

# **BROOKLYN TORAH GAZETTE**

## **FOR PARSHAS VAYECHI 5783**

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## **Rabbi Druckman OBM: 'Most Revered Rabbinical Figure of Religious Zionism'**



**Rabbi Chaim Druckman, zt"l, Kobi Richter/TPS**

Religious Zionist groups Tzohar and World Mizrachi mourn passing of Rabbi Chaim Druckman. 'Rabbi Druckman was unparalleled in his ability to teach and inspire.'

Two prominent Religious Zionist groups eulogized Rabbi Chaim Druckman Sunday, December 25th evening, shortly after his passing at the age of ninety.

"The Tzohar Rabbinical Organization deeply mourns the passing of Rabbi Chaim Druckman, one of the foremost and most revered rabbinical figures of Religious Zionism," Tzohar said in a statement.

### **Excelled in His Love for All Jews**

"As a communal and Torah leader, Rabbi Druckman was unparalleled in his ability to teach and inspire, and excelled in his love for all Jews and his empathy for all in need. Those unique traits enabled him to be embraced by Israelis from all walks of life. He was a man of remarkable vision who heavily influenced the modern development of the State of Israel and the Jewish people in general and he has had a great impact on the spiritual and physical makeup of our contemporary Jewish world."

"Our world has lost a giant and so many of us have personally lost a teacher who both guided and inspired. Yehi Zichro Baruch."

The World Mizrachi organization also expressed its sorrow over the rabbi's passing.

"We are pained over the passing of our rabbi and teacher, Rabbi Chaim Meir Druckman zt"l. He was a preeminent educator of our generation, a spiritual master who facilitated the informed and compassionate conversion of thousands of people over many years."

### **Deeply Impacted by His Inspiring Teachings**

Rabbi Doron Perez, Executive Chair of World Mizrachi who learned directly under Rabbi Druckman added, "The extended World Mizrachi family mourns the loss this giant of a man who was leader and member of our movement for so many years. I was blessed to learn in Yeshivat Ohr Etzion in the shadow of this exemplary Rosh Yeshiva and towering leader of Klal Yisrael and was deeply impacted by his inspiring teachings and incredible personality. This is a tremendous loss both personally and nationally and we express our deep condolences to his wife and family and his countless students in Israel and around the world."

*Reprinted from the Arutz Sheva website.*

# Rav Avigdor Miller on Being Too Dead to be Sorry



**QUESTION:** How do I answer my cousin who says she went to an Ivy League college and wasn't affected? She says she's not sorry she went because it had no effect on her.

**ANSWER:** There was a man who ridiculed the speed laws; he was always speeding in his car and he was warned that he'll be sorry someday. And now he's in the morgue. He ended up against a lamppost and now he's dead.

Now this man is not sorry for speeding. He can't be sorry because he's dead. Now, if he wouldn't die, if he'd just be crippled, then he would be sorry; but when he's dead he can't be sorry.

That girl who went to college is not sorry because she's dead. She lost her mind. She became educated which is equivalent to having an operation – your brain is removed from you. Now, it could be your cousin never had any brain in the first place. That's also possible. Whatever she had however was replaced by an artificial set of ideas. And today it's a dangerous set of ideas what they teach in college today. Marxism and humanism. They teach them to be blind to the wonders of nature. When you learn biology, it's especially planned that you should not see the plan and purpose.

And therefore, if your cousin tells you she went to college and wasn't affected, you can tell her it's because she's already in the morgue.

*Reprinted from the January 2, 2023 email of Toras Avigdor (Tape #482 – December 1983).*

# The Significance of Jacob's Blessings To His First Four Children

From the Teachings of the Lubavitcher Rebbe  
Rabbi Menachem Mendel Schneerson, Zt"l



In this week's Torah portion, Vayechi, Jacob blessed his children before he passed away. To Judah he said, "Judah, your brothers will praise you." Rashi explains that since Jacob had rebuked Reuben, Shimon and Levi, Judah was worried that he would be rebuked as well. Jacob understood this and said, "Judah, your brothers will praise you." What deeper meaning can be found in these words?

## **Reuven is Symbolic of the First Paragraph of the Shema Prayer**

Reuben comes from the word "ra'ah" which means "seen," as Leah said, "G-d has seen my humiliation." Reuben is symbolic of the first paragraph of the Shema prayer, where we connect with G-d on a level of sight, as if we see Him. Sight is a very powerful sense, much greater than hearing. When you see something you know that it is true and nobody can talk you out of it, because you saw it. When we are connected to G-d on the level of sight, we understand Him in a deep way and connect with Him through love. This is why we say in the beginning of the Shema, "You will love G-d your G-d."

Shimon comes from the word “shama – heard.” Leah named him Shimon, “because G-d heard that I felt hated.” Shimon is symbolic of the second paragraph of the Shema, where we connect with G-d out of awe. It begins, “It will be, if you will hear,” and later it continues, “Beware, lest you be misled.” This is the idea of awe or fear that comes from hearing, a step lower than seeing.

### **The 15 Accolades about G-d**

Levi comes from the word “yilaveh – attached.” As Leah said, “this time my husband will be attached to me.” Levi is symbolic of the next paragraph that begins with 15 accolades about G-d and continues, “this thing is upon us forever and ever.” “This thing” refers to the Torah, that attaches us to G-d.

These three steps and paragraphs are the preparation for the silent Amida prayer, when we stand before G-d in utter humility.

Judah comes from the word “odeh,” meaning to thank, praise or admit. As Leah said, “this time I will thank G-d.” To thank, praise or admit, is to recognize the other, and that takes humility. Judah is symbolic of the Amida prayer itself, when we stand before G-d, and at that moment only He exists.

This state of nothingness before G-d is the natural state of the neshama, G-dly soul, which is the essence of a Jew. It is just that the animal soul, the body, the physical world and the dark exile, covers up who we are, our essence. But at times we can reveal it, and one of these times is when we reach the Amida.

### **The Voice of Jacob Overpowering the Hands of Esau**

The verse continues, “your hand will be on the neck of your enemies.” Meaning, that when our essence shines the world is affected by us, as our sages say, that “When our voice is the voice of Jacob, in the houses of prayer and the houses of Torah study, then the hands of Esau have no power over us.” To the contrary, instead of working against us, they help us serve G-d.

May our acts of kindness, Torah and prayer reveal our essence, and affect the world, to the point that our light shines so bright, that Moshiach will come and lead us to our Holy Land.

*Reprinted from the Parshat Vayechi 5783 edition of L’Chaim (Issue #1755) Adapted from Likutei Sichot. Adapted by Rabbi Yitzi Hurwitz from the teachings of the Lubavitcher Rebbe.*

# Rabbi Berel Wein on Parshas Vayechi 5783



The traditional rabbinic approach as to why this portion of the Torah is the titled “vayechi Yaakov” even though the subject matter of this Torah portion concerns itself with the death of Yaakov is that as long as his descendants – the Jewish people – are alive and functioning, then Yaakov is still considered to be alive.

The message here is one of immortality and continuity, family and generations. Like life itself and its counterpart, death, these words mentioned immediately above are difficult to define. Other nations and empires that are long ago extinct in terms of presence and participation in current world events, also have biological descendants alive and present in today's world population.

Nevertheless, we think of Rome and Babylon, Greece and Persia, the Holy Roman Empire and even the Soviet Union as being swept into the dustbin of history, never to rise to power again. So, the rabbis must be telling us a deeper message than mere biological and genetic survival from the past until today.

I have often thought that a great part of the secret of Jewish survival lies in the fact that different – completely different – generations are able to bond together, recognize each other and have the same common goals, values and lifestyle. My

father was born before the Wright brothers flew an airplane and he lived to see human beings walk on the moon.

In spite of the difference in age, background and even language, he had close contact with and a great influence on his children, grandchildren and great-grandchildren. They somehow recognized who he was in his essence and beliefs and easily responded to his presence and later treasured his memory. So, to a certain extent we may say that he lived on through his descendants.

Yaakov recognized the different personalities, qualities and talents of each of his children and grandchildren. His blessings to his children and grandchildren, as recorded for us in this week's Torah reading, clearly indicate this fact. He had no one-size-fits-all blessing to bestow. And it is perhaps that fact that guarantees that as long as his descendants are alive, Yaakov also lives.

For every one of his descendants could say in response to the blessing that each one received – all of them different and personal – that their old father and grandfather understood them and recognize them for what they were. And because of that, they treasured his memory and championed his cause throughout the ages.

Relationships that bridge time and space, generations and world upheavals can only be forged upon the recognition and acceptance of the uniqueness of the parties involved. There is no blessing ultimately in national and personal life that is brought about by conformity. The pithy remark of the great Rebbe of Kotzk was: “If I am I and you are you, then I am I and you are you; but if I am you and you are me, then I am not I and you are not you.” The blessings of Yaakov to his future generations reflect the wisdom of this truism.

Shabbat Shalom!

*Reprinted from this week's website of [rabbiwein.com](http://rabbiwein.com)*

# There's No Rest When You Certify Kosher Restaurants

By Dina Fraenkel



Food service is perhaps the most formidable facet of kosher certification today. While manufacturing facilities may seem so complex, with gigantic machinery, high tech production lines and thousands upon thousands of products made daily, industrial manufacturing is actually a highly regulated industry with extremely specific formulas and very few substitutions.

Restaurants and caterers, on the other hand, work in close quarters, with many employees, a constantly changing menu, and significant staffing turnaround. Food service facilities also receive fresh ingredients daily, as opposed to industrial manufacturers who generally receive bulk deliveries on a set schedule. These factors combine to make a highly complex situation with many potential kashrus challenges.

I sat down with *OK Kosher's* Food Service Rabbinic Coordinators, Rabbi Kalman Weinfeld, who is also a member of the *OK Executive Vaad HaKashrus*, and his colleague, Rabbi Yakov Teichman, who is responsible for the operations of the Food Service Department, to hear firsthand how they manage close to 100 Food Service facilities under their purview. Between the two of them, they have close to 40 years of experience in commercial food service kashrus.



## **DF: WHAT IS THE DIFFERENCE BETWEEN CERTIFYING MEAT, DAIRY AND PAREVE RESTAURANTS?**



**Rabbi Kalman Weinfeld and Rabbi Yakov Teichman**

**Rabbi Weinfeld:** The basic requirements for all restaurants are the same. There must be a mashgiach temidi in the restaurant at all times and all restaurants have to follow *OK* Food Service standards (see sidebar).

**Rabbi Teichman:** For meat restaurants we require a dedicated mashgiach temidi during all hours of operation. He is the only person that controls access to the restaurant.

**Rabbi Weinfeld:** Even in dairy and pareve restaurants, there is a dedicated mashgiach temidi during some of the hours of operation. A frum owner or manager cannot possibly dedicate all of the required time as a mashgiach.

Some people wonder why we need a mashgiach temidi in a pareve/vegan restaurant at all, and there are quite a few reasons. The first reason is for Bishul Yisroel. If a non-Jew cooks items that needs to be Bishul Yisroel, not only is the food non-kosher, the keilim become non-kosher and need to be kashered! Plus, vegetables need to be checked and all incoming ingredients need to be verified to be kosher.

**DF: DO YOU GIVE A HECHSHER TO EVERYONE THAT APPLIES FOR CERTIFICATION?**

**Rabbi Teichman:** When a restaurant owner applies for certification, we speak with him or her over the phone and meet in person. It's important to get a feel for the person and make sure they are someone we can trust and who respects kashrus and rabbonim. If we are not comfortable with the owner, we will decline to certify the company.

**DF: IS IT TRUE THAT IF YOU CAN TRUST SOMEONE ENOUGH TO EAT IN THEIR HOUSE, YOU CAN EAT IN THEIR RESTAURANT WITHOUT A HECHSHER?**

**Rabbi Weinfeld:** No; and there are a several reasons why. The owner does not do most (or, in some cases, any) of the food preparation in his restaurant. He's also not always there to check vegetables or incoming deliveries and is juggling so many different responsibilities within the business. Perhaps the biggest issue is that money is involved. It is so hard to push away the yetzer hara and face a big financial loss when food needs to be thrown away.

**Rabbi Teichman:** The issue of money is a serious halachic issue. There is a famous takanah issued by the Vaad Arba Aratzos, which was made up of leading rabbonim in Poland and Lithuania. Members included the She'eiris Yosef, Mas'as Binyamin, Maharsha, Bach, Kli Yakar, Levush, Tevu'os Shor, Sema, Maharam miLublin, and others. In 1595, the Vaad issued a takanah that food or wine could not be purchased from anyone (even those who were known to be frum) without a certificate from a Rav stating that it was kosher. This takanah did not allow for any exceptions.

**DF: WHAT IS THE MOST IMPORTANT PART OF ENSURING KASHRUS IN A RESTAURANT?**

**Rabbi Weinfeld:** Having a good, reliable mashgiach is definitely at the top of the list and having clear, written instructions.

**Rabbi Teichman:** There are usually two pressure points in food service – incorrect deliveries and vegetables that were accidentally used before they were inspected for insects. Most people are not malicious and have no intention of wrongdoing. When there is such an individual, it is nearly impossible to control, but we are usually dealing with honest people who have the potential to make mistakes.

**DF: SO, WHAT DO YOU DO WHEN YOU ENCOUNTER A MALICIOUS PERSON WHO INTENDS TO BREAK THE KOSHER PROTOCOL?**

**Rabbi Teichman:** When we come across the possibility of a deliberate breach of protocol, a thorough investigation begins immediately. The restaurant may be temporarily closed while we investigate to protect the consumer. If an employee is found to be deliberately breaking kosher protocol, the owner is required to fire that person. If it is a partner, we will ask the partner to be removed completely from the business. Other times, we need to withdraw our kosher certification completely.

**DF: HOW DO OK CERTIFIED RESTAURANTS KNOW WHAT THEY CAN AND CAN'T USE?**

**Rabbi Teichman:** There is a list of approved products given to each restaurant and for anything that is not on the list, they can check with us for approval.

**Rabbi Weinfeld:** When a mashgiach or owner has a question about using a product, they can reach Rabbi Teichman or me 24/6. We always answer their calls and ask them to send the proper documentation so we can give a written answer as soon as possible.

**DF: HOW DO YOU FIND, VET AND TRAIN MASHGICHIM?**

**Rabbi Weinfeld:** We always keep an eye out for good mashgichim, and people apply like they would for any other job. Rabbi Teichman or I interview candidates (sometimes together) and, in addition to determining whether they would be a good mashgiach and a reliable employee, we ask about their food service experience and other work experience.

**Rabbi Teichman:** We also require a letter from a shul rabbi attesting to the fact that the potential mashgiach is a frum, shomer Shabbos person.

**Rabbi Weinfeld:** Once we hire a mashgiach, we train him in our office for vegetable checking, have him take and pass an online mashgiach training course, and Rabbi Teichman or I (or Rabbi Kesselman in California) train him in-person at the facility where he will work.

The mashgiach is not there to pasken or make kashrus decisions. His role is to ensure that everything in the kitchen is done according to the customized kosher protocol and system set up by the Food Service department for this facility. A mashgiach always has the support of the Rabbinic Coordinators.

**DF: WHAT ARE THE MAIN RESPONSIBILITIES OF A MASHGIACH?**

**Rabbi Teichman:** He has a lot of responsibilities. In no particular order: controlling access by having sole possession of the keys, turning on fires, checking incoming deliveries, sealing outgoing deliveries, washing vegetables. He also has to understand the nuances of the particular restaurant or caterer – how the kitchen operates, any specialized food preparation needs, how to place supplier orders, etc.

**Rabbi Weinfeld:** His main responsibility is an intangible one. A mashgiach has to have both eyes open and be alert to his surroundings at all times. He also does hafrashas challah when needed.

**DF: HOW DO YOU KNOW A MASHGIACH IS AT HIS RESTAURANT?**

**Rabbi Teichman:** Each mashgiach checks in and out every day by using a GPS location system via a secure, monitored, electronic method.

**DF: WHAT KIND OF SUPPORT DO MASHGICHIM GET FROM OK HEADQUARTERS?**

**Rabbi Weinfeld:** We are in touch with our mashgichim daily. Rabbi Teichman and I are in continuous contact with our mashgichim and restaurant owners in the New York area, and Rabbi Sholom Kesselman, who lives in Los Angeles, is responsible for all of the OK-certified food service facilities in California. When they have questions, we answer immediately and with as much explanation as necessary. If a mashgiach needs additional training, we meet with him and review. If a mashgiach is facing pressure from restaurant owners, chefs or staff, we are there to back them and solve the issues.

**Rabbi Teichman:** In addition to daily phone communication, Rabbi Weinfeld and I visit each restaurant and catering facility multiple times per week and make sure our mashgichim never feel alone in their responsibilities.

**DF: DOES THE OK RELY ON CAMERAS?**

**Rabbi Weinfeld:** While we don't rely on the cameras, they are an important back up that can be used to provide concrete proof that something occurred. The mashgiach is always our first line of defense.

**Rabbi Teichman:** No, but the contract between the restaurant and the *OK* requires that we have access so that we can look back if there is an issue. What if someone brings in outside food to a restaurant? With camera access we can see how they came

in (were they also customers or just looking for a place to sit and eat) and what the food came in contact with so that we could kasher or dispose of affected equipment. In addition, missing footage will alert us to the possibility of wrongdoing and spark deeper investigation.

**DF: WHAT IS THE BIGGEST CHALLENGE IN FOOD SERVICE CERTIFICATION?**

**Rabbi Weinfeld:** New restaurant staff. The restaurants and caterers are constantly getting new staff members and they all need to be trained about kosher rules.

**Rabbi Teichman:** The availability and cost of supplies make it very challenging for the restaurants and they often need to get new suppliers approved. There are even times that a facility staff member has to go to a retail store to purchase an ingredient in an emergency, and the mashgiach needs to make sure to check every incoming product.

**DF: WHAT'S ONE THING YOU COULD PERSONALLY DO THAT WOULD IMPROVE YOUR ABILITY TO DO YOUR JOB?**

**Rabbi Weinfeld:** I would learn a few more languages – especially Spanish!

**DF: WHAT ARE SOME NEW ENHANCEMENTS TO THE OK FOOD SERVICE KASHRUS STANDARDS?**

**Rabbi Weinfeld:** In the past, chicken, meat and fish were verified by the mashgiach when the deliveries arrived. Now, in addition, every time chicken, meat or fish is removed from the packaging and cut up or prepped it is checked by the mashgiach and stored on a tray that the mashgiach sealed with *OK* kosher tape and signed by the mashgiach.

**Rabbi Teichman:** We also continue to require that all incoming purchases are inspected by the mashgiach, with the added requirement that each invoice or receipt needs to be signed by the mashgiach. These receipts and invoices are reviewed regularly by Rabbi Weinfeld and me. We are also making more frequent inspections and adding additional mashgichim when necessary.

**DF: WOW. THERE IS SO MUCH HERE THAT I DIDN'T KNOW BEFORE, EVEN AS SOMEONE WHO WORKS WITH YOU BOTH ON A REGULAR BASIS. I'LL TELL YOU ONE THING – I HAVE MORE APPRECIATION FOR THE MASHGIACH! HE HAS A HUGE RESPONSIBILITY ON HIS SHOULDERS AND TRULY NEEDS SIYATA D'SHMAYA!**

*Reprinted from from the Kislev 5783 website of Kosher Spirit.*

# Rabbi Amram Ben Diwan



**Burial place of Rabbi Amram Ben Diwan in Wazan, Morocco.**

Rabbi Amram Ben Diwan was born in Jerusalem, and later he settled in Hebron. In 5523 (1743), he was chosen by the Rabbis of Hebron as an emissary to Morocco with the mission of collecting money for the yeshivas of the Holy Land. He decided to settle in the Moroccan town of Wazan, and there he founded a Talmud-Torah and a yeshiva where numerous students came to quench their thirst for study by drinking from the source of his words.

Rabbi Amram became attached to his students. His fatherly affection created a solid connection between him and his students. He provided for all their material needs, and spiritually directed them on the path that leads to the performance of G-d's will. By his rich and varied pursuits, he contributed to the elevation and dissemination of Torah in all the communities of Morocco.

Rabbi Amram was also known for his miracles. His blessings always came to pass, and Jews would travel from all the towns of Morocco to urgently seek him in order to be delivered, through his merit, from their troubles. He occupied himself with the well-being of everyone in particular, and the well-being of the community in general. His home was always open to all the afflicted who came knocking at his door, hoping that the Tzaddik would be their staunchest defender before our Father, the Holy One, blessed be He.

After a long stay in Morocco, Rabbi Amram felt a great longing for the Land of Israel. He therefore interrupted his holy work. His students, to whom he had taught Torah, had themselves become great scholars over the course of the years. Thus, he decided to return to the Holy Land.

When he arrived in Hebron, he became friends with Rabbi Haim Bagoyo and Rabbi Avraham Gedalia, the Rabbis of the city. Together they studied Torah and penetrated many of its wondrous secrets, ascending day by day the rungs of perfection in Torah study and Divine service. However, Rabbi Amram's stay in Hebron was short-lived. An unfortunate incident caused his departure, forcing him to take up the mantle of sojourner once again and return to Morocco.

### **Fervent Desire to Pray at the Tomb of Our Fathers**

The following story describes what happened. At that time, Jews were not permitted to enter into the tomb of the Patriarchs. However, for Rabbi Amram, this prohibition did not in the least quench his fervent desire to pray by the tomb of our Fathers. He therefore disguised himself as an Arab, and without being noticed he entered the cave with the rest of the Muslims that had also come there to pray.

Imagine his emotions when he approached the tomb of the Patriarchs! As his face became drenched with tears, he quietly uttered his prayers, beseeching the Creator of the world to hasten the Final Redemption. No one doubted that this "Muslim", so absorbed as he was in his prayer, was nothing other than a Jew. Suddenly, as Rabbi Amram was preparing to leave, an Arab saw and recognized him. Immediately, he ran to the Pasha and informed him of the offense. R

abbi Amram incurred heavy suffering for such a sacrilege. A friend of Rabbi Amram, who was also a servant of the Pasha, hurried to warn him that he intended to arrest him. In the middle of the night, Rabbi Amram, accompanied by his young son, Rabbi Haim, left their home. They feared returning to Jerusalem or a neighboring country because during that era Turkish power held sway over several countries. He therefore decided to return to Morocco.

As soon as he arrived in Fez, the city's inhabitants welcomed him with great honor. Many of the city's notable men quarreled over the merit of having him as their guest. He was finally received by Rabbi Menasheh Ibn Denan, one of the leaders of Fez's Jewish community. The story is told that Rabbi Menasheh's children were all girls, and that another girl had just been born to him.

Rabbi Amram advised him to name her Fedina, which means, "we have finished". In other words, we have finished giving birth to girls. And it was thus that after this girl, Rabbi Menasheh had only boys. Not long after his arrival in Fez, Rabbi Amram and his son Rabbi Haim traveled to all the towns of Morocco in order to spread the teaching of Torah.

He arrived in Sefru, where he lodged in the Elbaz home. Having no children of their own, they asked him for a blessing to have a son. Rabbi Amram blessed them and promised that in the following year, at the very same time of year, the wife would give birth to a son who would later become a great Torah scholar. The blessing of the Tzaddik came to fruition. The son who was born to the Elbaz family was given the name of the Tzaddik, Amram, and afterwards the name of Rabbi Amram of Sefru became famous as a Gaon and great Torah Scholar.

While Rabbi Amram was staying in the Elbaz home in Sefru, his son Rabbi Haim fell deathly ill. The doctors gave him no chance at recovering. Rabbi Amram prayed to the Creator of the world that He take his soul in place of his son's. His son, Rabbi Haim, recovered from his illness, and they continued on their journey to all the towns of Morocco. When they arrived in Wazan, Rabbi Amram himself fell gravely ill, and soon afterwards rendered his soul to his Creator [in 1782].

### **A Place of Pilgrimage for the Jews of Morocco.**

The tomb of Rabbi Amram became a place of pilgrimage for all the Jews of Morocco. Each year on Tu Be'Av, thousands of Jews come to Wazan to make the pilgrimage to the grave of the saint. Numerous miracles are said to have occurred on his tomb: Incurable illnesses have been healed, the blind have regained their site, the mute have found their voice, the paralyzed have returned home on their own, and infertile women have had children after having prayed there.

They tell that a French military sergeant had a son who remained paralyzed after a serious illness. This sergeant had a Jewish friend that advised him to take his son to the tomb of Rabbi Amram Ben Diwan in Wazan. At first, the sergeant was skeptical and refused, but then later promised that if a miracle were to happen and his son would be healed, he would build a road with his own money in order to facilitate access to the tomb of the Tzaddik.

The miracle occurred: As soon as his son approached the tomb of Rabbi Amram, he was healed. The happy father kept his promise and constructed a road that leads to the tomb of Rabbi Amram.

The great poet, Rabbi David Ben Hassin, composed a liturgical poem especially in his honor, a song that is sung by the Jews of Morocco on the day of his Hilloula. His son, Rabbi Haim Ben Diwan, continued his father's work. He traveled from town to town with the goal of instructing Torah. He died at a ripe old age and rests in the village of Anranz, south of Marrakech. His tomb has also become a place of pilgrimage for all the Jews of Morocco. (<https://hevratpinto.org/>)

*Reprinted from the Parshat Vayechi 5783 email of R' Yedidye Hirtenfeld's parsha sheet for the Young Israel of Midwood in Brooklyn – whY I Matter.*