

THE LIGHT OF ENTUNAH

Questions and answers that address many pressing challenges today's generation face. Beautifully entwined with emunah, chizuk, and guidance that can be applied in one's daily life.

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HOW CAN I REPENT FOR THE AVEIRAH OF 'BOSOR B'CHOLOV'?

Question:

To the Rosh Yeshivah shlita,

Unfortunately, I wasn't vigilant enough, and I ate bosor b'cholov. How can I repent for this transgression?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך – יום ב' פרשת בהעלותך, ט"ז סיון, שנת תש"פ לפרט קטן

Dear ...

Every *aveirah* that a person transgresses, both unintentionally or intentionally, warrants repentance.

Acknowledge your actions and confess to Hashem regarding the *aveirah* you committed. The Rambam states¹: If one transgresses on any of the mitzvos in the Torah, whether intentionally or unintentionally, he must confess his actions to Hashem. We learn in the holy Torah:² התודו את חטאתם אשר עשו. How should one admit his sins? The Rambam states he should say the following, אנא השם חטאתי עויתי פשעתי לפניך ועשיתי כך וכך, "אנא השם חטאתי עויתי פשעתי לפניך ועשיתי כך וכך, "Hashem, I have sinned before You, and I have committed the following *aveiros* that I deeply regret. I'm embarrassed by my actions, and I take upon myself never to do them again." This is *Vidui*. The Rambam concludes, "One who confesses his sins to Hashem is praised."

After doing *teshuvah*, a person should rejoice and be confident that Hashem has forgiven him and has accepted his teshuvah.

May Hashem bless you with success in all your endeavors.



^{1.} Hilchos Teshuvah 1:1.

^{2.} **B**amidbar 5:7.

HOW CAN I MAINTAIN BOUNDARIES AT WORK?

Question:

To the Rosh Yeshivah shlita,

I must begin by thanking you for all the wonderful *shiurim* that have given me so much *chizuk* and have brought about so much positive change in my life.

My job entails the need for a smartphone, and although I have the best filter installed, I must use WhatsApp (without status) for office purposes. I feel that this poses a problem, as I must often correspond with women regarding business dealings, and occasionally the correspondence will shift to different matters or be complimentary in a way that has nothing to do with work. Additionally, I can receive inappropriate pictures sent to me on WhatsApp, and this is besides the time it steals from my wife and children. Is there anything I can do about it?

Furthermore, my position requires me to interact with women daily. How can I conduct myself appropriately?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ב' פרשת בהעלותך, ט"ז סיון, שנת תש"פ לפרט קטן

Dear ...

Ensure that you have a strong filter on your phone, and ascertain that your phone is not used for any other purpose besides your work. If chas v'sholom there is private messaging taking place — then ditch the job altogether; such conduct can lead to dire consequences.

Regarding your second question on how to interact with women: Before leaving your house every morning, place your hand on the *mezuzah* and daven to Hashem that He help you guard your eyes. Say the following pasuk, which is auspicious for someone who has qualms whether if he will be able to guard his eyes that day: ³ הן אראלם צעקו חצה, מלאכי שלום מר יבכיון. As the Rebbe states in Sefer HaMiddos: כשאדם יוצא לשוק ומתירא שלא יבוא לידי הרהור על ידי הראיה שיראה נשים יפות, יאמר הפסוק 'הן אראלם צעקו חוצה' ועל ידי זה ינצל מראות. Likewise, whisper a quiet tefillah of your own, "Hashem! Help me guard my eyes today! Help me conduct myself with *yiras Shamayim.*"

Before you clock in at work, start your day with a shiur in Gemara. Learn as much as you can, and even if you don't comprehend the Gemara, continue saying the

^{3.} Yeshaya 33:7.

^{4.} Evesight 2:9.

words. This is what will protect you from *aveiros*. You will be *zocheh* to be surrounded with fiery *malachim* who are the *Merkavah* of the *Shechinah*. The letters of Gemara correspond with the initial letters of Michoel, Gavriel, Refoel, and Oiriel. When one learns Gemara, he joins the *Merkavah* of the *Shechinah*.

May Hashem bless you with success in all your endeavors.



WHAT ARE MY OBLIGATIONS WHEN I SEE CHILDREN BEHAVING INAPPROPRIATELY?

Question:

To the Rosh Yeshivah shlita,

It's been quite a while already that I suspect two children, one who is twelve years old and the other ten years old, that they behave inappropriately, and do aveiros with each other. I took them aside and asked them about it, and they confirmed my suspicions: They do aveiros.

I informed the parents about their children's behavior, but instead of taking me seriously, they admonished me for being G-d's policeman, and they laughed in my face.

My question is, does this warrant further action, or should I leave matters for others?

Thank you.

The Rosh Yeshivah's Response:

בעזרת ה' יתברך – יום ב' פרשת בהעלותך, ט"ז סיון, שנת תש"פ לפרט קטן

Dear ...

If you have already spoken to both the parents and the children, then you have fulfilled your obligations.

What remains for us to do is to cry and beseech Hashem to have pity on *Yiddishe kinder*, and to rescue them from *aveiros*, which withhold the *geulah*. As the holy Yismach Moshe once remarked,⁵ "I was wondering why Moshiach has not yet arrived. We see that the majority of Klal Yisroel are righteous and *ehrlich* and abstain from *aveiros*, therefore, why has Moshiach not yet redeemed us? Until I discovered that there are *bachurim* and boys who unfortunately stoop to *aveiros*, *Rachmona litzlon*, and they do not repent for their wayward behavior. This is the reason Moshiach has not yet come."

May Hashem bless you with success in all your endeavors.



WHAT IS THE CORRECT WAY TO COMMUNICATE SENSITIVE TOPICS TO CHILDREN?

Question:

To the Rosh Yeshivah shlita,

The Rosh Yeshivah constantly reminds us of the importance of teaching children to be vigilant not to stumble in פגם הברית. My wife and I never received guidance regarding this issue, and we wanted to ask what is the correct way to speak to children accordingly. On one hand, to be able to communicate clearly, yet on the other hand, to remain within the boundaries of tznius.

Most of my children are young; therefore, I have not yet spoken to them about this. My oldest son is now turning 13, and I feel it is important to have the conversation already.

Thank you so much for all your wonderful *shiurim*; I recently had the *zechus* to sponsor the printing of the *sefer Atzosoi Emunah*, and likewise sponsor some of the equipment for the new printing room in Eretz Yisroel. However, as much as I give, I will never be able to repay the Rosh Yeshivah for all that he does for us.

Thank you.

% The Rosh Yeshivah's response:

בעזרת ה' יתברך – יום ג' פרשת בהעלותך, י"ז סיון, שנת תש"פ לפרט קטן

Dear ...

It is fairly late to be having this discussion when a boy turns thirteen. One must talk to children when they are still very young; a three-year-old must already know that he needs to behave in a holy manner, and not touch his os bris kodesh. When a parent takes his child to the bathroom or while bathing him, he must remind him pleasantly, on his maturity level, "You cannot touch over here, Hashem does not allow it." And if you do see a child touching himself inappropriately, you say, "It is a big aveirah to touch here, Hashem does not allow us to do so."

You don't have to be brilliant or a professional to speak to children regarding this topic. You simply must repeat yourself again and again, without giving reasons, or explanations. Just say to your child: "You must behave yourself in a holy manner, you cannot touch your *os bris kodesh.*" And if speaking to younger children, who do not understand what *os bris kodesh* means, you say it on their level, so they know exactly what you are conveying.

May Hashem bless you, in the merit of assisting the printing of *sefarim* that draw people closer to Hashem,

that you should see *nachas* from your children. May you be *zocheh* to the blessing of the holy Zohar⁶:

Come and behold; a person who returns wayward neshamos to Hashem and is the catalyst for them to do teshuvah merits to reach a level to which no one else can attain. He removes impurity from the world and generates that Hashem's Name should be sanctified throughout the world. It is in his zechus that the entire creation has an existence. Such a person will be zocheh to merit children and grandchildren, and he will merit all the blessings a person can receive in this world and the next. No one can harm him — not in this world or the next, and he enters the Thirteen Gates of Rachamim and no one can stop him.

May Hashem bless you with success in all your endeavors.



HOW CAN I FIND MEANING AND A WILL TO LIVE?

Question:

To the Rosh Yeshivah shlita,

I recently heard a shiur for women in which the Rosh Yeshivah

^{6.} Terumah 128b.

relates how his grandmother survived the concentration camps, where she witnessed and underwent the most horrific torture, yet always said that the reason she survived is because she never lost her will to live.

In my case it is exactly the opposite. Baruch Hashem, I have a good life. Hashem blessed me with abundance and everything I need, yet I have no will to live. When I think about ending my life, the only thing that prevents me from doing so is that I feel bad for my husband, children, and parents. Also, I'm scared that the alternative will be worse.

How can I find purpose in life that will give me a will to live?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך – יום ג' פרשת בהעלותך, י"ז סיון, שנת תש"פ לפרט קטן

Mrs. ...

You are missing one ingredient in life: Happiness. If you will work on happiness then your life will drastically change. The Rebbe instructed us regarding the *middah* of *simchah*, and he writes, "It is a great mitzvah to always be happy and banish all thoughts and feelings of misery and depression from oneself." If the Rebbe says so, it is imperative that we listen.

The Rebbe gave us another *eitzah* which is the gift of *tefillah* and *hisboidedus*. Attempt to do so; daven to Hashem every day in your mother tongue that you merit to find happiness. Daven to find meaning and pleasure from the world Hashem created for us. If you do so, you will transform and become a content mother and wife; you will find meaning in doing *ratzon Hashem*.

Find time to dance with your children every day. This will infuse you with joy, as the Rebbe states, "By jumping and dancing, joy will be aroused in you." Sing and dance, thank Hashem for all the blessings in your life, and you will find a will to live. By following these *eitzos*, you will start experiencing pleasure in your life.

May Hashem bless you with success in all your endeavors.

IS A WOMAN PERMITTED TO WEAR RED CLOTHES?

Question:

To the Rosh Yeshivah *shlita*,

Is a woman permitted to wear red clothes?

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך – יום ג' פרשת בהעלותך, י"ז סיון, שנת תש"פ לפרט קטן

A woman is not permitted to wear red clothes.

The holy Baal Shem Tov would relate that when he was on his journey to Eretz Yisroel, he stopped in Istanbul. There he saw *yungeleit* with such lofty *neshamos*, like in the times of the holy Tannaim. He said that they merited to be so great because the women in Istanbul were extremely modest. The women's dress was so refined and *tzniusdig* that they were *zocheh* to children with such holy *neshamos*.

Fortunate is the woman who conducts herself in a modest manner and dresses modestly. She will merit children who will be *tzaddikim*. As the Rebbe states "Modesty in a woman makes her worthy of having good children."⁹

May Hashem bless you with success in all your endeavors.



^{9.} Ibid. Children 9.

IS THERE A TEFILLAH THAT CAN HELP ME TRIUMPH OVER MY YETZER HORA?

Question:

To the Rosh Yeshivah shlita,

I'm a twenty-one-year-old divorcé. I thought perhaps the Rosh Yeshivah can give me a *tefillah* in English that addresses my desperation to escape from my *taavos* and *nisyonos*. I am chained and shackled to my wretched devices. Despite having the strongest filter, I still find a way to look at the worst. I am drowning, and can't take it anymore! What does the *yetzer hora* want from me? I would give up my phone completely but I don't have the strength to do so.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך – יום ד' פרשת בהעלותך, י"ח סיון, שנת תש"פ לפרט קטן

Dear ...

I received your letter.

Ribono Shel Olam, help me overcome my terrible temptations! Help me guard my eyes not to look at immoral videos, movies, or pictures of *aveiros*.

Hashem! What can I do that I just keep on sinking lower and lower; I do not have the strength to defeat the *yetzer hora* that is burning me alive! I keep on returning to the worst movies and videos like the pull of a powerful magnet that cannot detach. It then leads me to stumble in פגם הברית - הוצאת זרע לבטלה רחמנא לצלן.

Hashem, help me abandon my wayward behavior completely, and cease returning to my destroying habits. Only You, Hashem, can help me, I am powerless alone. I have tried so many times already, yet without success. No matter how many times I conclude that I will change my ways, I never have the strength to carry out my convictions. Just as a dog returns to his filth, the same way I keep on stumbling in *aveiros* that then cause me to sin with תברים.

Ana Hashem, I plead with You, dear Father, הט לבנו; I yearn to be ehrlich and fulfill your wishes, help me only see ehrliche things. My eyes should only turn to You, יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלי, אמן כן יהי רצון.

May Hashem bless you with success in all your endeavors.



HISBOIDEDUS IS NOT MY THING, WHAT ELSE WOULD THE ROSH YESHIVAH SUGGEST?

Question:

To the Rosh Yeshivah shlita,

I am an ex-Chassidic bachur. I recently listened to a shiur by the Rosh Yeshivah noting how every person has the ability to turn over a new leaf and transform his life. However, most of the guidance the Rosh Yeshivah laid out was in the form of tefillah and hisboidedus. I was wondering if the Rosh Yeshivah would have a different eitzah that can help me start anew, because hisboidedus is not something that appeals to me.

Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ד' פרשת בהעלותך, י"ח סיון, שנת תש"פ לפרט קטן

Dear ...

What do you mean by saying, "Hisboidedus is not something that appeals to me"?! Tefillah is a commandant that applies to every Yid. Hisboidedus is

not some novel idea that Breslev came up with; just take a glimpse at what the Rambam writes, "Tefillah is a mitzvas asei in the Torah, and an obligation for every Yid. One should daven to Hashem for his every desire, in whichever language he is versed in. It is a mitzvah to be mispallel every single day, and tefillah does not have a specific time or place. Since tefillah is not limited to a specific time, women and slaves are also obligated in tefillah."¹⁰

A Yid should not write "Hisboidedus does not appeal to me"; hisboidedus and tefillah are something we are all obligated to do. The nusach of Shacharis, Minchah, and Maariv is what the Anshei Kenesses Hagedolah established when they foresaw the lengthy galus, and they realized the need to establish set times for tefillah. However, the notion of speaking to Hashem is something that everyone must do.

Perhaps you are under the impression that hisboidedus is a bizarre act? Perhaps you do not know what hisboidedus means, and therefore you write that it's not your thing. Perhaps you have never attempted this eitzah, because once a person gives it a try and pours his heart out to Hashem, then he feels liberated. He no longer needs anything else. A person starts experiencing such sweetness — the feeling we will all sense once Hashem redeems us from galus.

What will you do when Moshiach arrives? Moshiach will teach us all how to talk to Hashem. In *Likutei*

^{10.} Rambam, Perek 1, Hilchos Tefillah.

Moharan ¹¹ the Rebbe says that Moshiach's weapon will be *tefillah*. Everything he will conquer will only be through *tefillah*. Moshiach will illuminate the world with such light that every person will start to sense Hashem's presence at all times. Everyone will naturally start speaking to Hashem at every opportunity, as it states in *Tzefania*:¹² כי אז אהפך אל עמים שפה ברורה, לקרא כלם; everyone will see Hashem, as it states:¹³ בשם ה' ביעין בעין "לאו בשוב ה' ציון thus, you can already begin speaking to Hashem, and you will sense what we all will once Moshiach arrives.

There are many more *eitzos* on how one can turn over a new leaf and start anew. However, after all, a person must still utilize *tefillah*. Someone once approached the Rebbe for an *eitzah* how to become an *ehrliche Yid*. The Rebbe told him to learn Torah. He replied that he can't learn. To which the Rebbe answered, "Through *tefillah* one can achieve all: blessing, Torah, *avodas Hashem, kedushah*, to all levels a person strives to, and to all blessing in this world and the next."¹⁴

May Hashem bless you with success in all your endeavors.



^{11. 1:2.}

^{12. 3:9.}

^{13.} *Yeshayahu* 52:8.

^{14.} LIkutei Moharan 2:11.

HOW CAN I GIVE OTHERS COMPLIMENTS WHEN I AM SO DEPENDENT ON **COMPLIMENTS OF OTHERS?**

Question:

To the Rosh Yeshivah shlita.

I am a girl who learns in Bais Faiga school. My teachers often speak about complimenting others and making others feel good. I want to be able to give others compliments, but I feel stuck, since I am so dependent on kind words to feel good about myself. This holds me back from complimenting others.

Thank you

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום ד' פרשת בהעלותך, י"ח סיון, שנת תש"פ לפרט קטן

Miss ...

When a person compliments others, his own confidence is boosted, and that generates others to compliment him in return. Chazal ask: Who is respected?" And they answer: "One who respects others." 15

15. Avos 4:1.

Begin with complimenting girls younger than you are. When you notice something worth mentioning — a new dress, new shoes, or a kind deed — compliment them. This will start giving you the self-confidence that will positively affect other areas of your life.

When you need something, speak to Hashem. Ask Him for your hearts every desire. The more a person talks to Hashem, the more secure one feels about herself.

May Hashem bless you with success in all your endeavors.



SHOULD WE MOVE BACK TO AMERICA?

Question:

To the Rosh Yeshivah shlita.

Both my wife and I originally come from America, and after our marriage we settled in Eretz Yisroel. Usually, most people return to America after a few years; however we determined to stay, because of the spirituality we sense here and because the nisyonos of technology are less prevalent here.

Both of us appreciate the significance of living in Eretz Yisroel; however, there is one thing that makes it extremely hard. We have no family living here, and our friends are far and few

between. I daven all the time to find an ehrliche community I can call home, but so far, I have had no success.

I recently read a letter where the Rosh Yeshivah imparted the importance of choosing a place to live with one's children's chinuch in mind. So, my question is, what is the correct choice in my case: Should I remain in Eretz Yisroel because my children's chinuch will be stronger, despite being so lonely and miserable here, or should I return to America? Thank you.

The Rosh Yeshivah's response:

בעזרת ה' יתברך - יום א' פרשת שלח, כ"ב סיון, שנת תש"פ לפרט קטן

Dear ...

Misery is not contingent on a person's place of residence; Misery and depression are feelings one must work on day and night to banish. It makes no difference where a person is — he can be in Gan Eden, yet he will still have to work on banishing thoughts of misery and depression. Adam HaRishon lived in Gan Eden with Chava, in the most beautiful place on earth, yet the snake was successful in persuading them to disobey Hashem and then making them feel worthless and depressed. As it states in Yeshaya:¹6 ונחש עפר לחמו — The snake's obsession is sadness and depression, which comes from the power of dust.

In America it will not necessarily be easier; wherever

a person is, he must work on himself to find happiness. Therefore, the Rebbe commanded us, "Mitzvah gedolah lehois besimchah — It is a great mitzvah to always be happy and to banish all thoughts of misery and depression from oneself. All the suffering and illnesses that afflict a person come only from depression and despair."17

How can one tell another where to live? All I can do is give you chizuk to daven to Hashem for clarity so you know how to conduct yourself. Daven to Hashem that you should be happy wherever you live. This is the guidance I can give you; this is the eitzah for someone who has no eitzah. R' Nosson relates that the Rebbe once heard someone davening Maariv quickly, and swallowing the words ותקננו בעצה טובה מלפניך; the Rebbe remarked, "These words must be said with special concentration; this is a very significant tefillah."18 A person's greatest problem is when he is full of doubts and does not know how to conduct himself. Therefore, if a person is persistent and davens for clarity, whenever he has a dilemma, he says, "ותקננו בעצה טובה מלפניך — Hashem, help me know the right way to conduct myself." Then Hashem will help him choose the right way. Start conducting yourself so: Whenever you are in a quandary, turn to Hashem, and you will be led on the right path.

May Hashem bless you with success in all your endeavors.

^{17.} Likutei Moharan 2:24.

^{18.} Sichos Haran 238.



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לָכְבוֹד נִשְׁמַת מְאוֹר צֵינֵינוּ חִיּוּת נַפְשֵׁנוּ,

אֲשֶׁר נָשָׂא אוֹתָנוּ עֵל לִבּוֹ כַּאֲשֶׁר יִשָּׂא הָאֹמֵן אֶת הַיּוֹנֵק, לְהַחֲיוֹתֵנוּ כְּהֵיוֹם הַזֶּה, ָלְהַטָּעִימֵנוּ מִצוּף עֲרָבוּת נְעִימוּת, יִדִידוּת, זִיו הֶאָרַת שָׁכִינַת עָזּוֹ יִתְבָּרַךְּ, וְהֶחְדִּיר בְּרַבְבוֹת נִשְׁמוֹת יִשְׂרָאֵל בְּכָל הָעוֹלֶם כָּלוֹ - אֱמוּנָה בְּרוּרָה וּמְזֻכֶּכֶת בּוֹ יִתְבָּרַךְ, וְקֵרֵב אַלְפֵי נְשָׁמוֹת אֶל הַחֵן וְהַיֹּפִי אֲשֶׁר בַּנַּחַל נוֹבֵעַ מְקוֹר חָכְמָה שׁוֹרֶה, הוּא נִיהוּ הָרַב ַהַגָּאוֹן הַצַּדִּיק, אִישׁ הָאֵשִׁכּוֹלוֹת - שֶׁהַכּּל בּוֹ, הֶחָסִיד הָאֵמִתִּי עוֹבֵד ה' בִּתִמִימוּת וּבִפְשִׁיטוּת, מֶסַר נַפְשׁוֹ אֵלָיו יִתְבָּרֶךְ בְּכָל יוֹם וָיוֹם מִיּוֹם עָמְדוֹ עַל דַּעְתּוֹ, וְסָבַל ִיּסוּרִים קָשִׁים וּמָרִים כָּל יְמֵי חַיָּיו, רַבִּים הַשִּׁיב מֵעֲוֹן וְמֵרָבָם אֵלָיו יִתְבָּרַה, הֶצֶמִיד תַּלְמִידִים רַבִּים, יִרְאֵי ה' וְחוֹשְׁבֵי שְׁמוֹ, בַּעֵל הַמְחַבֵּר סִפְּרִי שׁוּ"ת 'אֲשֶׁר בַּנַּחַל', ּוְסֵפֶר 'שְׂפַת הַנַּחַל' פֵּרוּשׁ עַל הַפֵּפֶר הַקָּדוֹשׁ לִקּוּטֵי מוֹהַרַ"ו. וְקבֵּץ וְלִקֵּט סְפָרִים ַרִבִּים וְנִכְבָּדִים מִדִּבְרִי רַבִּנוּ הַקָּדוֹשׁ מוֹהֲרַ"ן מִבְּרָסְלֶב, וְתַלְמִידוֹ הַקָּדוֹשׁ מוֹהַרְנַ"הְ - זְכוּתָם יָגֵן עָלֵינוּ. וְהַפִּיצֶם בִּכֶּל קַצְוֵי הֵבֵל, וּבִפְרָטִיּוּת הַקּוּנְטָרֵסִים הַמִּפָּרְסָמִים שֶׁהֶחֶיוּ אֲלָפִים וְרִבְבוֹת נִשְׁמוֹת יִשְׂרָאֵל, וְחִזְּקוּ אוֹתֶם לַחֲזוֹר בִּתְשׁוּבָה.

ָעֶטֶרֶת רֹאשׁנוּ, נֵוֶר תִּפְאַרְתֵּנוּ, הַמַּלְאָדְ הַוּצָב עַל רֹאשׁ דֶּרֶדְ, עַמּוּד הָאֵשׁ אֲשֶׁר לְפְנֵי הַפַּחֲנֶה, מוֹרֶה דֶּרֶךְ וּמְשׁוֹבֵב וְתִיבוֹת

מוֹרֵנוּ וּמִאוֹרֵנוּ

רַבִּי אֱלִיעֵוֹר שׁלֹמוֹה זצוקללה"ה

בֶּן הַגָּאוֹן רַבִּי מְנַחֵם זְאֵב זַצַ"ל

הָרַב מִטאַקאי וּבַעֵל הַ'מִנְחַת זָאֵב' וְעוֹד

זָכוּתוֹ יָגֵן עֲלֵינוּ וִעַל בָּל יִשִּׂרָאֵל

בְּחַד קְטִירָא אִתְקַטִיר לִישִׁיבָה שֶׁל מַעְלָה ּ לְהַתְלוֹגֵן בְּצֵל צַח הַצַּדִּיקִים אֲשֶׁר בְּגַן צֵדֶן י"ז שָׁבָט תשע"ה

תָהָא נִשְׁמָתוֹ הַקְּדוֹשָׁה צְרוּרָה בִּצְרוֹר הַחַיִּים



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