



The Path To Follow SIMCHAT TORAH

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GUARD YOUR TONGUE

Forbidden to Recount

If a single person sees his fellow-man doing something offensive, he cannot testify against him because it would constitute vain testimony. This is because we do not rely upon the testimony of a single witness, as it is written: "A single witness shall not stand up against any man for any iniquity or for any sin" (Deuteronomy 19:15). Hence such a person would be considered to be *motzei shem ra*, someone who damages the reputation of others without reason. Our Sages have said, "There are three whom the Holy One, blessed be He, abhors," and among them is a person who sees something offensive in someone else and testifies against him alone.

It is permitted for the teacher of such a person to detest him for this reason and distance himself from him until he repents. However it is forbidden for his teacher to relate the matter to others.

– The Chafetz Chaim

WHY SUCH JOY?

(BY RABBI DAVID HANANIA PINTO SHLITA)

The custom of Jews throughout the Diaspora is that on the day of Simchat Torah, they take Torah scrolls and dance with them in synagogues, as everyone celebrates the joy of the Torah. This occurs despite the fact that there seems to be no special reason to rejoice on Simchat Torah, since most of the Torah's 613 mitzvot are prohibitions, while only a smaller number are positive mitzvot. We have: You shall not kill, you shall not steal, you shall not covet, you shall not eat forbidden meat, you shall not wear *Shatnez*, you shall not light a fire on Shabbat, and so on. Therefore what reason does the body have to rejoice in all these prohibitions?

Based on this, we can understand the great difference that exists between the Jewish people and the nations of the world. Actually, we never see a non-Jew taking his holy book and dancing with it. We have never seen a Muslim dancing with his holy book, nor a Christian dancing with his. Yet Jews, despite the fact that their Torah is composed primarily of prohibitions and warnings, rejoice and dance with it. Why?

We know the saying, "There is no greater joy than to emerge from doubt." Where doubt exists, there is no joy, and conversely where doubt does not exist, we find joy. Since the Jewish people believe in all the words of the holy Torah, not doubting the least comma, they derive tremendous joy from it.

Conversely, among the peoples of the world who do not really have faith in their own foolish beliefs, although they practice their own religion, they still know and recognize that great doubts undermine the words of their religion and faith, which is why they have no reason to rejoice. Once when I was in Argentina, one of my daughters had to undergo an operation, and at the hospital a priest met me and asked me a question: "Rabbi, downstairs in the hospital lobby there are many pictures of priests on the walls. When I look at these pictures, nothing moves me. However when I see a picture of a rabbi, it leaves me with a sense of reverence, a sense of respect. Why is that?"

I said to him, "If you know how to distinguish between pictures, it means that you already know the answer!" At first he tried to evade the issue, saying that he didn't understand. However he eventually said to me, "Rabbi, the reason is that the Jewish people possess the Torah, which is a truth that cannot be imitated."

Good Counsel

The Torah of Israel is not like the teachings of the other nations. It was given by G-d on Mount Sinai, and everything that it forbids are things that are far from intelligent behavior. All the words of the Torah are good counsel for men, given in order for them to know how to act in this world, as the holy Zohar states: "How goodly are the ways and paths of the Torah, since it is full of good counsel for man" (Zohar III:202a).

Since the power of Israel's Torah stems solely from the words of the Torah, and since its prohibitions exist only to distance people from foolishness and vain pursuits, we rejoice in it and dance with it. Such is not the case among the nations of the world, whose teachings are devoid of holiness and wisdom, which is why they do not celebrate. Not only that, but they

clearly know that truth rests with the Jewish religion. Since the Torah is engraved in the body of man, we can also see something else that is amazing. With Hashem's help, I have been able to bring people back to religion. In France, several hundreds have taken this step, with men putting on tefillin, women observing the laws of family purity, and people observing Shabbat. This is truly remarkable, for how can a man who has never worn tefillin in his life put them on every day?

Furthermore, how can a person who has never known what Shabbat is, nor observed it, suddenly close his store on Shabbat in order to pray in synagogue? From where does he get such strength? The answer is that since the Holy One, blessed be He, engraved this power in the body of a Jew, it demonstrates itself by encouraging a person to better himself.

Business Takes up the Entire Day

A long time ago, as I was planning to go to New York for the first time, I thought to myself: Even if I've been bringing people back to religion, my heart is still telling me that things will be different in New York. People won't listen to me, and I doubt that I'll be able to ask someone, "Did you put on tefillin today? Do you keep Shabbat?" If he says no, how can I tell him, "Then put them on immediately. Observe the next Shabbat!" Will he listen to me? Will he put on tefillin and observe Shabbat? I thought that since the power of New York stemmed from the business world, and that nobody would live there unless he had multiple businesses, people would be busy with their work all day long. Therefore such Jews wouldn't have the time to study, pray, put on tefillin, or observe Shabbat.

I still didn't lose hope, however, and I went to New York. While I was there, a Jew who had lost his sight paid me a visit, requesting a blessing to regain his sight. I asked him, "Do you put on tefillin?" He said no. I said to him, "Start wearing them from now on." He then asked me, "What do tefillin have to do with my eyes? Why are you telling me to put on tefillin to regain my sight?"

I said to him, "Look, if you go to a doctor and he tells you to take some medicine, are you going to ask him what the medicine has to do with your ailment? No. You're going to believe what he says and trust him. Now just as you trust your doctor, you should also trust that all the mitzvot of the Torah heal man of his ailments, as it is said: 'It will be health to your navel and marrow to your bones' [Proverbs 3:8]."

Upon leaving, this Jew took a pair of tefillin with him. Some time later he regained his sight, and he came to visit me once again. He said with tremendous emotion, "Rabbi, when I put on tefillin, I felt something that I had never felt before in my life. At that point, I took it upon myself to bring satisfaction to the Holy One, blessed be He, and to fulfill the mitzvah for its sake only, without the intention of being healed of my blindness." I said to him, "By the merit of this sincere faith, the Holy One, blessed be He, gave you back your sight." Scripture alludes to this by saying, "Bind them as a sign upon your hand, and they shall be as totafot between your eyes" (Deuteronomy 6:8). I am certain that this Jew only attained such a tremendous degree of faith by the power that the Holy One, blessed be He, engraved in him when he was created, before his birth, which is what eventually led him to complete repentance.

MUSSAR FROM THE PARSHA

A Pearl From the Rav: Yearning to Serve Hashem Through Torah

This festival is called “Simchat Torah” because on this day we complete the reading of the Torah. I thought that I would explain why the Sages enacted that the completion of the Torah should occur precisely on this day, after all the festivals and holy days that preceded it.

We know that the number seven represents nature, while the number eight represents what is above nature. This is because the Holy One, blessed be He, created the world in seven days, and all of creation embodies the aspect of the number seven: There is the concept of the seven heavenly bodies, seven middot (among the ten sephirot), and seven days of the week. Since the number eight is outside of nature, Shemini Atzeret alludes to what occurred before the creation of the world. At that point in time, there was only Hashem and the Torah, which is why Shemini Atzeret is a fitting time to rejoice with the Torah.

We may add something else. We know what Rashi wrote on this subject, which is a Midrash Aggadah: During all the days of the festival, the Children of Israel sacrifice 70 bulls, corresponding to the 70 nations of the world. When Jews are about to leave, Hashem says to them: “Please make Me a small feast, so that I may have some satisfaction from you.” This is a way of expressing affection, as when children are about to leave their father and he says to them, “It is difficult for me to part from you. Stay one more day.”

Likewise each Jew should yearn for the days of the festival that have passed, and it should be difficult for him to part from their sanctity, as well as from the service of Hashem that took place during those days. By such yearning, a person extends the sanctity of the festival and his proximity to Hashem to the rest of the year. This is what the festival of Shemini Atzeret essentially represents: That a person should find it difficult to part from Hashem and the festivals, and that he should want to extend the sanctity of these days and his proximity to Hashem to the rest of the year.

Now a person cannot yearn for the days of the festival and proximity to Hashem, nor can he extend the sanctity of the festival to the rest of the year, if he does not study Torah. In fact by attaching himself to the Torah, he will yearn to serve and draw close to Hashem. Hence the Sages instituted that we complete the reading of the Torah during the last day of the festival, and that we celebrate Simchat Torah in honor of the completion of the Torah. In this way we can cleave to the reading of the Torah and cherish it, thereby prolonging the sanctity of the festival and the spiritual growth that we experienced during the sanctified days of the festival, such that its influence extends to the rest of the year.

We may also say that it is for this reason that we complete and restart the reading of the Torah on Shemini Atzeret. This is because during the festivals and holy days, all Jews will have completely repented through fear and love, and they will have taken it upon themselves to improve their ways in order to follow the Torah according to Hashem’s will. Our Sages, in their great wisdom and tremendous foresight, wanted us to begin our new lives, which we committed ourselves to, immediately after the festivals and holy days. Hence they decreed that once the festivals and holy days have ended, we must restart the reading of the Torah from the beginning. This is because the creation of the world and the renewal of creation are described at the beginning of the Torah, and likewise each person can become a new creation.

It is written, “The L-RD came from Sinai and shinned forth from Seir to them. He appeared from Mount Paran and came with some of the holy myriads” (Deuteronomy 33:2).

Rashi explains that Hashem came from Seir because He had addressed the children of Esau and offered them the Torah, but they rejected it. Hashem then offered the Torah to the descendants of Ishmael, who dwelled in Paran, but they also rejected it. Hashem then appeared to the Children of Israel.

This contains a good explanation as to why we sometimes see non-Jews converting and coming under the wings of the Shechinah, as well as the op-

posite, namely that some Jews completely abandon Judaism. Rabbi Akiva Eiger Zatzal wrote, “This happens because at the giving of the Torah, the Holy One, blessed be He, addressed each nation and offered it the Torah, but none accepted. Now there were certainly some isolated individuals who wanted to accept it, but they kept silent because they feared others. These are the individuals who would eventually convert.”

Conversely, there were some isolated Jews who did not want to accept the Torah, but due to shame or fear they silenced their objections and said, “We will do and we will hear.” These are the individuals who would eventually abandon Judaism.

From the Shechinah’s Point of View

It is written, “Of Levi he said: Your tumim and urim belong to Your pious man” (Deuteronomy 33:8).

Concerning Rashi’s remark that “Moses is addressing the Shechinah here,” the gaon Rabbi Chaim of Volozhin Zatzal said that this seems strange, since the urim are mentioned before the tumim in almost every other passage (see Devash VeChalav). Why the difference in this verse?

The answer lies in the fact that the term urim indicates that the letters shine (meirot), while tumim indicates that the words agree (matimim) with the Kohen who placed the letters in the correct order by means of Ruach HaKodesh. Thus for him, the urim came before the tumim.

This is why Rashi stated, “Moses is addressing the Shechinah here,” because from the Shechinah’s point of view, the tumim came first, since it knew the subject. It then indicated what it wanted to say by illuminating the letters.

Pinchas Would Have Buried Him

It is written, “No one knows his burial place to this day” (Deuteronomy 34:6).

The Midrash states, “Since Moses did not hasten to oppose Zimri, nobody knows his burial place.” Many great Torah figures have expressed surprise at this statement from the Midrash, and from the connection between these two things.

The book Derush Shemuel cites Rabbi Leib of Pintshov Zatzal, who presents an explanation for the Midrash’s statement by saying: “Who was greater than Moses? This is why the Holy One, blessed be He, personally buried him. Although Pinchas, who is Eliyahu, was his study partner, why did he not bury him? Because he was a Kohen.”

When we examine this issue more closely, we note that Pinchas was appointed as a Kohen after he killed Zimri. Therefore if Moses had killed Zimri, Pinchas would not have become a Kohen, and he would have therefore buried Moses. In that case we would have known the location of his burial place. This explains the otherwise surprising statement of the Midrash: “Since Moses did not hasten to oppose Zimri, nobody knows his burial place.”

Like No Other Prophet

It is written, “Never has there arisen in Israel a prophet like Moses” (Deuteronomy 34:10).

The tzaddik Rabbi Shimshon of Ostropola said, “It should have stated, ‘Never will there arise in Israel a prophet like Moses,’ for the Torah is telling us that there will never be another prophet like Moses in the future.”

He explains that we can see Moses’ superiority to all the other prophets in various ways. One way is that all the other prophets fell to the ground when the Holy One, blessed be He, appeared to them, as it is written: “I was in a deep sleep upon my face” (Daniel 10:9). Such was not the case with Moses, for of him it is written: “But as for you, stand here with Me” (Deuteronomy 5:28).

This is why it is written, “Never has there arisen in Israel a prophet like Moses,” meaning that no other prophet could speak with Hashem by standing, as was the case with Moses.

REASONS FOR THE MITZVOT

THE CUSTOMS AND SEGULOT OF THE FOUR SPECIES

The special properties of the four species are discussed at great length in holy books. During the festival of Sukkot and the rest of the year, they provide great segulot for being protected while traveling, for having children, and for other wonderful things that are reserved for those who fulfill Hashem's will.

Because the Sages have said, "Since one mitzvah has been performed with it, let another mitzvah be performed with it" (Shabbat 117b), the Hagahot Maimoniot (Hilchot Lulav 7) states that the Ribak would use willow branches in order to make pen holders for writing Torah scrolls. As for myrtle branches, the Acharonim wrote that very pious individuals would save them in order to smell their fragrance during Havdalah, doing so for the love of the mitzvah.

The book Orchot Chaim cites the author of Yafeh LaLev as describing a custom that occurred on Hoshanah Rabba, after the prayer service, in which people took the lulav along with the myrtle and willow, and placed them above the door of the home where people slept in order to protect them until Passover. Then on the eve of Passover, they would take them down and burn them on the following morning, half with the chametz and half in the stove where the matzot for the mitzvah was baked. The book Yesod Yosef sees the origins of this custom in Kabbalah, as well as in the Halachic dictum: "Since one mitzvah has been performed with it, let another mitzvah be performed with it." Hence it is important to burn the lulav and the species, be it with the chametz or with the fire that cooks the matzot.

Some people have the custom of beating the hoshanot (bundle of willow branches) on the ground and then casting it upon the Aron Kodesh in synagogue. The book Darchei Chaim VeShalom strongly urges us not to beat the hoshanot on the ground or to cast it upon the Aron Kodesh "because it shows contempt for the holy Names." We find support for this custom in the responsa of the Maharsham (4:57), which states that since people have this custom, it is certain that the Beit Din placed limits on the sanctity of the willow. The book Moadim U'Zemanim mentions the custom of casting hoshanot on the Aron Kodesh, for in the Temple people would bend willow branches upon the Altar. Hence to recall this practice, we cast hoshanot on the Aron Kodesh, which replaces the Altar in our time.

The Willow Branches

The book Mateh Ephraim cites the author of Seder HaYom as stating, "At the end of the festival, we take the lulav with the species and carefully store them in a special place. We do this in order to look upon them, to remember, and to merit being saved from all misfortunes. We must not throw them away or put them in the garbage, for they allude to something important, and we must not treat them with contempt."

In his book Menorat HaMaor, Rabbi Yitzchak Abuhav Zatzal notes that taking a willow branch from what remains of the branches that we beat upon the ground during Hoshanah Rabba is a segula for being protected during the rest of the year: "I have heard that this contains a segula for protecting a person with that intention, and everything depends on righteous deeds and good intentions."

In Sefer HaMidot, Rabbi Nachman of Breslov cites numerous segulot of the hoshanot: A person riding a horse or another animal should take hoshanot with him, since this is alluded to in the verse *larochev ba'aravot*, "the one who rides the aravot [heavens]" (Psalms 68:4), this being the same word as willow (aravah). He also wrote that the hoshanot we beat upon the ground has the power to eliminate fear.

Still on the subject of traveling, the book Likutei Tzvi states with regards to Tefillat HaDerech and other blessings: "We know from oral transmission that it is a very good segula for a person to take along his hoshanah whenever he travels, or at the very least to clearly know where it is, and in a time of danger he should say *Ani Vehu Hoshia Na*."

Rabbi Meir Simcha HaCohen Zatzal of Dvinsk, the author of *Ohr Somayach*, distributed what remained of his willow branches to Jewish soldiers who had been mobilized. People have testified that everyone who received a willow branch from him was protected in battle by a great miracle and returned home safe and sound.

In his book *Vayikra Avraham*, Rabbi Avraham Adadi Zatzal also testified to the true power of the hoshanot: "Insofar as I am concerned, while I was traveling by sea with my four species, I saw wonders when the sea unleashed its fury. Likewise with a piece of matzah that has been safeguarded since the harvest."

Those who analyze words have discovered that the term *aravah* (willow) has the name numerical value as *zarah* (offspring). From here the book *Likutei Mahariach* states that it is a segula for someone wanting offspring to boil hoshanot and drink the water, in which case he will merit children.

The Same Numerical Value

The book *Elef HaMagen* tells us that when men returned home after the prayers on Hoshanah Rabba, their pregnant wives would take the end of the etrog, give some money to the poor, and recite a short prayer. They did this in order for Hashem to protect them from dying in childbirth. The reason for this custom comes from the fact that, according to one opinion, the etrog was the fruit that Adam ate from the Tree of Knowledge. In other words, the decree "in pain shall you bear children" (Genesis 3:16) comes from the sin of Adam, which explains the connection between the etrog and childbearing.

The complete text of this short prayer is found in the book *Moed LeChol Chai* by Rabbi Chaim Falaggi Zatzal, who cites the book *Nazir Shimshon* on tractate *Sukkah*. The prayer states: "Master of the universe, it is known and revealed before You that because Eve sinned by eating from the Tree of Knowledge, she brought the pain of childbearing and death into the world. If I had been there at that time, I would not have eaten it, nor would I have profited from it in any way, just as I did not want to render this etrog impure for the mitzvah during all the days of the festival that has passed. I have now rendered it impure because its mitzvah is complete, and I have not transgressed Your mitzvot. Please accept my prayer and my supplication that I do not die on account of my child or during childbirth. Save me so that I may give birth easily and calmly, without pain or difficulty. May no harm come to me or to my child, for You are a G-d Who saves."

Another segula regarding the etrog is cited in *Kaf HaChaim*, among other segulot of the four species: "After the festival, we use sugar to make the etrog into jam, which we place along with other fruits on the table for the night of Tu B'Shevat, the new year for trees, so that men and women in the family may recite the blessings. How much more does this apply when a woman is pregnant. We also give this jam to women who have difficulty in childbirth, for it seems to be a segula for an easy delivery without pain. When she eats some at that time, it also helps the baby to emerge with strength for a good life and for peace."

Some say that eating the etrog of the mitzvah is a marvelous segula against sterility. Another segula is to eat the etrog after Sukkot for illnesses that affect the heart, in order to have a strong and healthy heart (see *Segulot Israel*). We find support for this segula in *Sefer HaChinuch*, which states that the four species correspond to parts of the body, with the etrog corresponding to the heart.

The following story originates in the Midrash, and Rashi cites it in commenting on *Sukkah 46b*: A pious man gave a dinar to a poor person, and his wife treated him with scorn. This man fled from his home, but he had nothing to live on. On the seventh day of the *aravah*, he went to take some etrogim from children, as it is said: "They used to take their lulavim from the hands of children and eat their etrogim." This pious man traveled by boat to a city where the royal palace needed etrogim for medical reasons. He then sold his etrogim at a high price and returned home. The book *Mishmeret Shalom* states that it is good to eat the etrog on Shemini Atzeret, for the term *etrog* has the same numerical value as *Torah*.

Other than what we have mentioned regarding the segulot of the four species, the Acharonim state that some people have the custom of displaying, as part of their *sukkah* decorations, a glass filled with olive oil for the lighting of the Chanukah lights. The hemp used to attach and preserve the etrog when we take it for the blessing on Sukkot is holy, and it is forbidden to use it for mundane purposes. It is a good practice for upright individuals to save this hemp in order to make wicks for the Chanukah lights.

A TRUE STORY

YOU BRING DELIVERANCE

Living in Tel Aviv was a righteous man by the name of Rabbi Yeshaya, and this Rabbi Yeshaya possessed an extraordinary treasure: A few dried willow leaves that the Rebbe of Sanz (the author of Divrei Chaim) used when he circled the Bimah at the time of the hoshanot.

Now we know that hoshanot have the power to protect a person from all kinds of danger. In fact the term hoshanot is composed entirely of sacred Names. We also know the story of a chassid who ventured into the forest alone. A very tall and menacing non-Jew met him there and asked, “What are those twigs in your hand?” The chassid stubbornly replied that they weren’t twigs, but hoshanot. The non-Jew again called to him and asked in a terrifying voice, “What are those sticks in your hand?” Again the Chassid replied, “Hoshanot!” At that point the non-Jew shrunk. This repeated itself several times, until the strange non-Jew completely disappeared. When the chassid returned to his Rebbe, he said to him: “Know that you were saved from the forces of impurity by the merit of your obstinacy in calling the hoshanot by their proper name, a name that is a segula for being saved from the forces of impurity.”

How much more was this true of the hoshanot that Rabbi Yeshaya possessed, since the Divrei Chaim himself had circled the Bimah with them!

Some of this sage’s power, as well as the sanctified object that he had used, were added to Rabbi Yeshaya’s own power, which is why his hoshanot became known for saving people. Because of it, many sick were healed of their infirmities.

The Mayor’s Illness

The year was 5696, and news began to spread that the mayor of Tel Aviv, Meir Dizengoff, had become sick and was getting worse. He was a public official, and although the Tel Aviv of today is several times larger than it was then, it was still considered a large city at the time. Therefore when the mayor fell ill, he had to cancel his appearances and no longer take part in public ceremonies, a fact that quickly became known.

The pious residents of Tel Aviv prayed for his recovery, not only to fulfill the instruction, “Pray for the welfare of the government,” but also because Meir Dizengoff was unlike the mayors who succeeded him, especially not like the mayors of Tel Aviv in our time. He publicly observed Shabbat and announced that in Tel Aviv it was forbidden to do any work on Shabbat, nor for stores to open on that day. This edict stated, “More than the Jewish people have kept Shabbat, Shabbat has kept the Jewish people.” People therefore implored Hashem to have mercy on him, saying that he retained something from his forefathers, even though Tel Aviv was a secular city and the man who led it was secular.

At the time, there were numerous problems arising from local Arabs, and everywhere that these wicked neighbors lived, they fired on Jews and harassed them.

This also occurred in Jaffa, an Arab suburb of Tel Aviv. The western parts of Tel Aviv were located next to Jaffa, and the residents of Tel Aviv suffered from being close to these savages, descendants of the first savage. Meir Dizengoff undertook several initiatives and employed extreme measures to halt the murderous attitude of the Jaffa Arabs. On one hand he notified the British police so that they could intervene, and on the other hand he secretly sent out young Jewish men who had received

weapons training, so they could return fire on their enemies. Therefore when Arabs heard that the mayor of Tel Aviv was ill, they began to celebrate. In fact their newspapers jubilantly reported, “The day of his reckoning is near.”

When Meir Dizengoff began to get worse, Adifa (the Arab newspaper in Jaffa) ran a huge headline on its front page that read: “Meir Dizengoff at the Gates of Death.” Actually, this wasn’t very far from the truth, for he never left his bed or responded to his staff, and doctors began to lose hope that he would ever recover.

Hoshanah

When all the leading citizens of Tel Aviv went to visit the mayor at his home in order to say a final goodbye, Rabbi Yeshaya remembered his precious treasure. He thought that if the segula of hoshanot worked for those who prayed in synagogue – for those who used it to recover from their illnesses – then this segula would also work for the mayor. Since Rabbi Yeshaya was among those who knew the mayor, he summoned his courage and went to the mayor’s home and suggested to his staff that they should try this segula. It was nothing more than the hoshanot of the tzaddik of Sanz, which had become a special amulet to heal all kinds of illnesses.

It was almost certain that not everyone would agree to such measures for healing the mayor, since the most experienced physicians had already given up. However as we mentioned, Meir Dizengoff and his wife had preserved a semblance of the traditions of their forefathers. He had been raised in Kishinev, where a solid faith in the Sages had been an ancestral heritage since childhood, especially when all other means had been exhausted and traditional medicine had failed. Rabbi Yeshaya’s request was not refused, and so they agreed to try the segula of hoshanot. “In any case,” someone said, “it can’t hurt.” Trembling, Rabbi Yeshaya approached the mayor’s bed and placed the hoshanot under his pillow. He then wished the mayor a speedy and complete recovery.

As it turned out, Rabbi Yeshaya had barely left the room when Meir Dizengoff opened his eyes and told his staff that he was feeling better! He was sweating, his fever dropped, and he was improving. As he started to speak, he became aware of what was happening around him. The following day, he left his bed and acted like a man in good health. By nighttime he had already left his home for his office, which surprised the entire city!

From then on, people no longer disparaged the hoshanot. Those close to the mayor testified that they were behind his miraculous recovery, and the doctors who were present at the time were also forced to admit that they had no other explanation for it. The mayor’s illness had simply disappeared before the willow leaves of Rabbi Yeshaya. His nerves were getting stronger, his bones had been rejuvenated, and his muscles had regained their initial health and strength.

News of this miracle quickly spread throughout Tel Aviv and beyond. Several newspapers reported this news to their readers, and some even mentioned that “prayers and amulets” on the part of believers in the city had been used to heal the mayor. Some newspapers even “dared” to report that the hoshanot of the tzaddik of Sanz had been responsible for everything. The entire incident resulted in a tremendous sanctification of Hashem’s Name.