And if the man has no redeemer to whom to return the debt, the returned debt is for דוד, for the Yid... This is the point which the verse refers to as פָּסוּק, restitution of theft from a deceased convert. The verse explains that the only possible example of a person who died who has no redeemer to whom to return the debt would be the case of someone who stole from a convert, who never married after converting and therefore has no relatives. This is the only type of Jew who can have absolutely no heirs.

It seems peculiar that this פָּסוּק refers to an heir as פָּסוּק, redeemer. It would seem to be more appropriate to say, "And if the man has no heir..."

It is not unusual in תנינא that a relative is referred to as פָּסוּק — such as in רַבִּי עַקִיבָא, מְגִלַת רוּת, where the field of רַבִּי עַקִיבָא was supposed to be sold, and approached the relative, whom the verse refers to as פָּסוּק, in that case, the relative was called פָּסוּק because he had the ability to redeem the field so that it should stay in the family.

We find that the same expression is used in תנינא regarding a נָתָן הַגֵּי, field of inheritance. If a person sells a field that is part of a family plot, we give the opportunity to the relative, the פָּסוּק, to redeem it. In that case, the term פָּסוּק makes a lot of sense. The field has left the family line and he is "redeeming" it to bring it back into the family.

But why — asks the פָּסוּק — in the case of גֹּאֵל, who are relatives referred to as פָּסוּק? They are not redeeming anything. We are not speaking of a piece of land that is in jeopardy of leaving the family. The simple way to write the פָּסוּק would be to state, "if the person does not have any פָּסוּק, heirs, ..." Why is an heir referred to here as פָּסוּק?

The פָּסוּק answers, that many times a child can be a redeemer (פָּסוּק) for a parent. The source for the פָּסוּק of saying דוד קמן for a parent is based on a moving story in the_RAD. רבי הגאון met the son of a man who was suffering in גֵיהִנֹּם. רבי הגאון taught the son of this man how to recite וַיִּשְׁפָּד, because the son accomplished by reciting וַיִּשְׁפָּד, he was able to bring his father out of the depths of גֵיהִנֹּם and into the eternal rewards of הקדיש, קריאת התורה.

There are people who sometimes live a life that spiritually speaking is not necessarily the best. However, if the person leaves behind a child then he still has a tremendous spiritual asset. The child will serve as his best, eternal insurance policy. That is why children are referred to as פָּסוּק. We have the opportunity to be the redeemers for our parents.

Adapted from: Rabbi Yissoner Frand’s Commuter Chavrusah Tape # 551 (with kind permission)

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**Gedolim Glimpses**

*While still living in NY, RAv Tzvi Dov Koppelman made a single trip to Europe. Among the attendees was Rav Tzvi Rokowsky. After the nearly 100-year-old Rav Tzvi died, RAv Tzvi did not see him for over 50 years. Shortly before his death, the Rav Tzvi asked RAv Tzvi if he remembered him? The nearly 100-year-old Rav Tzvi replied, How are you doing, Rav Tzvi? He never forgot a single conversation, because each conversation was a piece of his heart!*
**Just One More Blast**

"Today is the day before Shabbos Shemini Atzeres," his grandfather explained. "Today we do not blow the shofar. Tomorrow morning, we will blow the shofar in the main shul and you will hear many more blasts."

The child did not understand the explanation. He knew no reason. He kicked and screamed, "Just one blast! Just one blast!"

After a while, the grandfather softened at the sound of his beloved grandchild crying, and he took the shofar and blew one blast.

On the day before Shabbos Shemini Atzeres, the custom in Munkacs was that the Rebbe spoke before blowing the shofar. That year, the Rebbe went up to the shul, opened it and said: "Tatte, just one blast! I, Rebbe Shimon Elazar, sound the blast of the great shofar that will herald the final Redemption of our terrible people! Even if the time is not right for it yet, even if the time for our happy hour has yet to arrive, Your children cry out to You — how can You stand by and see how millions of Your children are down on the floor, crying out to You, 'Rabbi, have pity on us, and blow the shofar'?"

The Rebbe's son-in-law would cry as he recounted this beautiful story, and he would recall how at that time the entire kahal cried along with the Rebbe. The blowing of the shofar was delayed for a very long time. The kahal could not regain their composure and loud wailing was heard throughout the main shul...

That moment, the Rebbe's rebuking had a profound effect on the entire kahal.

Adapted from: *Shabbos Stories* (with kind permission from ArtScroll)

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**An Ahavas Chesed Moment**

If an ane (poor person) and an ane (rich person) both came at the same time to borrow money and there is only enough for one person, then the ane must be given preference. Even though it may be more comfortable and probable that the money will be paid back (on time) by the rich, if the ane is trustworthy or if he provided collateral, then the ane must be given preference. This kabola is based on the halachah inAMB 4:1 — when you lend money to My people, to the poor person who is with you, ... (as in the Gemara).

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**Questions of the Week**

1. Which animals from the Kabbalat Kiddushim allude to the Pesach? What is the connection?

2. Which animals from the Kabbalat Kiddushim have a connection to the Rosh Hodesh? What is this connection?

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* Since we only discuss 1-3 mitzvot, it is important to consider these mitzvot in the context of the bigger picture. Use them as a starting point for further in-depth study.

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Reviewed by R. Gedalyahu Eckstein

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**Halacha Corner**

A mitzvah that is joined to a mitzvah is a powerful mitzvah; therefore, you should not talk from a mitzvah until after the mitzvah.

The Rebbe explains (based on the Gemara) that it is not like the ane (poor person) and only refers to talking about something completely foreign to the ane.
Dear Reader,

R’ Koppelman was a true קדוש למד בור אשת תלמוד to his הינוק הינוקי, R’ Shimon Shkop or צעירים, Even when most of his עץ חיים went from למד למד in Grodno to learn in Minsk, R’ Koppelman still chose to remain in Grodno. He felt that he could not leave his נפש.

As the Nazis וקראו על לעברה invaded Poland, most של collider, התחדשו learning in Grodno left, traveling to Vilna with their ביטויים. R’ Shlomo Harkavy ו庖יה. Too frail to travel, R’ Shimon remained in Grodno with R’ Koppelman. The התרחק היה was forced to close when the רון conquer Grodno and instituted anti-religious decrees.

On the 5640 (1939), הינוק, R’ Shimon addressed a meeting of המר经营者 to determine what could be done about the current вопתה issues in Grodno. While דבנין after the meeting, R’ Shimon suddenly collapsed, and his pure קושי returned to ״י. Due to the ongoing war, very few people were able to attend the מרכז. R’ Koppelman, along with R’ Shimon’s granddaughter (R’ Zelik Epstein’s rebetzen), buried him. After the war they both confirmed the exact burial spot

and a proper מונע was placed over the רבקה יא.’

During the most difficult war years, R’ Koppelman managed to smuggle his רבי יא’ manuscripts. He carefully sewed them into his clothing, and watched over them with amazing מיסים. Even in the Siberian labor camp and in the prison in Samarkand, his קבוצות יא’ were his most treasured possession. In the ר.dataset the יא’ of R’ Shimon’s קסמים, his sons wrote, “May the name of our friend, the יא’ R’ Yitzchok Koppelman, a close and longtime מנהיג of our father and one of the most outstanding תמימי of the אופנה of Grodno, be remembered for the good. It was only because of his tremendous מפקחת that the manuscripts of our father were saved from the valley of tears and brought back to freedom.”

My רבי יא’, R’ Koppelman was the ultimate קיסר, and his selfless effort ensured that his יא’ lives on for all future generations. In truth, any יא’ who emulates his יא’ or parents’ good ways will make them ‘live on’ for all future generations!

Your רבי יא’, הקדושות

Adapted from: Yated Ne’eman (with kind permission)

More than just a תורא and master in teaching תורה, anyone who knows תורה יא’ Koppelman was a מורה who felt responsible for every aspect of a הינוק’sgrowth. He watched the תחנה eat and would show his disapproval if a הינוק grabbed the food. Once, a הינוק pulled out ketchup he had brought from home. R’ Koppelman reminded him of תקווה’s words, “מלך הקדושים לאꀘץ מי כדי случות א樣ות בו – מבריק מיר מיéri ודרי ודרי. אוא!”

Source: The Yated Ne’eman (with kind permission)
Later the soldiers returned and informed the Steipler Gaon to seek advice and receive his brochos.

We are going on a very dangerous secret mission this Thursday night at 9:00 P.M. This is top-secret classified information. Please daven for our success.

Please write down your names and I will daven for you.

Back in the war room they were discussing the bold mission and they were worried:

This is our one and only chance - it's the only time we have clearance to fly over enemy territory, and I just got word they want the operation to end earlier.

We are going to have to change the plans and brief all the people involved with the new information.

Thursday night 7:30...

The difficult mission is starting in an hour and a half... I can't help but imagine the fear these soldiers must be feeling at this time.

Thursday night 8:00...

It's too much... I can't wait any longer, I must start davening for them right now!

Please do not allow any more people for the next two hours...

Later the soldiers returned and informed the Steipler that indeed their dangerous mission had been rescheduled for an hour earlier - precisely the time the Steipler began to daven - and they were successful in every aspect of their mission.

R' Yaakov Yisroel Kanievsky zt”l, the Steipler Gaon, was the son of R’ Chaim Peretz, a vint in Hopensteipel, and Bracha. When he was 60, R’ Chaim Peretz’s 1st wife died, leaving him with 3 daughters. R’ Chaim Peretz’s Rabbanim recommend that he remarry. He had 3 more sons with his 2nd wife, Bracha. The oldest was Shlomo Zvi. At 11, he learned with ‘Der Alter’ of Novardok. At 19, the Alter sent him to head a yeshiva in Rosatchov. After a stint in the Russian Army, he was appointed Rosh Yeshiva of Novardok. In 1935, he published a sefer in the yeshiva written by the Alter. The Alter saw him as a husband for his sister Miriam. In 1934 he joined the Rebbe Rebbe and moved to Brooklyn and authored the sefer Devarim. His father and Rebbe were legendary and his advice was sought by Jews from all over the world.

For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yeshaya Suval 347-486-6634