל, אבל שאר נביאים שהיו בארץ ישראל והסתכלו על ידי לבוש אור ארץ ישראל, ועל כן כתיב 'נארא', שהיו יכולים להסתכל על ידי אספקלריא דלא נהרא.

וזהו שתיקצו רבותינו ז"ל כאן באספקלריא כו', רצונו לומר משה רבינו ע"ה שהיה בחוץ לארץ, והיה מתנבא מאור תורה לבד בלי לבוש ארץ ישראל, ועל כן כתיב ביה 'כי לא יראני אדם' וגו',

ד. וראה עוד מה שכתב רבינו בענין זה בפרשת מטות מסעי ד"ה וידבר משה: וכן כשנכנסו ישראל בבחינת קדושה בארץ ישראל, נתקדשה ארץ ישראל בגודל קדושה על ידי ישראל, שהיה להם שמירת המלכות פה כנ"ל. והנביאים שהתנבאו בארץ ישראל המקום היה מסייעם, כידוע (זוה"ק ח"א פה, א). לכן לא התנבאו אלא בכה (ספרי מטות א), פירוש כה הוא לשון דמיון, שהיה דומה הקדושה למה שהיה מקודם ע"י ישראל, כי הנביא לא חדש שום דבר באותו המקום, שהמקום היה מקודש מקודם, הוסיף עליהם משה והתנבא בזה הדבר (שם), מרמז לבחינת התחדשות, כי זה הדבר משמע זה הדבר אשר נעשה עתה בשעה הזאת, היינו שבאותה שעה הוציא הקליפות מהמדבר, ונתקדש המקום מסעי בני ישראל, והתנבא בגודל הקדושה, וכח הזה לא היה אלא במשה.

Yisrael," **he is able to gaze upon it through the clothing.** Only after one attains the spiritual level of *aspaklaria she'eina me'ira*, which is represented by the mtizvot and Eretz Yisrael, can he then embark upon the spiritual journey to attain the level of *aspaklaria me'ira*, which is the light of pure Torah.

his prophecy could only have come through the light of the Torah without the "clothing of Eretz Yisrael." Therefore, it was impossible for Moshe to perceive Hashem since he would have been seeing through the "*aspaklaria me'ira*" of Torah study alone and that is impossible for mankind, as we explained above that it is impossible to achieve the understanding of Hashem referred to as "*aspaklaria me'ira*."

וזהו שתיקצו רבותינו ז"ל כאן באספקלריא כו', רצונו לומר משה רבינו ע"ה שהיה בחוץ לארץ, והיה מתנבא מאור תורה לבד בלי לבוש ארץ ישראל, ועל כן כתיב ביה 'כי לא יראני אדם' וגו', היינו מחמת גודל האור בלי לבוש כנ"ל,

אבל שאר נביאים שהיו בארץ ישראל והסתכלו על ידי לבוש אור ארץ ישראל, ועל כן כתיב 'נארא', שהיו יכולים להסתכל על ידי אספקלריא דלא נהרא.

This is the answer that the Sages give to the contradiction in the pesukim mentioned at the beginning. The pasuk that says that mankind cannot see Hashem is speaking about Moshe Rabeinu. He lived only outside of Eretz Yisrael and

However, all of the other prophets who were in Eretz Yisrael perceived Hashem through the "clothing of Eretz Yisrael." Therefore, the pasuk

לומר בחינת הקטנה הוא בחינת אור ארץ ישראל ומצות מעשיות כנ"ל, 'ועיני לאה רכות וגו', פירש רש"י שהיתה סבורה לעלות בגורלו של עשו ובכתה בו, רצונו לומר מחמת גודל בחינת אור תורה בלי לבוש יש פחד שלא יגעו החיצונים שהוא

ומעתה נבא לביאור הכתובים, 'וללכן שתי בנות', מרמז לשני בחינות אור הנ"ל, 'שם' בחינה הגדולה לאה וגו', רצונו לומר לאה אותיות אהל, מרמז לבחינת אור תורה הנ"ל שנעשה אהל כנ"ל, 'ושם' בחינה הקטנה רחל, רצונו

in Yeshayahu states **"I will see" since they were able to perceive Hashem through the *aspaklaria she'eina me'ira***. Since it is possible to achieve a partial understanding of Hashem (known as the *aspaklaria she'eina me'ira*) through the mitzvot and Eretz Yisrael, the prophets, who lived in Eretz Yisrael, were able to somewhat "perceive" Hashem, so to speak. The pure light of Torah was tempered through light of mitzvot and Eretz Yisrael. Consequently, they achieved some understanding of Hashem through the combination of the light of mitzvot/Eretz Yisrael and the light of Torah. In contrast, Moshe could not attain this level since his perception was solely from the light of Torah in its purity and not tempered by the light of Eretz Yisrael. Therefore, since his vision was on a higher level due to it emanating exclusively from Torah, it was impossible for Moshe, the man of perfectly clear perception, to "see Hashem," as it were.

Leah is the light of Torah and Rachel is the light of Eretz Yisrael

ומעתה נבא לביאור הכתובים, 'וללכן שתי בנות', מרמז לשני בחינות אור הנ"ל,

now explain the following pesukim from our parashah. **"And Lavan had two daughters."** This alludes to the **two types of lights**, the light of Torah and the light of Eretz Yisrael.

'שם' בחינה הגדולה לאה וגו', רצונו לומר לאה אותיות אהל, מרמז לבחינת אור תורה הנ"ל שנעשה אהל כנ"ל, 'ושם' בחינה הקטנה רחל, רצונו לומר בחינת הקטנה הוא בחינת אור ארץ ישראל ומצות מעשיות כנ"ל,

The expression **"the name of the older [daughter] was Leah"** alludes to the **light of Torah** (the "greater light") since the name לאה has the same letters as אהל (tent). It, therefore, represents the light of Torah, as mentioned above, since **the Torah becomes like an אהל, a tent**, which surrounds the person. The expression **"the name of younger [daughter] was Rachel"** alludes to the concept of the smaller light, which is the light of Eretz Yisrael and the practical mitzvot, as we said earlier.

'ועיני לאה רכות וגו', פירש רש"י שהיתה סבורה לעלות בגורלו של עשו ובכתה בו, רצונו לומר מחמת גודל בחינת אור תורה בלי לבוש, יש פחד שלא יגעו החיצונים שהוא עשו חס ושלום.

With this understanding, **we can**

"And the eyes of Leah were soft."

את עצמו בבחינת לאה, בחינת אור תורה על ידי הלבוש פנ"ל.

וזה שאמר הכתוב 'ויצא יעקב מבאר שבע וילך חרנה וגו', פירוש שיצא יעקב היינו שהלך מדרגא לדרגא, וכבר עבר בחינת 'באר שבע' הוא ארץ ישראל,

עשו חס ושלום. ולכן 'ויאהב יעקב את רחל' רצונו לומר אהב יעקב לדבק את עצמו בבחינת רחל, בחינת ארץ ישראל ומצוות מעשיות תחלה, ואף על פי שבחינה קטנה היא, אף על פי כן היא 'יפת תאר ויפת מראה', ואחר כך נדבק

Rashi explains that she would cry because she thought she would fall to the lot of Esav. This means that, due to the great light of unclothed Torah, there was a fear that the outside, evil, forces, represented by Esav, would try to reach and take it, *chas v'shalom*. The endeavor to achieve the light of Torah without first acquiring the light of the mitzvot is dangerous, as it can lead to the outside forces capturing this light. Furthermore, it could lead to the mishap of one becoming overwhelmed by the intensity of the unfiltered light since "no person can see Hashem." The result could be that such a person will perceive a corrupt and incomplete understanding of Hashem, which can lead him to deviate from the genuine path of Torah and mitzvot.

ולכן 'ויאהב יעקב את רחל' רצונו לומר אהב יעקב לדבק את עצמו בבחינת רחל, בחינת ארץ ישראל ומצוות מעשיות תחלה, ואף על פי שבחינה קטנה היא, אף על פי כן היא 'יפת תאר ויפת מראה',

Yaakov knew that the greater light, the light of pure Torah, possessed the danger of attack from Esav. **Therefore,** the pasuk says **"And Yaakov loved Rachel,"** which means that Yaakov first chose to attach himself to

Rachel, who represents the light of Eretz Yisrael and the light of the practical mitzvot before the attaching himself to the greater light of pure Torah. Even though it is a smaller light, it is nevertheless "a beautiful form and attractive" (יפת תאר ויפת מראה).

ואחר כך נדבק את עצמו בבחינת לאה, בחינת אור תורה על ידי הלבוש פנ"ל.

Only afterwards did Yaakov attach himself to Leah, who represented the light of Torah through the "clothing," as mentioned above.

Yaakov leaves Eretz Yisrael and travels to chutz la'aretz

וזה שאמר הכתוב 'ויצא יעקב מבאר שבע וילך חרנה וגו', פירוש שיצא יעקב היינו שהלך מדרגא לדרגא,

This is the meaning of the pasuk "And Yaakov left from Be'er Sheva and went to Charan." This means that Yaakov went from one level to another level.

וכבר עבר בחינת 'באר שבע' הוא ארץ ישראל, שהיא אספקלריא שאינה מאירה,

He left Be'er Sheva, which represents Eretz Yisrael, the symbol of the "aspaklaria she'eina

אֶרֶץ יִשְׂרָאֵל, וְהִפָּךְ מִדַּת הַדִּין לְמִדַּת הַרַחֲמִים, וְעָשָׂה מִן אוֹתוֹת חָרָן שְׁמֹרֶמֶז לְבַחֲנִית דִּין, וְהִפָּסִיק רֶגֶל הַח' וְעָשָׂה אוֹתוֹת רָנָה, שְׁמֹרֶמֶז לְבַחֲנִית חֶסֶד, וְעַל יְדֵי זֶה

שֶׁהָיָה אֶסְפֵּק לְרִיאָ שְׁאִינָה מְאִירָה, וְיִלְךְ חֲרָנָה, מְרַמֵּז עַל בְּחִינַת דַּעַת הַתַּחֲבֹרוֹת חֶסֶד וְגִבּוּרָה, לְבֹא לְמַדְרִיגָה עֲלִיוֹנָה שֶׁהָיָה בְּחִינַת אֶסְפֵּק לְרִיאָ הַמְּאִירָה עַל יְדֵי לְבוּשׁ

me'ira. Yaakov transcended the level of *avodat Hashem* in which he attained a partial perception of Hashem. This level, which is known as the "mirror that is not clear," is represented by Eretz Yisrael, where the mitzvot are primarily intended to be fulfilled. One who is on this level is able to possess a limited perception of Hashem to some extent.

וְיִלְךְ חֲרָנָה, מְרַמֵּז עַל בְּחִינַת דַּעַת הַתַּחֲבֹרוֹת חֶסֶד וְגִבּוּרָה, לְבֹא לְמַדְרִיגָה עֲלִיוֹנָה שֶׁהָיָה בְּחִינַת אֶסְפֵּק לְרִיאָ הַמְּאִירָה עַל יְדֵי לְבוּשׁ אֶרֶץ יִשְׂרָאֵל,

"And he went to Charan" alludes to the level of *da'at*, which is the combination of *chessed* and *gevurah*, to reach the highest level of perception humanly possible. **This is known as the *aspaklaria me'ira* that is accessible through the "clothing of Eretz Yisrael."** The only way that one can access the clearest perception of Hashem that is humanly possible is through first attaining the level of "the mirror that is not clear," which is the level of fulfilling the mitzvot. It is impossible to access the heights of human understanding of Hashem and the Divine wisdom without first committing to bringing the Divine will into practice. Once one has committed to the mitzvot, he can

then strive to achieve understanding of Hashem to the best of his ability. The level of mitzvot is represented by Eretz Yisrael, which is the primary place for the fulfillment of the mitzvot. When the pasuk states that Avraham left Eretz Yisrael in order to journey to Charan, it was hinting to us that he had already attained the level of commitment to fulfilling Hashem's will, which is represented by Eretz Yisrael and is the attribute of *chessed*. Yaakov was now continuing his journey to *chutz la'aretz*, where the Torah was given, in order to attain the light of Torah. This is also the attribute of *gevurah*. Since Yaakov possessed the filter of the "smaller light" of commitment to mitzvot, he would subsequently be able to attain the greater light of Torah, which would enable him to understand Hashem to the greatest extent possible. The combination of *chessed* and *gevurah* is *da'at*, as we explained earlier.

וְהִפָּךְ מִדַּת הַדִּין לְמִדַּת הַרַחֲמִים, וְעָשָׂה מִן אוֹתוֹת חָרָן שְׁמֹרֶמֶז לְבַחֲנִית דִּין, וְהִפָּסִיק רֶגֶל הַח' וְעָשָׂה אוֹתוֹת רָנָה, שְׁמֹרֶמֶז לְבַחֲנִית חֶסֶד,

He converted the attribute of judgment to the attribute of mercy. Yaakov made the letters חרן, which represent the attribute of judgment, into the word רנה,

צד כנ"ל. השם יתברך יזכנו לטעום משוב
טעם ארץ ישראל, אמן בן יהי רצון.

נתדבק באור תורה הנ"ל, עד שנעשה
בחינת 'לאה', בחינת 'אהל' להקיפו מכל

which represents the attribute of *chessed*, through cutting the letter 'ה in order to make it into the letter 'ה. The letters חרן can be rearranged to spell רנה. If the letter 'ה is then changed to 'ה, which is the letter that represents the concept of Divine love and acceptance of *teshuva*, the word becomes רנה (song), which represents *chessed*.

ועל ידי זה נתדבק באור תורה הנ"ל, עד
שנעשה בחינת 'לאה', בחינת 'אהל' להקיפו
מכל צד כנ"ל.

Consequently, he was able to attach himself to the great light of Torah until he reached the level of "Leah," the "tent" that enveloped him from all sides, as mentioned above. After seeking out the holiness

of the mitzvot that is represented by Eretz Yisrael and Rachel, Yaakov then sought the holiness of Torah, which is represented by *Chutz La'aretz* and Leah. These concepts also represent *chessed* and *gevurah*. The combination of these concepts is *da'at*, which represents the deepest knowledge of Hashem that a person can attain. The result of the combination of these types of holiness was the ability to achieve the clearest understanding of Hashem possible, which is the "*aspaklaria me'ira*."

השם יתברך יזכנו לטעום משוב טעם ארץ
ישראל, אמן בן יהי רצון.

May Hashem help us to taste from the good taste of Eretz Yisrael, Amen. May it be His will.

BAT AYIN

Biography of Rav Avraham Dov Auerbach

IN HIS YOUTH

Although the author's exact year of birth is unknown it is estimated that he was born sometime between the years TavKufKaf and TavKufHay. His father, Rabbi David Auerbach, served as the Maggid and orator of the town of Chemelnick and was renowned as holy man of lofty spiritual stature. The author quotes several *divrei Torah* in his father's a few times throughout his work, however little else is known about him.

From a young age, Rav Avraham Dov, was already recognized as someone of a spiritual level higher than average. He used to explain to his disciples how to build their character and attain spiritual growth using his own childhood as an example. He would tell them: "*Di velt*

meint az fun a hindel mit lockshen vert men a gutter yid – people think that all it takes to be a good Jew is to just eat some chicken soup!"

I was orphaned by the tender age of nine and raised by grandmother. One Thursday night I sat up learning and studying Torah all night long. The next day my grandmother prepared me a special treat for lunch, pot roast! I wondered as to what holiday it was for such a special meal when I realized that surely this was her way of rewarding me for diligence and studiousness last night. I was so upset that I bit of a chunk of my hand in anguish! Now you might ask, why am I telling you all this? So that you realize that eating pot roast doesn't make you a rebbe!"

HIS FATHER IN LAW

When he reached marriageable age he was engaged to the daughter of the gaon and tzadik Rabbi Natan Neta the Av Beit Din and head of the rabbinical court of Avritsh. Reb Neta, as he was fondly nicknamed, was counted among the great students and disciples of the great Mezritcher Maggid, successor of the holy Baal

Shem Tov. Among Reb Neta's spiritual accolades was his custom to remain awake all Shabbat long never closing his eyes for even a moment. He used to explain that this practice was based on the pasuk "And Bnei Yisrael safeguarded the Shabbat," this means that Shabbat must be guarded. A guard that sleeps and

slacks off while on duty is liable for his breach of duty. He also explained that the French king, Napoleon Bonaparte likewise slept little and explained that the time spent ruling was very dear and precious to him, "Should I waste my royal time and sleep it all away?" Similarly every

Jew must feel that each moment of Shabbat is precious time spent in the presence of the Shabbat Queen, who can waste such valuable time? The Bat Ayin studied under his father-in-law for some time after his marriage and he quotes some divrei Torah in his name throughout the sefer.

HIS RELATIONSHIP TO OTHER TZADIKIM AND REBBES

The Bat Ayin was on very friendly terms with such renowned tzadikim as Rav Menach Nachem of Czernoble, author of Meor Eynaim and Rav Schneur Zalman of Liadi, founder of Chabad and author of the Tanya.

Rav Avraham Dov was counted among the greatest talmidim – disciples of the Meor Eynaim, the Czernobler rebbe and he saw the rebbe as his Rav Muvhak – foremost chief rabbi and primary mentor in

Torah and Chassidut. He held his rebbe the Meor Eynaim in high esteem as can be seen by the various quotes and citations in the sefer Bat Ayin. Sometimes his rebbe's words form the basis of an introduction to a discourse, sometimes as a contrast, comparison or explanatory remark. The quotes and citations often refer to his rebbe as the Maggid and are many times accompanied by lofty titles and accolades.

THE BAT AYIN'S WONDROUS HEARING

The rebbe in turn, felt a great affection towards his *talmid* as can be evidenced from the following story passed down to us from the Av Beit Din of Ladani, who heard it from Rav Avraham Gottesman who received this tradition from the famed author of the Arugat HaBosem:

"They all sat spellbound, listening to their rebbe, the tzadik from Czernoble author of the Meor Eynaim, who having concluded his discourse of divrei Torah had begun to speak of other more worldly matters. All sat still, all except one chassid.

Slowly but surely, inch by inch he crept forward. Another bit, and another bit, he slowly made his way down the table from the far side where he too had been sitting absorbing his rebbe's divrei Torah. Slowly he inched along closer and closer to straining to hear his rebbe's words.

This was none other than Rav Avraham Dov of Avritsch, the author of the Bat Ayin. While most of the Chassidim sat enraptured and noticed nothing at all, there was one upstart who was annoyed by Rav Avraham

Dov's slow advance towards the head of the table. He vocally objected most loudly to what he decided was a dishonorable move:

"So now you come, eh? Now you make your way to the head of the table, eh? The whole time the rebbe said Torah, you sat content at the far end, but now that the discourse is over and the rebbe's discussions turn to more mundane matters, now you make your way over here, pushing and elbowing us all out of your way so you can sit yourself at the head of the table!"

This sarcastic remark did not escape the Czernobler rebbe's notice. The Meor Eynaim turned, upset, not towards the Bat Ayin but instead towards this upstart and let him have it, defending his talmid, the Bat Ayin's behavior: "My disciple's ears are pure. He has corrected them so that they are well attuned to hear the Torah that they need to hear and less so

the mundane matters that they do not need to hear. When I recite divrei Torah, he can even sit contentedly at the far end of the table and still listen and hear my words and absorb them from a distance. However when it comes to *sichat chullin* and more mundane everyday matters, even though there is what to learn from them too, he needs to exert more effort and sit close in order to hear better."

This deep connection that the Bat Ayin had to Czernoble was never ending and infinite. It therefore continued after the Meor Eynaim on to his son and successor, Rav Mordechai the next Czernobler Maggid. The Bat Ayin lowered himself before Rav Mordechai as a disciple before his master and the Maggid reciprocated with openly displayed affection towards the Bat Ayin. They would often spend time together in joint ventures like two fast inseparable friends and colleagues.

THE SEUDAT MITZVAH THAT DEFEATED THE SAMECH MEM

The following tale is told about their close relationship on one of their joint ventures:

"Please I would be honored if your presence would grace our brit milah," the host extended his warm welcome to the honored tzadikim, Rav Avraham Dov and Rav Mordechai Czernobler.

The father honored the Czernobler Maggid to serve as Sandak and hold the baby during the brit milah. "I would be honored indeed to serve as

the Sandak," replied the Maggid, "on one condition, that you prepare a seudat mitzvah – a feast to celebrate the occasion."

"Please rebbe, I am sorry but I am not a wealthy man of means, I barely earn enough money as it is. My entire weekly salary amounts to the meager sum of five gulden (seventy five kopecks) and this is my entire livelihood. I have already received my salary this week and spent it all on my

household needs and expenses and I have not a kopeck left," he concluded sadly. "I insist that you prepare a seudah and I suggest that you borrow the money from your boss. Go and ask him for an advance equal to the cost of the food for the seudah and ask him to garnish your wages week by week until he recovers the amount owed. Here allow me to make a contribution as well," and so saying the Maggid counted out a handsome sum and handed this to the father of the baby boy. The father did as the Czernobler Maggid advised and they held a beautiful brit and a nice seudat mitzvah in its honor.

"Now let me explain the reasons behind my intentions and why I insisted with this seudah," the Maggid explained, "The evil one, the Satan is known as the Samech Mem, the initials of his angelic name. These initials are the same initials as the statement that one should refrain from making a feast "seudat mitzvah ayn la'asot – Samech Mem Alef and Lamed." The evil one is crafty and in those days he had succeeded preventing many people from preparing seudot mitzvah in honor of completing tracts of Talmud – known as seudat siyum mesechet. Now he has turned his sights on the seudat brit milah to try and uproot these as well. I will stand up to him and stop him from carrying out his scheme, I will put out both his eyes!" declared the Czernobler Maggid fervently.

The Bat Ayin agreed and added, "This is how the archangel Michael

also defeated the evil one, the Samech Mem. When the Samech Mem prides himself as to how he has succeeded nowadays in convincing people to sin and transgress and how they listen to him, the archangel Michael replies: "you fool you think that when these people sin and transgress they do so willingly and happily? They do not act and listen to you out wholeheartedly at all! What proof is there? Just look at how they go about their actions. Did you ever hear of someone preparing a festive meal to mark the occasion of their sins and transgressions? However when it comes to mitzvot the opposite is clearly true. Just look at what happiness and joy accompanies their wholehearted observance and fulfillment of mitzvot? The proof is clearly demonstrated by their actions after the mitzvah. For example a father makes a brit milah for his baby. Right after the circumcision ceremony he gathers together all his best friends and relatives to celebrate and prepares a lavish banquet and feast to celebrate the occasion!"

Likewise the Bat Ayin had a close and warm relationship with the Maggid's son and the rest of the rebbes from the Czernoble dynasty including the Trikser and Czerkasser rebbes as well. In fact the Bat Ayin once revealed to one of his disciples that one of the reasons propelling him towards the decision to leave his homeland and birthplace and make the move to the holy land was this close warm connection to the Czernobler rebbe's

family. There is a well known rule that there can only be one ruler of a kingdom at a time, and the Bat Ayin saw his own post and station as

rabbi as encroaching on the rights of the Czernobler rebbes' boundaries as the rightful rabbis and rulers of the locale.

OTHER INFLUENCES AND MENTORS

Likewise, the Bat Ayin considered himself as a disciple of Rav Levi Yitzchak of Berditchov, author of Kedushat Levi. He describes Rav Levi Yitzchak's stature and honors him with many titles and accolades as he cites some of his Torah discourses numerous times throughout the sefer Bat Ayin. People described the Bat Ayin's ways of prayer and tefillah as similar to the fiery manner of the Berditchover Rav's tefillot as well, and it is said that entire area shook and

rocked when he prayed.

The Bat Ayin also enjoyed a close warm relationship with the Rebbe Rav Zusha of Anipoli, the holy Rebbe of Ruzhin, the holy tzadik the Apta Rav, author of Ohev Yisrael, Rav Moshe Chaim Ephraim of Sudilkov, author of Degel Machaneh Ephraim and grandson of the Baal Shem Tov as well as with Rav Aharon of Zhitomir. Rav Avraham Dov would travel to and spend time with them and cites their divrei Torah in his sefer Bat Ayin.

DEPARTURE FOR ERETZ YISRAEL

In his later years Rav Avraham Dov made the decision to fulfill his heart's desire and move to the holy land. As a preparation for this move, he began to take leave of many of the great tzadikim and leaders of the generation before his departure. He met with these mentors, colleagues and friends them to receive their approval, their blessings and well wishes. Off course at the top of the list was the Czernobler Maggid and he received the rebbe's approval and berachah.

It is told how when Rav Avraham Dov travelled to take leave of the Czernobler Maggid all of the Maggid's sons were present except Rav Aharon.

On the way back there was a mishap and one of the wagon wheels. The coach was stuck and soon enough it was nightfall. As they all stood and proceeded to pray Mincha, Rav Aharon's own coach pulled up beside them and he too joined them to pray Mincha as well. The Bat Ayin saw the hand of Heaven in this mishap, the wagon wheel broke and delayed his departure all so that he could take his leave of Rav Aharon of Czernoble before he left, he used to explain.

When they concluded their prayers, Rav Aharon approached and extended his hand to say Shalom. "Avritsher Rav tell me please, why do people make such a big deal out of you?" "It is

because of my love for other Jews," the Bat Ayin responded. "I also love other Jews but the question is where to find such Jews to love?" "That is

the difference between me and you is," responded Rav Avraham Dov, "I have them already and you do not."

LONG DISTANCE CONNECTION THROUGH EMULATION

Rav Avraham Dov took his leave from his Chassidim and followers as well as is described in the introduction to his sefer Bat Ayin composed by his nephew:

"One of the Chassidim approached my uncle before his departure on the journey to Eretz Yisrael and asked him, "who should we draw close to from now on, to who do we go to from now on as our rebbe?"

My uncle the rebbe answered them: "It says in the Torah – Ubo tidbak – that you should attach yourselves to Hashem. Chazal ask how we can attach ourselves to Hashem? They answer that we should attach ourselves to His attributes and emulate them, just as He is merciful and kind so should you be merciful and kind etc.

This teaches us that to emulate the ways and character of another, is to be truly attached to that person.

I have been careful with myself and my middot – traits since the days of my youth until this very day. So too you should see to it to emulate and copy my attributes and character. This will be like you are truly connected with me face to face.

These are the three attributes that I have been carefully safeguarding against my entire life, they are: *Lashon HaRa* – slander, *Sheker* – lies and falsehood, *Gasut Ruach* – arrogance and vanity. Therefore see to it that you also accustom yourselves to safeguard and attach yourself to my middot and then you too shall be attached to me and connected with me truly, face to face."

THE NAME BAT AYIN & ARRIVAL IN THE HOLY LAND

The Ohr HaChaim's words in parashas Ki Tavo, that "there is no joy like the simcha of settling Eretz Yisrael," apply appropriately to Rav Avraham Dov. He was finally realizing his dreams and fulfilling his longing to live in the holy land.

His sefer contains discourses that discuss the sanctity and kedusha of Eretz Yisrael itself and her inhabitants

and citizens. Even the title of his sefer, Bat Ayin reflected this many years long desire, because although most of the discourses themselves were taught and said outside the land in *chutz la'aretz (the Diaspora)*, he still named the work Bat Ayin "because I instilled into these writings the kedusha and sanctity of Eretz Yisrael on which G-d's eyes gaze upon

always.” (Bat Ayin means the pupil of the eye and refers to the equivalent saying in English about something precious: *the apple of my eye*. Since Hashem’s eyes are always on Eretz Yisrael He calls it Bat Ayin – the apple of My eye.)

When Rav Avraham Dov finally did arrive his joy was boundless, although he was busy with his spiritual and physical duties caring for the citizens of Tzefat his heart dwelled on his primary focus – the sanctity and kedusha of Eretz Yisrael.

THE HOLY ROCKS AND STONES IN ERETZ YISRAEL

The Avritsher Rav was not content to allow his feelings towards the holy land to remain stationary. His desire to perceive and experience the kedusha of Eretz Yisrael grew day by day and never ceased.

In connection to this great boundless love Rav Mordechai of Slonim once related:

After the Avritscher *Rebbe* came to live in *Eretz Yisrael*, he settled in Tzefat. One day soon after, a strange thing happened; the *Bat Ayin* locked himself in his room for a while. No one was permitted entry. Finally, the door opened and out came the *Rebbe*, completely *be’simcha*, and his joy radiated outward as he invited his family to mark the occasion with a festive meal. A large *seuda* was prepared and a close *Chassid*, Reb Fischel Bernstein, asked the *Rebbe* to please explain the reason for the festivity. The *Bat Ayin* spoke and simultaneously unraveled the puzzling secret behind his seclusion in his room.

“When I still lived in *chutz la’aretz* (the Diaspora), our community hosted a *Shada”r* (A *Shlucha DeRabbanan*, a Rabbinic emissary from the Holy

Land, sent to collect *tzedaka* in the Diaspora to help support institutions in *Eretz Yisrael*). The *Shada”r* praised *Eretz Yisrael* effusively and in his attempt to praise and glorify the Holy Land, he seemed to exaggerate, making the following statement: ‘What should I say? Why, even the simple stones cast by the wayside on the roads of the Holy Land shine like brilliant diamonds and gemstones!’

“After I came to live here in *Eretz Yisrael*, I saw that his words were exaggerated and that the stones here are just ordinary stones. One day, I met the *Shada”r* again, here in *Eretz Yisrael*. I confronted him and said, “I searched for those gems lying on the road and I could not find them!”

“However, rather than apologize, the *Shada”r* retorted, ‘Whoever has pure untainted eyes can truly see the gems!’

“When I heard that,” said the Avritscher, “I locked myself in my room and began to work on myself until I succeeded. I can now say that I do see even those stones in *Eretz Yisrael* that have been cast by the wayside shining as brilliantly as diamonds and gems! Now that I

merited this, I have to thank Hashem – and so to mark the occasion I made this festive meal.” (*Maamar Mordechai* 8)

Rav Avraham Dov called his attendant Reb Zalman and instructed to pen the following letter to Rav Mordechai of Czernoble and this is what he wrote: “The first three years after my initial arrival here in Eretz Yisrael I didn’t really feel anything

different and I even regretted my decision to come and settle here. These three years were to me like the three years of Orlah, when a tree’s first fruits and forbidden by Torah law for the first three years. Today however, when I recited the *kedushat keter* during *Mussaf*, I finally felt that spiritual feeling I have been missing and I now regret all those years that I did not arrive and settle here sooner!”

HA'MOTZI LECHEM MIN HA'ARETZ

At first Rav Avraham’s family had a hard time adjusting to the new climate and harsh conditions, however he did his best to help them adjust and accept the hardships with love.

While the Rebitzen complained about the flat dry pitas she was unused to baking from the coarse flour that she hand-grind herself, the Avritscher’s reaction was the exact opposite. The Bat Ayin was delighted that to eat such bread. Again and again he would excitedly recite the pasuk “And it shall be when you consumer the bread of the land,” repeating it with happiness and joy! So saying he would break bread and joyfully distribute of it with all those around. The members of his household and his followers later testified that they had never eaten such tasty delicious flavorful bread as those pitas that the Avritscher Rav handed out himself that the Rebitzen had baked.

The Avritscher Rav was in fact

so delighted to be able to eat the bread of Eretz Yisrael that one year when there was a severe draught and the local populace was forced to use imported grain from chutz la’aretz the Bat Ayin refused to eat any bread that was baked with such grain. He justified his actions based on the following argument:

It says in VaYikra 25:20 “what shall we eat during the seventh year?” Why would they worry about a shortage or lack of food for observing Shemita, when they could easily have solved the problem by importing grain from chutz la’aretz? Rather the answer lies with the end of the very same pasuk “because we shall not be able to plant or reap and gather our own grain.” The emphasis is placed on “our own grain,” what shall we do if we lack our own grain from Eretz Yisrael? This then is a clear proof straight from the Torah, concluded the Avritscher Rav, that the primary objective is to eat from the produce

of the holy land of Eretz Yisrael.

During the month of Elul TavKufTzadiGimmel Rav Avrohom Dov feet stepped for the first time on the holy soil of Eretz Yisrael. Immediately upon hearing of his arrival, several congregations began to vie for the honor of being his new place of residence. Several proposals came up and at first it seemed that the Avritscher Rav might settle in the holy city of Jerusalem. Other options included Haifa because Rav Avraham Dov greatly admired this port city which boasted the location of the cave of Elijah the Prophet – Eliyahu HaNavi where the Bat Ayin enjoyed praying and spending time in solitary seclusion with his Maker.

In the interim before any decision had been made final, an honorable delegation arrived from Tzefat asking the Avritscher Rav to join them. "Please come back together with us and make Tzefat your new home and uplift the standards of the Chassidic community," they requested. At the time of the delegation's visit, the Bat Ayin had not yet made a final decision to accept their gracious offer, but nonetheless, he decided to join them at least until after the yamim noraim – the high holidays of Rosh HaShanna and Yom Kippur because the journey to Jerusalem at the time was so long

and hard. Afterwards, he reasoned, he could then make his way to Jerusalem.

The citizens of Tzefas were thirsty for Torah and Chassidus and their joy was endless at the news that the Bat Ayin would be settling in their midst even if it was just for a short while.

At that time the Bat Ayin established his set place for prayer as the synagogue of the AriZal located in the middle of Tzefat. It is told how on Rosh HaShanna before the blowing of the *shofar* a vast multitude of men, women and children crowded around the entire building and filled it to capacity, straining just to catch a glimpse of the holy *tzadik*. When the Bat Ayin entered he walked straight up to the *bima* (the raised platform or stage from where the Torah is read) as a hush descended upon the waiting throngs. He opened his holy mouth and said simply: "*Rabota!* Knew that today is Rosh HaShanna and we all must repent and return to Hashem and do *teshuva!*" No sooner had he spoken, the entire synagogue was rent with the sounds of brokenhearted weeping and the entire congregation was roused to such remorse that their tears and cries were so loud they prevented the *Shaliach Tzibur* (chazan) from proceeding with the prayer services.

THE HOLY WOMEN OF TZEFAQS

As soon as Rav Avraham Dov's feet touched the holy streets of the city of Tzefat he was immediately excited

by the sanctity and asceticism that he saw all around him. This alone, however was not enough to convince

him to stay and take up residence in the city. The following incident is what in fact changed the tzadik's mind and finally convinced him to remain in Tzefat and call it his home.

It was *Chol HaMoed Sukkot* and the *Bat Ayin* overheard a conversation that drifted in from the window. This is what he heard:

"Yerachmiel!" called a Jewish mother. "Yerachmiel my son, come, hurry up and climb up here on the roof with me. Help me roll up and put away all the straw mats in storage from the rain. Soon it will be *Shemini Atzeret* and all the Jews will gather in the synagogues praying for rain. Hashem heeds the *tefillot* of His people and surely He will send *gishmei beracha* (rain of blessing) immediately and then all our mats on the roof will be ruined – so hurry, come and help!"

When the *Bat Ayin* heard this, he was very moved and made a decision to remain in Tzefat, explaining that "any city where the Jewish women were so believing and G-d-fearing, where they had such *emunah* and conviction in the fact that when you ask for rain Hashem immediately answers with rain, I wish my portion to be counted among them." Then and there he canceled his plans to move to Jerusalem and remained in Tzefat.

Tzefat was in those days one of the central locations for the old Jewish yishuv in Eretz Yisrael. Many of the Ashkenazi olim, whether they were Chassidim or Mitnagdim chose

to reside in Tzefat and therefore all the other Jewish yishuvim even Jerusalem had to bend before her. Tzefat was divided into three kehiloty or congregations: The Sefardim, the Chassidim and the Perushim. The city itself was suffused in a spiritual radiance, glowing with an otherworldly light and considered the heavenly city.

The physical conditions of Tzefat were dire and the financial state of her residents was poor. They suffered hunger and privation and lived in conditions of lack and disease. They were also constantly attacked and besieged by the local Arab population that saw them as an easy target for their bloodthirsty raids.

The entire livelihood and existence of the yishuv depended on the charity funds from the chaluka which arrived from chutz la'aretz. When those funds failed to arrive the holy residents of Tzefat suffered hunger and even when the awaited charity did arrive, the money just was not enough to help feed and clothe all those who depended on it.

The task of representing the yishuv was not easy. Any representative had to somehow unite and equally be the voice for all the factions and distinct different voices of their needs. The Chassidic community was itself in dire need of a leader. This is why they viewed the arrival of the Avritscher Rav as a G-d-send. They set their eyes on him as their new leader, to voice their concerns, represent them, plead

on their behalf and defend them and see to their needs.

When he accepted and donned the mantle of leadership, the Bat Ayin also took on the role of head of the Chassidic Kollel, Kollel Volhin – the most important Chassidic institution at that time in all of Eretz Yisrael. The government likewise granted him the powers of chief rabbi, to rule and judge all matters of Jewish law among the Chassidim in the city and all of its provinces and environs, all had to bend to his rule and law.

To his credit, the Avritscher Rav did his best to unite the Chassidim and Mitnagdim and draw their hearts closer to one another. The Sefardim also honored him greatly and saw him as a wonder worker and miracle man. He brought peace to a city divided. He was friendly with his counterpart and colleague among the Perushim, Rav Yisrael of Shklov and together they ran the city, attended to its needs and affairs.

Quickly all the various residents among the different factions found favor with the Bat Ayin and he grew well loved and respected by them all. They saw him as a beacon of hope, a stronghold of Torah, Avoda and Gemilut Chassidim – a bastion of Torah, Divine service and acts of loving kindness. All those who needed help now had where to turn.

Rav Avraham Dov saw to the physical and spiritual needs of his flock, he took part in their worries

and pain, shared their distress and did his best to ease their suffering and take care of their needs.

Among the decrees and practices that he enacted was to refrain from painting and whitewashing the synagogues of Tzefat before Pesach. This was done because it was still cold there even during the spring. While all the myriad preparations were going on in people's homes as they prepared for the Chag, at least they now had the synagogues free to use as places to gather, rest and warm themselves. The whitewashing and painting of the synagogues was instead moved to the date before the holiday of Shavout.

When Dr. Eliezer HaLevi, the personal secretary of Sir Moshe Montifore visited Tzefat he recorded in his journals his impressions and what he witnessed at that time:

On Shabbat I was invited to Rav Avraham Dov's table. This is one of the most honored learned individuals I have ever set eyes on in my entire life. He runs the affairs of the entire community without taking any salary from the communal coffers and what's more he even gives away any monies he does have to the poor. Between ten to fifteen guests dine at his table on a daily basis. The excitement I heard in the voices of these guests as they sang the zemirot Shabbat is an expression of the true sincere faith that they feel.

THE DESTRUCTION OF THE GALILEE – THE RAID OF TZEFAQ – THE RECONSTRUCTION AND RECOVERY EFFORTS IN THE AFTERMATH

The Avritscher Rav was an eyewitness to the terrible pogroms and raids that the Jewish yishuv suffered in those days. Those horrible events took place in several cities, though we do not have much information on what transpired in Jerusalem, the detailed written histories of many of the residents of Tzefat paints us a detailed picture of a destruction so terrible that it threatened to completely erase the entire yishuv in Tzefat from the map.

One detailed account was recorded in a letter sent by the Chassidim of Tzefat to Sir Moshe Montefiore, among the signatories we find the Avritscher Rav:

On the eighth of Sivan the year of the broken hearted all the goyim of Tzefat and the neighboring towns and villages secretly gathered together and attacked the city suddenly catching us by surprise as we sat studying and serving Hashem. They broke into our homes, beat us and bled us until they changed strategy and went after our money and possessions to steal and plunder at will. We fled our homes and ran for our lives abandoning the city behind. They cut off our escape and prevented our flight, they unclothed us and stole even the shirts off our backs leaving us standing naked with only our undergarments. Then they surrounded us and locked us in the tower claiming they were protecting

us from other rabble and raiders. We didn't know their wicked intentions and they held us locked up for some thirty five days in hunger. Luckily Hashem saved us by the miracle that somehow though they searched us, the Rebizten somehow managed to hide money in her garments and with these few meager coins the Rabbi, Rav Avraham Dov bought bread and distributed it among us. Even this bread was poor and coarse and not even well baked. We suffered the burning heat by day and the freezing cold by night and we were exposed to the fierce mountain winds that buffeted the tower constantly with nothing to cover our naked flesh. The city was in ruins, the bandits and marauding thieves broke down our windows, doors and even smashed apart our walls in search of hidden loot to pillage. This went on until the Prince Mir Apshir arrived with soldiers and then the goyim released us and allowed us to return to the city. A great dread terror seized us since we didn't know what they would do with us. Somehow Hashem had mercy and the Prince and the gentile townsfolk made their peace and he and his men entered the city and peace finally settled over Tzefat.

The goyim feared some revenge or reprisal from the European countries that the Jews were citizens of and so they left sentries and watchmen as guards to watch over all the roads

and prevent any communication to leave the city. Eventually, somehow, by some miracle, Rav Yisrael of Shklov found a way to alert the authorities about the looting and pillaging. Then on the tenth of Tammuz TavKufTzadiDalet we were finally saved from our enemies.

The citizens of Tzefat celebrated and commemorated this day as a day of salvation and thanksgiving, praising and thanking Hashem for His many miracles.

The Avritscher Rav, Rav Avraham Dov established a chevra kaddisha – burial society and enacted that: Annually, on this date they should commemorate the past events giving praise and thanksgiving to Hashem for His wonders and kindness and saved and delivered us from our enemies who looted and pillaged our city of Tzefat in the year Tzidkat. Hashem ruined their evil plans and saved us on the tenth of Tammuz and we are required to hold a seudah – festive meal financed by the communal society funds and drink to Hashem, thanking Him with a glad heart until the day that all death ceases and Mashiach arrives as the holy Zohar reveals that the Mashiach will arrive in the cities of the Galilee in Tzefat, speedily in our days Amen.

Three years passed and not even a tenth of their lost money and possessions had yet been recovered nor returned to the citizens of Tzefat. Nonetheless they had returned to their homes with hope, repairing and

restoring what they could.

However the Divine Plan was otherwise, and their horizons darkened once more with clouds of despair as a new storm broke unleashing its waves of destruction against the remnants and survivors shaking Tzefat's foundations to her very core.

The year TavKufTzadiZayin was a dry year, not a single drop of rain had fallen and rumors began to as to what evil events were unfolding. Then on the 24th of Tevet around the early evening as they were in the midst of praying Mincha the earthquake struck.

While many other cities were spared, the Galilee suffered the brunt of the quake. Tzefat and Tiveriyah were destroyed. Many houses crumbled as their foundations gave way and all the synagogues of the Sefardim, the Chassidim and of the Perushim were leveled and destroyed. No house, street or alley was spared and after it all they were unrecognizable.

Another eyewitness account describes the events as follows: The citizens cried that not since the destruction of Beit HaMikdash was there such a total destruction as the aftermath that the earthquake left behind. Tzefat and Tiverya were completely destroyed and all fourteen synagogues in Tzefat were leveled their crowning glory lay in the dust and the crowns of their sifrei Torah were cast down. Many of the finest citizens' homes became their graves,

woe to us that this has happened in our days!"

In order to appreciate the scope and level of this destruction we need to understand the city as described by historians of that time period. Tzefat was built on the slopes of the mountain, half of it stood on the slopes and the rest rested at the foot of the mountain. The houses were built on the slopes like a stairway leading up so that the roofs of the lower houses formed the foundations to build the floors of the houses rising up the mountain.

The first street was where the Perushim were housed and their community located and above them, the Sefardim and above them the Chassidim. Its needless to say that these were not strongly built houses with proper foundations and the danger posed by the earthquake here was much worse than other locations because of the very nature of the city's architecture. As soon as the quake hit houses on top collapsed and fell unto those houses situated below them and people were swallowed up by the earth and buried alive. Of all those who suffered Tzefat suffered the worst by far.

Few managed to escape and those that fled, ran for their lives outside the city. After the earthquake the skies grew dark, the heavens opened and a heavy torrential rainfall began to pour down and many of the survivors were trapped an unable to find their way through the rubble in

the darkness and rain.

The dead were numerous and the Kehillot of the Sefardim and the Chassidim lost most of their numbers. A letter that Rav Avraham Dov penned to the holy Ruzhiner counted the death toll numbering at an estimated one thousand dead. Many of the survivors were injured or maimed for the rest of their lives.

For a long period of time the aftermath of the earthquake was felt, as the terror refused to be forgotten and people lived in tents outside Tzefat, near the cemetery close to the tzion of Rabbi Pinchas Ben Yair, afraid to re-enter and re-inhabit the desolate city.

Eventually they returned, little by little they identified their destroyed homes or took over empty houses which no longer had owners and slowly they rebuilt Tzefat brick by brick covering the roofs with thatch. They dwelled in these thatched homes for almost an entire year. Only then did they dare to finally begin the effort to rebuild their homes according to instructions and enactments of the Bat Ayin and other leaders who enacted precautions against any future disaster haven forbid: "To refrain from building homes on the slopes of the mountain and instead build them on the top above and not to add attics or second stories, and to refrain from building homes too close, crowded together with no space between them."

The Avritscher Rav himself

survived the earthquake in a most supernatural miraculous manner. He was in his Bet Midrash, at the time when the earthquake's vibrations began, engrossed in the midst of tefillat Mincha. As soon as he realized what was happening he warned his followers and Chassidim to remain indoors and not to leave the synagogue to go outside. He ordered them instead, to squeeze and crowd themselves around him while he fell down, prostrating himself in Nefilat Apayim, with his hands and feet outstretched – BePishut Yadayim veRaglayim – in a gesture of total surrender and dependence on Hashem. The structure of the Bet Midrash was built crowned by a dome shaped rooftop. The quake caused the majority of this dome to collapse. The synagogue's walls fell apart and collapsed as well. Miraculously only the small area on which the Bat Ayin lay prostrated with his followers surrounding him remained untouched and they unharmed. Only two support pillars remained standing and the dome was left hanging almost in mid-air!

To commemorate this miracle a plaque was inscribed that reads "How awesome is this place the Bet Midrash of Rav Avraham Dov the Admor of Avritsch Zecher Tzadik LiVracha who survived the great earthquake in Tzefat in the year TavKufTzadiZayin and in his great merit he saved half the synagogue from destruction and he and his disciples all survived and remained alive."

The Avritscher Rav saw the earthquake as a sign of upcoming redemption and he rewrote the letters that spell earthquake in Hebrew as Ra'ash inverting them to spell instead Sha'ar – a gate, an opening towards upcoming salvation.

The disciples asked Rabbi Yosi ben Kisma when is the messiah – Son of David arriving? He answered them: when this Shaar – gate falls down and is rebuilt and then falls down again and is rebuilt again and then this happens a third time and they won't have the chance to rebuild it again for the fourth time because then the Son of David shall arrive (Talmud Bavli tractate Sanhedrin pg 98).

The word for gate – Sha'ar also spells Ra'ash – earthquake and it has the same numerical value using gematria as Tzefat. (Shin=300, Ayin=70, Reish=200 = 570) = (Tzadi=90, Pay=80, Tav=400 = 570) There were two earthquakes that claimed many lives and the Avritscher predicted that this third would be the end and that the Mashiach would arrive before their reconstruction efforts were completed.

The community of Tzefat was left penniless, they had nothing with which to rebuild their homes and lives since the only thing most of them had left was their life. They had no homes, no source of income and they had to borrow at high interest rates to pay to bury their dead. They had not yet recovered

most of what was owed to them from the last looting and pillaging of their city and the authorities had been pushing them off for over two and a half years with excuses. All these elements together almost contributed to seal the final fate and spell the end of Tzefat and some believed she was destined to remain a ruin like so many other ruined cities they were never rebuilt worldwide.

The Avritscher Rav, who had now shouldered the burden and responsibility for some three years, once again emerged as the leader who would push himself past endurance and strengthen the city and her citizens to restore Tzefat once more and rebuild her from the ruins.

The Bat Ayin was at the forefront of all rescue efforts and his role was at the head of all projects as he gathered manpower and money to

re-establish the city and set her back on her feet. He harnessed whatever resources he could, he sent a Shada'r as his emissary to chutz la'aretz and establish an emergency collection fund, spreading news of the calamity far and wide and rousing their fellow Jews to open their hearts and purses to donate critical funds for Tzefat. Among those who sent generous aid were Baron Rothschild who donated a princely sum to save the city.

Unfortunately their troubles were far from over. The citizens of Tzefat had not yet really recovered from their troubles when new troubles arrived and disaster struck once more. The Druze rebelled for a second time under the rule of the Egyptian king, Muhamed Ali. As the Druze passed they attacked and looted the city of Tzefat, burning and pillaging. The Avritscher himself was then in grave danger and miraculously his life was saved.

The details of these events were told by Rav Moshe Reisher in his sefer Shaarei Yerushalym:

In the month of Sivan in the year TavKuftzadiChet there was a rebellion against Ibrahim Pasha the ruler of Egypt and Syria and the rebels sought to overthrow the yoke of his rule and cast it off their necks. They came at us armed with swords to murder and maim all the Jews and loot and pillage our possessions. The Jews fled their homes and left all their possessions behind. Many fled to village of Ayn Zaytun and hid there

among the holy graves and prayed calling out to Hashem to save us. For three days and three nights the gentiles rampaged the city and left it empty. They defiled our holy houses of worship, the synagogues and study halls were desecrated. They cast our seforim on the ground and ripped and tore them. They closed off all the roads and prevented anyone from coming or going cutting off all means of escape and preventing any

way of communication to alert the authorities on the coast. We are left naked and lacking of all things even the barest necessities because the enemies chased and stole even the shirts off our backs and beat and bled us mercilessly.

At this time Rav Avraham Dov of Avritsh was the elder and leader who had arrived and was appointed as the chief rabbi of Tzefat. He had a Bet Midrash that exists until this day named after him, and to that place of shelter we fled seeking sanctuary. We gathered and hid there, men, women and children, lying on the floor shivering in terror and fright crying bitter tears of pain and distress. My father in law who was from Tiverya and know how to speak a good clean Arabic acted as an interpreter wished to go and speak with the gentile governor of Tzefat perhaps he would listen to reason and be persuaded to lend his aid and protection over the Jews. And so they gathered a bribe, a sum of money and many gifts and they came to the governor's home and blessed him in Arabic. He was pleased and he received them with honor and accepted their gifts and bribes graciously. He promised to guard the city and protect the Jews. We left him in peace and came before the rabbi, the Avritscher Rav and told him what had transpired. He was glad and very happy and so were all those hiding there with him.

But our joy was shortlived and our hopes were for naught. They came once again a different time to

attack the city and looted whatever they could find and beat whoever they could lay their hands on. The governor himself ran and fled and so he was unable to keep his word. These wicked Philistines came to the Rav's home and they captured him, taking him hostage and tying him up, binding his hands behind his back with ropes and along with him they took other hostages as well. They took them to the stronghold known as the Schloss or castle of Yosef ben Gurion and they beat him almost to the brink of death. They then placed their swords to his neck and threatened his life if they would not be given a thousand purses of coins, each purse containing some five hundred grush which equal fifty silver reinisch. Of course we did not have nearly such a sum at all. The holy Avritscher Rav asked for water to wash his hands and called out accepting the Divine decree: "My children allow me to call upon Hashem and bless Him for His true judgment that He has judged me today!" So saying he sat to await and accept the Heavenly decree. The captors sat down to eat their wicked meal.

In His great mercy Hashem saved His people. At the moment another Arab burst in and yelled: "Why are you all still sitting here? Havent you heard the news? Ibrahim Pasha and his soldiers are all on their way and they will not leave any of you alive, there will be no survivors of his wrath!" As soon as they heard this they were seized with fear and gripped

by sheer terror. They fled for their lives leaving behind all their loot and booty and their hostages. Afterwards another group of Jews arrived and released the Rav and all the other hostages cutting their bonds and setting them free. They returned to find their homes in ruin and disarray, broken pottery and vessels, feathers scattered everywhere from torn pillows and blankets, seforim cast aside torn in disgrace. They thanked Hashem for sparing and saving their lives.

Dr. Eliezer HaLevi, Sir Montifiore's personal secretary visited Tzefat at that time and witnessed these programs firsthand, he himself was almost a victim of the Druze. He records the above mentioned events in his memoirs based on what the Avritscher Rav told him:

I went to the Avritscher Rav's home and found him pouring out his soul in supplication before Hashem among his wife, and close members of his family. We cried and bemoaned our pain and distress. Eventually I smiled and thanked Hashem for saving our lives from the marauders. Afterwards the Rav told me that, after I had departed, the wicked marauders surrounded them and beat them mercilessly, they dragged the delicate woman into the streets and beat them and they stole whatever they could lay their hands on. Even after they had stolen one hundred and fifty notes in cash they demanded another thousand. They captured Rav Avraham Dov. They took him hostage

and prepared to murder him in a cruel manner. The Rav stood calmly and requested water to wash his hands and he accepted the Divine Judgment and said: "My children, allow me to call upon Hashem and bless Him for His true judgment that He has judged me today!" So saying he sat to await and accept the Heavenly decree. Whoever attempted to flee was cut down by the sword. They sat down to eat and eventually after cruelly beating the Rav they released and untied him.

The yishuv in Tzefat was now in a truly dire state. It was in danger of falling apart, because some people imagined that all of these disasters and calamities were a sign from heaven, that Hashem Himself wanted to destroy the city and leave her in ruins to fulfill what our sages said in Talmud tractate Sotah 49b that at the end of days when Mashiach will come the Galilee shall be destroyed.

Just as before the Avritscher Rav did not allow them to despair and give up hope. Once again he himself uplifted their spirits and encouraged them not to suspect this and that it was his opinion that were obligated to rebuild and remain and not allow the destruction and ruin of the synagogues and houses of study.

Here is how Dr. Eliezer HaLevi recorded the events: "The outcry of the people was directed at me to convince the Avritscher Rav to travel with me together to Akko and from there we should all move to nearby

Haifa the port by the sea where many of the European advisors dwelled. They argued that these cities were much more well guarded and protected from the enemy and that if the need arose they would be easier to flee from when danger struck. However the Rav in his great righteousness refused to entertain such ideas. He said: "I must follow the majority's vote since I too am bound to the will of the majority of the people. But my personal opinion is that we remain here and that we are obligated to hold this old yishuv, strengthen it and save the synagogues which will surely be destroyed if we leave them all behind." These words weakened the resolve and the proofs that they had cited from the Talmud that the Galilee must now be destroyed and they took to heart to remain in their place."

After the days of disaster and calamity passed the hearts of Tzefat's residents awakened once more to appeal once again to the tzadik Sir Moshe Montifore for his help.

They wrote him again and in their letter they made two requests:

First that he should appeal to the ruler of Egypt to send guards to protect them and the city from the marauders that came to murder, loot and pillage. Second that he kindly help them financially and alleviate the poverty of the citizens of Tzefat.

Sir Montifore agreed to help and he decided to come himself and visit the holy city. In the month of Sivan the year TavKufTzadiTet Sir Moshe Montifore arrived to visit the city Tzefat. He was well received and greeted by the Jews of tzefat. At the head of the welcoming delegation stood the Avritscher Rav bedecked in his finest white satin clothes, carrying a sefer Torah in his arms beneath a chuppah of honor. Montifore was stunned to see the shining countenance, the grace and glory, the holiness and sanctity of the Avritscher Rav and he disembarked from his coach and asked the Rav to take his place and sit inside while he accompanied the Rav on foot. Rav Moshe visited the Avritscher Bet bMidrash as well and they became fast friends and colleagues. The Rav pleaded with him to come to the aid of Tzefat and her citizens and save them from their dire position.

These are the words as penned by Dr. Eliezer HaLevi:

On Friday we travelled to Tzefat we did our best to try and arrive early on in the day and so we began our journey early leaving near dawn.

Montifore pushed us and hurried us because he greatly desired to spend the holiday of Shavout in one of the cities in the holy land.

This year י"ב כסלו (Nov. 28)
שבת פרשת ויצא
will be 180th Yeartzeit of the Rabbi.

Let's do something special for him, something the Rabbi will appreciate, we all know how much the Rabbi yearned and wanted his *safer* to be published and to be spread through the world. The Bat Ayin did not have kids and he counted the *safer* as his child, let's join him and be adapted by him and help spread his holy *safer*.

The **new English translated safer** is almost ready and will be released with י"ב בעזר before **Pasech**. However, **we can not publish it without the help of the Tzibur**, now is the time, **the Bat Ayin is calling you** and please answer the call.

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