

Napoleon's PROMISE

by Debbie Shapiro

As a schoolgirl I loved to read stories about tzaddikim and how on cold, winter nights they would literally force themselves out of bed to recite Tikkun Chatzos and then learn until it was time to daven with the *neitz*. Theirs was a generation immersed in *kedushah* and *taharah*; a generation of spiritual giants who yearned for the Redemption and felt the spiritual lacking caused by the Churban.

The Zohar states that the seeds of dawn are born at *chatzos* — midnight — when darkness is at its peak. Then, when light and darkness intertwine, the gates of Heaven are flung open to accept our prayers. “Blessed is the portion of those who, at that special time, arise from their sleep to engage in Torah.”

Chatzos is an “*eis ratzon*,” an opening to eternity, when Hashem’s *rachamim* directs the world. The holy Zohar talks about the significance of Torah learned during this special time. Hashem says, “Whatever these men decree, I will fulfill. Whomever these men bless, I will maintain.” There’s a *koach* — a special power — to *limud Torah* during these precious midnight hours, and that perhaps explains the many *yeshuos* — for children, health, *parnasah* — that our supporters have experienced.

Like the spiritual giants of old, the close to seventy *avreichim* of Kollel Chatzos take advantage of this *eis ratzon* to mourn the Churban and learn Torah with tremendous *hasmadah*. Anyone entering the kollel feels the excitement in the air, a combination of *kedushah* and spiritual striving. In the words of one *avreich*: “How can I sleep when Hashem Himself is, *k’vyachol*, in exile? As we recite Tikkun Chatzos, we beg Hashem to end all our suffering. Then we sit and learn until it’s time to daven with the *neitz*. The fire of Torah burns so strongly that my learning is on a completely different level. Davening with the *neitz* is amazing; such intensity, such sweetness and joy. It’s like Neilah on Yom Kippur. After davening we learn for yet another hour before returning home to get a bit of rest.”

More information about the Kollel and a video presentation can be found on our website: www.kollelchatzot.com.

Requests for special tefillos may be sent to info@kollelchatzot.com or faxed to 972-2-580-5123.

Rav Deutsch (US line in Israel): 1-646-403-3750

Israeli phone: 972-2-580-3545

Checks can be sent to:

Kollel Chatzot

c/o Friedman Family

1540 40th Street

Brooklyn, NY 11218

Or to POB 30067, Beitar Illit, Israel

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AN ACTUAL LETTER TO THE ROSH KOLLEL

Dear Rabbi Deutsch, *shlita*,

For many years, my wife and I were unable to have children. When I made a donation to kollel Chatzos, I requested that in the *zechus* of the *limud Torah* we be blessed with a child. Each month, on a specific day, money was automatically transferred from my account to the Kollel. Ten months later, on that exact day of the month, my wife gave birth to a boy.

David Friedman

Jerusalem, Israel

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ening we learn for yet another hour before returning home to get a bit of rest.”

Every night the *avreichim* in Kollel Chatzos cry real tears — *emesdig*, from-the-guts tears — as they mourn the Churban and pray for the Redemption. Napoleon once commented, “A people that mourns its Holy Temple for so many centuries will merit its rebuilding.” May his words become a reality, quickly and in our days.

“He who cannot rise at midnight should support one who does rise, and he will have a share in the learning” — Chutzos Damesek.

One way to gain the *zechus* of supporting this midnight learning is through entering a Yissaschar-Zevulun partnership with a Kollel Chatzos *avreich*. His Torah study becomes your personal heavenly advocate. Together, you sign an elegant, halachically binding contract on real parchment, in which the *avreich* agrees that in exchange for your financial support you will be his partner in the eternal reward for his Torah study.

After moving from one dilapidated *beis medrash* to the next, the Kollel was finally granted a plot of land. The Rosh Kollel, Rav Yehoshua Meir Deutsch, is presently finalizing plans for construction of a building. He envisions that it will become a spiritual center, with a vibrant *beis medrash* as well as classes and lectures for the community at large around the clock. Dedication opportunities are still available.

Dedication opportunities are also available for a night or week of the Kollel. In addition to the *avreichim*’s learning and praying on the donor’s behalf, a plaque with the donor’s name will be prominently displayed. All donors are listed in the Kollel’s *kvittel*, which is read once a week at the Kosel and once a month in Meiron — at the *kever* of Rabbi Shimon Bar Yochai — as well as at every other opportunity.