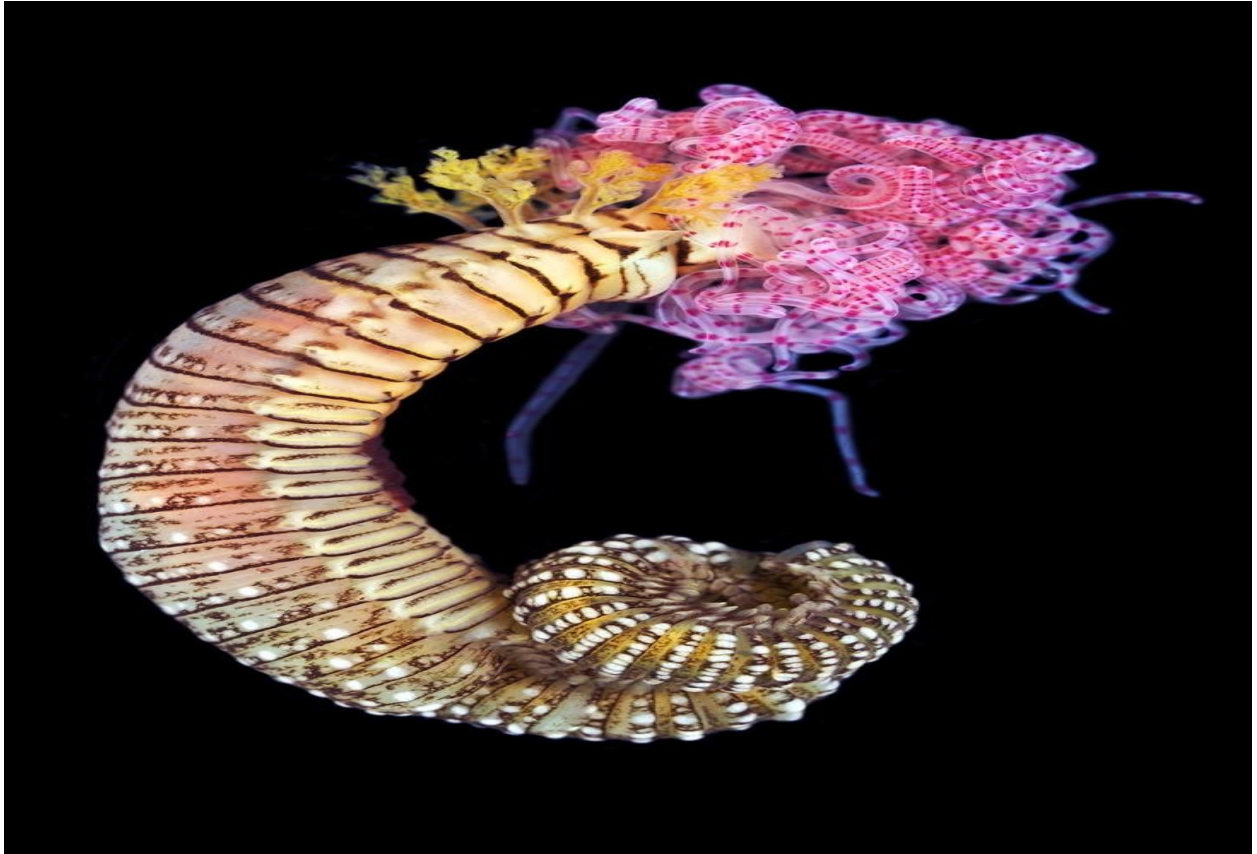


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From "Likutei
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"He who is in the heavens above, and who is in the earth below" (Merva Torah, issue 39)

The verse says, "He who is in the heavens above, and who is in the earth below." When it comes to the heavens – spirituality, always look up, take an example from people on top who have reached high levels, and strive for more, quality, and goodness. And don't look at the people below you because then you are comforted that you are okay. On the other hand, when it comes to the country, materialism, look underneath, at the people who are in a low economic situation, at the unsuccessful, and thus reassure yourself that you are in a good situation in relation to them. But if you look up at the rich, you will be jealous of them and in the end you will aspire to make a fortune like them.

A parable of a worker who worked for the landlord and was outside the house of a ladder, through which people would go up to the roof. It happened several times that people went up the ladder and fell. The landlord ordered the worker to break the ladder so that they would not go up through it to the roof. What did the worker do? He climbed the second step, and broke the first one below it, then he climbed on the third, and broke the second, and went up to the fourth. And he broke the third, went up to the fifth, and broke the fourth, until he reached the roof, and he couldn't go down. And he started screaming for help. The owner of the house asked him, "What did you do?" The landlord said to him, "Stupid, that's not how you break; you have to go up and break the top first, and then go down step by step.

And then time passed, and there was a pit in the yard where they would go down with a ladder, and there, too, people were hurt, and again the owner of the house ordered the worker, go and break the ladder! The worker did as his master commanded, and as he taught him to break the ladder from top to bottom, he began to break the upper step, and he went down, each time breaking the upper step, until he reached the bottom of the pit. And again he shouted for help; the owner of the house came and saw the worker shouting at him: Have you done the opposite of what is necessary? The

worker answered, "Why did you tell me to do the opposite, to start breaking from above, and to go downstairs.....

The Ben Ish Chai said, "This is how a person is told: when it comes to spirituality, look up, and in corporeality, look down, and what does a person do?" On the contrary, in spirituality one looks downwards, and in corporeality one strives as high as possible.

Credit and Good for Me (Private Providence, Bulletin 23)

Every Wednesday, I do my weekly shopping at the Osher Ad store near the Rav Shefa mall in Jerusalem. I finished my shopping late. It was already twenty-five minutes before twelve o'clock at night. When I had finished the calculation, Susos finally stepped up behind a lady who was also expecting to make an account. "I'm sorry," said the cashier in the direction of the lady, "but I can't settle your account. If I delay here, I will lose the bus to my place of residence in Har Homa." The woman was angry, "How is it possible that a customer is told to go through an appointment? I've been waiting for a long time. The rest of the stations are occupied, and now I have to wait again. It is impossible." And what will I do if I lose the bus?" asked the cashier, also nervous. At that moment, I came to their aid. "Give her an account," I said to the cashier. I have a car here, and I'll wait for you and take you to the central bus station." He thanked me from the bottom of his heart, and I went out with the bags in the direction of the car, to load everything into the trunk. When I finished, I sat down on the driver's seat and waited. And I waited. I waited a little longer, and the guy didn't show up. What happened? Suddenly I saw him running. I called out to him, and he caught me and said, "Just a minute," and went back into the grocery store. Half a minute passed, and he was next to me again. I open the car door for him, and he comes in, panting. "Go." I started, and the guy, no more and no less, handed me my credit card. "You forgot it at checkout!" I was excited. I just wanted to do a favor, and at that moment I had no idea how much anguish this favor would save me. If I hadn't waited for the cashier, he wouldn't have been able to bring me the card, and it would have been a long time before I would have seen him back, if at all.

We never lose out on doing a favor to a Jew.

"Who redeemed us and redeemed our fathers from Egypt."

The Rav, the "Ohev Yisrael" of Apta, z"l, expounded one year on Shabbat HaGadol, that if a Jew says on the night of Pesach, "Who redeemed us and redeemed our fathers from Egypt," he would believe with complete faith in the words of his lips. He will be able to come out of all his straits and be redeemed for the redemption of the world. The redemption of the soul and the redemption of the body. This is because this time is special and intended for redemption.

The story of an innocent Jew. As it was the custom of Jews in those days, he rented a tavern from the Fritz to make a living and bring prey to his house. One year there was a harsh winter and the road was deserted by passers-by, and in any case he had no money to pay the Fritz at the end of the year for the lease. Needless to say, this wicked man did not take these circumstances into account at all. Rather, he demanded the payment of the lease on time, in his place and in his halakha, and not only that, but also to warn him that if he did not pay him all the money at a bad and bitter time, he would be punished. And when the Jew received this announcement, he was terrified, for in their breath these rulers would sentence a person to life and death. And so when it came to the trial of a Jew, then they would not exaggerate at all. Nor is it said (Psalms 150:8), "Their mouths are a false word, and their right hand is a lie." In his distress, he set out and traveled to Maglenitza. And on the eve of Shabbat HaGadol, he arrived at the holy court of the Holy Rabbi Chaim Meir Yechiel, the "Seraph of Maglenitza." But when he asked to enter the Kodesh, the Mashmeshi informed him that it was impossible to welcome the Rebbe before Shabbat, and he had no choice but to stay in Maglenitza in order to enter the Kodesh after Shabbat.

And it came to pass on Shabbat afternoon that the "seraph" went up to the podium and expounded the great Shabbat sermon in a fiery voice, as is the custom of the Torah that the Mara Datra expounds in front of the crowd of his flocks about the holiday on the holiday, and in the midst of his words he said, "On the night of the Seder, every one of them has the power to ask God for all the desires of his heart for the good and the blessing, one whose sustenance is limited can ask for a livelihood when he says, 'And we will cry,'

and one who has a sick person in his house should cry out about matters of health. And so it is with every one of us in the matter that he lacks.” When the innocent Jew heard the words of the “seraph.” He understood in his soul that the words must have been meant to him, and therefore he did not delay at all, and on the night of the Seder he immediately returned to his home and informed his family that he had received detailed instructions from the tzaddik according to the religion of what to do, and indeed on the night of the Seder, when they reached the passage “And we shall cry out to the Lord”, they all began with a shriek and a cry to the Lord that He would influence them to make a good living and save them from the hand of the wicked owner. And so, they sat and shouted for a long hour.

At that time, an argument and dispute broke out between one of the Gentile and his wife, and in his rage he rose up against her and killed her. After the incident, the gentile realized that he had to flee the place, because if he was caught by the police, he would be severely punished for his actions, so he decided to flee to another country until the rage passed. He immediately put all his possessions in two large barrels, put them on his wagon, and fled with them as long as he lived. But on the way, he realized that if the border guards caught him and found such great property in his possession, they would feel that he had spoken what is not as... So he looked for a place to leave his money, and while he was still preoccupied with his thoughts, he saw a light coming from the window of the Jew’s house, and at the same time the noise of many people shouting and praying, he immediately knocked on the door of their house and met the Ba’al, whom he liked, and asked him to guard his large possessions, and if he succeeded in returning to his house he would return one barrel and the other He will have a gift for the guard’s salary, and if he does not return within a year, his two barrels will be a complete gift, the Jew agreed and instructed him where to place the barrels. And it came to pass, as the Jew opened the barrels, his eyes lit up. He knew that he had already been saved while speaking the Haggadah. Immediately after the holiday, he went to Maglenitsa to thank him for the miracle that had been performed by his servant, but as soon as he entered the month, the Seraph said to him simply, “You have nothing to thank me for the miracle. For You

continued salvation upon you when you cried out by saying, "And we shall cry out."

"Blessed is the man who puts his trust in the Lord" – this is Yosef . (Midrash)
)Wonderful Stories - Tzadik Yesod Olam - Ze'ahal)

The Rebbe Rabbi Shlomke of Zviahel zt"l relates: "My father, Rabbi Mordechai zt"l, used to keep his sons at his table after they were married. One day I decided that we had a father in heaven, and I did not need the support of a father of flesh and blood – a day passed, two days passed, and the house was empty. "Two more days passed, and we were hungry for bread." I thought to myself: Perhaps it is decreed from Heaven that my livelihood will pass through my father. I sent my wife to my father, and he gave her a whole ruble. "Just at that time, two Chassidim visited my father, and they decided to visit me as well, since I had married a short time before, one of them had taken out of his pocket a silver ruble to give me as his wedding gift, and just as my wife had returned with the ruble she had received from my father, The Chassid put the ruble back in his pocket without noticing... Show me from heaven: Here, the ruble was already ready for you, and they brought it back... To teach you that everything is in the hands of Heaven.

Blessed is the Restraint (Yisha Bracha, Issue 442)

In the book When the Sun Rises with his heroism, a wonderful story is told that we have learned from Bina. A certain family lived in the Old City of Jerusalem. At that time, a laundry day for the family was one of the most difficult jobs in the household. Today's housewives with their automatic and semi-automatic washing machines cannot imagine the difficulties involved in this strenuous work for which almost all the members of the household were freed. Well, at a good and successful time, after about six hours of hard work, the housewife hung two ropes full of laundry against the sun on two beams along the yard.

At noon, one of the neighbors entered the yard as she was walking to her house. For some reason, the two diagonal beams and clotheslines hanging on them seemed to her to be disturbing her in her walking, and that the passage

in the yard was not wide enough for her to pass through. Instead of accepting this with understanding and maintaining human relations between neighbors, and bending her head a little to pass in an instant, as the saying goes, she was attacked and possessed by a binge of anger and revenge. She quickly entered her house. She grabbed scissors, went out into the yard, and cut the two laundry ropes. All the clean laundry after hard work fell noisily on the unpaved ground of the yard. The woman with the laundry stood for a moment stunned in the face of the harsh test. According to human nature, she should have burst into shouting and cursing at her neighbor and her evil action. All the dark passions were burning within her like a restrained fire, but the woman suddenly drew tremendous powers from the fountain of her pure and pure faith. Within fateful, raging seconds, she overcame the bitter test, blocked her lips, and justified the judgment of Heaven upon her. Apparently I deserve it, and my trouble shall be my atonement!

She collected the laundry from the country, washed and removed the dirt, connected and tied the ropes, and went to the plot of the "Batei Mahsa" neighborhood and hung the laundry again in the big square. In the evening, she brought the dry laundry home in good spirits! The trial has not yet come to an end. The woman's husband returned home after evening prayers, and she did not tell him what happened to her in the yard! It seems that the second trial is greater than the first, because "worry is in the heart of a man who will make her happy." What's more, such incidents are going to happen to her in a few days from that bad neighbor. But she restrains herself again and remains silent. The matter would have remained unknown, had it not been for the neighbor herself, who entered her friend's house in shame at night and asked to be forgiven for that ugly incident. She said that at the beginning of the night her child suddenly had a very high fever, and she attributed it to heaven for her wickedness this afternoon.

That self-righteous woman of spirit was rewarded, and next year she had a son, who today is one of the great Torah scholars of Jerusalem, the Holy City. How happy this woman felt after that moment, when she could burst into rage and cry hysterically, but she preferred the way of the Torah: to stop in times of quarrel!! In the end she did not regret her wise march. And if that were not enough, go out and see how wonderful a counselor has gone in

praise of a man and a woman who restrain one another, so that for this they will merit the good in this and the next. And now let's calculate which is better? To remain silent and win a precious treasure or to answer and be a "winner" for a moment? The end of an act is in the first thought.

Blessed is my part that I have merited to be your neighbor in the Garden of Eden (Stories of the Righteous, Leaflet 159)

It is related about Rabbi Shlomo Yitzchaki, the holy Rashi, who wanted to know who would be his neighbor in the Garden of Eden. He fasted and begged in his prayers until an angel appeared to him in a dream, who told him that his future neighbor would be Avraham ben Gershon of Barcelona. Rashi longed to meet him, and traveled from France to Barcelona, Spain, where he asked the elders of the beit midrash about that man. No one knew him, except for one old man who said: "Perhaps His Holiness intends to discuss the rich Avraham ben Gershon? But he does not engage in Torah. Still, Rashi asked the old man to show him where his home was.

Rashi went up the stairs of the magnificent palace house, and a servant greeted him and asked what to say to his master. Rashi said to him, "Tell him that Rabbi Shlomo Yitzchaki has come from France." When Don Avraham heard about his guest, he hurried to greet him with a warm welcome and great respect, and said, "Be my guest as much as you wish." Don Avraham brought Rashi to a luxurious lounge, where he gave him a warm welcome and said: "Surely Rabbeinu is amazed at the wealth that God has bestowed upon me. Thank God, I have a rabbi, and I am allowed to enjoy the blessing of heaven." "I am not astonished at this," said Rashi, "but at the way of the land that you have made for me as befits the children of Torah." Don Abraham felt that he had been slandered and said, "I hope to receive my share in the next world like any Jew." "The verse says, 'When the wicked bloom like grass, they will perish forever,'" Rashi answered, "Know that this world was not created to enjoy it, but only to repent and merit the life of the World to Come, and you must be very careful about it." At that moment, the deacon informed his master that the poor had already gathered in the hall and were waiting for the charity money that he was distributing on a regular basis. Don Avraham said that today the poor would receive additional charity, because

tomorrow would be his daughter's wedding, and he invited Rashi to distribute the charity. Rashi answered and said, "Surely you have a rich son-in-law." "No," answered Don Avraham, "My son-in-law is the son of poor parents, but he is virtuous and wise." Rashi's joy increased.

Don Abraham sat down in the hall at a large table, and the poor people came up to him one by one and received their money. Then they congratulated him and went to them. Finally, there was one woman who said, "I didn't come to get money. I need advice." "What do you want?" Don Abraham asked. "I'm a poor widow who barely supports my children. All my hope was for an important guy who was my daughter's fiancée. I hoped he would help my home and be a father to my little orphans, as he had promised my husband before he died. But now he left my daughter and got engaged to a rich girl because the money had gone too far." "And what can I do?" asked Don Abraham. "Sir, it is in your hands that the one who has left my daughter is your daughter's fiancée, who is getting married tomorrow." Don Abraham was frightened. After recovering, he replied to the widow: "I'll investigate the matter. And if I find that it is indeed as you say, I will appease you."

After the woman had gone on her way, Rashi asked Don Avraham: "What do you intend to do with this shameful business? In my opinion, the best thing is to appease the departed bride for a decent sum of money." "I will invite His Honor tomorrow to witness my daughter's wedding," answered Don Abraham, "and then he will know the solution to this problem." That night, Rashi's sleep wandered, and he pondered all the time about that incident. At the time of the wedding, Don Abraham was dressed in luxurious clothes, and the dignitaries of the city sat next to him. When Rashi arrived, Don Avraham went to meet him and received him with great respect. The wedding took place in the palace courtyard in front of the crowd. The bride was dressed in white silk garments, and the parents of the bride and groom brought her to the chuppah, as was customary, where the groom, who was accompanied by the two in-laws, was waiting. Heavenly music was played from the room.

After arranging the chuppah and kiddushin, the groom said: "You are sanctified to me according to the law of Moses and Israel." The rabbi read the ketubah and the great rabbis recited the seven blessings. The joy skyrocketed. At the end of the chuppah, when the groom saw his bride, he almost fainted. "Who is this?!" he shouted, "Is she Leah, the widow's daughter?" and the crowd was astonished. Then Don Abraham said to everyone, "This is the groom's first fiancée, and I didn't know it until yesterday, so I chose him as my son-in-law." He turned to the groom and added: "Take your first fiancée, and I will give you all the dowry that I promised you out of my pocket as if you were my son-in-law, and thus I fulfill the verse 'Love your neighbor as yourself.'" The crowd was enthusiastic and said, "Long live Don Avraham!" Rashi fell on Don Avraham's neck and said: "Blessed is my part that I have been privileged to be your neighbor in the Garden of Eden."

"That man shall do and live in them" (Haggadah of Pesach – Communities of Yaakov).

Decades ago, the city of Herzliya was a small settlement, where everyone knew everyone. That's how Rabbi Ben Zion Movshovitz, the son of the rabbi of Herzliya, met Vladik Grodetsky – an ambitious and energetic young man who had a hand in many businesses and whose success brightened his face. He imported trucks from Egypt, founded the "Ha-Hamahid" transportation company (the previous incarnation of "Egged"), and founded the "Ampa" company – Amcor.

When Rabbi Movshovitz established the Sharon Yeshiva, Mr. Grodetsky promised his help. Indeed, he helped purchase the land and donated the building of the boarding school, and even took Rabbi Movshovitz with him when he traveled to the United States for his business and opened doors there among his acquaintances. On Purim, Rabbi Movshovitz was invited to a meal at the yeshiva, immediately announced that he was donating the cost of the meal, and also brought an orchestra to increase the joy. Enjoying the atmosphere, he complained about stomach pain. "You ate too much," replied Rabbi Movshovitz, "and it will make it easier for you." Mr. Grodetsky called his driver because he was not feeling well, and left the scene. A few days later, he called and asked Rabbi Movshovitz to go to his office. When he came, he

said to him: "Rabbi Movshovitz, this is the end. I was diagnosed with a malignant tumor in my stomach." The rabbi could not find words to comfort him. "You know I got married at a late age. I haven't married my children yet. And I would so much like to attend their wedding... My business is in a state of development, and I would like to continue to help the yeshiva. And now, everything is cut off..." He said that he had an appointment for a few more weeks, in order to take another X-ray, and to determine the rate of development of the disease in light of the comparison of the X-rays. "Maybe you should go to a great doctor," the rabbi suggested. Mr. Grodetsky smiled: "I tried Professor Nathan from Tel Aviv and Professor Rachmelevich from Jerusalem. He had nothing more to say, and wished him a speedy recovery.

A short time passed, and a son was born to his brother-in-law, the Rebbe of Herzliya, who asked him to travel and invite Rabbeinu, the author of the Kehillot Yaakov, to the sandkas. On the day of the circumcision, he drove the Rebbe in his car. On their way back, he asked the Rebbe if he would be willing to visit the yeshiva. The Rebbe accepted the offer, drove off, and showed the Rabbeinu the boarding school: "Mr. Grodetsky built it." He showed the Beit Midrash, which was also built with the help of Mr. Grodetsky. He promised to continue to help. And now it has been. He was diagnosed with a malignant tumor in his stomach, and he is not an adult man. He has children to marry, and his business is booming. Rabbeinu was excited. He said: "He holds Torah, he has rights. The disease will disappear. He will marry his children, his business will flourish, and he will continue to help the yeshiva!" When Mr. Grodetsky called him and asked him to take him in his car for the reshoot, he told him what he had heard. Mr. Grodetsky sighed: "I wish." The filming took place in Tel Aviv, and Rabbi Movshovitz was waiting in the waiting room. The two professors came out first, followed by Mr. Grodetsky, and said, "Let's go." On the way, he said: "Professor Rachmelevich looked at the photograph, ran his finger in a circle, and asked: 'Where has it gone?' Professor Natan Gachen said: 'It's gone.' They took the previous photograph, and said: 'Here it is, where did it go?' "Ben Zion," he said anxiously, "I know what's going on here! It's spread so much that there's nothing you can do. So they decided to calm me down! Ben Zion, go to Professor Nathan, go to him, find out what the situation is, so that they don't

hide it from me. I have to know what my situation is, to prepare for the future!", "But I told you what the Steipler said." Mr. Grodetsky shook his head in the negative. He does not accept. "Do you have any pain?" asked Rabbi Mobushovitz. "A week ago, they stopped." On the day of the covenant. "But I want you to go to Professor Nathan." There is no refusal to be the patron of the yeshiva. Rabbi Movshovitz went to Rabbi Shmerel Greiniman zt"l, who had close ties with the professor, and asked to accompany him. The professor was surprised to hear what they had come for: "Professor Rachmelevich and I have a reputation; if we say that the tumor is gone, it is gone! We have no explanation for this; it is a medical miracle, but it is a fact! He can be completely calm!", This is how the first greeting took place.

Mr. Grodetsky married all his children, and the second blessing took place . The third blessing remains, for the expansion of business. The Amcor factory has installed compressors made by the American company Filco in its refrigerators. The Arab League threatened Filco with a boycott of its products in all Arab countries, and the company was in distress. Mr Grodetsky suggested that the compressors be manufactured in Israel according to American knowledge. The company agreed, but the approval of the American Department of Commerce was required. Mr. Grodetsky traveled to the United States and asked Rabbi Movshovitz to accompany him. He went up with him to a meeting with the American Deputy Secretary of Commerce. "This is my rabbi," they introduced him, "this rabbi has a rabbi"... He told him the story of the blessing, and the disease that had disappeared. "If there are such forces behind you," the deputy minister replied, "Your success is guaranteed" – and approved the deal... Thus the third blessing took place. Seven years passed, and Rabbi Movshovitz was called again. "I was diagnosed with cancer in my lungs," Mr. Grodetsky announced. The rabbi's eyes darkened. His relative died of this disease, and he witnessed all its stages. The doctors told him that this was the most painful cancer; the pain was terrible, G-d would protect and save. He hurried to .Rabbeinu, and lamented the illness that struck the patron of the yeshiva What do you want from me," the rabbi shook his head, "why do you need" me? Go to the charity box, put in a coin and recite a psalm. This is a tested virtue..." "I have a more tested segula," answered Rabbi Movshovitz, "that

our rabbi should pray..." And Rabbeinu answered: "That's it, the blessing I gave him is over..." Rabbi Movshovitz did not give up: "But why does he deserve such an agonizing illness? He holds Torah, he has many rights, why should he suffer so terribly?!" and his rabbi answered: "I can promise that .he will not suffer!" The disease was spreading, getting worse, and Mr Grodetsky complained of nothing but angina. He was advised to go to .Switzerland, where his breathing became easier. He traveled and was relieved And one evening, while he was lying down, he died suddenly, without !suffering