



# The Path To Follow

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**HEVRAT PINTO**  
**Under Aegis of**  
**RABBI DAVID HANANIA**  
**PINTO CHLITA**  
**11, rue du plateau**  
**75019 PARIS**  
**Tel: +331 42 08 25 40**  
**Fax +331 42 08 50 85**  
[www.hevratpinto.org](http://www.hevratpinto.org)  
Responsible of publication  
Hanania Soussan

## WE CAN ONLY ELEVATE OURSELVES BY STUDYING TORAH

(BY RABBI DAVID HANANIA PINTO SHLITA)

**I**t is written, “Nasso et rosh [Elevate the head] of the sons of Gershon” (Numbers 4:22). The Midrash states, “Hence it is written: ‘It is more precious than pearls, and all your desires cannot be compared to it’ [Proverbs 3:15]” (Bamidbar Rabba 6:1). Now the term peninim (“pearls”) always designate a start, as it is written: “Lefanim [In former times] this was done in Israel” (Ruth 4:7). This is difficult to understand, for what does a start have to do with Torah and mitzvot? Also, what proof does this verse bring for something that happened in the past? We can understand this by first explaining the reason of the decree of the Sages that Parsha Bamidbar must be read before Shavuot, and that Parsha Nasso must be read after it (Tur, Orach Chaim 428). In fact during the holiday of Shavuot, the day of the giving of the Torah, everyone studies more and performs additional mitzvot. When the holiday is over, however, people return to their work and put these things out of mind. Although people resolved to improve themselves and study more during the year, material concerns make them forget their resolutions in spite of themselves, preventing them from carrying them out. Sometimes people just give up and say, “I can’t do everything that I resolved to do.”

Hence the Sages have decreed that Parsha Nasso is read immediately after the holiday, for this parsha begins with the expression, Nasso et rosh (“Elevate the head”). This tells us that a person is obligated to earn a living and support his family, and that even if he does not succeed in accomplishing all the resolutions that he took upon himself during the holiday, he must still not get discouraged. Neither should he allow the evil inclination to say to him, “Since you can’t do everything that you decided upon, you should even forget about the little that you can do.” He should chase the evil inclination away and do what he can, even if it is not much. The Gemara teaches, “One who sacrifices much and one who sacrifices little have the same merit, provided that the

heart is directed to Heaven” (Berachot 5b). When a person completely loses hope and does not want to do anything, it would have been better for him to not have made any resolutions. However if he does even a little, his resolutions count for something.

This is why the Torah states, “Elevate the head.” Even if a person does not succeed in fulfilling all his resolutions, he should not become sad. He must not allow the evil inclination to entice him, but instead he must lift his head high and do what he can. How can a person reach this level? It is by setting aside a fixed time for learning Torah, for through it he will succeed in repulsing the evil inclination, as the Sages have said: “I created the evil inclination, but I created the Torah as its antidote” (Kiddushin 30b). Hence the verse states: “Nasso et rosh [Elevate the head] of the children of Gershon” (Numbers 4:22) – the name Gershon evokes gerushin (to expel). This means that the Torah expels the evil inclination, and when a person studies Torah, the evil inclination imme-

diately flees. In fact the Sages say, “If one studies Torah, painful sufferings are kept away from him” (Berachot 5a).

True, a person must earn a living, meaning that he cannot study Torah for the entire day. However our Sages have left us the story of Rabbi Idi the father of Rabbi Yaakov, who traveled from his home to the Beit Midrash. Now the road to the Beit Midrash was a long one, and it took him three months to get there, whereupon he would study Torah for a single day and return. Rabbi Yochanan said to him, “Whoever studies Torah for even one day in the year, Scripture accounts it to him as though he had studied throughout the year” (Chagigah 5b). Therefore even if a person cannot study Torah all day long, he should put an effort into studying it for at least a few hours, morning or night. He will then be able to fulfill the resolutions he took during Shavuot, and he will elevate himself, as it is written: “Elevate the head.” This is because Torah study enables a person to elevate himself. However if a person fails to study immediately after the holiday, or if he studies only after a certain time, since the giving of the Torah has passed and he has not fulfilled his resolution, he will forget what he studies.

The Sages have said, “If a person hears a word of Torah and gradually keeps it, then even if he keeps the first, he will keep the last. However if he gradually forgets it, just as he did not keep the first, he will not keep the last” (Sifri, Devarim 48). We find in Megillat Chassidim: “If you abandon Me for one day, I will abandon you for two days” (Yerushalmi, Berachot 9:5). The Torah makes another allusion in the verse, “Elevate the head of the sons of Gershon gam [also]” – even if a person cannot start something new that he resolved to do for serving Hashem, let him at least add to what he normally does. If he normally goes to synagogue only on Sunday or Shabbat, he should start going every day, or at least twice a week, and so on. The Midrash states, “If a man has been undone by sin...what should he do to live? If he was accustomed to reading one page of Scripture, let him read two pages, and if he was accustomed to studying one chapter of Mishnah, let him study two” (Vayikra Rabba 25:1). Hence the verse uses the term gam (“also”), an indication that we must add something. Even if a person cannot start from scratch, he should put an effort into at least adding something to his service of Hashem. In fact a person must start, immediately after the holiday, to carry out everything that he resolved to do, for he will only experience a true elevation when he takes it upon himself to add to his Torah study and good deeds. Even if it is only a start, because he started to study Torah at the beginning of the year, Scripture considers him to have studied throughout the year, and he will end up doing so in practice. However if he fails to start and does not make any resolutions during the holiday, he will never be able to safeguard the Torah he learns. Even if he studies, since he failed to start and did not make any resolutions during the holiday, he will not safeguard his Torah.

Since Parsha Nasso is close to the giving of the Torah, all the great principles of the Torah depend on it. The Sages, who counted the letters of the Torah, found that this parsha is the longest one in the entire Torah. This tells us that it is essential and that we must start from it. A person who takes upon himself the yoke of Torah study during the holiday, and who studies it immediately afterwards, even if just a little, is promised that his Torah will endure.

### GUARD YOUR TONGUE!

#### In the Path of Integrity

It is written, “Who is the man who desires life, who loves days of seeing good? Guard your tongue from evil and your lips from speaking deceitfully” (Psalms 34:13-14). “Who is the man who desires life” refers to the World to Come, whereas “who loves days to see good” refers to the life of this world. If a person conducts his business dishonestly, even if he succeeds at first, his money will end up disappearing. As the Midrash tells us, poverty is ready to take everything that he dishonestly gains, and he will see nothing good in life. If we see a person doing wrong but is still wealthy, it means that his wealth is being preserved to his harm, as the verse states: “He repays those who hate Him to his face, to destroy him” (Deuteronomy 7:10). In the World to Come, such a person’s fate will be horrendous. He will grind his teeth and his offspring will be reduced to penury. In fact when ill-gotten gain mixes with his money, it will ruin it. Yet when a person is careful to act honestly, he will experience life at a good old age, and a great reward will be reserved for him in the World to Come, as it is written: “He who walks in the path of integrity, he shall serve Me” (Psalms 101:6).

– Sefat Tamim

# MUSSAR FROM THE PARSHA

## The Priestly Blessing

In his book Kad HaKemach, Rabbeinu Bechaye writes: “We know that the entire world endures only by the merit of the priestly blessing, for it is said in Midrash Tehillim: Since the day the Temple was destroyed, there has been no day without a curse, the dew has not come down for blessing, and the flavor of fruit has been taken away. ... By what merit do we endure? By the merit of the priestly blessing!”

In the book Seder HaYom (Seder Tefillat Amidah), Rabbeinu Moshe ben Machir writes that the priestly blessing is recited before sim shalom, for it is a fitting time and an appropriate hour for reciting it, and we are sure that the Creator of the world will bless us in His immense mercy and do what He has said. Commenting on Ketubot 24, the gaon and author of HaFla’ah states: “Just as it is a positive mitzvah for the priests to bless Israel, it is a positive mitzvah for Israel to be blessed by the priests.” He also states that he found the same idea in Sefer Charedim, namely that it is a positive mitzvah for Israel to be blessed by the priests. In fact Sefer Charedim states, “The entire congregation stands, facing the priests in silence, with the intention of receiving their blessing according to Hashem’s word, for they are also part of the mitzvah.” The gaon Rabbi Moshe Shemuel Shapira Zatzal writes, “Imagine that we hear that the Chafetz Chaim is coming to town and blessing those who go to see him. We would rush to be blessed by him! And if a rumor were to spread that a certain tzaddik – a man who performed miracles and whose blessings bore fruit for those who were beset by misfortune – would be offering his blessings to people, there would obviously be a long line leading from the front of his door, for everyone seeks blessings and compassion from Heaven. Therefore how much more should a person be attentive and rush to be blessed by the priests, the servants of Hashem, since the Holy One, blessed be He, personally promises: ‘They shall place My Name upon the Children of Israel, and I shall bless them’ [Numbers 6:27]!”

## A Pearl from the Rav:

### The Sanctity of the Nazir

***It is written, “A man or woman, when making a special vow of a Nazirite to be separate for the L-RD, shall abstain from wine and strong drink.... All the days of the vow of his separation, no razor shall come upon his head.... He shall be holy” (Numbers 6:2-5).***

Why does the Torah specify that a person must not drink wine or cut his hair? It is because wine, as we know, brings joy to a person, as it is written: “Wine that gladdens the heart of man” (Psalms 104:15). In fact the Sages have said, “There is no rejoicing except with wine” (Pesachim 109a). Now a Nazir must be like an angel, which rejoices in nothing, but instead is constantly standing ready to serve Hashem. If a Nazir were to drink wine, he would certainly experience a little pleasure. It is therefore forbidden for him to do so, in order to ensure that he is constantly aware of being totally consecrated to Hashem, not to himself. He must devote all his joy to Hashem, not to himself by drinking wine. Similarly, the Torah forbids the Nazir from cutting his hair or beard, for hair adds to a person’s beauty, as it is said regarding the righteous Joseph: “He was a lad with the sons of Bilhah” (Genesis 37:2). In other words, he curled his hair in order to look good (Bereshith Rabba 84:7). Hence the Torah demands that the Nazir not cut his hair, meaning that he must not use his hair to enhance his looks.

He must also not trim his beard, since he is entirely consecrated to Hashem. By this nezirut of the head, his head will be sanctified in addition to all his bodily members, which he might grow proud of if he follows the ways of nature. This is a true nezirut.

## Complete Repentance

It is written, “They shall confess their sin, which they committed” (Numbers 5:7).

What is the significance of the expression “which they committed”? A gifted and experienced physician looks for the cause of every illness that he encounters. He focuses his efforts on eliminating the cause of an illness, at which point the illness will automatically disappear. The same occurs when a person repents of theft: He must look for the reason why he sinned in this way. It could have simply started with feelings of jealousy, with him violating the prohibition against coveting. Since one sin leads to another, he ended up stealing.

The verse is therefore telling us: “They shall confess their sin” – when they recognize the sin itself, they will also recognize the things “which they committed” – the things that they did beforehand, which led to this sin.

– Beit Yaakov

## A Definite Thing

***It is written, “A man’s holies shall be his, and what a man gives to the priest shall be his” (Numbers 5:10).***

What does this verse have to do with theft? The answer is that foolish people think that the money they amass is really theirs, and that the money they give to others is no longer theirs. Hence they yearn to amass the money of others. In reality, the opposite is true. It is precisely the money that a person gives to sacred causes (“a man’s holies”), and what he gives to those who occupy themselves with the Torah (“what a man gives to the priest”), that is really his. However what a person amasses for himself, especially the money of others, is not his at all. In an instant, all his wealth is liable to go up in smoke.

– Bina LaIttim

## The Merit of Tzeddakah

***It is written, “A man’s holies shall be his, and what a man gives to the priest shall be his” (Numbers 5:10).***

Sometimes a person will refrain from giving throughout his life, thinking that towards evening – as his life is about to end – he can fulfill the duty of giving tzeddakah by stating in his will that his children are to donate his money to Torah causes and tzeddakah. The Chafetz Chaim staunchly opposes such an approach, for who really knows when he will die, and who can predict his condition, his emotional and physical state before his death? Also, who can guarantee that his children will overcome the temptation to take his money and spend it as they see fit? King Solomon advised, “Whatever you are able to do with your strength, do it” (Ecclesiastes 9:10). A person must therefore be careful to personally fulfill all his duties while he still has strength.

With regards to this subject, the Torah states: “A man’s holies shall be his, and what a man gives to the priest shall be his.” In other words, of all that a person spends and gives in his lifetime, nothing will remain except for what he “gives to the priest,” a reference to sanctified pursuits and tzeddakah. These things “shall be his” forever, since they are the only things that truly belong to him.

– The Chafetz Chaim

## Overcoming Trials

*It is written, “[A Nazir] shall not render himself impure for his father, or for his mother, for his brother, or for his sister” (Numbers 6:7).*

The priest has the right to render himself impure for his relatives, but the Nazir cannot do the same for his relatives. In fact the priest did not take upon himself a vow of sanctity, for he was born a priest and sanctity automatically applies to him. Hence it could happen that he would be unable to resist the temptation of rendering himself impure for his relatives. On the other hand, we may suppose that the Nazir, who took upon himself a Nazirite vow of his own free will, is convinced that he can overcome all the trials that may result from it.

– Sefer HaChinuch

## Measure for Measure

*It is written, “May the L-RD lift His face to you” (Numbers 6:26).*

The ministering angels said to Hashem, “It is written in Your law, ‘Who does not respect persons and does not accept a bribe’ [Deuteronomy 10:17]. But do You not respect Israel, as it is written: ‘May the L-RD lift His face to you’? He said to them: ‘Shall I not lift My face to Israel, seeing that I wrote for them in the Torah: “You shall eat and be satisfied, and you will bless the L-RD your G-d” [ibid. 8:10], and they are meticulous [in reciting a blessing] over the size of an olive or an egg?’ ” (Berachot 20b; Bamidbar Rabba 11:7). We may ask how being meticulous regarding the size of an olive or an egg demonstrates partiality to Hashem.

Generally speaking, when a person receives a gift from an important figure, even a minor gift of no great value, he will view it with tremendous importance because of the prestige of the giver. Likewise the Children of Israel are partial to Hashem, for although He only gives them a small amount, it is so precious to them that they recite a blessing over it. This is because the One Who gave it to them is important and cherished in their eyes. Thus Hashem is also partial towards them and accepts their small way of serving Him by granting them great importance, responding to them measure for measure. This is because it was carried out by people despite their meager abilities and limited comprehension.

– Kol Simcha

## Appropriate Blessings

*It is written, “So shall you bless the Children of Israel, saying to them: ‘May the L-RD bless you....’ Let them place My Name upon the Children of Israel, and I shall bless them” (Numbers 6:23-27).*

The Sages have said, “Just as their faces are different, likewise their characters are different” (Tanhuma, Pinchas). As a result, how could the entire Jewish people be blessed with a single, all-encompassing benediction that is worded in a single way? Some people want children, others seek money, while still others pursue honor! Hence the Torah did not command the priests to bless Israel with a detailed, specific benediction, for doing so would have made it impossible to bless everyone at once. The Torah therefore states that the priests are not to bless Israel with different benedictions, but tells everyone that Hashem will bless them. The One Who probes hearts and searches thoughts will give the appropriate blessing to each individual. Thus we read: “So shall you bless the Children of Israel, saying to them” – let them tell everyone; “May the L-RD bless you” – they are simply to place My Name upon the Children of Israel; “and I shall bless them.”

– Ateret Paz

# REASONS FOR THE MITZVOT

## The Birkat Kohanim

In the text Over Orach by the Aderet, he states: “I was shocked when people asked me, outside of Eretz Israel, whether a Kohen who does not observe Shabbat can recite the Birkat Kohanim. What kind of question is this? Who could imagine such foolishness, to be so oblivious to the fundamental principles of the Torah?”

However the gaon Rabbi Chaim Ozer Grodzinski Zatzal allowed for this possibility by giving the following response to a question posed by his brother-in-law, the Av Beit Din of Johannesburg: “Your question deals with eliminating the Birkat Kohanim when the Kohanim, generally speaking, desecrate Shabbat. You are right to point out that things can get worse as a result, for they will completely forget that they are Kohanim. This means that they will marry women who are forbidden to them, and they will render themselves impure by the dead. We must say that they are like captive children, who are completely unaware that they are Jewish” (Achiezer, Kovetz Iggerot).

The text Sukkat Shalom Yitzchak, which deals with this question, recounts that about 20 years earlier, the author asked a similar question to his uncle the gaon Rabbi Eliyahu David Rabinowitz Teomim Zatzal, the Av Beit Din of Jerusalem. He stated that the Kohanim must not ascend the podium (to recite the Birkat Kohanim). Next, he wrote him to say that if they are prevented from reciting this blessing, their children will be worse off, and both they and their descendants will forget that they are Kohanim. They will render themselves impure and marry women who are forbidden to them. Thus in order to prevent such a deterioration, the gaon allowed them to recite the Birkat Kohanim. In this way they will not be completely separated. Thus according to the din, in general such Kohanim should be prevented from reciting the blessing, and we must be very strict in this regard (as the Aderet wrote) until they do teshuvah. This is especially so when these Kohanim try to recite the blessing in orthodox synagogues. However in places where preventing them would lead to a dispute in a synagogue where opinions vary on this subject, or where people do not listen to the instructions of their Rav, we must act as did Rav Levitan: He said absolutely nothing in such a case, and if Kohanim who desecrated Shabbat would ascend to the podium to recite the Birkat Kohanim, he would not tell them to get down.

– Responsa Tzitz Eliezer 13:14

# EISHET CHAYIL

## Modesty

Modesty is a very lofty and amazing virtue. People must be reserved in all their ways and deeds, in speaking, behaving, dressing, and acting at home. Everything they do should be marked by discretion and restraint, for being sensitive to shame is a great thing. Rabbi Yossi rejoiced in his extreme modesty, even in his bedroom and even in the dark. We are obligated to emulate the modest ways of Abraham, who upon arriving in Egypt said to Sarah: “Now I know that you are a beautiful woman” (Genesis 12:11). Our Sages explain that up until that time, Abraham did not notice how beautiful she was because both Abraham and Sarah were modest. The Sages also say, “It once happened that a man married a woman with a deformed hand, but he did not notice it until the day she died. Rabbi said, ‘How modest this woman must have been, such that her husband did not notice!’ Rabbi Chiya said to him, ‘For her it was natural. But how modest was this man, in that he did not scrutinize his wife!’ ” (Shabbat 53b). We learn of the modesty of Joseph, upon whom his master’s wife had set her eyes, though he did not look at her. The Sages say that she went so far as to place an iron fork under his neck, forcing him to lift his eyes and see her. Nevertheless, he refused to look at her.

– The Shelah, Sha’ar HaOtiot 90

## IN THE LIGHT OF THE HAFTARAH

### Better to Follow a Lion...

*It is written, "Manoah arose and went after his wife" (Judges 13:11).*

The Sages say that Manoah was a boor, which they learn from the fact that he followed his wife. According to the dictates of modesty, it is inappropriate for a man to walk behind a woman. In fact the Sages have said that it is better for a man to follow a lion than a woman! The Ridbaz states, "You have asked the question, and I will give you my advice based on the teaching which states that it is better to follow a lion than a woman, to determine if this law applies in places where women go about completely covered and revealing nothing that a man can see. The answer is that the Sages were not specific: All women are equivalent and all places are equivalent. Furthermore, the reason is not to prevent a man from seeing something that is not covered. The main reason not to follow a woman is that it can lead to impure thoughts, for a woman's movements and her walking, even if she is covered, can lead to such thoughts. The proof is that a man is forbidden to even walk behind his own wife, and we conclude that Manoah was a boor because he did so. What must a man do? He should quickly pass in front of a woman or place himself to her side, such that she is not really behind him. Two meters is not enough, since he will still be close to her in that case. The principle is that the further away a man is, and the less he can see her walking or moving, the better. If he can see her walking or moving, it is forbidden. In that case he must quickly walk in front of her, even if he must pass within two meters of her or closer to do so. He could also place himself to her side, such that he no longer sees her movements. If this is impossible, he must wait until she leaves, or if there is another way to get to his destination, he must take it. If all this is impossible because he must hurry to perform a mitzvah, and the opportunity to perform the mitzvah will pass if he does not hurry, he should fix his gaze towards the ground and walk without raising his eyes" (Responsa Ridbaz, Part II, 670).

## A TRUE STORY

### Not Every Day

The book Aliyot Eliyahu, a biography of the Vilna Gaon, cites the Pe'at HaShulchan and the Chatam Sofer as asking why the Kohanim do not recite the Birkat Kohanim every day in our lands. He recounts a frightening story that describes how Heaven prevented the custom from being modified and the Birkat Kohanim from being recited every day. The story goes like this: I heard that our teacher, the Vilna Gaon Zatzal, wanted to institute in the Beit Midrash the custom of having the Kohanim recite the Birkat Kohanim every day of the week. However Heaven arranged things such that on the very day that he wanted to institute this custom, he was imprisoned because of a plot that was hatched against him due to a dispute with the Vilna community. Once he was released, he no longer wanted to institute this new custom.

I heard from the sanctified lips of my uncle, Rabbi Chaim of Volozhin, that on several occasions the Vilna Gaon wanted to institute the custom of having the Kohanim recite the Birkat Kohanim every day in his Beit Midrash, but he refused to act as a result. Once, during the middle of day, he decided that the Kohanim would recite the blessing on the following day, and it happened that on that very day he was imprisoned on account of a false accusation. It would seem that Heaven prevented this from happening. In this same story, my uncle Rabbi Chaim said that he once decided to order the Kohanim, in his town of Volozhin, to recite the blessing on the following day. Yet on that very same night, the Beit Midrash burned down! From all this, it would seem that Heaven did not allow it to happen, possibly due to the honor of the great Torah figures who preceded us. We therefore see the power of the customs in our lands, which does not want the Kohanim to recite the blessing every day.

## THE DEEDS OF THE GREAT

### Elisha ben Avuya

The Sages say that Avuya, the father of Elisha, was one of the great men of Jerusalem. On the day of his son's circumcision, he invited all the dignitaries of Jerusalem and seated them in one room, while Rabbi Eliezer and Rabbi Yehoshua were seated in another room. The people ate and drank, sang and began to clap and dance. Rabbi Eliezer said to Rabbi Yehoshua, "As long as they are doing their thing, let us learn Torah." They sat and began with Torah. From the Torah, they moved on to the Prophets, and from there to the Writings. A fire came down from Heaven and surrounded them. Avuya said to them, "My Rabbis! Have you come to burn down my house?" They replied, "Heaven forbid! Rather, we were learning Torah, which led to the Prophets, which led to the Writings. The words were as happy as on the day they were given on Sinai, and fire came down to lick them like the fire of Sinai. The giving of the Torah at Sinai was only through fire, as the verse states: 'The mountain was burning with fire to the heart of the Heaven.'" Avuya said to them, "My Rabbis, if this is the power of Torah, and if G-d will allow my son to live, I will dedicate him to learning Torah." Since his intentions were selfish, the Torah did not endure with the son of Avuya.

Elisha was once studying in the Valley of Genussan, when he saw a man climbing a tree on Shabbat, taking the mother bird and her chicks, and coming down unscathed. The next day, he saw another man climb the tree, taking the chicks from the nest and freeing the mother, as the Torah commands: "You will surely send away the mother and take the young for yourself, so that it will be good for you and your days will be prolonged" [Deuteronomy 22:7]. However when the man came down, he was bitten by a snake and died. Where was the good of this person, and how were his days prolonged? Elisha did not know that Rabbi Yaakov had previously explained that "so that it will be good for you" means in the World to Come, which is entirely good, and that "so that your days will be prolonged" means in a future that is entirely long. Some say that because Elisha saw the tongue of Rabbi Yehudah the baker dripping with blood in the mouth of a dog, he said: "Such is the Torah and such is its reward? Here is the tongue that spoke words of Torah; here is the tongue that spoke words of Torah all his life; here is the Torah and here is its reward!" Some say that Elisha's mother, when she was carrying him in her womb, passed houses of idolatry and inhaled some of the incense that emanated from there. This odor penetrated her womb like a poison and affected her son, who became a heretic.

- Yerushalmi, Tractate Chagigah

## YOUR EYES SHALL BEHOLD YOUR TEACHER

### Rabbi Ezriel Hildesheimer

The gaon Rabbi Ezriel Hildesheimer Zatzal was born in 5570 in the German town of Halberstadt, and he died in 5659 in Berlin. He came from a family of rabbis and great Torah figures. Rabbi Ezriel studied in the yeshiva of Rabbi Yaakov Ettlinger (the author of Aruch LaNer on several Talmudic tractates, Bikkurei Yaakov on the laws of the holiday of Sukkot, and his responsa Binyan Tzion). Rabbi Yaakov Ettlinger was the rav of several German communities, but was known primarily as the Rav of Altona. He fervently fought against the Reform movement and had many disciples, among them Rabbi Ezriel Hildesheimer and Rabbi Samson Raphael Hirsch. In fact Rabbi Yaakov believed that his closest disciple was Rabbi Ezriel, who also learned the teachings of the chacham Yitzchak Bernays of Hamburg. During the years 5611-5629, Rabbi Ezriel served as the Rav and Rosh Yeshiva of the Eisenstadt community in Hungary. From there he was appointed as the Rav of the Adath Israel orthodox community in Berlin, where he established the LaRabbanim Beit Midrash in 5634. This Beit Midrash, which was later renamed in his honor, was a world-renowned institution that produced generations of rabbis and Jewish leaders. Rabbi Ezriel actively worked for the needs of Jews in his community, his country, and around the world, and he passionately fought against the Reform movement. He did a great deal for the community in Eretz Israel, which earned him the title of "the Nassi of Eretz Israel." Although Rabbi Ezriel was known for his greatness in Torah, his involvement in numerous activities prevented him from publishing many works during his lifetime. One book that he did publish, however, was a Sefer Halachot Gedolot with his commentaries. From his lifeworks, Chiddushei Rabbi Ezriel on the Talmud was published, along with his responsa. These include Halachic discussions that were prompted by the interaction of observant Jews with modern western society.