

As just last week was the Yohrtzeit of two great Tzaddikim who were partners in Avodas HaKodesh, it would be appropriate to repeat a story that happened with them in the Karliner Yeshiva in Lulnitz, Lita. I heard this story from Rav Binyomin Adler Shlit"a, Rav of Shikun HoRabbonim, Yerushalayim. The story was told to him by the person whom Rav Shach ZT"L told it to. When Rav Shach was Rosh Yeshiva in the Karliner Yeshiva in Lulnitz, there was a bochur who would steadily address to Rav Shach ZT"L that the Rebbe (Rav Avrohom Elimelech of Karlin ZT"L HY"D) "Ken Shas" (knows Shas). Rav Shach would deliberate that it is not persuasive. If the Rebbe learned Shas, then he knows Shas, and if not, it does not minimize an iota of the greatness of the Rebbe. The Bochur stuck to his guns "as Der Rebbe Ken Shas". Rav Shach would answer, just as in those days in many eastern European and Russian lands Yidden were not allowed to own land, so if a Yid was rich, people would ask, from which Poritz (count) did you find a treasure box on the road, and become rich? In this aspect Rav Shach answered, "fuhn velcheh poritz huht mehn gifunin Shas". As to say Shas is not a treasure which is found on the road, to the bochurs claims. The bochur however persisted in his claim. It came a Shabbos that the Yeshiva in Lulnitz was lucky to have as guest their Heilige Rebbe. The whole Shabbos, and especially the Tefillos were with great Kedusha and Hislahavus. By Davening, The Rebbe stood on the side of the Aron Kodesh, and Rav Shach as Rosh Yeshiva, stood near the Rebbe. Shabbos by Tefillas Shachris, Pesukei DiZimroh was with great fire, when they reached "Nishmas", the Tzibbur was totally "Giflakert" in the Tefilloh, Rav Shach too, was engulfed in "Nishmas". The above mentioned bochur approached Rav Shach, pulled on his Kapota, and whispered in his ear "fuhn velcheh poritz hut mehn giganvet der Nishmas" - (from which poritz was the Nishmas found). When Rav Shach told this story, he said in his great humility "Der bochur hut mir minatzei'ach givehn" (the bochur won me). From here we can learn the greatness and Middoh (character) of Anievus and Emes (piety & truth) of great Tzadikim and follow in their ways.

- Story heard from Rav Binyomin Adler Shlit"a

וַיְהִי חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעֵי שָׁנִים שָׁנֵי חַיֵּי שָׂרָה: ס' בראשית פכ"ג פ"א - פרש"י בת ק' כבת כ': Sarah's lifetime was one hundred years, twenty years, and seven years; the years of Sarah's life. (23:1) Rashi: 20 years as 100 years
There are advantages of the elder years, such as: Yishuv HaDaas (calmness of the mind), the decreasing of pursuing lust, etc. to the contrary there are also advantages of the youth, such as Hislahavus (enthusiasim), energy, Zrizus (swiftness), etc. The Torah is telling us, that Soroh steadily fulfilled both qualities, those of elder, and those of youth. When she was twenty years old, she already had the qualities of a one-hundred-year-old, and when she was a hundred years old, she still attained the qualities of a twenty-year-old.

- Der Torah Kvall - Bisheim Godol Echod

אַחַתְנָנו אֵת הַיִּי לְאַלְפֵי רִבְבָה וְגו': ספר בראשית פכ"ד פ"ס "our sister, may you come to be thousands of multitudes", (24:60)

The Chazal say: "The sons follow in the path of their mother's brothers." Therefore, Lovon bade, that you should have numerous "Lovon'lach", just as myself.

- Der Torah Kvall - Shomati

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