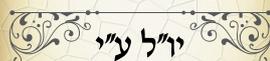


Parashas
Shemos

• 666 •

י"ח טבת תשפ"ה

5785



קהילת שבתי בבית ד'

בנשיאות מורנו ורבנו הרה"צ

רבי גמליאל הכהן

רבינוביץ שליט"א

טיב הקהילה

English edition

באנגלית

טיב הפרשה

כח התפילה על צער השכינה

טיב המערכת

אשר לא ידע את יוסף

Who did not know of Yosef

• • •

The Midrash (Shemos Rabbah 1:8) tells the story of a king who placed a statue of his likeness in the center of the city. One day, a man was caught throwing stones at the king's statue in the town square. The police apprehended him and brought him to court. The judges considered imposing a severe punishment to deter others from repeating such an act. However, they were greatly surprised when the king himself requested to participate in the trial. When the king arrived, he ordered the man to be executed by decapitation. Everyone was shocked by the harshness of the sentence. While the man had indeed committed a wrongful act and deserved punishment, was such an extreme sentence warranted? Seeing their astonishment, the king explained, "Today, he acted only against my statue, but if given the chance, he would do the same to me."

Using this story, the Midrash illustrates Pharaoh's wickedness. Initially, the Torah states that Pharaoh "did not know Yosef," (1:8) and later it says Pharaoh declared, "לא ידעתי את ה'" - "I do not know Hashem." (5:2) "One who denies the goodness of their fellow will ultimately deny the goodness of HaKadosh Baruch Hu." We might wonder: Is this really the essence of Pharaoh's wickedness? After all, he was cruel—he slaughtered infants, threw babies into the Nile, and committed numerous atrocities. How can his ingratitude be considered the root of his evil?

But Chazal teach us that this was not a minor flaw; rather, it was the foundation of all his wickedness: the lack of gratitude.

It is known that one of the *chachamim* had a practice: after performing acts of kindness for others, he would give them a small stone. When asked why he gave them the stone, he replied, "So that when you want to throw stones at me, at least you'll throw a small one."

The holy Chazal emphasize the great importance of gratitude. Every Jew must reflect on whether he is truly grateful, starting with recognizing the kindness of his parents, who brought him into this world and raised him to the best of their ability. It is well known that this was one of the traits in which the great Jewish leaders of all generations excelled—recognizing and expressing gratitude. To become a righteous person, one must toil and strive greatly, but the foundation is gratitude—at the very least, so that we do not become like Pharaoh!

Tiv HaTorah - Shemos

The power of prayer over the pain of the Shechinah

וְיִהְיֶה בַּיָּמִים הָרַבִּים הֵהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם וַיֵּאָנְחוּ בְנֵי־יִשְׂרָאֵל מִן־הָעֲבֹדָה וַיִּזְעְקוּ וַתַּעַל שׁוֹעַתָם אֶל־הָאֱלֹקִים מִן־הָעֲבֹדָה: וַיִּשְׁמַע אֱלֹקִים אֶת נַאֲקָתָם וַיִּזְכֹּר אֱלֹקִים אֶת בְּרִיתוֹ אֶת אַבְרָהָם אֶת יִצְחָק וְאֶת יַעֲקֹב: (ב:כג-כד)

And it happened during those many days, that the king of Egypt died, and the Children of Israel groaned because of the work and they cried out. Their outcry because of the work went up to G-d. G-d heard their moaning, and G-d remembered His covenant with Avraham, with Yitzchak, and with Yaakov. (2:23-24)

• • •

In the *sefer Baal Shem Tov al HaTorah* (Parashat Noach, section 153), it is written as follows: "A wise and discerning person should take to heart and understand that the pain a person experiences is the pain of the Shechinah, as it is stated in Sanhedrin (46a): 'My head hurts, etc.' One should pray for the pain of the Shechinah, and as a result, the person's own pain will pass."

These ideas are further elaborated in the holy *sefer Noam Elimelech* at the end of this parashah (5:23): "Behold, we are in this bitter exile, and in our suffering, it is the Shechinah that suffers, as the Shechinah was exiled with us. Therefore, we should not grieve or lament over our own hardships but rather over the exile of the Shechinah. We should not focus at all on our own troubles but only on the pain and exile of the Shechinah. If our aim and pain were solely for the pain of the Shechinah and not for our own suffering, we would certainly be redeemed immediately. However, because we are flesh and blood, it is impossible for us to endure our own pain and suffering entirely. As a result, the days of this bitter exile have been prolonged due to our many sins, as we mix our pain with the pain of the Shechinah and focus on our own suffering. If only there were one true tzaddik of this nature, he would save the entire world from exile."

From their holy words, it is explained that all of a person's intentions in his service and prayers should be solely for the sake of rectifying the holy Shechinah and not for his own sake at all. If a person prays for his own needs, it is not guaranteed that the Creator will fulfill his request. However, if his request is for the sake of the pain of the holy Shechinah, his request will be accepted. Moreover, it is precisely for such prayers that the Creator, Yisbarach eagerly waits.

Nonetheless, a person must truly direct his heart toward the pain of the Shechinah.

This idea is hinted at in the *pasuk*, for once the text already states, 'And the children of Israel sighed because of the work', we already understand that when it says 'and their cry ascended to G-d', it was 'because of the work'. Why then does the *pasuk* need to elaborate further by adding these words again?

To explain this *pasuk*, I will first introduce a *pasuk* from Tehillim (22:6) and the words of our *chachamim* (*Midrash Tehillim*) regarding this *pasuk*. It is written: אֱלֹהֵי זַעֲקוֹ וְנִמְלְטוּ, בְּךָ בָּטְחוּ – To You they cried and were saved; in You they trusted and were not shamed. This *pasuk* speaks about the exile from Egypt, as the Midrash states: "In You, our ancestors trusted—in Egypt—they trusted, and You saved them from Pharaoh. To You, they cried, as it is said, 'And the children of Israel sighed because of the work, and they cried out' (*Shemos* 2:23). And they were saved, as it is written, 'And Hashem saved them on that day' (14:30). And why did this happen? Because 'in You they trusted and were not shamed.'"

Now that we know from the words of Chazal that this *pasuk* speaks about the redemption from Egypt, we must analyze the specific wording, "To You they cried." This implies that it was specifically their cry that caused the salvation and not the sighing that preceded it. The reason for this is that their cry was directed "to You", meaning it was on behalf of the pain of Your Shechinah.

The well-known question arises: why did our forefathers in Egypt not cry out to Hashem until the moment when the king of Egypt became afflicted with leprosy (*tzaraas*)? Were they enjoying themselves in Egypt throughout all the years of enslavement? From the very beginning of their bondage, Pharaoh issued a decree likening the Israelites to animals, treating them as though they were abandoned in a swamp of ownerless property, free to be used at the whim of the Egyptians. They were subjected to grueling forced labor, their children were killed in cruel ways, thrown into the Nile immediately after birth, or embedded in the walls of buildings. Were the Israelites not worthy of crying out before that moment?

Indeed, we can say that the Israelites were worthy of praying about their enslavement and unbearable suffering throughout the years of exile. However, knowing their degraded state after sinking into the impurity of Egypt, they were deeply ashamed to lift their eyes to Hashem. They believed themselves unworthy of redemption and thought they had no choice but to resign themselves to their anguish. But

when Pharaoh exceeded all bounds of cruelty and began slaughtering their children merely to bathe in their blood, they could no longer bear their suffering. Up until that point, all the Egyptians' actions against the Israelites stemmed from hatred and fear of them. The Egyptians' strategy was to humiliate the Israelites so that they would internalize their own degradation and not entertain any thought of rising up or taking control over Egypt. Even the Israelites themselves understood the Egyptians' intent, and they believed that by accepting their humiliation willingly, they were acknowledging their own lowliness. In turn, they thought this would pacify the Egyptians and prevent their annihilation.

However, when they saw that even this strategy failed to satisfy that wicked man and that he continued to add wickedness upon wickedness, slaughtering multitudes of children to bathe in their blood, they realized his cruelty was not motivated by fear but by sheer malice. This led to the invention of the idea that their blood contained a "raw material" beneficial for curing leprosy, reducing them to the status of wild beasts for whom there was no moral reason to refrain from slaughtering, *Rachmana litzlan*.

This was something the Israelites could no longer endure. As a sign of their unbearable suffering, they sighed deeply. However, they

still did not dare to pray, for who better than they knew their spiritually degraded state? At that time, they were already immersed in the forty-nine gates of impurity and understood well that their enslavement was justly decreed by their Creator. Knowing this, they found no justification to open their mouths in prayer before Him. But upon further reflection, they concluded that, while they were indeed unworthy to pray for their personal suffering, there was no reason why they should not pray for the suffering of the Shechinah, which was in pain because of their plight. It was then that they began to cry out to Hashem, and this prayer was accepted. Their cries stirred the heavens to

hasten their redemption.

These ideas are precisely reflected in the *pesukim*. Note that the text separates the term "sighing" from the term "crying out" and does not say, "And the children of Israel sighed and cried out because of the work." This is because the sighing and the crying out did not stem from the same intent. The sighing was over their personal suffering, as implied by the *pasuk*: "And the children of Israel sighed because of the work." Only afterward did they arrive at the conclusion that they needed to fulfill "and they cried out", which was directed solely for the sake of Hashem.

It was specifically this cry that caused their salvation, as hinted at in the aforementioned *pasuk* in Tehillim: "To You they cried out."

Indeed, the *pasuk* testifies that this was the reason for their salvation: "And their cry ascended to G-d." That is, the cause of their redemption was their cry over the suffering of the Shechinah. This prayer had a great virtue compared to their earlier sighing "from the work", which stemmed only from their personal anguish over their labor. In contrast, this cry was for the sake of Hashem. Therefore, "G-d heard their groaning," saw their suffering, and was stirred to redeem them to remove the pain of His Shechinah.

בסייעתא דשמיא

שובו בנים שובבי"ם

לקראת ימי השובבים הבעל"ט
ניתן להשיג את ספרי הגה"צ המקובל

הרב גמליאל הכהן רבינוביץ שליט"א

ספר "תיקון שובבי"ם השלם" עם "טיב התשובה"

בו מתבאר תפילת 'עננו להרשי"ש' באריכות גדולה באר היטב, עם הרבה הקדמות מתורת האריז"ל, (מומלץ מאד לאלו אשר עדיין לא נכנסו לגן הפרד"ס), וגם ניתוסף שם מה שיש לפלפל ולהקשות ולתרוץ בדבריו הקדושים, וגם הערות והארות על דרך הנגלה בהלכות תשובה, וספר זה הוא תועלת מאוד למי שרוצה ללמוד ענינים אלו בעמקות ובעיון גדול.

ספר "תיקון שובבי"ם" עם "טיב התשובה הקצר"

שבו מתבאר בקצרה באר היטב כל הפירוש המובא בארון, וספר זה הוא תועלת לאלו שכבר למדו לדעת פירוש תפילת עננו, ועתה רוצים לחזור בקצרה תוכן הענינים.

קונטרס "תיקון שובבי"ם" עם "טיב התשובה המבואר"

גדלה מעלתו שמבאר כל תיבה ותיבה ממש, באופן שהתיבה בא ופירושו עמו בסמוך לו, למען יוכל המתפלל לכוון הכוונה הראויה בעת אמירת התיבה ממש.

קונטרס "תיקון שובבי"ם" עם "מסורת התשובה"

הוא התפילה כמתכונתו, וסביב לו 'מסורת התשובה' והוא שידע המתפלל והמכוון, על כל לשון התפילה מאין נחצבו מקורה קדוש, בכתובים ובדברי חז"ל וכתבי האריז"ל ותלמידיו.

ספר "טיב התשובה - כל בו לשובבי"ם"

הספר הזה נדפס מחדש בעריכה נאה בעט סופר מהיר שוה לכל נפש, אוצר כלי חמדה מקובץ לפנדק אחד ליקוטי בתר ליקוטי כל ענינים הנוגעים לעניני שובבי"ם במנהג ובהלכה, עצות וסגולות, תפילות, שיחות ומאמרים, עובדות וסיפורים, הכל בלשון קלילה ומבוארת.

טיב ההשגרה

קוצו של י' The edge of the yud

Moreinu HaRav shlita relates: "At the end of davening, I saw a man removing his tefillin shel yad, and the knot of his tefillin was invalid. The knot of the tefillin shel yad, which is shaped like the letter 'Yud,' must have the end of the strap protrude slightly from the knot. If it doesn't protrude, one does not fulfill the obligation of donning tefillin shel yad.

I emphasized to him how much Hashem loves him, as He arranged for me to *daven* next to him. That way, I noticed as he was removing his tefillin that the knot was invalid. He was very happy that I brought this to his attention and asked me to fix the knot for him. After I adjusted the knot, he put on the tefillin again with a bracha so that another day would not pass without fulfilling the mitzvah of tefillin properly.

He was overjoyed and, with tears in his eyes, said, 'I could have continued like this for years, putting on tefillin without fulfilling the mitzvah! I see that Hashem truly loves me and has given me the merit to observe the mitzvah of tefillin according to halacha!'"

Moreinu HaRav concluded the story and said: "There are things that, if one does not know them, they will not fulfill the mitzvah of tefillin (or any other mitzvah). Therefore, it is worthwhile to ask a halachic authority to inspect one's tefillin from time to time. Similarly, a Jew who knows the halacha should not hesitate to gently and lovingly correct another Jew and give them the merit of fulfilling the mitzvah of tefillin. You do not need to look far to give Jews the merit of tefillin; we have opportunities every day in our own shul. Over the course of my life, I have probably helped hundreds of people fulfill the mitzvah of tefillin through simple but important things. For example, ensuring that the knot is snug against the *bayis*, that the tefillin shel rosh does not slide even slightly down the forehead, and more."

זה נהנה וזה נענה

This one benefited and this one was helped

I had the merit to write a Torah *kuntrus*. Being a kollel student with a limited budget, I wanted to find the cheapest possible printing option. I went to a printing shop and asked to print a few dozen copies, requesting the lowest price they could offer. The shop owner apologized and explained that he had several jobs lined up, but his stapling machine had broken down, and no technician was available to fix it... I looked at the machine and told him I could repair it myself. He didn't believe me, but within 15 minutes, the machine was up and running again. As a gesture of gratitude, he opened an account for me with the lowest possible rates in the market—at cost price!

And where did I gain the knowledge to fix machines?

As a young man in yeshiva, I loved spending my breaks at a printing shop near the yeshiva, owned by a G-d-fearing man. Whenever a technician came to repair the machines, I would watch and take apart the machines with him, quickly grasping the mechanics, as I have a strong technical aptitude!

Now, this skill brought me the benefit of affordable printing, while the shop owner could meet his commitments to his other customers on time.

ש.ה.

טיב המעשיות

Repentance out of Love – During the Shabbosos of Shovavim

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרָיִם אֵת יַעֲקֹב אִישׁ
וּבֵיתוֹ בָּאוּ (א:א)

These are the names of the sons of Yisrael who came to Egypt, with Yaakov, each man and his household came (Shemos 1:1).

The holy sefer Imrei Noam notes that our parashah is the first of the eight Shovavim Tat weeks lasting from Chanukah to Purim. The term is an acronym composed of the initial letters of the names of the week's eight sidros. He writes that this hints that the primary tikkun and zechus of this period are connected to the Shabbosos when the parashiyos are read. He elaborates by interpreting the acronyms and gematriyos of the holy Names mentioned by the kabbalists as part of the kavanos for these days. See there where he expands upon these mystical secrets.

He further hints that the final letters of the words: אֵת יַעֲקֹב אִישׁ —make the word תְּשׁוּבָה. Similarly, the final letters of the phrase: אֵת יַעֲקֹב אִישׁ וּבֵיתוֹ —make up the word תְּשׁוּבָה, repentance. Together, the two words read Shabbos Teshuvah, teaching us that the primary power of repentance during the Shovavim is found on Shabbos kodesh.

It is written that Shabbos (שבת) is an acronym for שָׁבַת בּוֹ תִשׁוּבַת — "On Shabbos, you shall return," hinting that its essence is תְּשׁוּבָה עֵלְיוֹנָה (higher-level repentance), which is rooted in עֲשֵׂה טוֹב (pursuing good) and repentance out of love, accompanied by joy and heartfelt delight—not תְּשׁוּבָה תַּתְּיָאָה (the lower-level repentance), which is rooted in סוּר מִרָע (turning away from evil) and fear, and mingled with sadness.

Repentance out of love provides rectification at its root. It is not limited to regret and abandoning sin out of fear of harsh punishments, chas veshalom, or bitterness for rebelling brazenly against the King of the Universe. Instead, it penetrates to clarify and purify the root cause of sin, uprooting and transforming the very motivations and temptations that led to the grievous offense.

For example, if one's desire burns for a forbidden love, reflecting the chesed of impurity, repentance out of love transforms this desire into a longing for good. Rather than indulging in base and vile cravings, one then elevates one's desire to delight in Hashem, the sweetness of Torah and prayer, and the serene sweetness of Shabbos that bestows delight on the soul.

One fills one's mind, heart, and soul with the fiery passion of Torah and the warmth of Shabbos kodesh, until the very causes and triggers that distanced one from his soul's root dissipate. Consequently, when one becomes accustomed to the love of Torah and Shabbos, one naturally distances oneself from impurity and anything resembling it—anything befitting only unclean and defiled nations. Through repentance out of love, one elevates the soul and spirit from the depths of corruption, rectifying the sin at its root and transforming deliberate transgressions into merits (Yoma 86b).

The Midrash Tanchuma (Bereishis 3) states: "The honor of Shabbos surpasses a thousand fasts." We know from the teachings of the talmidim of the Arizal that to achieve the tikkun of Shovavim requires eighty-four fasts. And for the five types of sins included in the known transgression, one must fast 420 times—once set of sins for each time the sacred covenant was desecrated. Yet here, the Midrash reveals that honoring Shabbos is greater than a thousand fasts!

This supports what we explained: the honor of Shabbos is rooted in the תְּשׁוּבָה עֵלְיוֹנָה of the holy Shabbos—repentance out of love, which rectifies the very essence of the sin, transforming the causes and temptations that trap a person into the abyss. It changes the core of one's will and longing, so that they tend

toward goodness and blessing, yearning for the delight of Shabbos, thus drawing the soul closer to love and awe of Hashem. On Shabbos kodesh, may the souls of Yisrael take refuge under Your wings; may they be satiated from the abundance of Your house!

The Soldier's Shabbos

On one of his journeys, the saintly Rav Yehoshua David of Belz, zt"l, traveled to the great capital city of Vienna. There, he conducted his Shabbos among a gathered assembly of the community, who came together to bask in the sanctity of his presence.

On Shabbos night, the tzaddik conducted his holy tish in the presence of a large assembly. The tish extended into the early hours of the morning, radiating sanctity with reverence and love. The gathering was a profound sanctification of Hashem's name, as is the way of the righteous.

After the tish, the attendees dispersed, each to his home or lodging, to rest in keeping with the principle that "sleep on Shabbos is a delight," taking advantage of the few remaining hours before the Shabbos morning davening at Vienna's great shul.

The saintly Rebbe also returned to his adjacent residence. However, as is the custom of the righteous, rather than going to sleep he immersed himself in the Torah with sweetness and reverence, in line with the teaching that shomer Shabbos indicates that one should not sleep while watching (shomer) over the holy day.

Outside, all was quiet. The tranquility of Shabbos enveloped the world while the tzaddik paced his room, engrossed in supreme devotion to Hashem, His Torah, and the sanctity of Shabbos. Suddenly, through the windows of the nearby beis midrash, he heard a melodious sound: the tune of Torah learning, a voice chanting Gemara with joy, and song. The sound of study continued unceasingly deep into the Shabbos night. It was evident that the learner was entirely absorbed in his Torah, exhibiting remarkable zeal, vitality, fervor, longing, and thirst.

As the Midrash states (Bereishis Rabbah 97:3): "Just as fish grow in water, and when a single drop falls from above, they eagerly receive it as if they had never tasted water in their lives, so too are Yisrael who grow in the waters of Torah. When they hear a new word of Torah, they eagerly absorb it as though they had never heard Torah in their lives."

The holy Rebbe left his inner sanctum and entered the main hall of the shul to witness this extraordinary scene firsthand. To his great surprise, he found, in the corner of the beis midrash, a Jewish soldier clad in an Austrian army uniform. The soldier swayed fervently over the Gemara open before him, utterly oblivious to his surroundings. His entire being was immersed in the holy text, as is said regarding the word Gemara—that it is derived from the term gumrei (embers)—indicating that one should learn the Gemara with the intensity of a burning fire.

The Rebbe approached the man, greeted him warmly, and inquired about his lodging and provisions, asking if perhaps he lacked a place to stay. The Rebbe offered to host him in his home,

providing food and drink in honor of Shabbos and a place to rest.

The soldier responded cheerfully, expressing his gratitude for the Rebbe's invitation. However, he explained he did not need food or sleep, saying that he was stationed at a camp near Vienna after being drafted into the army.

"Because I fulfilled all my duties as one of the most distinguished soldiers in the unit, I found favor with the commander. I requested that, as a Jew obligated to observe Shabbos, I be excused from work and allowed to come into the city on Shabbos night to study Torah," he said. "Through Heavenly kindness, the commander granted my request. Since I cannot manage to study much during the week, I need to make up for my learning on Friday night here in the beis midrash."

The holy Rebbe was profoundly moved by the young soldier's response and remarked, "Who knows if the coming of the Mashiach is being delayed for the sake of soldiers like this? His exceptional learning brings great nachas to the upper worlds, and every Shabbos, during his study, there is immense joy in the Heavenly beis din! After the redemption, such joy will no longer exist above, as the nations will no longer be able to issue decrees of conscription upon the young men of Yisrael, and this incredible sight will no longer be seen."

Regarding him and those like him, it is stated in Tanna D'vei Eliyahu (Rabbah, chapter 1):

"The Holy One, blessed be He, said to Yisrael: 'My children, did I not write in My Torah (Yehoshua 1:8): This Sefer Torah shall not depart from your mouth? Even though you engage in work all six days, the Shabbos day should be entirely devoted to Torah. Hence it was said: A person should always rise early and learn on Shabbos, go to the shul and the beis midrash, read from the Torah, study the Nevi'im, and afterward go home to eat and drink, fulfilling what is written (Kohelles 9:7): Go, eat your bread with joy and drink your wine with a glad heart. For the Holy One, blessed be He, has no rest except with those who engage in Torah.'"

Transformed by a Shabbos in Ziditchov

In the great yeshiva of the saintly Rebbe, Rav Yekusiel Yehuda Teitelbaum zt"l, author of the Yitav Lev, in the esteemed city of Sighet, hundreds of diligent and devout young scholars studied Torah, representing the finest of the Orthodox Jewish youth of Hungary in those days.

In his immense righteousness, the compassionate heart of the Rebbe was also concerned for a small group of struggling boys who, for various reasons, had been expelled from their studies and strayed somewhat from the path of Torah and reverence for God. For these wayward youths (nowadays known as noshrim), he wisely and painstakingly established a special yeshiva with a tailored framework designed specifically for such struggling talmidim. (See Tiv HaKehillah, 5774, Parashas Mishpatim, for a wondrous story about one of these mischievous youths and his antics in the streets of Sighet.)

The Rebbe exerted tremendous effort in numerous ways to bring them back to repentance and to draw their hearts closer to their Father in Heaven. This

work was one of the most arduous tasks the Rebbe undertook, in addition to his many responsibilities in leading the community and overseeing the yeshiva's studies.

During one of his journeys to spend Shabbos with the holy Rebbe, Rav Yitzchak Yitzchak of Ziditchov zt"l, he mentioned these boys to him, asking for a blessing for their physical and spiritual wellbeing. He added that he toiled greatly to bring them back to the proper path but did not always see success in his efforts. He requested a prayer to return their hearts to complete repentance.

When the Ziditchover Rebbe read the kvittel (request) concerning them, he asked the Yitav Lev to bring this group of boys with him the next time he came for Shabbos in Ziditchov. He also requested that these boys be placed close to him, within his sight, during the Shabbos morning prayer. He offered no further explanation.

The holy Rav of Sighet, faithful to the words of his master, immediately began organizing a special "Shabbos journey" for those struggling boys. At the earliest opportunity, he traveled with them to Ziditchov.

Upon their arrival, the holy Rebbe warmly welcomed them, and throughout Shabbos, he treated them with kindness and graciousness. The Sigheter Rebbe carefully remembered the instructions regarding the Shabbos morning prayer. He ensured that his dear talmidim would wake early on Shabbos morning and that none were missing from the tefillah. During the tefillah, he arranged with the gabbai'im to reserve special seats for them, close and within view of the holy Rebbe.

When the Ziditchover Rebbe reached the blessing of Yotzer in Shabbos davening, during the tune for Hakol Yoducha, he suddenly turned to face the boys. He began singing in a voice like fiery flames the Ziditchov melody: הַבֵּל יוֹדוּךָ, הַבֵּל יִשְׁבְּחוּךָ, וְהַבֵּל יֵאמְרוּ: הַבֵּל יוֹדוּךָ, הַבֵּל יִשְׁבְּחוּךָ, וְהַבֵּל יֵאמְרוּ כִּי אֵין קְדוֹשׁ כָּךְ (Everyone shall thank You; everyone shall praise You and everyone shall say, There is no one as holy as Hashem). While singing these words with great emphasis on the word הַבֵּל (everyone), he gazed with his burning holy eyes into the eyes of each of the boys, one by one, repeatedly.

Miraculously, immediately after that Shabbos, the entire group became complete baalei teshuvah. They said that when the holy Rebbe sang that melody to them, they felt an overwhelming longing for "repentance out of love" and were transformed into entirely new beings.

Within a short period, the entire group moved to the renowned great yeshiva of the holy Rebbe in Sighet and became individuals of stature. Most of them went on to become prominent rabbanim and talmidei chachamim in Yisrael.

From this story, we learn of the profound power of teshuvah me'ahavah (repentance out of love) on Shabbos, as well as the ability of righteous leaders to ignite and illuminate it within the hearts of Yisrael, bringing them to complete repentance. Additionally, we learn the unique spiritual power of the Shabbos prayer Hakol Yoducha, which, when recited with sincere and complete kavanah, can lead one to achieve full repentance.