

ספר
שבט מוסר
השלם

כתבו איש רבי מרבי המלך היושבים ראשונה עם המלך
במלאכתו כדרכיו כמעלליו אשר פעל ועשה ורבים השיב
מעון ושבט פושעים הגיע לפרשת דרכים, פתח להם
פתח פתוח כפתחו של אולם להשיג ידי כפרם מוסר ה'
ודרכיו הישרים, זכה וזיכה את הרבים



ה"ה החכם השלם הדיין המצויין הרב הכולל
מוהר"ר אליהו הכהן זצ"ל
מתושבי ק"ק איזמיר יע"א

הספר נדפס לזכות את הרבים
ונחלק בחינם לכל דורש ומבקש

With G-d's help

Content



With G-d's help let us enumerate the content of this text:

Aleph: to warm the heart of people to lead them to repent.

Bais: corrections for transgressions

Gimel: advice on one's behavior

Dalet: how one should conduct himself in his own home

Heh: guidance for the righteous women

Vav: guidance for education of children

Zayin: guidance for every occasion, such as weddings, circumcisions, bar mitzvahs, etc.

Ches: how to learn the moral from all happenings

Tes: why some are poor and others rich



With G-d's help

SHAIVET MUSER

The Staff of Morality

VOL. 1

This book was written by one of the primary members (היושבים ראשונה עם המלך). With his work, his way of life and his actions, He brought back many Jews from sin to repentance, and his staff and words he guides us.

He opened The door as wide as the door of a palace for people to attain the highest level of morality and to follow the correct way of life, set for us by G-d. This tzaddik has gained merit for himself, and has given merit to the majority of his brethren.

**He is the famous wise man,
The complete wise man - The outstanding judge
and Rabbi of the Academy of Learning,**

Rebbe Eliyahi
The Priest - The Kohen

may he be remembered for good,
from the congregation of
Ismir in Turkey.

With G-d's help

The complete book **SHAIVET MUSER** The Staff of Morality

It was written by one of the great righteous men from times of yore. He is a righteous, holy and pure man; a writer of many, many books, the writer of the religious congregation in Ismir, Turkey,

Rebbe Elijah the Priest, the Kohen.

This book, has, for hundreds of years, existed in order to guide and educate thousands of Jewish children on the paths of honesty and the Jewish way.

The holy and great scholar and righteous man, **Rabbi Hillel**, may he be remembered for good, has given testimony that the ***Staff of Morality*** transformed him into a real human being on the right path.

In the same way, other great and righteous people have advised their children to learn this book, because its words have brought them to the goal and the correct path, which they reached. It is also known that this holy book has its own style; a style of wisdom and understanding. It penetrates even the coarsest heart and transforms and elevates totally the person reading it, leading him to the right path.

The great tzaddikim, the great righteous people in every generation, used to demand, separately from the young men and the older people, to learn habitually in this book. Jews used to always carry this book in their tallis bags.

Weak people, coarse youths and others have learned in this book at the command of their counselors and advisors, and have seen the wonders of how strongly this book affected them. In fact, this has happened to all people who have read it.

Even today, there are witnesses; fathers and teachers, who have taught their children that this book shows signs and miracles, and explains the most difficult problems for the most difficult people. People who have sunken into the depths of sin have been refined and elevated. Wise students of masters, who fear G-d have reached unbelievably high levels of spiritual development through the study of this text.

**There is evidence that 60 of Rabbi
Eliyahu's books have been printed.**

**This particular book is rich in content,
sweet aroma and appropriate language,
which attract the reader. When studied, it
penetrates and explains all topics that
exist in the world, and awakens one to the
fear of Heaven.**

Content

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Tes: why some are poor and others rich

**Introduction of the Rabbi, the composer,
may he be remembered for good:**

These are the words from the young Elijah, the son of the wise and the complete learned person who is very first in Chasidus, whose name is Shlomo Avraham HaKohen, may he be remembered for good. I have composed and carefully compiled this text, which is called Shevet Mussar, to teach mussar, morality, to myself and other people like me. Perhaps if I gain merit for and cleanse other Jews along with myself, G-d will have compassion upon me, receiving me favorably and my repentance will be acceptable in His eyes. I have not omitted anything, large or small, from this text. In striving to teach mussar to every person, this

text subjugates the sinner and tries to bring him to repentance to his Maker and to seek protection under the wings of the indwelling of G-d.

Therefore, I have added, in addition to the chapters of mussar, three more themes.

In the first one I have quoted the correction of one's lifestyle for one's transgressions, as they have been cited in the Holy Books. Some of this content that the Creator has graciously taught to me, through our wise men, may they be remembered for good, who say, "The person who comes to purify himself, G-d helps from Heaven." The person who wants to cleanse is granted assistance. The second item: I have organized three speeches on the theme of repentance. In these three particular speeches or discourses, I have introduced many new ideas

and concepts, while citing discourses, from various sources, on the theme of repentance. Because the person who learns mussar, who wants to repent, has to know how to repent; how he can correct his transgressions. He has to know the advantages of repentance and the greatness of a Jew who repents. Everything is in a language of supplication and of prayer, and it is relevant for everyone who desires to repent.

At the end of the text I have cited wonderful new concepts that have not been printed elsewhere. They are the texts called *Midrash Tatios*, which I composed. In this text there are 52 chapters, the same number as in the Hebrew letters of the name Eliyahu. I supplicate to the Almighty that He help me publish this text, and also the other texts that I have composed, which are the following:

1. *Midrash Eliyahu*;
2. *Haitam haitmali*;
3. an explanation on *Tehillim* (the Psalms);
4. *Smuchim Laad*;
5. *Eizor Eliyahu*;
6. *Minchas Eliyahu*, an explanation of the *Sayings of our Fathers*
7. an explanation on the *Haggada shel Pesach*;
8. a book explaining the reasons for the the commandments, *mitzvos*;
9. a text of questions and answers;
10. the Methodology on the *Masseches Avoda Zara* (idol-worship);

11. an explanation on all of the difficult discourses in *Massechet Taanis*, the Massechet concerning fasting;

12. an explanation on all of the legends of Yerushalmi, (Aggados);

13. an explanation of the Haftaros;

14. a book from separate new concepts that I have written;

15. *Yado baChol*; a text called *Megalitz Tzefunos*; an explanation on Torah, and the sayings of our wise men, may they be remembered for good;

16. an explanation on the Song of Songs, Ruth and *Achashveyrosh*, and *Megillas Esther*

17. Cloak of *Tzedakah* (charity);

18. Midrash Tapios;

19. Sefer Perush HaEichos;

20. an explanation on *Massechet Derech Eretz*.

,"d-ing of wisdom is the fear of GThe beginn“ therefore I first published *Shevet Mussar*, a text which infuses one with the fear of Heaven, in order to give merit to many Jews. May it be so. Amen V’amen.

Shevet Mussar in written in the merit of my holy parents, who gave their lives to cleanse and to give merit to the majority of the Jewish people. May their merits protect us and all Israel.Amen.

In the publishing house of Constantinople, in the year tav-peh-bais, the introduction is shorter. There he cites different holy texts that

he had compiled. I also wrote an explanation of *Avinu Malkeinu*, which we recite in the Ten Days of *Teshuva* (Repentance); an explanation of *Adir V'Naor*, which we recite at night in *Slichos* and on Yom Kippur and an explanation on *L'man Eliyahu*, which is recited before every *hakafa* (circuit) on *Simchas Torah*. Since these are all supplications and requests, they are relevant to everyone who does repentance. In the end of the book, I wrote wondrous new concepts that did not appear in the wonderful book, *Midrash Tapios*. In *Shevet Mussar* you will find 52 chapters, the number in Hebrew letters of my name, *Eliyahu*. And G-d should give me the meritorious privilege to publish everything which I have written from the time I became an author, and to purify and give merit to the majority. Amen V'amen, may it be so. In the merit of our holy forefathers, who spent

their days purifying and bringing merit to the majority of Jews, may their merit protect me and all of Israel. Amen.

A short, written treatise from the new expanded publication of the holy text, Shevet Mussar, which was originally written in the Yiddish language.

The holy text called *Shevet Mussar* was composed by one of the greatest rabbis from the city of Ismir, Turkey, about 300 years ago.

Shevet Mussar has been a very accepted text for many years. In fact, it was written by the printer in his introduction to the book, *Yado Bakol* (written by the author of *Shevet Mussar*), that he saw very pious Jews who kept this book

(*Shevet Mussar*) in their tallis bags, so they would be able to look into it at any time.

There were places in which rabbis would read from the text for the public in the House of Learning, every day between the *Mincha* and *Maariv* services. Even today, there remain a few very honest rabbis, who, on Sabbath afternoons, learn from this text.

The holy *Gaon*, Rabbi Hillel Kolomeier, may he be remembered for good, once said “*Shevet Mussar* made me into a Jew.” Therefore, we have revised the Jewish explanation of *Shevet Mussar*, and have translated it into the Yiddish language of today, in an expanded edition, in order for facilitate its learning for everyone who desires to warm their hearts with the words of this holy book.

NEXT CHAPTER:

**Wonderful Aspects About the Author of
*Shevet Mussar***

The author of *Shevet Mussar*, Rebbe Eliyahu HaKohen, *zecher tzadik livracha*, one of the rabbis from the city of Ismir, was a very holy, righteous man. Everyone called him “Mikudash mikudash” holy of holy, and they readily testify to his utmost greatness. (See the aprobation of the rabbis from the city of Ismir.)

The author was born more than 300 years ago. His father was the great *Gaon*, Rabbi Avraham Shlomo, *ZAL*, known as the *."Itmari"*

According to the testimony of the *,"Chida"* *zecher tzadik livracha*, Rabbi Eliyahu composed close to 40 sacred books, most of them narrative discourses and morality themes.

The most famous of all his books is *Shevet Mussar* which has been in 60 editions over hundreds of years. A portion of these publications have been translated into Yiddish, and some, with a commentary, were translated into *Ladino*. In this publication in Ismir, in the year 5027, the printer divided the chapters in 52, according to the 52 parshiyos of the Torah that we read every week during the year.

As a young man the author was already a great scholar in both the revealed and mystical parts of the Torah, and was recognized as a holy man and a great distributor of charity. In his relentless striving to support the poor, he made frequent visits to the homes of the wealthy, requesting their contributions. He also composed a sacred book on the commandment of charity called *M'eel Tzedakah*, a collection of sayings of our wise men, concerning the

mitzva (commandment) of charity. (See also the author's introduction.)

He gave moral teachings to wealthy people who had been successful in building houses for themselves. He stated that instead of spending so much in furnishing and decorating their houses, they should rather give a certain amount of money for charity. He writes, among other things, "Many times I criticized the people for constructing buildings that would eventually be destroyed; such great expense for nothing. They would be able to buy the Next World if they distributed even half of their expenditures for poor people, or other *mitzvos*, as thanks to the Almighty, that He enabled them to build houses for themselves." (*Midrash Talpios*, "Anaf Hevel", page 119, side 3.)

He also did not even allow the heads of the *kahal*, (community) and the big contributors of the city to overspend money to renovate and beautify the synagogues instead of supporting the poor people. He writes, "...and especially those idiots who build impressive synagogues and waste money with these expenditures. It would be the right and better thing to do, to distribute these aforementioned funds for the poor people from the congregation...many times I argued with them, but I was not successful. The Almighty should forgive them, for in the end, they really intend to do these things for the glory of Heaven."

Rabbi Eliyahu demonstrated his great talents in his discourses and as a teacher of morality. The discourses penetrated deeply into the hearts of his listeners and had profound effects. He included realistic examples and descriptions in

his morality teachings so that the words would remain engraved in the minds of the listeners.

This passage relates to Rabbi Chaim Abulafia, who served as rabbi in Ismir for 30 years following the demise of the composer of *Shevet Mussar*, testifies about him in his support of the sacred book *Midrash Eliyahu*: “I remember when I was young, in this particular city. There sat the heads of the Sanhedrin, and among them, the angel of heaven, the leader of the generation, the one who is able to enact healing, the rabbi who can be compared to an angel, our master, Rabbi Eliyahu, that in this whole world there does not exist a Jew more important than him; even half as important as him; even a third or a fourth, because of his greatness.

Those are his strengths, those are his wonders. The command of the King is heard through this righteous man. And he was in all his years of living, a great giver of discourses, and a zealot for G-d, the G-d of Hosts, and a man of war. He declared a hatred against the wicked, and was able to turn back many people from their transgressions, helping them to become righteous people through his words of morality.

The composer himself gives testimony, that on a certain Sabbath afternoon, a Jew came to him and confessed that he had wanted to transgress a very grave sin that very day (may G-d save him). But having heard Rabbi Eliyahu's discourse in the synagogue and being greatly affected, he had held back from performing the sin. He then came to thank the

rabbi for saving him from the sin, and kissed his hand.

The first book that the composer published in print was the book called *Shevet Mussar*, as he writes at the end of the text: “Since the original wisdom is the fear of G-d, the *sefer Shevet Mussar* was published first. It infuses its listeners with the fear of Heaven.” He also writes that his goal with this holy book is to give merit to the majority and to encourage repentance among the many Jews who have sinned, as he writes in the beginning of chapter 44 (also please see the introduction of the composer).

The sources used by the author in composing this holy book were many, and included *midrashim* from our wise men, z”l, the *Zohar*, and the holy books of the Ari z”l, and his

disciples. The most important sources utilized were the heaps of holy books called *Reishis Chochmah* and the holy *Sh'la*, **THIS IS UNCLEAR:** and we bring references in the introduction to the books.

It is important to note that the words of Rabbi Eliyahu Ha-Kohen are heeded and his discourses influence the lives of many listeners solely because he possessed great merit, derived from conducting his life in a holy and pure manner; his every action was performed for the sake of Heaven, and from Heaven grace descended upon him.

It was not only for men did that he served as a transmitter of discourses and a teacher of morality, but he also was concerned with issues germane to women. He never hesitated to recite words of morality to them, especially

about matters of modesty, as he, himself, testifies with this quote: “Many times I argued with the women that sat in plain sight at their gates in the middle of the day. Every passer-by could gaze at them, as dictated by their evil inclination and passion, and many transgressions resulted.”

As a *dayan* (judge) in the city of Ismir, he fought, as if in a war, against those people who attempted to collect interest on loans. In fact, this custom was common among the people of the city. Says the writer, “In every case, concerning interest, that came before me, I girded myself like a man of war, and I abolished the whole transaction. Even if the lender was an orphan, a widow or a poor man, I paid them back only the principal; the interest I ignored. I gave no heed to their outcries, because G-d is the Father of the orphans, the *Dayan* of

the widows, and a provider for the poor people; He guards and protects them, and would grant them their sustenance in a way that is permitted by Jewish Law. I informed them about the prohibition of taking interest: that whoever collects interest will not be resurrected in the future, as our wise men say. Because the Jews are a holy people, they were very happy and thankful to me that I had saved them from such a grave sin.”

In addition to being a holy Jew, Rabbi Eliyahu was also a man who could perform wonders. Jews appealed to him to chase away bad spirits that had entered people. He tells us of a spirit that entered a woman in the month of Av, in the year 5748. He also tells about two *dibbukim*, diabolic spirits, that entered a young man and his sister, a girl six years of age. In all three instances he succeeded in chasing away

the evil spirits. (Please refer to the holy book, ??, page 45, 72. The second page, that the printer omitted the three stories because they were already inserted in his holy book Minchat Eliyahu, which was printed in the year 5584, in Saloniki. Refer to that book on page 6, the second side of the page.)

Rabbi Eliyahu also writes: “I saw many spirits as they entered the bodies of various people. They told me about the punishment to which they had been subjected from the day of their demise, until they entered that specific body. One’s hair would be seen standing on end if he listened to the confessions of that spirit.” In another place, he writes, “I saw many spirits that entered a person, and I was able to speak with them. They told me about the “bad waters”, the bitter encounters that they suffered while flying through the air and the other

wondrous things about their punishment. They described what they had seen as they drifted in space over the world, and similar things.

[This sacred book is not an appropriate place to record such occurrences. Also, I have many accounts of this topic in other compositions. But I will relate a wondrous occurrence that I witnessed in forcing out from a person one spirit.

After I had employed various methods, the spirit exited from the body in order to fulfill the requirements of avoiding excommunication. The stubborn spirit, however, remained on a portion of the hair on the person's head, causing it to stand on end, intermingled with the other hair. The strands thus affected were stiff and as sharp as a knife's edge. I advised the person to cut off the stiff hair with a sharp knife, but

when the knife was brought near, the hair pushed away the knife so forcefully that the two of us were able to cut it off only with great difficulty. As we cut the hair a good deal heat was emitted, and finally, the spirit flew out. We never saw or heard of a comparable happening.]

Our composer was also a religious poet and singer. In addition to his words of morality teaching, he wrote holy songs which were printed in his books. In the seventh discourse there is a moral teaching and a song according to order of the reverse *aleph-bais*, *Tav-Shin-Resh-Kof*, which begins with the words, "Man is born of woman" and in *Shevet Mussar*, chapter 21, pages 162-165, there is a confession, a supplication and a request that begins with the words, "G-d is my G-d that has formed me." About 20 songs from this composer have been printed in) "*Zahav'Kur l'a*

small text from this author, may be remembered for good, sent to us by the Almighty), found at the end of his text *Yado Bakol*, page *resh-lamed-aleph*.

When his father departed this world, on the 27th day of *Elul tahv-yud-tet*, Reb Eliyahu was very young. He composed a song and engraved it upon the monument at his father's grave. It reads, "Upon the holy menorah tears were shed, numerous enought to fill a lake. A source of understanding and light, a righteous man, strong like a lion in Torah. G-d shone His light upon him, and when everlasting slumber befell him, this close friend of the fearful and awesome G-d, he planted His portion *b'rash v'yachad*." [Please see Kur l'Zahav, p ??]... a song that I engraved on the monument of my father, may he be remembered for good. He originates from holy seeds, formed with complete wise men, the

chasid and the humble one, our holy teacher Rabbi Shlomo Avraham HaKohen.”

Rabbi Eliyahu Ha-Kohen, the author of *Shevet Mussar*, used to wear his *tallis* and *tefillin* all day. He did not perform any religious task without his gartel, and putting it on before he recited a blessing, when he prayed, etc. Once, Reb Eliyahu HaKohen rose from sleep in the very early morning hours, when it was still dark, as was his custom. He immediately wanted to recite the blessings of the morning and began to feel his way about in the darkness for his gartel. He felt for it in the place where he normally put it down, and coming upon a thick and long object, he took what he supposed to be his gartel, wound it around his waist and proceeded to recite the blessings. When the author of *Shevet Mussar* finished his blessings, he sat down to learn orally, without a text, until

there would be natural sunlight with the coming dawn.

As the sun's light finally began to enter the room, a great fear came upon Reb Eliyahu, as he saw that the "gartel", with which he had encircled himself, was nothing less than a long snake! In another moment he watched, dumbfounded, as the snake slithered down from his waist and quickly disappeared outside. Only then did he realize the great miracles that had been wrought on his account: a "gartel" had been provided, especially for him, so he would not have to recite the blessings without one, and the poisonous snake had not harmed him. In thanks to G-d for this double miracle, Reb Eliyahu Ha-Kohen composed a religious text and named it "Eizor Eliyahu", "The Girding of Eliyahu" - Eliyahu's gartel.

The Wondrous Story of How *Shevet Mussar* Descended from Heaven

One day the holy rebbe, Reb Simcha Bunim of Pshischa, may his merit be upon us, was sitting in his room immersed in deep thoughts. From time to time the Rebbe glanced at the holy book that was before him. As his thoughts wandered, following his enlightened eyes, he suddenly said, “In our generation, a wise man does not exist to whom one would give a kilo of gold, as a way of receiving pardon, if one embarrassed him.” (*Shulchan Aruch Yoreh Deah Siman??*) Then, in a very low voice he whispered, “How is it possible? What of my holy rabbis, the righteous rabbis of this generation, who did not make the smallest movement without the knowledge of Torah,

without holy intentions. They who cleaved to their Creator, may His name be blessed, every minute of the day At the dust of their feet I attempted to gain understanding, serving them days and years, pondering their every action. I saw and understood their greatness of spirit and their holiness: my Rebbes, the *Chozeh* (Seer) of Lublin and the Yid *HaKadosh* (the Holy Yid), may their merits be upon us. With scholars such as these in our generation, how can we say that there are no wise men in the category stated in the *Shulchan Aruch*? If not they, who is on that level?”

In this manner, Reb Simcha Bunim of Pshischa sat a long time, immersed in his holy thoughts, not making the slightest sound. Outside he appeared calm, but in his inner thoughts he was boiling.

Suddenly, the door of his study opened. Reb Bunim raised his eyes and saw that a small girl had entered the room. The child, walking with the unsteady gait of a toddler, he recognized as the daughter of the holy Reb Yerachmiel of Pshischa, the son of the Yid HaKadosh, may their merits be upon us. Before Reb Bunim was able to ask the child what she was doing there, and how she, being such a young child, had entered his room through the locked door, she approached the table with a book in her hands. She placed it on the table before Reb Bunim, then immediately left the room without uttering a single word.

Reb Bunim opened the book. To his great bewilderment, he saw that it was the famous holy book called *Shevet Mussar, The Staff of Morality*, from the great genius, *Gaon* Reb Eliyahu *Ha-Kohen*, from the city of Ismir,

Turkey. The Rebbe turned the pages of the holy text, and noticed that one page was folded over; it was surely a sign for him to study that particular place in the text. The Rebbe read the page carefully, from beginning to end. At the end of the page, he observed the words, "...and we shall return to the high level and the quality of the Torah and shall speak about the wisdom of the wise men. G-d revealed to them hidden things, and they were versed in the whole Torah. ?? *Chochmei HaTalmud*. Their greatness and stature are greater than that of the serving angels, and that of the wise men in every generation." [Quoted from the text, *Shevet Mussar*, chapter 11.]

PLEASE CLARIFY NEXT PARAGRAPH, USING DIRECT TRANSLATION. IT IS NOT CLEAR:

It was explained there, in the text, that not only the wise and righteous men from the time of the *Gemara*, may we say their quality and elevation was higher and greater from the level?? That in every generation there are wiser and righteous men to the level ?? of the ministering angels, but that in every generation there are wise righteous men that are on such a level as the *Shevet Mussar* writes specifically, “Even wise men that live in every generation.” But to the Rebbe, this was a great bewilderment.

How did this little girl know to bring him this holy book called *Shevet Mussar*, with the that particular page marked? Reb Bunim surmised that the father of the child, HaRav HaKadosh Yerachmiel of Pshischa, had sent the holy text to him, though it was still unclear to him how Reb Yerachmiel knew to send him this

particular holy text, and to mark that spot, since he had spoken to no one about his quandry.

A short time afterwards, when Reb Bunim and Reb Yerachmiel met, Reb Bunim called out to Reb Yerachmiel, “I want to thank you for sending me the holy text, *Shevet Mussar*, and for marking the topic that I was grappling with just then.” In great bewilderment and surprise, Reb Yerachmiel called back to him, “What are you talking about? I did not send any text to you. In fact, I have not seen that particular book for a great while.”

Reb Bunim responded, “Your daughter, the little girl, brought me this holy text.”

But “*I* did not send her with it,” Reb Yerachmiel said. They decided to call the little girl, and asked her who had given her the text to bring to Reb Bunim. She answered, “An elderly

Jew with a long beard gave me this book and told me to give it to Rabbi Bunim of Pshischa.”

Rabbi Yerachmiel said to his friend, “He was most likely Elijah the Prophet, may he be remembered for good. Because he could not tolerate seeing you in such distress, he brought you this holy book, with the very page you needed to study marked, so that this matter would be clarified for you.”

Reb Bunim pondered the possibility that the aged man had in fact been Elijah the Prophet, about whom it is said, “The man who is empowered to give all the good tidings”, and also, that *”Tishbi”*, another name for Elijah the Prophet, “...will explain the hard portions and the problematic parts of the Torah.” But perhaps, he thought, it had been the great scholar, the *Gaon*, Reb Eliyahu of Ismir, may

he be remembered for peace, the composer of the holy text *Shevet Mussar*, himself.

When Reb Hanoch of Alexander, may this righteous man be remembered for good, told about this wondrous happening, he added, “With my own eyes I saw this very text of *Shevet Mussar*. It lay on the table of Reb Bunim always. From time to time, I even learned from it.” The disciples of Reb Hanoch of Alexander related that Reb Bunim, before his descent to Heaven, had commanded that the book be given to Reb Hanoch, who, thereafter, arranged a daily lesson in its holy teachings.

I want to thank the Almighty that I had the merit to give merit to the majority of the Jewish people, once again printing this holy text, *Shevet Mussar*. Now it has been 162 years since

he was sent to Heaven, on the 24th day of *Adar*, *tav-kof-peh-tet*, until *tav-shin-nun-aleph*.

The author writes in chapter 28:24, “A reason why we sometimes see two scholars studying from the same holy text, and each one feels a different “taste” or interest in it. One feels a very inviting taste, almost like a delicious meal, while learning, but his partner does not sense the same quality.” The composer writes, “The profound interest the former scholar experiences when learning the text springs from the roots of his soul, which have a spiritual connection to the soul of the composer. Hence, the words are indelibly engraved in his mind. The latter, however, does not have this direct soul-to-soul connection, and so the strength of the bond cannot possibly reach that of his partner. It is also possible that the first scholar composed this particular holy book in a

previous incarnation, which would explain the bond and pleasing taste he experiences when learning it.”

May it be G-d's will that the merits of the holy author should protect me and my family and everyone who helped publish this holy text. May the Almighty help them with all of their endeavors; grant them good health, long life and ample sustenance. He should aid them in the Torah education of their children, leading them to the chuppa (canopy) in a Jewish wedding, according to the Torah, and to good deeds. The prophecy of Isaiah should materialize, and become a reality in our days:

THIS QUOTE IS NOT CLEAR. PLEASE REVISE DIRECTLY FROM TEXT:

How pleasant are the mountains on my “feet?? that give the message and let everyone listen and hear peace on the mountains of Judah, say to Zion, the King of your G-d??, etc. and to the end of the earth everyone will see the salvation of our G-d quickly in our days, Amen. May this be the will of G-d.