

The Weekly Treasure

Weekly Parsha Shiur
of Maran, Rosh HaYeshiva, the righteous Kabbalist
Our Rabbi Benayahu Yissachar Shmueli Shlit" a

Leaflet No. 127

Parashat Shelach 5786

THE SIN OF THE SPIES AND THE POWER OF THE TONGUE

"Yours is greater than theirs," • Like an ox to the yoke and like a donkey to the burden • the Menorah – the Torah • The yeshiva students and the sons of Torah sacrifice their lives • There is nothing to fear from them! • The Torah of the Land of Israel • Miriam intended [it] for the sake of Heaven • Our role now – to remain silent • "And you shall strengthen yourselves" and you shall take • Three excuses and one true reason of the spies • The punishment of the spies and the generation of the wilderness • Guarding the mouth and the tongue, • Not to speak against the Land of Israel • Not to exit from the Holy Torah!

A special sheet for the light and memory of the Elder of the Kabbalists, the "Saba Kadisha" [Holy Grandfather], the Rosh Yeshiva, our honorable master and teacher, Rabbi Shalom Shmueli, of righteous and holy memory – on the completion of two years since his passing – 23rd of Sivan, 5786.


Why He Received More Than Everyone

Behold, we have merited a wonderful Shabbat, Shabbat Beha'alotcha: "*When you kindle the lamps, toward the face of the Menorah shall the seven lamps give light.*" Our Rabbis said, why was the portion of the Menorah juxtaposed to the portion of the offerings of the princes? Rather, because when Aaron the Kohen saw the offerings of the princes at the dedication of the Altar, his mind

became weak [he felt downcast], and he would say: "Master of the Universe, how is it that I and the tribe of Levi are not found among the offerings of the princes?"

And why did Aaron want so much to be among the offerings of the princes? Because after all, **what is a sacrifice (Korban)?** The Ramban writes that *Korban* is from the language of closeness (*Kirva*) to Hashem; every sacrifice that a person brings is closeness, just as the Midrash says, "**On the second day he brought close [offered]**"—what is "brought close"? He was far and became close. **Therefore, Aaron the Kohen's mind became weak**, he said: "Master of the Universe, what will be with me? I also want a sacrifice in order to get close to You; as close as I am, I want more closeness and more

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תלמידי דיבנו בכל מקומות מושבותיהם לומדים ומעלים זכרו ודמותו הגדולה
זכותו יגן עלינו אמן



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closeness, 'the closeness of the L-rd is good for me,' what will be with me?"

The Holy One, Blessed be He, said to him: "**Yours is greater than theirs, for you light and prepare the lamps.**" And why is a Menorah better than the offerings of the princes? Because after all, **what is the Menorah?** The Menorah is a symbol for the Torah—"For a commandment is a lamp and Torah is light"—the lighting of the Menorah, this is **the study of Torah**, the toil and the exertion in the Torah, and the study of Torah is a drawing close to Hashem above which there is nothing higher, even more than sacrifices!

One who draws close through the Torah, this is a permanent closeness, this is eternal. And all things are nullified relative to the Torah! There is nothing that stands before Torah study! And therefore, "Yours is greater than theirs," because the act of the Menorah is the greatest joy!

The Ox Announced That His Stomach Hurts

And therefore, the lighting of the Menorah is **every day, day by day**, this is a permanent closeness on a regular basis, **because that is also how Torah study is:** the Torah is acquired by one who occupies himself with Torah day by day, on a **regular and permanent basis**, without vacations!

How did our Rabbis say? "A person should always **place himself upon words of Torah like an ox to the yoke and like a donkey to the burden.**" What is the intention? Imagine for example an ox that needs to get up every morning to work, one day the ox decides that he wants a vacation... today he feels like sitting to crack seeds and smoke a nargilah [hookah]... he remains sitting, didn't come today. His master comes to him and says to him, "**Ox, what happened?**" The ox is ashamed to tell him that he wants a little nargilah and a little cigarette and all these things... what does he say to him? "**Borg'eh on my stomach...**" his stomach hurts...

What does the homeowner do in such a case? He says: "Quickly, it needs to be slaughtered..." because his stomach hurts, who knows what he has, lest he have a hole in the intestines, lest he become unkosher (*Treifah*) and we lose him, and he goes to waste, therefore quickly he calls the slaughterer (*Shochet*) and says to him: "*Dachilak* [Arabic: I beg of you/please] slaughter him..." **That's how it is, an ox has no vacation!**

And that is how it needs to be in Torah study! "Like an ox to the yoke," he cannot say one day 'I cannot come,' what is 'cannot come'? "Like an ox to the yoke"! This is "**Me, day by day, they shall seek.**"

And behold, the act of the Menorah was **by way of a**

miracle, as it is written that Moses found difficulty in the making of the Menorah, until the Holy One, Blessed be He, told him to cast a talent of gold into the fire and from there the Menorah emerged on its own. **And there is a hint in this**, that a person needs **to sacrifice himself** for the Torah—"to cast the gold into the fire," meaning, to nullify materiality, desires, the pursuit of money, to throw everything into the fire, because materiality and desires are screens that separate between the person and the Torah, and when he nullifies them, then everything will be done on its own! No need to do anything!

Do Not Rely on Any Lobbyist

Therefore **today in our time**, it is necessary to strengthen the "people of the Menorah," who are they? The "**tribe of Levi**" of our generation—the **precious sons of Torah who sacrifice their lives** for the sake of the Torah, even though there are harsh decrees upon them, persecutions, denial of rights, they are threatened with arrests, they want to draft them—there is none [no giving in]! They sacrifice themselves! Fortunate are they and fortunate is their portion!

There are always accusers and prosecutors, it does not matter where it comes from, but one must sacrifice their life for the Torah! How did **our Rabbis say?** "Fortunate are you, Torah scholars, for words of Torah are exceedingly beloved to you." **How is it written?** How I love Your Torah; it is my conversation all day long" — all day!

I saw by Rabbi Zicherman, he says that today we are in a state of "And as for me, the closeness to the L-rd is good for me," Until now there were efforts through various authorities, but now everyone sees that we cannot rely on anything — only trust in Hashem, may He be blessed! Until now we thought, 'this one will save,' 'this one will do,' 'this one will say,' 'this one will lobby,' now we know that everything is vanity of vanities! "We have no one to lean upon except our Father in Heaven"—"For He spoke and it came to be."

And one must know, that out of the exile comes the redemption, out of the distress comes the salvation, out of the darkness the light is revealed. That is how it goes. Do not fear! To know that there are difficulties, there are problems, but with the help of Heaven no one will be able to defeat the Torah.

The Torah will always remain with the person, this—no one will be able to take! One who studies Torah, even if now he has no livelihood, it will come, "I have not seen a righteous man forsaken and his seed seeking bread," but right now you have Torah! Are you a Torah scholar? Do you study Torah? Is there any more joyful than this?

Rabbi Yechezkel Abramsky, when he was in Siberia in

immense cold and had only a thin garment, would wake up in the morning and say: "Master of the Universe, everything they took from me, I have nothing, but I have the **faith** (*Emunah*), this—no one can take from me! I offer thanks before You, living and enduring King, for You have restored my soul within me with compassion' why? Because 'great is Your faithfulness.' I believe only and solely in You."

What to Do When There Is Chaos

Therefore we need to strengthen ourselves to believe only in the Holy One, Blessed be He, and with the help of Heaven everything will work out. **First of all we say to the sons of Torah:** there are persecutions, problems, they are running here, running there, there is no need to run. A person should go study Torah, and everything from Heaven will work out for him, the Holy One, Blessed be He, guards His nation Israel. Do not worry! With the help of Heaven only good things will come out, and one must know that the people of Israel are good, indeed there are those who have an evil inclination, but it is all games, and with the help of Hashem the Torah will always win!

And one must remember all the time, that what holds up the entire world is only the study of Torah! And just as a person has a soul, and if the soul flees from him, there is nothing to do with him, they put him in the ground... so too the world has a soul, "Who gives a soul to the nation upon it, and a spirit to those who walk in it," The soul of the world is the holy Torah that is in it, and those who engage in it.

And now we are exactly located in the **parsha of Shelach**, in which it speaks about the virtue and praise of the Land of Israel, the great light of the Land of Israel! The holiness of the Land! And the main thing—the holiness of the Torah in the Land of Israel! One who merits to study Torah in the Land of Israel, there is nothing like this great holiness, he is **like inside a mikveh** [ritual bath], because the Land of Israel is entirely holiness, its air makes wise, how great a privilege this is!

Before Moses sent the spies, the people of Israel came to Moses to request from him to send spies, and how did they come? It is written in the parsha of Devarim that they came all mixed up, the small before the great, pushing, they were not of one mind, not in a manner of proper etiquette (*Derech Eretz*), and Moses stands and wonders how it is possible to do such a thing? That is how the process of the spies began.

The first thing one must know, when a person sees chaos, what shall he do? Only one thing—**silence**. Why? Because in these times the evil inclination works strongly, therefore a person needs to remain silent. "He who guards his mouth and his tongue guards his soul from troubles."

In This There Are No Connections [for favoritism]

After all, we saw at the end of the parsha of Beha'alotcha what happened to Miriam the Prophetess, who spoke about Moses our Teacher, and was punished with Tzara'at (a white skin affliction). And even though Miriam did not intend to speak to his disgrace, Heaven forbid, rather she spoke from her love for Moses, to guide and direct him in the path that she thought was the correct path for him, and after all, who is there to guide the leader of the generation if not only she who was his caregiver, so she said to Aaron: "Listen *dachilak*, **I feel that he is mistaken.**"

And what did she speak? It is written in **Seder Olam** (Chapter 8): On the 21st day of Sivan in the year 2449 from the creation of the world, Miriam spoke about Moses our Teacher, regarding that he behaves with abstinence—"about the Cushite woman whom he had married"—for he separated from her. True, Moses our Teacher is upon our head and upon our eyes [held in supreme honor], but why did he separate from his wife? And Miriam claimed that she and Aaron are also prophets, and they did not separate. "Has Hashem spoken only through Moses? Has He not spoken also through us?" And they were not just any prophets, but at a high level of prophecy, they were holy angels of the Supreme, there were none like them, and therefore they did not understand why Moses our Teacher did so.

But they did not know that the prophecy of Moses our Teacher is a higher level than their prophecy, Moses our Teacher is something that has no equal, you Miriam merited your husband Caleb son of Jephunneh! You live in immense holiness there is nothing to talk about, but you are not like Moses our Teacher. Moses our Teacher is "the husband of the Matronita"—of the Shechinah [Divine Presence], it is impossible to speak about him.

And immediately the Holy One, Blessed be He, told them **in surprise** to go out, because He wants to speak with them, [so that they would understand that this is how Moses our Teacher needs to be ready all the time to speak with the Shechinah]. "**And He said: Hear now My words, if there be a prophet among you, I Hashem will make Myself known to him in a vision, in a dream I will speak with him. Not so is My servant Moses, mouth to mouth I speak with him,** and in a vision and not in riddles, the image of Hashem he beholds."

And then the Holy One, Blessed be He, said to them: "Why then were you not afraid to speak against My servant, against Moses"—do you not notice? And then "The anger of Hashem burned against them and He departed etc. And the cloud departed from over the Tent, and behold

Miriam had Tzara'at (a special skin affliction) like snow." Even though it is Miriam the Prophetess! With all the merits that she has, the commandments and the good deeds, and that she saved the people of Israel, that in her merit there is water—the Well of Miriam. **None of this helped her! There is no preferential treatment here!**

The Congregation Tried Not to Throw Stones at the Guest...

Therefore we need to learn from this that sometimes wisdom is to remain silent, especially today in our generation. They say that the Chafetz Chaim would not remain silent, rather he would speak, why? So that people would know and learn that even one who guards the mouth can speak a lot... for example: "*Vas machst du* [Yiddish: How are you doing]... how are you... how do you feel? Where were you yesterday? What do you need?", it is permitted to speak, it is possible to speak.

The Chafetz Chaim would tell about **the Russian Czar** that once every two-three years he would go out and go to visit all the villages that were in all the places of his government in Russia all around, [not in Ukraine...] and in every settlement and village that he arrived, he would send soldiers beforehand that he is about to arrive, and they would prepare for him royal honor: everyone dressed beautifully, and everyone marching before him, and his adorned carriage enters into every village, and everyone salutes him, and sings before him, and he also would honor them: "How are you? What needs to be improved and helped here?" That is how he would pass from village to village.

One day the soldiers of the Czar arrived at some remote village, and there was some small leader there who leads them, and the soldiers told him to prepare a reception for the Czar. **The leader of the village said** to them: "The people of my village are not at a high level... they understand neither from their right nor from their left, these guys all day long only work and know nothing, they do not know how to sing and not to salute and they do not have beautiful clothes. Only what? I can speak with them, that when the Czar arrives, they should not shout and not speak anything, at least they will not embarrass the Czar... I will explain to them strongly that the Russian Czar, he helps, and gives us water, and then they will be convinced there just they will remain silent and clap hands, but more than this they do not know." The soldiers accepted his words **and that is how it truly was**, the Czar arrived and they remained silent... and the Czar was happy because he understood that this is what they are capable of doing.

Says the Chafetz Chaim, today in our generation, we are like those simple village people, who know nothing, and

therefore when, may the All Merciful save us, Hashem's name is desecrated, we know nothing and our work today is silence, which is an immense power! The angels will sing, the heavenly princes will sing, the Patriarchs will sing above, and we will remain silent! Silence is the greatest merit today in our days. Especially since they do not know the laws, one must study them well so that a person will be able to speak!

Hebron Is a More Beautiful City

This week we are in the parsha of "*Shelach lecha anashim*" [Send for yourself men]. Our Rabbis ask, after all, the parsha of Shelach should seemingly have been only after the parsha of Korach, because the entire matter of Korach was in Chatzerot, and the matter of the spies was in Paran, and first they were in Chatzerot and afterwards in Paran? And if so, first was the deed of Korach, and afterwards was the deed of the spies. Why did the Torah put the Spies first?

Rather, **say our Rabbis**, that the Torah wanted to juxtapose the Torah portion of the spies to the Torah portion dealing with Miriam, in order to say: **how did you, the spies, see what was done with Miriam, and did not take a moral lesson** and spoke slander (*Lashon Hara*) about the Land of Israel? True, they spoke only about trees and stones. But the trees and stones of the Land of Israel have a soul in them, "gives a soul to the nation upon it and a spirit to those who walk in it." The virtue of the Land of Israel is very great, the Holy Shechinah. And there was a claim against them: how do you speak slander about the Holy Land? "A land that consumes its inhabitants, and all the people that we saw in it are men of great stature."

The Land of Israel is the Shechinah! The Land of Israel has no equal in the world! And we will give an example: the ground that is in the city of Hebron is the simplest in the Land of Israel, the hardest ground, and nevertheless it is written that Hebron was beautiful seven times more than "Zoan of Egypt," which is the most beautiful and most fertile place in Egypt, **imagine what the Land of Israel is!** It has a soul! It has a special light! A special virtue (*Segulah*) it has! From it the world was founded! How is it possible to speak against the Land of Israel?

And if it is thus severe to speak about the Land of Israel, **we shall learn from this how severe it is to desecrate the Land of Israel!** Inside the Land of Israel it is a **great danger** to desecrate the holy! Therefore one must guard Shabbat with precision, to make an effort no slander! The cell phones today, woe to us, you know they show a person here and here, look what this one did what that one said, woe to us! And in particular impure devices, this cannot go here with the great holiness of the Land of Israel!

Tell Me, Did You Forget What Happened Just Now?

In the beginning the Holy One, Blessed be He, said to Moses no need for spies, but these children—the nation of Israel, I love them, but what shall we do, they are a stiff-necked nation. Already in Egypt I brought them out from the house of bondage with a high hand, they mocked Me, whatever I tell them they mock Me, I brought them through the sea, I took them in the wilderness, I surrounded them with clouds of glory, I gave them the Torah on Mount Sinai, I opened for them seven heavens and seven earths below, now I want to give them the best land, **and they mock?** After all, I am a father, and I am giving the best place; when a person gives a gift to his fellow, the size of the gift depends according to the status [of the giver], a child gives a small gift, a poor man gives a small gift, but **when a rich man gives a gift, he gives billions**, and in particular when he is also a father!

What are you talking about that there are nations there, there are warriors there, there are tall ones there, there are big ones there, what are you talking with Me? Have you forgotten what I did to you in Egypt? What plagues! What signs and wonders!

And our Rabbis said that if they had entered immediately into the Land of Israel without the sin of the spies, they would not have needed any war in order to conquer the Land of Israel, **they would not have needed any weapons of war**, there would be no problems and there would be no troubles in the Land of Israel! "For not by their sword did they possess the land, and their arm did not save them."

And truly it is a great wonder, how the people of Israel reached such a state, to speak and to accept slander about such a good gift that the Holy One, Blessed be He, gives them?

Politics Did Not Start Now...

Politics did not start now... Rather, our Rabbis say, that the spies had excuses as to why it was not worthwhile for the people of Israel to enter the *The land of Israel* (Land of Israel).

The First Excuse: The Palace of the King

First of all, they said that *The land of Israel* is like a **palace of a king**, and the Attribute of Justice is stretched tight there; "The eyes of Hashem your L-rd are upon it"—He watches over us, and one must be alert all the time, just as a person is in the king's house, **guarded** all the time from every small thing. Every little "**peep**" is terrifying, and they thought that the nation of Israel would not be able to cope with being there.

The Second Excuse: The Womb of the Wilderness

They had a second excuse as to why it was not good to enter the Land: because in the wilderness, they were in the status of "as a nurse carries a sucking child"—like a baby in its mother's womb, where everything comes to it automatically; he is happy, **satisfied**, mother arranges everything... So in the wilderness, The Holy One, Blessed be He gives them everything good and beautiful, they receive everything **through a feeding tube!** Everything is arranged, food comes down from heaven in whatever flavor they want, and clothes—you want a new shirt tomorrow? The cloud irons it for you! Want a light-blue shirt? You get light-blue! Cream color? You get cream!... Want a suit? You get a suit! In the morning he wakes up, and everything becomes new for him. And also in the wilderness, they have the Well of Miriam, which is not just regular water; thus they were like angels in the wilderness.

And they knew that in *The land of Israel*, it would no longer be like a baby in its mother's womb, but rather like a baby that, after it is born, must deal with life. So they would have to work hard, work the land, plow, sow, reap, make clothes, iron—in short, everything must be done, it will not come automatically. Therefore, they would say: "How can we come to The land of Israel to trials and problems, and when will we have time to study Torah?"

The Third Excuse: The Ultimate Teacher

They had a third excuse as to why not to enter the Land: because in the wilderness they had the best teacher in the world: **Moses our Teacher** teaching them Torah, this is firsthand from the Holy One Blessed be He. And they knew that Moses would not enter *the* land of Israel and they wanted to study Torah from the mouth of Moses, the *Raya Meheimna* (Faithful Shepherd).

The Real Reason: Personal Interest

All these are beautiful excuses, but the **Holy Zohar** says that the real reason they spoke against the land of Israel was actually a personal interest (*negiah*) that they had. This is "politics"—**do not think politics just sprouted today...** They said: "We are ministers here, princes; if we come to the land of Israel, we will not be able to be princes." Because they knew that in the wilderness, the sons of Leah rule, but in the land of Israel, only the sons of Rachel rule—the sons of Leah cannot rule. And if so, in the land of Israel, they would not be able to be princes and heads of the people.

And this was the real reason they came to speak against the land of Israel, **because they thought about**

their honor: "How will we sit below?! Will we not be on top?" There will be no such thing! And everything we said before is only excuses they told themselves to hide the personal interest.

The Best Air in the World

They intended to bring disgrace upon the land of Israel in everything. They brought fruits of The land of Israel with them; which fruits did they bring? They brought a pomegranate, grapes, and a fig. **But wheat they did not bring.** Do you know what the wheat of the land of Israel is? There, even bread grew on trees! But they brought only fruits, saying: "Listen, here there are only fruits, there is nothing you can eat and be sated from." None! "For this is its fruit"—this and no other. And this was great *Lashon Hara* (evil speech) they spoke—sir, there is wheat!

And furthermore, our Rabbis say that they were not asked to bring the fruits at all! And what the Holy One Blessed be He told them, "And strengthen yourselves and take from the fruit of the land"—what is the meaning? Strengthen yourselves, take a moral lesson (*mussar*) from the fruit of the land! And what is the moral lesson? That behold, when one sows the seeds of fruits, first of all, the seed rots, and then what fruits grow! And the moral is, even if the *Yetzer Hara* (evil inclination) comes down and entices a person, even if the person was enticed, let him not say "I am already at the lowest level," but rather let him learn from the seed of the fruit, that specifically after it rots, it grows and produces fruit. This is the meaning of "And strengthen yourselves and take from the fruit of the land"—like the fruits.

The land of Israel, there is nothing like it! The best air, the best place in the world is the land of Israel. There you will be able to understand the Torah, "For out of Zion shall go forth Torah," its air makes one wise, and there is no need for wars, no need for weapons.

They Will Not Be Ministers in the New Government!

I want first of all to see inside what Rashbi (Rabbi Shimon bar Yochai) tells us:

"And Moses sent them, all of them men, heads of the children of Israel were they" — *all of them were righteous, and they were heads of Israel* [Zohar].

Moses our teacher said: "I will send righteous men, each one a man among men, who has no equal in Torah, in fear of Heaven, in good character traits, heads of thousands of Israel are they." And not only that, but into each one was impregnated [the soul of] one of the tribes, all this so that they would have help and assistance that, with Hashem's help, they would speak well.

Says the Zohar:

But they took evil counsel for themselves [Zohar] — they led themselves to evil counsel.

Now the Zohar asks:

Why did they take this counsel? Rather, they said: If Israel enters the Land, we will be removed from being heads, and Moses will appoint other heads; for we merited in the wilderness to be heads, but in the Land we will not merit [Zohar].

The Zohar says that they took evil counsel because they knew that after they entered The land of Israel, they would not be the heads there. There would be another government; they would not sit as ministers in the government. And why would they not be the heads there? Because the land of Israel is the aspect of Rachel, and the wilderness is the aspect of Leah, and they, being from the aspect of Leah, cannot be heads in the land of Israel—everything depends on souls. And they knew this secret, that they would not be the heads there, and since they sat at the head, it was hard for them to come down. Oh vey, pride. And therefore they did not want to enter the Land; they knew these secrets. Because of this, you do not give the nation of Israel the best? Oh vey.

And the Zohar continues:

And because they took evil counsel for themselves, they died, and all those who accepted their words [Zohar].

For this, that they took evil counsel for themselves, they died, and with them died all those who accepted their words. Because "There is no wisdom and no understanding against Hashem." The Holy One Blessed be He tells you to enter the Land—it is for your own good. True, you will not be heads there, there is nothing to be done, that is the way. A person thinks he will make all kinds of **patents** against the will of the Holy One Blessed be He, but he will not succeed! Because the Holy One Blessed be He, spoke and it came to be, He commanded and it stood." What the Holy One Blessed be He, says, is for our own good; we must follow Him and do what He says, even if it is hard for you and you do not understand.

Also in our generation, sometimes we see important people, good people, righteous people, who are sent to do good for the nation of Israel and they do the opposite, because they are afraid for their seats. So behold, this is not from now, it already was... just as the Zohar says here. Terrifying!

The Snake and His Partners: The Ox and the Donkey

The Zohar continues and says:

Rabbi Shimon said: If Israel had entered the Land with

the sign of the evil tongue (Lashon Hara) that the spies gossiped — the world would not have stood for even one moment [Zohar].

Therefore, they had to first of all rectify this sin.

Who is the craftsman of the Lashon Hara? The snake [Zohar] — he is the first who spoke Lashon Hara about the Holy One Blessed Be He to Adam HaRishon (the first man), and enticed him.

You know, "Lashon" (לשון - lit. tongue) equals in Gematria "In it, is love, in it, is hate", because through the tongue you can bring in love, and you can bring in hate.

You know that the nation of Israel were in the wilderness, they made the (Golden) Calf—half ox, half donkey. Who made it, who was a partner to all this? The snake! Therefore, *Nachash* (נחש - snake) is the acronym for *Nachash* (Snake), *Chamor* (Donkey), *Shor* (Ox). That is how it was, this is the *Lashon Hara*, and when they connect together—the ox and the donkey with the snake that connects them together—there emerges a *Klipah* (impure husk) called an insolent dog. This dog is the *Klipah* that causes one to sin with *Lashon Hara*. And therefore, one who speaks *Lashon Hara* reincarnates into a dog. And our master the Ari says that this is hinted at in the verse, "And he called it Novach (נובח)"—*Lah* (לה - the pronoun for 'it') is the acronym for *Lashon Hara*, in what does it reincarnate? In *Novach* (barking)—a barking dog, (*bar minan*).

Let us continue the Zohar:

Rabbi Shimon said: And for everything The Holy One Blessed be He forgives, except for the evil tongue [Zohar], because it is written: "Who said, with our tongue we will prevail, our lips are with us, who is lord over us?" [Zohar] — they denied Hakadosh Baruch Hu, "who is master over us!" Oh vey. A tongue that speaks great things, they think they rule over everything.

What a Disgrace!

Come and see [Zohar], says Rabbi Shimon, **how much that evil tongue did** [Zohar], how many evils that Lashon Hara of the spies did: **it decreed upon our ancestors that they would not enter the Land** [Zohar]—what a harsh decree!

And those who spoke died [Zohar]—and those who spoke Lashon Hara died. Do you know how they died? Each one a prince of the nation of Israel! He had honor like no other, from here until a new announcement, and now they were thrown into the garbage dumps, and their tongues grew down to the navel, and worms came out of their bellies to the navel through the tongue—**it was like a bridge**. What a disgrace! Thus they were thrown into the garbage dumps! They were not given a burial, The

Holy One Blessed be He made it so that all of Israel would see **what Lashon Hara is!**

And a crying was decreed for generations upon generations [Zohar]—that night was the Ninth of Av (Tisha B'Av). The Holy One Blessed be He said to them: "You cried for nothing? You will cry a crying for generations," Heaven forbid. And therefore every year on this date, the nation of Israel cries, because both Holy Temples were destroyed on this day.

And all this why? Says the Zohar:

Since they brought it out against the Holy Land, it is as if they brought it out against Him [Zohar] — since they brought out Lashon Hara against The land of Israel, it is considered as if they brought out Lashon Hara against The Holy One blessed be He. **Because of this, the Holy One blessed be He was zealous over this, and all of Israel stood to be destroyed from the world, if not for the prayer of Moses** [Zohar].

Therefore the Holy One blessed be He was zealous over this sin, and wanted to consume the people of Israel, but Moses prayed, and the Holy One blessed be He decreed upon all that generation that they would not die immediately, but rather would die over the course of forty years—"In this wilderness they shall be consumed, and there they shall die."

The Annual Mystery: Who Will Get Up in the Morning?

After all, what did they do, those spies? They said, "We must win here." They were 11 men besides Joshua and Caleb. What did they do? They returned from the Land, brought the fruits; **at first** they said, "Look how beautiful," and then they continued with *Lashon Hara*: "Just as you see the fruits, so too its people, **each one is tall and mighty,**" what height! **They reach the moon! They reach the sun, May God save us. "And all the people whom we saw in it are men of great stature."**

They came on the 8th of Av, and then the next day, on the 9th of Av, everyone cried, they did not sleep that night! Each one gathered his tribe and was tearing his beard, hitting himself, "Oh vey, **what did we see there,**" and they were speaking *Lashon Hara*, what giants we saw, **"And we were in our own eyes as grasshoppers, and so we were in their eyes"**— Because they were so gigantic they saw us as tiny grasshoppers, **tiny ones**. They asked, "Who are these grasshoppers down below?" Who can overcome them? What kind of men of stature are there is there?! All of us, 12 men, entered inside a pomegranate peel, it was like a cave... And they would say, "The Land devours its inhabitants — they are dying," let it be not upon us, what *Lashon Hara*.

In the end, they came the next day, everyone to Moses, crying. Thus each prince enticed his tribe, and the Holy One Blessed be He said to them: "You cried a crying for nothing—you accepted false *Lashon Hara*—you will cry a crying for generations," for both Holy Temples were destroyed because of this on that same date, the 9th of Av.

In addition, it was decreed upon all that generation who spoke *Lashon Hara*, from the age of 20 and up—they would not merit to enter the land of Israel. They would remain in the wilderness. **In this wilderness they shall be consumed and there they shall die.** And when did they die? **Every year on the night of the Ninth of Av!** It was a very harsh decree; **every year fifteen thousand would die**, over the course of 38 years.

How was it? Every year on the eve of the Ninth of Av, two days before the Ninth of Av, what cries, what fasts! A person does not know if tomorrow he will wake up or die. On the night of the Ninth of Av, each one digs a grave for himself. **Where does he sleep? Inside the grave.** If he wakes up—he wakes up; if he does not wake up—they **cover him with dirt** and it is finished. Every year fifteen thousand remain inside. What a decree.

The Spirit That Causes Killing in the World

And what does the sin of *Lashon Hara* cause? See what it says:

And from this evil spirit, many other prosecutors depend [Zohar], who are appointed to seize an evil word [Zohar] of Lashon Hara, or a filthy word that a man brings out from his mouth [Zohar], or words of filth of foul language that a person brings out of his mouth. And afterwards he brings out holy words [Zohar], and afterwards when a person brings out of his mouth holy words of Torah and prayer, then the prosecutors defile with those [bad] words the words of Torah and prayer.

Woe to them, woe to their lives [Zohar], these are the people who cause these other prosecutors to rule [Zohar], to blemish the holy place [Zohar] of the Shechinah (Divine Presence). Woe to them in this world, woe to them in the world to come [Zohar]. Because, these impure spirits take this impure word [Zohar]—since these impure spirits take the impure word and speech that he brings out of his mouth—and when a man afterwards brings out a holy word, these impure spirits precede, and take that impure word, and defile that holy word [Zohar]—they precede, these impure spirits, and take that same impure word and speech, and defile that holy speech by the power of the speech of impurity that came out before from his mouth—and the man does not merit it [Zohar] that his Torah and prayer should ascend above, and through this,

as it were, the holy strength is weakened [Zohar], let it be not upon us .

Behold you know, with a bad word nothing can be done. But these spirits take afterwards, when he brings out a good word, it becomes like a soul to the bad word, **and it runs**—oh vey what this does!

And furthermore the Zohar says:

Underneath these there is one spirit, that stands over all those masters of the evil tongue [Zohar] — underneath these there is one spirit, that stands over all those speakers of Lashon Hara. That when people arouse themselves with the evil tongue, or that man who arouses himself with the evil tongue [Zohar]— then this evil impure spirit above is aroused, which is called Sachsicha [Zohar] And he dwells upon that arousal of the evil tongue that the people began with [Zohar].

And here, pay attention to what Rashbi says:

And he goes up above and causes, through that arousal of the evil tongue, death and the sword and killing in the world [Zohar]

Woe to those who arouse this evil side and do not guard their mouth and their tongue [Zohar] — oh vey to those who awaken this evil side and do not guard their mouth and their tongue. And they do not worry about this, and do not know that by the arousal below, depends the arousal above, whether for good or for bad [Zohar]. Let it be not upon us. This is a great shame!

Next Week We Will Hold a Memorial Service

How much of a merit it is today for whoever guards himself from speaking! Our teacher, the Rosh Yeshiva **Rabbi Yehuda Tzadka**, may he rest in peace, was the manager of the whole world. All the Rabbis and Chacham Ovadia, everyone would go by his counsel. And there were times when the whole world was in a turmoil, and there were **protests**, and he would stand in the breach. But in his house, his wife and the people of the house knew nothing, nothing at all, during all their lives! They did not know where he was going, what was happening, what was becoming. A person needs to learn not to speak at home!

Next week, with Hashem's help, on Sunday night, it is **exactly the second anniversary of the passing of my master, my father, ZT"L**. We will do something big, the class will be downstairs, with Hashem's help, it will be a bit long, Hashem willing we will hold a memorial service (*Azkara*) for him. I only want to tell now what the Shabbat table was like in our house. First of all, there were no luxuries. We would eat one chicken on Shabbat! One chicken both for the night and for the morning! And

this was for at least 12 people, both for the night and for the morning. For the night, my mother would take the breast, grind it, make for each one a small meatball inside soup. And the next day, during the day, the rest of the parts of the chicken, they would put them on rice—this was the food, each one receives some small piece of the chicken and that's it. Mother makes a salad and this they eat, this is the food. And what were the salads? Beets, and Tachina. That's it. Now, you sit there, you study Father—what would we study? The *mussar* of *Chok L'Yisrael*, each one reads one section.

Now, you know, there are sometimes all kinds of news on the street—this one said so, and this is news of religious people, yes—this one spoke so, this one said this. Can you speak next to my father? **Not a word.** "For how are you not ashamed to speak at the table of Shabbat on Shabbat, it is forbidden to speak, how can you speak at the table... **shh... shh... shh...**!" He would say "close the zipper"... No one could speak a word. No such thing. That you should speak, say at the table. What is "And he spoke to me, this is the table"? There is no speaking, we say words of Torah, sing one song, and leave.

After the meal, we would go, each one to his own business. We were lucky that we would study Torah; I would go to the Porat Yosef Yeshiva from 11 in the morning until they pray Mincha here, at 5 o'clock let's say. And during the hours of 3, 4, 5, I would sit in Porat Yosef, I had study partners (*chavrutot*) and would study. I would take my little brother with me and watch over him so he wouldn't go away, that's how it was.

But the main thing that I wanted to say is that by my master, my father, they would not speak! You learn there that it is forbidden for you to speak about anyone in the world. Here we do not speak. **In general, my father would not speak about any Jew**, he was a silent man. The mouth was closed all the time. This is a great lesson. This is a great merit, whoever does not speak, there is nothing like it in the world!

Who Will Merit to Go to the Old Stitcher

I already told you that in his youth, my father worked for his livelihood as a shoemaker, and sometimes he would not just repair shoes, but he would manufacture new shoes. And when manufacturing shoes, there is a machine to sew the sole to the leather that is on top. And Father knew how to prepare it beautifully, beautifully; you would not feel at the bottom, on the leather sole, that they sewed it, because he would arrange the whole shoe without a heel so that they could sew everything and everything would be ready for sewing. And he would prepare, let's say, about ten pairs, and each time he would send me or my brother to the **stitcher**. It went by turn—

each time someone else—and intentionally, he wanted us to see the **stitcher**.

Who was this **stitcher**? He used to sit on David Yellin Street. And that **stitcher was old**, and he looked like a Gur Hasid, and it was known **that he was a student of the "Chafetz Chaim."**

In the shop of the **old stitcher**, it was known that no one was allowed to speak any speech! And anyone who would enter for the purpose of sewing would immediately receive a Book of Psalms **from the stitcher**, in order to read from it until the shoes were sewn and ready. Anyone who would try to speak in the **stitcher's** shop would immediately receive a rebuke from him... and in cases where this did not help, **the speaking person** would risk his expulsion from the shop...

And my father would say to me: **Did you see how much it is forbidden to speak? Did you receive a blessing from him, from the stitcher?** And truly, these visits to the shop of the **old stitcher** would instill in our hearts fear and awe of speaking forbidden things.

I remember, when I was studying in Porat Yosef under our master and teacher, the great genius Rabbi Ben Zion Abba Shaul, of blessed and holy memory, one time things turned around, and the Rabbi spoke with us in class in praise of the **old stitcher** from David Yellin St., and he looked at me and smiled... meaning to hint to me: "I know that your father sends you to this **stitcher** with the shoes..." because the father of Chacham Ben Zion also used to work as a shoemaker, and he too would send **his son Ben Zion**, when he was a child, to sew the shoes only at the **stitcher's**...

And I also remember that one time **on the holiday of Purim**, we went with Father to fulfill the mitzva of sending portions (*Mishloach Manot*), and we were in a great hurry toward the house that we needed to reach. And behold, in the **middle of the way**, we saw the **old stitcher** near Zichron Moshe, who was also on his way to fulfill the mitzva of sending portions.

Father did not think twice, and although he was in a hurry, he suddenly said **to stop!** And he took us to him calmly, and asked him to bless us. Suddenly Father had all the time in the world... and he explained to us that there is no one like that in the world who does not speak evil speech (*Lashon Hara*) with his mouth, and his blessings are fulfilled! What powers they had, what powers. It was a merit!

Now Everything Passes to the Merchant (Things Sell Easily)...

Once, a certain Jew said to the Chafetz Chaim, "It is very hard for me, things are not going well for me." The

Chafetz Chaim said to him, "What do you work at?" He said to him, "I have a bakery, I make breads; the bread is good, but it does not come out beautiful for me, the shape does not come out the way I want, **the ear (of the bread) runs away, the braid runs away...**" The Chafetz Chaim said to him: "I bless you that with Hashem's help, your merchandise **will run [sell quickly]**, and you will have satisfaction, and you will have a good livelihood, and you will be able to engage in Torah."

Sometime later, the First World War began, and in the whole world they were looking for bread; anyone who had bread, whatever shapes he would bring, **everything ran [sold]...** The Chafetz Chaim said to him: "Well, now is it going well for you?" The Jew said: "Yes, the heavens opened, there is a good livelihood."

The Chafetz Chaim said: Let us learn a great thing from here. Now all the "merchandise" runs in the upper worlds, it does the action; people do not know, it is hard, a person does not always scrutinize well in prayer, but in heaven they yearn for any matter of holiness. Now the situation is not simple.

Go Up to the Roof with the Chicken

How is it written? **"their tongue is a sharpened arrow"** — the tongue of a person is like an arrow; as long as a person has not brought the speech out of the mouth, he rules over it, but after he brought it out, it is like **a cannon ball that came out of the cannon**, and can it be returned? No! There is no control over it! It goes and kills wherever it was sent. **This is how the mouth is:** you brought out the word—"their tongue is a sharpened arrow!" It is finished, it is impossible to control the arrow, and it slaughters like a sharp sword that cuts without mercy. From now on, one needs to send another missile of the kind that stops arrows, and that is very, very difficult.

What person can say, "I am clean of evil speech"? The Chafetz Chaim merited that he was clean! And the main thing is to remember that whoever speaks, let it be not upon us, he causes troubles to his soul.

It is written, "Death and life are in the **hand of the tongue**"—the Gemara asks, **"Does a tongue have a hand?"** Rather, the hand kills only whoever is close to it; if, for example, he is here and his friend is in New York, he cannot touch him. But the tongue, it kills from afar. **Especially today there are cameras**, on the spot **the computer** says, you cannot say "I didn't say it," they film, and they record, everything is in a tick [instant], at that same moment it goes out... there is no "you didn't say it," the speech rules over him!

There was one who used to speak a lot of evil speech. He came to the Rabbi, says to him: "I want a rectification

(*Tikun*) for all the evil speech." The Rabbi said to him: "Go buy a chicken and slaughter it." He brought and slaughtered it. He said to him: "Go up to the roof, pluck the feathers, scatter them, blow them in the wind, scatter everything and return to me." He returned to the Rabbi. The Rabbi said to him: "Now go gather it." And that man wasn't understanding: "How will I gather the feathers?" The Rabbi says to him: "If you succeed in gathering it, there is a rectification for your evil speech; if not, how will you have a rectification? Behold, you separated husband and wife, caused problems, quarrels, troubles. You want a rectification?"...

Once, Rabban Gamliel said to Tavi his servant: "Bring me the best part of the animal, prepare it for me for a meal." He went, bought him a tongue, brought a special cook, made it for him, truly made it well for him, the Rabbi ate, was pleased...

After a week he says to him: "Go bring the worst part of the animal." He brought him the tongue once again... The Rabbi said to him: "How is it suddenly the worst?"

He says to him: "Honored Rabbi, it is the best and it is the worst, it depends how they cook it and what they do." **That is how the tongue is!** It depends on what it speaks, it is the best part and the worst!

The Rabbi Took Another Portion and Another Portion Until He Finished the Chamin [the Stew]

We had at our yeshiva our teacher, the Rosh Yeshiva Rabbi Ezra Attia; when he would sit in a meeting of rabbis, if he felt that someone was coming to speak about one of the sages, he would straight away take his cloak and would say: "Forgiveness, I do not feel well, I must go," he leaves and goes. One must not stay there!

Once they made him coffee or tea, by mistake they put salt and he drank it; no one else was aware of the matter, because he did not want to embarrass [anyone].

It is told about one of the great rabbis who was hosted in a certain house, and they brought him Chamin to eat. The Rabbi tasted the Chamin and he asks the homeowner for another plate and another plate and another plate until he finished up all their Chamin... They did not understand what happened to the Rabbi, they said "this is a glutton"...

Afterward, he explained to his students that when he tasted the Chamin, he felt that there was a taste of kerosene, because apparently the woman put kerosene in the Chamin by mistake. And he did not want them to speak about this woman who put kerosene inside the Chamin, therefore he ate it all... so that, Heaven forbid, the homeowner would not know that the woman put in kerosene.

The tongue is one part that does not get tired; no matter how many seeds you crack, it does not get tired... and also no matter how much it speaks, it does not get tired, brrr... even if you give a person money to count, he gets tired... but the tongue, oy, it does not get tired. It babbles and babbles without getting tired, this tongue. What a shame that is!

Straw Inside a Box of Diamonds

There was a certain villager who was foolish; he found a treasure and saw a **crown of gold** inside a box of precious stones and pearls, but he is a donkey, he does not understand what this is... He took the crown and said: **Let's put this on the head of the donkey**, it is so beautiful. He took the box of precious stones, put straw in it for him. You understand? The most expensive vessels, look what he did.

Says the Holy One, Blessed be He: I gave you a mouth to speak and to rejoice, and you go to fight with it against Me? Speaking evil speech with it? **You incite Satan against the whole world**. Do you know what the Zohar says? The moment a person speaks evil speech, he opens the mouth of the accuser above to speak evil speech. Because when the accuser comes to accuse the People of Israel: "they did this, they did that," the Holy One, Blessed be He, says to him: **"Shut your mouth**, why are you accusing? I do not want to hear such things." But sometimes he opens his mouth, and when the Holy One, Blessed be He, says to him: "Shut your mouth," he says: "Your son opened the mouth for me, he spoke evil speech, and by this he opened the mouth for me, **automatically mine also speaks**." Yes, that is how it happens. Oh, woe, this is the hardest thing in the world.

Let us know, this is the holy mouth—the Holy One, Blessed be He, gave it to us **in order to speak words of Torah**, in order to speak what is needed, whereas the person goes and speaks with it and dirties it. Imagine, a person comes to you, you prepared for him what a dish—some 'Ghormeh Sabzi', some Kubbeh—but afterward you serve it to him, **and you scatter dirt over it**. They will say: this is such a big madman, you did so well, so beautifully, and you scatter dirt? So it is with whoever learns Torah and afterward speaks evil speech—he scatters dirt over it. Therefore, "What is a man's craft in this world? **He should make himself like a mute**."

The King of All the Limbs

Once, the King of Persia did not feel well; the doctors told him that he needed **the milk of a lioness**. A certain man came, said: "I can bring him the milk of a lioness." Good, in truth he went to bring him the milk of a lioness, he knew how to do it. He said: **"I need sheets that are**

white, white, and I want some thirty-forty sheep, and I will arrange the matter."

He went to the mountains of Hermon, took the sheet and wrapped himself in it and looked like the snow. He found himself a certain cave there, put the sheep there, **brought them sweets to eat**, and went to where the dwelling of the lionesses is located. And when he would see her from afar—he sends her a sheep. The unfortunate sheep runs, and she sees that it comes to her right up to her mouth, what a little sheep, **there was never such a thing**. And so another day, and another day, and she looks to see who this is that sends to her; suddenly she sees the human being saying to her: **"Bye-bye"**, and sending her another sheep and another sheep, and thus he connected with her, and they became friends. And thus he would give her sheep—"what else do you want, **I also have goats**, everything I will bring to you"—giving to her and giving to her, and slowly but surely he was already petting her.

One day, while he is petting her—he milked from her **a good and large bottle of milk**, and thus he set out on the way to bring it to the king. On the way he slept, and he dreams **how all the limbs were quarreling among themselves**. The hands say: "We are important, why? If it were not for the hands that squeeze the milk—you would not have received the milk." The legs say: "If it were not that he could walk—he would not have brought the milk." The eyes say: "If we don't see—**we cannot do anything**," and so on, all the limbs praise themselves.

Until the mouth came and said: "Stand still! I am the king, the main thing is me." "What, you?" "Yes." "You want [proof]? **I will prove it to you.**" **The man woke up and went to the king with the milk. And then his mouth says: "I brought you bitch's milk [dog's milk]."** "What? We told you lioness's milk, why did you bring bitch's milk? You are making fun of the king, you must be hanged." They take him to be hanged; all the limbs wept before the mouth, they said to it: "You are the king! Save us, what are you doing?" It says: **"I am saving you."** And then he says to them [the king's court]: "I do not understand, I brought you lioness's milk." They said to him: "You said bitch's (*kalbta*)." He said to them: "Check—with us, a lioness is called *kalbta*." They checked and saw that truly it was lioness's milk. They gave it to the king and he became healthy. They kissed him and said to him: "Forgiveness." And the king gave him gifts. Concerning this they said: "Death and life are in the hand of the tongue," my dear.

The Magic Staff of Moses Our Teacher

It is written: "And the days were the days of the first ripe grapes (*bikkurei anavim*)," they are the days of the rule of the S"m [Samael]. Says Rabbi Shimshon

of Ostropoli: that before the letters 'Ayin', 'Nun', 'Bet' and 'Mem' of *the word anavim*—which are "the first ripe grapes"—the firstborns of the letters of *anavim*—before *Ayin* there is *Samech* (one letter earlier in the Hebrew alphabet), before *Nun - Mem*, (one letter earlier in the alphabet), before *Bet - Aleph*, (one letter earlier in the alphabet), before *Mem - Lamed* (one letter earlier in the alphabet),—it comes out: '*Samech*', '*Mem*', '*Aleph*', '*Lamed*' [spelling out the name of the accusing angel, Samael], who rules in these days. Therefore Moses our teacher worried for them, and said to them: "**I will give you my staff**, and you have absolutely nothing to fear from anyone; if anyone approaches you, put my staff. And not only that, I will teach you the holy names, and if a certain one comes, you will both strike him with my staff and you will speak such a particular word with the mouth—**on the spot he goes feifen [ruined]** and we are finished. And if so, what are you talking against the Land of Israel?" He gave them everything. Also names for leaping distances [miraculous speed traveling], to go, to fight, everything. This is a wonder of wonders.

The Holy One, Blessed be He, arranged everything for them; when they would **see tall Amalekites there**, all of them giants, giants, what did the Holy One, Blessed be He, do? Before they knew that the People of Israel were coming, they destroyed all their houses, made chaos. Said the Holy One, Blessed be He: "Now wait forty years." Why? **Because now all the Land of Israel is destroyed**, wait meanwhile. They [the Canaanites] saw that they were not coming, they built themselves houses of luxury and glory in the Land of Israel, sat themselves down there, and put wealth inside, money and everything.

Precision 'Bombs' on the Inhabitants of Canaan

And then the Holy One, Blessed be He, says to the nation of Israel: "Now after 40 years, come with Joshua and enter the Land of Israel, cross the Jordan." Now how will they cross? **Everyone there is tawilan** [very tall]. He said to them: "Do not fear, enter." And the Holy One, Blessed be He, stationed on the bank of the Jordan 'dembolim' (wasps/hornets). You know, such wasps, he stationed them on the bank of the Jordan, and each one throws saliva from its mouth, and it runs—it has an address, homes in on that same man that it needs, turns him to dust. And the nation of Israel walk between them. Tick-tack, it catches them and **turns them to dust**, everyone flees and becomes afraid, and the nation of Israel walk securely. These go and these stand without stopping; **these are not missiles of the Persians** that they also blow up, it is not that, you don't need anything, it comes to a man—he doesn't move, enters into him and finishes him

off, **dissolves them all**, what did He not do to them. A wonder of wonders how the Holy One, Blessed be He, guards His nation Israel.

Therefore one must try very, very hard for the Torah, for our prayers; we merited that we have the holy Torah, a wonder of wonders. Is there such a thing? **Is there such a Torah that there is none like it in the world?** The Holy One, Blessed be He, gave us His Torah, a Torah of truth, and eternal life He planted inside us, that we should go only in the ways of the Torah, to know how to guard our mouth and our tongue.

He Brought Forth an Evil Report and Turned into a Sheep

Listen to what happens to someone who spreads an evil report about the Land of Israel. There was a righteous man, he was in Jerusalem, his name was **Rabbi Dov Sokolovsky**, and he told what he saw with his own eyes in the **town of Mir**. There was a wealthy Jew who had a lot of money; one day they saw him selling everything he had, they say to him: "What are you doing?" He said: "**I am going up to the Land of Israel.**" They came to part from him, made a farewell party, he said to them: "Next year in rebuilt Jerusalem, all of you come."

A few months passed, everything was forgotten. One bright day, **they see him that he appeared back**. They said to him: "What happened?" Everyone came to hear what this Land of Israel is from a real eyewitness, the stones of the Western Wall, to breathe the air of the People of Israel. The man went up to the stage, and began to describe the good land, the place of the Temple, **the air of the Land of Israel makes wise**, the Holy One, Blessed be He, listens with yearning word for word. At the end he says: "But the economic situation is very difficult, there is no livelihood, there is no food for the little ones, life is very difficult." His mind was not cooled [he was not satisfied], until he said: "It is **better to be a sheep in Mir than to live like a human being in the Land of Israel.**" The moment he said these words, they see him how he falls, **and he turns into a sheep**, and he says *mehh*—literally like this he writes, and I saw this with my own eyes. So that you will have no doubts. There are no doubts. Spoke about the Land of Israel—look what happens to him. There are no wisdoms and there are no counsels.

The Challah That Healed the Sick Person

It is written: "The first portion of your dough, you shall set apart challa as a (Teruma) gift". Every single thing that the Holy One, Blessed be He, gives us—it is a wonder of wonders. You know, there was a terrible/awesome incident. There was a certain household where they keep the commandments of Hashem, they do not speak

slander (*Lashon Hara*), they keep all the commandments, they study Torah, they do the separation of challah, everything. The woman—she has the commandment of separating challah, the husband puts on tefillin and does commandments.

One day they see that their child became very sick, an only child. The doctors say: there is nothing to do with him, he has an illness that has no remedy. They went to one of the great rabbis, he said to them: fulfill the commandment of challah. They said to him: she does challah. But he repeated and said: fulfill the commandment of challah. They began to check, it turns out that they used to send their bread to the baker, and they would also give him the challah [the separated portion] to burn. The baker says to them: I didn't know anything, I used to send you back the bread with it, I sent you a small piece which is the challah—so that you would handle it, so that the woman would merit to separate it. And she, inadvertently, would give this challah every time to her child to eat, because she did not know it was challah, she thought it was a small bread for the child, she did not understand. And thus from Heaven they merited them [guided them] how to save their child, in the merit of guarding the mouth. When one goes to a wise man—he knows how to see things and how to arrange matters.

How Did You Know Where the Tree Was?

In the city of Aleppo, there was the righteous man Rabbi Mordechai Labaton, who was known as a master of signs and wonders. There was a certain gentile who came to his friend and says to him: I want to travel to 'Mecca' in Saudi Arabia, and he has a lot of money, and he wants to deposit it with his neighbor, the Jew. He knows that he is righteous, a good man, and wants to deposit it with him. He deposited it with him. When he returned, he said to him: bring me my money. The Jew said to him: what money? He denied it. And they did not make a document, he had trusted him. Arguments began, he went to the court (*Beit Din*). They said: you have no document and you have no proof, how can we judge, we can speak with him, but more than that—by force it is impossible to claim from him. If you want, go to the great rabbi, Rabbi Mordechai Labaton. And indeed, he went to him.

The Rabbi had a few journeys that he traveled with this gentile, and he knows that this gentile did not speak badly about his friends; suddenly he comes and says that this Jew took his money. The Rabbi said: I know him, he would not just speak for no reason. He said to the Jew: return the money to him. He says: no, he did not deposit with me, there was no such thing. The Rabbi said to him: tell me, where did you hand it over to him, where was it?

The gentile said: next to a certain tree, and I said that the Holy One, Blessed be He, and the tree are witnesses. He said to him: perfectly fine, go bring me a branch from this tree. He went to bring it, and was delayed a long time. The Rabbi said: it seems it will take him a long time until he comes. The Jew said to him: No, Rabbi, the tree is located very close, it is not a long time. The Rabbi said to him: Behold, by your own mouth you confessed that you know where the tree is, and indeed he deposited the money in your hand—return everything to him immediately!

The Eulogy of Our Master, the Ramak

How is it written in the Torah portion: "Because he has despised the word of Hashem and has broken His commandment, that soul shall utterly be cut off; its iniquity shall be upon it"—for the sin of whoever, Heaven forbid, despises—that soul shall utterly be cut off (*Hicaret Ticaret*). Our master the Ari, when he eulogized the Ramak, said this verse, "Because he has despised the word of Hashem" (*Ki dvar Hashem baza*). Everyone said to him: how can you say such a thing about the Rabbi? He said: I will tell you, "Because he has despised the word of Hashem" (*Ki dvar Hashem BaZaH*)—by the Ramak, the word of Hashem is ZaHaV [Gold]—in the letters of BaZaH (בז"ה) are the letters of ZaHaV (ז"ה). "And His commandment he has broken" (*Ve'et mitzvato hefar*)—he bore fruit (*Hifri*) in the world in all places. "That soul shall utterly be cut off" (*Hicaret Ticaret hanefesh hahi*)—The crown shall crown (*Hacetar Tacetar*) that soul. "Its iniquity is upon it" (*Avonah bah*)—humility is in it (*Haanavah bah*). He has humility.

[That is to say that based on the Hebrew letters in the verse, Arizal found allusions to positive concepts, such as Gold, Fruit, Crown, and Humility which he ascribed to the Ramak.]

Let us do everything to walk in the ways of Hashem in all that we can do to fulfill the will of our Father in Heaven. And to occupy ourselves with Torah, not to leave the children to go to other places outside of the Torah. We must strive with all our might that our children shall solely study Torah; the Torah, it sustains the entire world, without it there is no world.

She Took Her Husband Away from the Torah and Went Insane

I just want to tell you something that I heard from Chacham Ovadia, that he used to say how to honor the word of Hashem, and how to study Torah. And he relates that there was a certain Jew in Kelm, a great merchant, they called him **Rav Neta**. He had an only daughter, unique of her kind. He knew **that the main thing is the Torah**, he said: I only want a diligent student (*Matmid*)

who sits and studies day and night, they shall not cease, and **I will give him a lot of money**, several thousand gold dinars as a dowry, only that he should sit and study Torah. As long as I am able—he will eat at my table, I will give him a villa next to me, **my house—is his house**. Let him come, eat, rejoice, and drink, and so it was for ten years.

After a few years, she says to her husband: Baruch Hashem, Hashem gave us great wealth, there is a house, there is a lot of money, **let's do some commerce so that it remains for us**; I will work and you will study, but help me for about two hours a day. He said to her: I am not leaving the Torah, the Torah is our life. But slowly, slowly she convinced him to come for two hours; he came for two hours, afterwards it became three hours, afterwards it became four hours, woe and alas, **until he left the Torah**, and was only dealing with the money.

One Saturday night (*Motzei Shabbat*), the woman went out to pour water, she returned insane. They brought doctors and what didn't her husband do, but she throws things, hits, bangs her head against the wall. Everyone said to him: **a spirit has entered her**, there is nothing to do, we must bring **Rabbi Menachem Mendel**, he was a great Kabbalist, we must bring him—only he can (help). The husband went, paid him a lot of money, and brought him.

He came and began to perform rectifications/unifications (*Yichudim*) upon her, until the spirit began to speak. He says to it: who are you? It says: **I was a yeshiva boy from Brisk**, I studied Torah and I deteriorated until they removed me from the yeshiva, **I regret every moment**. I left the studies and began to deteriorate, descended to the lowest level and became the greatest wicked person. He says, **one day he already desecrated Yom Kippur**, Shabbats, everything.

And he says: one day we were traveling in a wagon to a certain club—and the wagon plummeted and I was killed. **I didn't manage to repent**, if I had repented—I would not be suffering, I didn't manage at that exact moment to repent, and from that time, **angels of destruction chase after me** and give me no rest, therefore I entered into this woman, **here I have rest**, they cannot touch me when I am inside her, it is impossible to harm me. And why on earth did you enter her? He laughs—her father and her mother in the Upper World **are weeping that I should enter her**. Look how she took her husband out of Torah study! All the fortune they gave so that he would study


Torah, what was she lacking? And therefore they told me to enter her. The Rabbi says to him [the husband]: do you hear? **You accept upon yourself from today only to study Torah**. And to you, the spirit, I will make a rectification (*Tikun*) for your soul, and I will read Mishnayot and Zohar for you, on the condition that you exit from this girl. You will exit, and she will accept upon herself that her husband will only study. Go, my dear one. **And they made a rectification** for him there, and he took ten men, and everyone reads verses and everything just as he told them, and then he left from her little finger. And then she said: I saw everything, I accept upon myself that my husband will only study, **even if we can only eat gravel**. Scorn to the money, scorn to the gold, there is nothing in the world like the Torah, whoever leaves the Torah—falls. It is forbidden to leave Torah, the Torah is our life and the length of our days, **do not leave the Torah in any manner**. It guards the nation of Israel and it will continue to guard, **and it will bring us the redemption**.

Be Ready for the Day of the Hilula

So I told you, next week, with Hashem's help, like tonight, on Sunday—it will be the 22nd at night of the eve of Sunday, which is the 23rd of Sivan. First of all, we will make a **special Shabbat** here in the Yeshiva for the elevation of the soul of my master, my father, who was, as I told you—**humble, quiet, and a righteous man** like no other. Now next week we will make for him here in the yeshiva downstairs a good, strong shiur. We will try. And of course there will presumably be other rabbis, and afterwards we will make a small meal, but it will start early at five or six o'clock. We will start to **do some Zohar lesson for the elevation of his soul**, and then we will do Mincha and Arvit [afternoon and evening prayers], it will take a little time. Then everyone can get some air. No need to bring food — there will be food. There will be a great salvation.

May the Holy One, Blessed be He, bless all the holy congregation, may the King of the Universe bless you and merit you, **that we may merit to guard the mouth**; "He who guards his mouth and his tongue guards his soul from troubles." Also may He bless all those listeners via the satellite, via Radio Moreshet, and via Radio Darom. And those who study from the pamphlet. May the King of the Universe bless you and merit you, with robust health and excellent light, a great salvation, **a good and long life**, and so may it be His will, and let us say Amen.






לרגל הילולת מו"ר הסבא קדישא רבי שלום שמואלי זיע"א
(המבצע הינו רק ביום ההילולא)

סע האדרות

ג' נרפים א. אדרא רבא ב. אדרא זוטא ג. סבא דמשפטים
עם פירוש "בני יששכר" של מו"ר רבי **בניהו יששכר שמואלי** שליט"א מדברי רבנו האריז"ל ומפרשי
הזוהר הרב מפרש מילה במילה בלשון קלה וברורה בכדי שירוש הקורא בו באופן של שורה בשורה.



23 Sivan 5786

Two Years Since the Passing of "The Holy Saba"

THE PURE MENORAH

A special sheet dedicated to the light and pure memory of the crown of our head, the holy and ascetic Hasid, the pure Menorah, the Elder of the Kabbalists, the "Holy Saba," the Rosh Yeshiva, **Our Honorable Teacher and Rabbi, Shalom Shmueli**, may the memory of the righteous and holy be for a blessing, on the completion of two years since his passing – 23 Sivan 5786.

At the Start of our Words [Introduction]

Two years have passed since the crown of our head departed from us, and still "to his memory is the desire of the soul," and as the words of the poet: "The kiss of his love burns in my heart, from the day of his parting my soul is bitter upon me," and as the words of the lamenter: "This **I remember** and cry out in bitterness, over the loss of the holy vessels, the crown and the diadem."

It is one of the hardest labors in the Temple to describe the act of strength and might of the holy ones of the Supreme, whose loftiness and holiness are far from our attainment, **especially when all their days they labored to hide** their stature and high spiritual level from the eyes of the public, in the manner of "none but unto Hashem alone."

How much more so when approaching to write about the great and holy figure of "The Holy Saba," the Elder of the Kabbalists, our great Rabbi, may the memory of the righteous and holy be for a blessing, whose wondrous greatness and spiritual stature **are loftier than our understanding**. And as the size of his holiness, so was the size of his humility, **for he would hide himself** in a stubborn and wondrous way.

Our Sages of blessed memory say, "Greater are the righteous in their death than in their lifetimes." Regarding our Rabbi, the Holy Saba, this saying can be stated with an additional meaning: for all his days he was meticulous to conceal himself, and to cover his great ways and deeds. And specifically after his passing, many, many are becoming acquainted with his giant figure.

Even the craftsmen who began two years ago to collect materials and testimonies, to document and record, **did not expect so many things to be revealed**, and for such a vast amount of material that reached immense dimensions. And **may it be the will** [of Hashem] that Hashem will merit us soon to bless over the completion upon the publishing of **the perfect compilation** that

will encompass – as much as possible – the story of the life history and holy conducts of the Holy Saba, may his memory be for a blessing for the life of the world to come.

A Tough Policeman Wanted...

But for the meantime, for the benefit of the holy public who are thirsty to hear, toward the 23rd of Sivan 5786 – the second anniversary of his passing, we saw fit to bring here within the framework of "The Weekly Treasure" **a select and instructive compilation from his holy paths, facts and conducts from a high table, stories of majesty and wonder, and outlines of his character.**

However, this we must clarify, that in truth we do not possess the tools to know the scope of his strength and greatness at all, and everything that we do know is a tiny bit, "crumbs" that the hand of Providence brought about to reach us, seemingly so that we would know to learn, to strengthen ourselves, and to walk by his light.

Due to the shortness of the sheet, we chose to focus **on three areas in the service of Hashem** that were very wondrous by our Rabbi, and on the other hand, they are among the things that need daily strengthening, particularly in our generation:

The trait of silence.

The holiness of eating.

The guarding of the eyes.

It is known what our Rabbis said on the verse "**Judges and officers (law enforcers) you shall appoint for you in all your gates**," that a person has "**seven gates**" in his body, which are the "open" organs: two eyes, two ears, two nostrils, and the mouth. These are the **seven "gates,"** which are like a gate, open to the inner body, and Heaven forbid a person can damage them, and therefore a person needs to place **judges and officers** over them, to rule over them with great strength, lest they bring him down and cause him to stumble, and to enthrone the Holy One, Blessed be He, over them.

Admittedly, out of the seven gates, **there are three gates** that require the most excellent guarding, constant guarding without a moment's distraction—these are the mouth and the two eyes. These three gates need a **very tough "policeman"...** who will stand on guard 24/7. Whether it is the mouth, which needs to be guarded well in the holiness of speech and the holiness of eating,

or whether it is the eyes, which need extra guarding, particularly in our generation when the street is full of "sights of afflictions."

With our Rabbi, the "Holy Saba," these "gates" were guarded with very great and rare meticulousness! And they were under his exclusive and absolute control day by day, moment by moment, and therefore, with G-d's help, we will bring here a select compilation of his conducts and paths on the topics of guarding the mouth, the holiness of eating, and guarding the eyes.

The Best "Lineage" (Yichus)

Our holy Sages in many places **were extreme by greatly, and mightily praising the virtue of silence** and minimizing speech as much as possible. **And we are not speaking here only** about silence from forbidden speech, but about a virtue and special abstinence not to speak even permitted things!

And we will note the most famous of them: **In Tractate Avot they said:** "All my days I grew up among the sages and I found nothing better for the body than silence" (Avot 1:17). **And they further said in Avot:** "A fence to wisdom is silence" (Avot 3:13).

And from there to the **sayings of the holy Amoraim**, the sages of the Gemara:

A. A word is worth a sela [a coin]—silence is worth two (Megillah 18a).

B. What is a man's craft in this world?—He should make himself as a mute.

C. The silence of Babylonia is its sign of lineage [the silence of the Babylonians, that is the sign of their lineage] (Kiddushin 71b). And many more like these.

The Rambam also says (Commentary on the Mishnah): "Most of speech is **superfluous and sins**, because if a man increases his words, he will **inevitably** sin, for there will be in his words even one thing that is not proper to be said, **and among the signs of the wise—minimizing of speeches**, and the sages have already said that the minimizing of words indicates that the person possesses lineage."

It can be determined that **almost every Jew**, from a nursing infant to an elder, from a "layman" (Baal Bayit) to a Torah scholar, knows some saying about the virtue of silence, and **the vast majority of people** would also know **to quote by heart** at least one saying in praise of silence.

However, here the immense greatness of our Rabbi was recognized: he did not only know how to quote sayings in praise of silence, **rather he lived this way with his whole essence!** He **did not only "believe"** that there is nothing better for the body than silence, he experienced

this on his flesh! For this was **his craft** for decades upon decades. Our Rabbi was an '**artisan of this world**,' in the aspect of: "What is a man's craft in this world? He should make himself as a mute"...

To You, Silence is Praise

The silence of our Rabbi **was a byword**; the children of Jerusalem used to call him "**The Silent One**." And the students of the Yeshiva and those who entered the synagogue would say: "The words of Rabbi Shalom can be counted on the fingers..." And indeed, all his acquaintances knew **that most of all his days he was in a fast of speech!** And even when he was forced to speak, he would select his words and speak **with extreme brevity**.

Our Rabbi **would be silent in every place and at every time: at home, in the street, and of course in the synagogue and the study hall**, even not during prayer times. In the study hall, it was simple that it was impossible to speak with him, because he would not answer! [And regardless, the holiness of the synagogue and the study hall was very important to him, and he would not allow them to doze or speak in the study hall].

Very few are the events in which he participated; these were only family events of close proximity that he was forced to attend, and there too **he would learn and be silent**. People would come and sit by his side, waiting for the utterance of his mouth, but he would simply sit and be silent for long minutes.

Even inside his home, he would minimize his speech very much. Even with his wife, the Rabbanit, peace be upon her, he would not converse much, rather only that which was necessary and forced. And when he wanted to direct or comment, **he would do so with hints or briefly**, and with great wisdom, without Heaven forbid any person being insulted.

One of his students related: "Until I knew Rabbi Shalom, I thought that to meet with people and be silent **was a lack of manners**, and I would search 'by force' for what to speak about, because 'it is not pleasant to be silent'... But after I came to know Rabbi Shalom, I learned that there is no 'not pleasant,' rather, if you do not have some special word of wisdom, it is better to be silent... '**And to You, silence is praise**' – the great praise that is in silence!"

Zipper and Karpas

His son, Maran the Rosh Yeshiva, Shlit" a, tells about childhood life in the shadow of our Rabbi's silence:

At the Shabbat table it was forbidden to speak any mundane matter, rather we would learn in order the daily mussar [ethics] sections called 'Yosef L'Chok' from 'Chok L'Yisrael' of the entire week; each child would read

one mussar. You could not speak any mundane matter, there was no such thing! Even a good thing, if it was a mundane matter, it was not possible to speak! And how much more so speech that was not "Glatt" according to Halacha.

Sometimes we would sit together, and there were certain matters in the world, you know there is a lot of news in the world... and by nature, since we were boys, children, sitting at home, we wanted to talk.

But if someone just started to open his mouth, Abba (Father) would immediately say one word: "**Silence!**" or "**Closure!**" – as if to say: "Quiet! Do not speak here!" Sometimes he would say: "KaRPaS" – by which his intention was the acronym: **Klal Rishon Peh Sagur** [First Rule: Mouth Closed!]. And sometimes he would say in jest: "Zipper" [meaning, to "**glue**" the lips together, like the closure of a zipper...].

This conduct was accepted by our minds even though we were children, and we did not see in it excessive hardness, and we would not embitter ourselves from it. On the contrary, his seriousness instilled majesty and awe upon us, and we felt **that truthfully and purely this matter was in his soul** and he did not come just to "educate" us...

The Gemara in the Jerusalem Talmud, Berakhot, says: "**All chatter is bad except for chatter in Torah,**" meaning, all speeches and "chatters" are bad, except for chatters in words of Torah. And our Rabbi was of the unique individuals of virtue who lived with such a feeling that all "chatters" are not good!

Our Rabbi fulfilled with great embellishment the commandment: "**And you shall speak of them – and not of other things.**" For he endeavored to speak only words of Torah and mussar, and in things that were truly necessary.

"Go to the Student of the Chafetz Chaim"

Once he said to his students: "Do you want a good example? **Go to the student of the Chafetz Chaim, learn from him how to be silent!**" ... **And who was that student of the Chafetz Chaim to whom our Rabbi referred?** [For there were several students of the Chafetz Chaim who lived in Jerusalem at that period].

We asked **his son, our master the Rosh Yeshiva, Shlit"a, and he relates**, that on David Yellin Street there was a craftsman **called a "Tapar"** [stitcher] whose craft was the stitching of shoes. And **that stitcher was old**, and looked like a Gur Hasid, and it was known that he was the student of the "Chafetz Chaim."

In the shop of **the old stitcher**, it was known that it was forbidden for anyone to speak any speech! And anyone

who would enter for the purpose of stitching would immediately receive **from the stitcher** a book of Psalms, in order to read from it until the shoes would be stitched and ready. Anyone who would try to speak in the shop of **the stitcher** would immediately receive a rebuke from him... and in cases where it did not help, **the speaking person** would risk his expulsion from the shop...

To **this old stitcher** our Rabbi sent his students so that they would see a personal example of what the labor of silence is! And already one of his students said: Our Rabbi sent us to the **stitcher** so that we would see what silence is; **in his humility, he did not think that we had no need for this**, because he himself was an example no less good than the student of the Chafetz Chaim...

In the Middle of the Lesson, He Looked at Me and Smiled

His son, our master the Rosh Yeshiva, Shlit"a, further tells:

As is known, our Rabbi in his youth worked for his livelihood as a shoemaker, and times occurred when he would make new shoes, and he would need to send the shoes for stitching to a **stitcher**. Abba (Father) would **send the shoes** for stitching with us – the children, **to the old stitcher**, the student of the "Chafetz Chaim." Because he wanted us to learn from him to be silent... and truly these visits in the shop of **the old stitcher** would enter into our heart fear and awe to speak forbidden things.

And I remember that once **on the holiday of Purim**, we went with Abba to fulfill the commandment of sending portions (Mishloach Manot), and Abba hurried in the direction of the house to which we needed to arrive. And behold, **in the middle of the way**, we saw **the old stitcher** who was also on the way to the fulfillment of the commandment of sending portions.

Abba did not think twice, and despite that he was hurrying, he took us to him with calmness, and requested of him that he should bless us. Suddenly Abba had all the time in the world... because he knew what the power of the blessing of the silent righteous person is. And we merited to receive his blessing, and these were the most important "portions" that we received for sending portions...

And I further remember, that when I learned in [the Yeshiva of] Porat Yosef under our teacher and rabbi, the great genius Rabbi Ben Zion Abba Shaul, may the memory of the righteous and holy be for a blessing, once the matter turned about that the Rabbi spoke with us in the lesson in praise of **the old stitcher** from David Yellin Street, and he would look at me and smile... for his intention was to hint to me: 'I know that your father

sends you to this **stitcher** with the shoes...' because the father of Chacham [Sage] Ben Zion also used to work as a shoemaker, and he too would send **his son Ben Zion** when he was a child, to stitch the shoes only by **the stitcher...**

Silence of the Second Type

If we contemplate, we will see that there are **two types of "silence,"** both of which require **stubborn self-work: the first silence is "general silence":** silence from speaking mundane words that are not for a necessity and are not words of Torah and wisdom. **About this silence we have spoken until now.**

However, there is an additional "silence": perhaps even harder! Silence at a time of quarrel or dispute, and particularly when a person hears his reproach and his disgrace, and is silent. **For upon such a silence our Rabbis said:** The world does not endure except upon the one who bridles his mouth at a time of quarrel, as it is said, "He hangs the earth upon nothingness" (Chullin 89a). **And our Rabbis further said:** "Those who hear their reproach and do not answer them, the verse says, 'And those who love Him are like the going out of the sun in its might.'"

And it is known what the Vilna Gaon writes in the Iggeret [Letter]: "A person needs to afflict himself only with the **rein of his mouth** and his desire, and this is the repentance, and this is all the fruit of the World to Come, and this is more than all the fasts in the world, **and for every single moment that a person blocks his mouth, he merits for its sake the hidden light that no angel or creature can estimate.**"

Even in cases like these, where for an ordinary person it is very hard to be silent, particularly at the time of an argument and dispute, or when he heard his reproach and his disgrace, **in all these cases – our Rabbi was silent!**

"He Wins Against Everyone"

Even in the days of his youth, there were those whose eye was narrow [envious] regarding the **tight connection** that he had with our teacher and rabbi, **Rabbi Mordechai Sharabi, may the memory of the righteous and holy be for a blessing,** and over the great esteem that Rabbi Sharabi held toward him, something that was not granted to anyone else, and these [envious people] would send subtle barbs. Our Rabbi indeed heard, he was not deaf... but he forgave his honor, heard his disgrace **and was silent!**

This conduct to be silent and to overlook was not restricted only to the borders of the Yeshiva, but also in his commerce, and in his business dealings with people,

he would not argue, rather he heard his disgrace and was silent!

By the nature of things, there were sometimes **in the Yeshiva or also in the house** things that were done not according to his will and request, or things that it was clear that his mind was not at ease from them, even things that had the potential to anger him, and without a doubt he had something that he could have responded, **nevertheless he was silent!** And on one condition: that he did not see some matter that opposed the Halacha or the pure Hashkafa (religious outlook).

Rabbi Avigdor Naftali, of blessed memory – of the close associates of our Rabbi for many years, he would be amazed and say: "We did not see such a human being, **always silent and nevertheless wins against everyone.**"

And what is the **secret of the victory?** People err to think that if they do not respond and 'put in his place' the one who does against them, the latter will continue to damage them and they will come out losers from their silence. But the truth is the opposite, for it is said, 'And the L-rd will seek out the pursued,' and if so, specifically the silent one – the pursued, he is the one who will receive Divine assistance and he is the one who will win!

A Simple One Who Does Not Know How to Ask?

There are people who think in their simplicity that such was the nature of our Rabbi from always and ever: a "quiet type" and not a talker, and by this, without intention, they diminish and dwarf his labor of silence. **However, one needs to know that the truth is the opposite,** for on the contrary and on the contrary, in his nature he was not quiet and silent at all!

From the testimonies that were collected about him, it emerges that in his youth he was far from the definition of a "quiet type," he was a talker and energetic like one of the count [an average person], and perhaps even **of the heads of the speakers!** He was a "cheerful and energetic" type, and when he would come to take shoes from the merchants, he would strengthen and encourage them at length.

And nevertheless, from the day he arrived at the proper mindset, he overcame his nature, and with great self-work and with positive stubbornness, turned himself into a "silent one."

There is a joke that says: "It is better that you should be silent and they will think you have nothing to say, than that you should speak and prove it..." because truly there are fools that when they open their mouth, the surrounding ones will know for sure that they do not have excessive wisdom... and indeed silence was preferable for

them, in the aspect of "Even a fool who keeps silent will be **counted wise**."

However, our Rabbi was the absolute opposite: **a wise and intelligent Jew, a mouth speaking straight things and producing pearls**, and every word that did go out from his mouth testified to a solid opinion and excess wisdom.

If only our Rabbi desired, **he could at every opportunity speak words of taste** that draw the heart of the listener, and that prove his great wisdom. In light of this, we will understand how much the labor of silence was hard for him, for it was required to change his actual nature, to conquer and hide his wisdom, and sometimes even to be counted as **a simple one who does not know how to ask...**

The Condition of the Rabbi

His close associates and the members of his family, may they be separated for good and long lives, know how to point to the **"turning point" in which our Rabbi accepted upon himself this trait of silence**, this from the mouth of the report accepted in their hand from days of old:

In the first years of his marriage, our Rabbi was counted among several young craftsmen who gathered and sheltered in the shadow of our teacher and rabbi, Rabbi Mordechai Sharabi, ZYA"A, who delivered to them lessons in the teachings of the Sod [Kabbalah].

In that period, one day, our teacher and rabbi, Rabbi Mordechai Sharabi, may the memory of the righteous and holy be for a blessing, spoke with his young students, the craftsmen, concerning **the virtue of silence**:

Rabbi Sharabi showed them the words of our **Rabbi the Ari in Sha'ar Ruach HaKodesh**, that the first condition to acquire wisdom is silence and that he should minimize his speech all that he can, and that he should not converse any idle conversation, and this is what they said, let their memory be for a blessing, 'a fence to wisdom is silence'. **And he further brought from the introduction of our master, Rabbi Chaim Vital** (which is called the introduction of *Depart from Evil and Do Good*) who brought ten things that one needs to be careful of, and the last of them: "Every speech that is not of a mitzva and necessary, **be careful of it!**"

And then **Rabbi Sharabi** said to them in this language: "If you learn by me, you will be able to reach far, to achieve achievements and to elevate very much, but **one condition** I have to you, and only the one who will endure with it – will succeed, and the condition is 'silence' because the first and last principle that includes

everything is silence, and whoever merits it, will merit the inner wisdom."

And our Rabbi, his faithful student, **nodded in silence**. "In silence" specifically... and thus the first test he passed with success... and since then he accepted upon himself the labor of silence, in which he persisted all his days with strength and might and without concessions, as was his path in the holy labor.

"A Faithful Servant You Called Him"

The special thing in the silence of our Rabbi was that he did not decree upon himself silence without distinction, because when it was necessary to speak, when it was clear to him **in one hundred percent** that now this is the will of Hashem, then he was in the aspect of "open your mouth and your words will illuminate."

For a **person who decrees upon himself silence without distinction**, indeed is saved from many forbidden things, however upon him they said **in the Holy Zohar**, that just as a person is punished for bad speech, so he is punished for good speech that he was able to speak and does not speak, such as reproofs over sin and to be assisting a matter of a mitzva, and over this it is said, "I made myself dumb in silence; I was silent from good although my pain was intense." And already King Solomon, peace be upon him, said, (there is) "A time to keep silence and a time to speak."

The *Pele Yoetz* says that the person **"needs good judgement in a balance and with the scales of justice before every word whether it is proper to speak or good to desist,"** until here is a (translated) quote of his pure language. It seems there is no definition more fitting for the conduct of our Rabbi and his absolute control in his mouth and his tongue: **"good judgement in a balance and with the scales of justice before every word."**

He was a silent one, however in times in which there was a necessary need to speak, that this was the will of Hashem, he did not spare in speech. Because our Rabbi did not decree upon himself silence for the sake of being counted a "silent one" or for sake of honor, but **only and uniquely for the sake of serving Hashem**, to be a faithful servant, and if so, it was simple and clear to him, that when the Master commands to speak – when this is the will of Hashem, then we speak!

One important Torah scholar related that there was a period that peace did not reside in his house to say the least, up to such a point that his house was in danger of existence, may it not come upon us, and our Rabbi was the only one who could influence.

When our Rabbi understood that he could assist, **he departed from his custom of silence**, and sat with **him**

and conversed with him a long time, until he saved his house! **In later days that wise man said:** "Not for nothing was our Rabbi called 'Shalom Aharon' because he clung to the trait of **Aharon** (Aaron), loving **peace** and pursuing peace!"

A Fast of Two Days or More

Since **with the guarding of the mouth we are engaged**, we will speak now about a **special service of Hashem** that our Rabbi had, which also is within the framework of **the holiness of the mouth: the holiness of eating**. "The holiness of eating" includes: **fasts, and minimization of eating** – only for the purpose of the existence of the body and not for desire.

Our Rabbi was a sign and a wonder for the holiness of eating in its highest steps [levels], and there is no doubt **that very few are the unique individuals of virtue in our generations** who merited to achieve and to ascend to such levels **in the holiness of eating**.

First of all, we will mention **the many fasts that he would do: for years our Rabbi would fast day by day**, and sometimes also two days consecutively or more, without others being aware of this, and sometimes even his wife, the Rabbanit, peace be upon her, did not know about the fasts at all. And during his youth there were periods that he would fast all **the days of the week** and only in the nights would he eat. And he would fast thus entire months!

And all this, besides the days of Shovavim [a period of repentance] that he would fast every single day even in his old age until the last years, and he would participate in all the fasts that were in the Yeshiva in Shovavim, and pretend as if he did not fast.

After Decades: Indeed the Matter Became Known

In later days, his wife, the righteous Rabbanit Marat Shulamit, **peace be upon her**, tracked and discovered to her astonishment the sequence of fasts of her husband, and feared very much from his fasts, and was afraid lest he be damaged from these fasts, and she would spread her worry before him, but he said to her that she has nothing to worry about. However, she still feared very much and did not know what to do.

Times occurred that she would turn to her mother-in-law – the mother of our Rabbi – that she should command her son to eat... **but once she strengthened her courage** and went to our teacher Rabbi Mordechai Sharabi, may the memory of the righteous and holy be for a blessing, to complain about our Rabbi that he does many fasts and afflictions, and that she fears very much,

lest Heaven forbid he be damaged and become sick due to the fasts, and she requested from our Rabbi Mordechai Sharabi, may the memory of the righteous and holy be for a blessing, that he should forbid upon him to fast. **And indeed, Rabbi Mordechai called our Rabbi**, and commanded him to reduce from his fasts in order that his wife would be calm and would not fear.

After a few years, one of the grandsons turned to the grandmother, at a time of goodwill and with a mischievous curiosity: 'Grandmother, is it true that you "informed" on Grandfather to Rabbi Sharabi, that he does fasts?!'...

The grandmother answered him: "Perhaps I would not have gone from my own accord, but Grandfather himself thus said, I said to him out of worry for his welfare: 'What will be? You are weakening from all these afflictions,' and Grandfather Rabbi Shalom answered me: 'Behold you know that I am submissive to the opinion of the Torah (sages), and all that the Rabbi will say to me I do not move right and left.' And in this I saw permission and a reason to seek the counsel of our Rabbi, Rav Sharabi."

The grandmother went silent a bit, and added with a veil of sadness on her face: "I will reveal to you, before I went by the Rav Sharabi, my righteous husband Rabbi Shalom said to me a sentence that today I understand it: 'Know that days will yet arrive, that you will regret over this that you prevent me from elevating myself and drawing near to Hashem, may He be blessed, by means of these fasts...'"

"What shall I say and what shall I speak," added the Rabbanit, "only after years did I understand the size of the stature of my husband, when I would see that the giants of the generation arrive at our house and secretly discuss with him about the Kabbalistic secret of the conversation of the holy seraphs... and also I saw the many salvations that he operated from the power of his blessings, and then I regretted over this that I prevented from him his holy will."

By the way, in a looking of decades backward, it is possible to answer the question: **Did truly the fasts damage him?** And the answer is clear, **the facts do not leave any place for doubt!** Rabbi Shalom **lengthened days much more than his spouse and all the members of his generation!** And also in his advanced age he remained in clarity of mind and in health of body and soul!

Here is to us the best proof, **indeed the matter became known**, that our Rabbi did not cause any damage to himself in his fasts, and all that he did, he did in his recognizing his capabilities, **and only according to his capabilities!**

Breaking the Fast

There are those who, at the conclusion of the fast, ruin the entire fast, as our Rabbi Abraham, the son of the Rambam, writes in his book *Hamaspek L'Ovdei Hashem*: "There are those who in their fast do not rectify their desire for the vanities of the world, because at the end of the fast day they reach a state of desiring to eat, and the desire of their eating overcomes them, and their reward goes away on account of their loss, because in practice they increased the strength of their desire."

However, how would our Rabbi break a fast at its conclusion? This was not a "regular" breaking of a fast, but rather it was a stirring sight, **as his son, our master the Rosh Yeshiva, Shlit" a, testifies:**

"Never, in any manner, was it possible to see him hurrying to eat, or anxious over the food; even though he was hungry and did not eat all day, he would restrain himself and not desire to eat, and when he already ate, he ate with moderation and calmness, and only that which was necessary and good for his health, and never did he increase in food to fill his desire, rather he would eat only that which was necessary in order that he should have strength for his service of Hashem, may He be blessed."

Our Rabbi worked on himself so much, until he had absolute control over his will to eat **even after a two-day fast!!**

The Fast of the Ra'avad

Now we will speak about those days in which **he did not fast, particularly after the decree of his Rabbi to decrease from his fasts:** his meals were very poor, and his close associates would say that if this is the food, it **could be that it is easier to fast...**

Our Rabbis the Rishonim [Early Sages] praised and lauded the minimization of eating while one desires to eat, and considered this as a "great and wondrous fence for the subduing of the inclination," and we will mention the known ones among them:

A. The Ra'avad writes in his book *Ba'alei HaNefesh*: "The great, good fence to subdue the inclination is the hungering the soul by the minimization of its pleasures and its delights in food and in drink, and it is needless to say that a person should guard from the foods that he recognizes that they damage him, for the one who eats them when other than them is possible, behold this one is a sinner against his body and against his soul because he goes after his desire, and it is the path of the Evil Inclination."

B. Rabbeinu Yonah in his book *Yesod HaTeshuvah* praises the idea of the Ra'avad to minimize in eating, and thus is his language: "And so said the Ra'avad that the great and

wondrous fence is the withholding of foods, and at the time that his food is before him and he still desires to eat from it, he shall pull away his hand from it for the honor of his Creator, and not eat to the extent of his desire, and this path will prevent him from sinning and will remind him of the love of the Creator more than a fast once a week, because this is (observed) in every day, constantly," until here is the quote.

C. In the holy book *Reshit Chochmah* (Gate of Holiness 15b) he brings this foundation, that while he still desires to eat, he should leave from his desires for the honor of the Creator, and this also slaughters his inclination and it is atoned for him, for he certainly slaughters the physical desire, as it is written: "He who slaughters a Toda, honors Me," and our Sages of blessed memory explained: 'Everyone who slaughters his inclination and confesses, (Toda and confesses, share 4 common letters), he honors the Holy One, Blessed be He, in two worlds.'

And in the world, the concept "The Fast of the Ra'avad" is known and famous, which is a person who has a portion before him and does not eat all of it, but rather leaves from it only in order to overcome his desires.

Only at a Conclusion of a Tractate

And indeed, the food of our Rabbi from day to day was only simple and healthy food, like for example at breakfast: a slice of bread, a few pieces of cucumbers, and a bit of 'Eshel' [cultured milk]. Just indeed to sustain the body. And during the day he would not eat bread, except only in the morning.

And at noon: the cooked dishes and the hot meals, he would eat only **from the foods of the Rabbanit**, peace be upon her, and not from any other place. And there is nothing to speak of that never did he eat in a restaurant or similar to this. And even if he arrived at an event that he was forced to be at, he would not eat anything there! And regarding Sabbaths of a Groom, never was he at family Sabbaths of a Groom! **Admittedly, when he arrived at a meal of Seudat Mitzva in the Yeshiva,** like the conclusion of *Etz Chaim* or a "conclusion of a tractate," he would eat a little rice and peas.

He would not eat almost any chicken, and who speaks of meat, **which he never** ate at home, also not on Shabbat; there is none, they do not eat meat! **And also on Shabbat, he would buy one chicken for the whole family, because there was poverty.** The breast of the chicken they would grind and make from it meatballs in the soup of Shabbat eve. And the rest of the parts they would divide on Shabbat morning when they would eat rice, and the Rabbanit would scatter the pieces of chicken over the rice...

He would eat a little and with good manners and extreme gentleness, and the order of his eating was a little and slowly, and already he has become 'satiated'... "Give thanks to Hashem for He is good"... and never would he eat when he was already satiated! To his acquaintances, it appeared that there was in him no desire for the pleasures of this world at all, and like one of the ancient righteous ones whose heart and thought were cleaved in the ultimate of cleaving to the Creator, may He be blessed.

And what would he drink? Not Cola and not juices... rather during the day he would drink only hot water with a little cinnamon and lemon and a little sugar.

Never would he eat in the middle of learning. Only drink, but to eat, he would not eat. Sometimes they would bring fruits here for the learners, but he would never eat here. And also on Shabbat, they would bring here blessings: to make a 'Mezonot' blessing, 'Ha'eitz' blessing, 'Ha'adama' blessing, and he would say to his grandson, Rabbi Sar Shalom, HY"V, not to eat in the middle of learning: "First to bless, to eat, to bless the final blessing, and afterward to learn consecutively without interruption," and he would say: "In the middle when one learns, one does not interrupt for nonsense!" What holiness!

Bitter Olives and Margarine...

And thus testifies his son, our master the Rosh Yeshiva, Shlit"a, in one of his lessons:

"Morning" meal Abba (Father) would eat at the hour of 9-10 in the morning after he would return from the Yeshiva, after immersions in the Mikveh and the Shacharit [morning] prayer with intentions [Kavanot], and a lesson in the Rambam and in the *Tur Beit Yosef*, and the learning of *Chok L'Yisrael* and the textual reading of 40 pages of Zohar...

And one needs to understand that by Abba, to eat at the hour of 9 in the morning, this means: **to eat at the passing of 8 hours since he arose in the morning!** Because he would arise for the service of the Creator already at the hour of 1-2 in the night! [By most of the world, in the first 8 hours of the day, they already managed to eat a few fat meals and a few snacks... but he now only opens the eating of the morning, which is also a type of fast...]

And what did he eat in the "morning meal"? You say if it is possible to call this a "meal"... Abba would eat only one slice that they would cut for him in the house, and we would endeavor to cut the slice in a manner that it would be a bit thick, because this was all his food, and Ima (Mother) would force him to drink a soft-boiled egg, that he would make a hole above in the egg and swallow it...

The eating of Abba was strange, because he would smear margarine on the slice, and over this he would smear "jam" – plum jam or something else – that Ima (Mother) would make in the house, and eat this slice together with a tomato, and with bitter Syrian olives that Ima would prepare in the house. You put this all together, let us see you eat this...

And this was a wonder in our eyes, how it is possible to eat so, but with him it was not possible to speak, so I would say to my mother next to him: "Look what he eats." And Abba would say: "Look into your plate, do not look into the plate of others!.." And afterwards Ima would force him to drink milk, and he would agree only if she would boil it.

And sometimes in (a state of) iniquities when we were children we would laugh, and Ima would explain to us that he does not want to benefit from the food and from the desires of this world, and only because he wants to cause to her satisfaction of spirit, therefore he eats from the jam that she makes and from the olives that she prepared...

And the matter was hard in our eyes, how it is possible to eat so very little, and Ima said to us: that the woman can know a little about her husband if he is true in his paths or not, and she would rejoice and say that she knows his piety and his abstinence, and that he is true in his paths and a man of truth.

And even on the holy Shabbat, I remember that he would eat only half a pita bread – in order that there should be the required amount needed to recite the Birkat Hamazon blessing – with a little tachina sauce and no more; besides this, he would not eat anything. Not chicken and not any cooked dish, and everything was in concealment.

With our Rabbi, the education and self-control were his system (of operation), whether in the days that he ate and whether in the days that he fasted, that the eating after the fast was with moderation and only that which was truly necessary. Because at every time and season he would withdraw from the delights of this world entirely. **How fortunate he is, and how fortunate is his lot!**

Full of "Sights of Afflictions"

Until now we gathered from the "service of Hashem" of our Rabbi, in the guarding of **the mouth**: in speech, in silence, and in the holiness of eating. **And now we will move on to tell about another wondrous "service" of our Rabbi, in his being a "policeman" over two additional gates that are in need of excellent guarding day by day, hour by hour! Are they not the guarding of the eyes in holiness, without compromises and without concessions!**

There is no need to lengthen and explain concerning the trial to guard over the eyes that they should not see what is not needed, "the eye sees and the heart covets," and as is known that sufferings and troubles come to a person by means of the sin of the eyes, May the All Merciful save us.

And all the body is dependent upon the eyes; **there are doctors who check the person through the eye**, because the pattern of all the body is in the eye. And how shall a person, Heaven forbid, see forbidden sights?! Behold, he makes a stain on his soul.

In every morning a person blesses "Blessed are You Hashem, our G-d, King of the universe, Who gives sight to the blind" – the Holy One, Blessed be He, gives to a person eyes in order that he should learn Torah with them and do commandments, bring a livelihood, and with them he rebels and goes against Hashem, may He be blessed?! And the Torah says: "And you shall not spy after your heart and after your eyes!"

Maran, the Rosh Yeshiva, Shlit"a, the son of our Rabbi, may the memory of the righteous and holy be for a blessing, awakens over this issue from time to time in "The Weekly Lesson," because the street is full of "sights of afflictions" and he cries out: "How do you look into an 'iPhone' – the mother of all sin and all trouble, and when you walk in the street, for what purpose do you have the eyelids which are a cover to the eye?!"

And by the way, to the concept "guarding" there are **2 meanings with a different purpose intended**: guarding over a thing that it should not be damaged, like guarding over an infant or a deposit, which is a type of guarding that it **should not be damaged**. But there is an **opposite guarding**: guarding that it should not damage. Like guarding over a **biting dog**, whose meaning is that it **should not damage**. And in "guarding of the eyes" there are the two types: guarding of the eyes that they should not be damaged from forbidden sights, and also guarding of the eyes that they should not **damage** the person, by means of forbidden sights.

The Photographer Who Followed the Rabbi

One of the eternal acquisitions of our Rabbi's soul, this was the guarding of the eyes; he was very, very watchful over the holiness of his eyes in a wondrous and awe-inspiring manner. He was in absolute control over his eyes, and in a permanent manner would walk **when his eyes were looking to the earth**. And certainly all this came to him after stubborn and

strong self-work, until he arrived at a great and holy acquisition such as this.

When they would say to him: "Honorable Rabbi, how shall we guard the eyes?" he would say in simplicity: "When you walk, **look downward**, do not look outside of your four cubits, and your heart shall be to our Father in Heaven." These were his words, and he was "one who expounds beautifully and fulfills beautifully," because thus he conducted himself.

As is known, the permanent place of the "Nahar Shalom" Yeshiva has already been for decades in proximity to the market, and over the years, in our many iniquities, the area was breached with "sights of afflictions" from a multitude of foreigners and their like who roam there, and our Rabbi, in his responsibility over the members of the Yeshiva, when he would see a need, would breach his silence, and would say to the students: "Place eyes downward."

It was a known thing, that if you walk on the path next to our Rabbi, even if you will be truly close to him, **most of the chances were that he would not see you at all! He would not pay attention to you!** Because he always was looking downward. **The sons and the grandsons knew**, that until they would call to him with a voice: "Father, Father" or "Grandfather, Grandfather", only then would he pay attention to them...

Many would come to behold the wonder that our Rabbi leaves from the Yeshiva in his old age without attendants, without a helper, walks by himself and his eyes are downward, and until his house he would not lift his eyes, always in guarding!

There was one time that **one followed after him** from close by and documented his face **with a video camera**, beginning from his departure from the Yeshiva until his house; afterward he contemplated the filming, **and was very amazed** and said: "Even one time he did not lift his eyes, from the moment he departed from the Yeshiva until he entered inside his house!..."

On one of the opportunities, his son, our master the Rosh Yeshiva, Shlit"a, said over this:

"How much these things awaken us! Behold we are all believers, sons of believers, in the holiness of the words of our Rabbis who said 'all your deeds are written in a book'; a person will come to Heaven after 120 [years], they will show him like a 'video' every moment and every second of his life: at what did he look?! over what did he think?! And this there is to learn from our Rabbi, who in his fear and in the purity of his heart recognized in truth, behold Hashem sees me, how shall I lift the eyes."

By most of the world, the eyes see in an **"automatic"** manner. But our Rabbi worked on the holiness of his eyes until he arrived at a situation of **"and he lifted his eyes and saw,"** meaning, he needed to "lift" the eyes in order to see; he accustomed himself and fenced himself hour after hour, day after day, until the habit became nature and he would **rule and dominate** over the eyes not to look in an automatic manner, but rather only after thought and decision!

He Enters Humbly (lit. stooping), and He Exits Humbly (Sheif Ayil, Sheif Nafik)

And this was not only on the path and in the street, but also in clean places that there was not in them any concern for "sights of afflictions," and even inside the Yeshiva he would walk in a bent posture and lowered his eyes. And all the students of the Yeshiva knew that our Rabbi did not pay attention to who stands next to him, until they would awaken him: "Honorable Rabbi! Honorable Rabbi!". **It is well known that because he walked bent over so consistently, his posture actually became permanently hunched,** for it had become ingrained in his very bones."

The members of the family who were living with him would see this thing day by day, and it was a wonder to see a man who can live **with such immense strengths!**

After his passing, the members of the family contemplated many pictures of him, and behold they see again and again **the same posture:** the eyes downward. You see him in conferences, in mass events, sitting on the stage of the Rabbis, and the picture is the same picture: **his eyes are closed,** he is in the heaven of heavens, you do not know where he is located. He could for some quarter of an hour be like this, until someone would turn to him.

And also when he would speak with people, his eyes were downward, or they were closed. **In the custom of the world,** you bring some man into your house, "his eyes roam in everything" – he looks: what oven, what library, what vehicle in the parking... not so was our Rabbi; he entered **"bending as he enters, bending as he exits,"** it does not matter to him and does not interest him what the second [other person] has; when he enters to the domain of others, bending as he enters – his eyes are downward.

When he would return from some conference or event, they would inquire by him if he knows what was in that gathering, and for example they would say to him: "Rabbi, did you see the beautiful hall?", or "Rabbi, did you see person Ploni [so-and-so]?", and he would nod in the negative as if saying **"I did not see**

anything," because truly he did not see anything; he would walk bent and his eyes downward.

And the truth must be said: our Rabbi was not lacking in curiosity and cleverness. **On the contrary! He was alert and clever and very curious.** However, despite everything, he set the ultimate purpose of life before his eyes, and did not forget for a moment what is primary and what is secondary, and what is his obligation in his world, and by means of this he overcame his nature and closed his eyes against all things that would not draw him closer to the service of Hashem!

Our Sages said, **that the holy Amora "Rav"** would conduct himself **with ten special customs** of piety, and one of them **"that he would not erect his eyes, but rather conquers (lowers) them every hour because of modesty"** (Rashi, Menachot 110a and Responsa of the Geonim). **And since the period of the holy Rav,** unique ones of the world, the righteous of the generations, conducted themselves also in this special and hard conduct.

When the author of the *Minchat Chinuch* passed away, the author of the *Shoel U'Meshiv* – Rabbi Yosef Nathansohn, **was pained and wept over him, and at the beginning of the eulogy said thus:** "My teachers and my masters! If I said I will recount all his righteousness which he did, the sheet would finish from containing [it], but this is one which I will mention, **that from the day he arrived at the proper mindset, he did not look outside of his four cubits"** (*Divrei Shaul, Drashot* page 45b).

Meaning, this praise, that he did not look outside to his four cubits, it includes **everything and it is the primary thing! And if so, also we the small ones will say** over our Rabbi, that he would walk in a bent stature, and almost did not look outside of his four cubits!

And **may it be the will** from before our Father in Heaven that the words shall be for benefit and strengthening in the service of Hashem and His fear, and would that it be that we will merit to cleave a little of a little from his deeds, that although he was flesh and blood, he resembled an angel, and displayed self-sacrifice without weariness, for Torah, for mussar [ethics], for prayer, for kindness, in the refinement of the physical, and by means of this he ascended and was elevated. **And we have a prayer** that we shall merit for the coming of the Messiah of our righteousness and to see him through the resurrection of the dead in the complete redemption soon, **Amen, so may it be the will.**



סט ראש השנה קטן



סט האוצר עשרה כרכים



קריאת שמע
שעל המיטה



רחובות הנהר
אור השבת קטן

מבצעי שבוע הספר

על כל ספרי הישיבה ועוד

עד
50%
הנחה

7.6 - 7.7
כ"ב סיון - כ"ב תמוז
תשפ"ו



ספר מושיע ומגן



ספר רבנו מרדכי שרעבי



הגדה ש"פ מוסר אביך



ספר האוצר "הפטרות"



אדרא רבא גדול



סט האדרות ג' כרכים



סט שבילי הנהר ד' כרכים



סט תפילות שבת קטן



ספר תפילת המיישר



סט תיקוני הנפש ד' כרכים



סליחות כריכה רכה



רחובות הנהר
חופה וקידושין



חוברת כשלג ילבינו



חוברת אנוכי מנחמכם



חוברת האוצר
בין המצרים

קבלות טובות

מתוך דרכיו מעשיו והנהגותיו

אשרי הזוכה לקבל קבלה או שנים לפחות למשך חודש ימים:

- א. לטבול כל בוקר.
- ב. להתפלל כל בוקר עם הנץ החמה.
- ג. לשתוק כמה שיותר "סייג לחכמה שתיקה" (לפחות נקבל לשתוק שעה ביום, או יום בשבוע).
- ד. ללמוד זוהר או למי שמתאים ילמד קבלה (ומי שאינו יכול יתמוך ויחזיק את לומדי הקבלה).
- ה. ללמוד בספרי מוסר כסדר, שבט מוסר, פלא יועץ, מגורת המאור ועוד.
- ו. לקרוא קריאת שמע שעל המיטה מתוך הכתב ובכוונה.
- ז. ללכת ברחוב כשהעיניים מסתכלות למטה בתוך ד' אמות (לפחות 10 דקות, או דרך מסוימת קבועה).
- ח. להתאפק ולא להגיב כשרואים מי שעושה נגד דעתינו או רצוננו.
- ט. ללמוד כל שבוע את ההלכות בבן איש חי השייכים לאותה פרשה.
- י. בסעודת שבת לקרוא את המוסר שמובא בחק לישראל "יוסף לחק" בכל השבוע (וכל ילד יקרא קטע).
- יא. לפני תפילת הנץ בשבת ללמוד כשיעור שעה אחת.
- יב. אחרי תפילת מוסף של שבת להשאר ללמוד בבית הכנסת עד כמה שאפשר.
- יג. לקנות דגים ומאכלים בכל יום חמישי ולחלק ללומדי תורה.
- יד. לעשות תיקון חצות בכל לילה ולבכות על צער השכינה.
- טו. בכל יום לייעד זמן להתפלל על עם ישראל לרפואה, זיווגים וכו' ולהתחנן לה' מקרב לב על הכלל ועל הפרט.
- טז. לייחד ייחודים למי שבר הכי ויודע. ומי שלא, לפחות יקבל עליו מעין זה כגון לכון בקטע מסויים בתפילה שילוב הוי"ה אדנו"ת.

כל מי שמקבל עליו לפחות קבלה אחת למשך חודש ימים, יכול לשלוח את שמו לאימייל hm6222560@gmail.com או לנייד 052-7642738 (מהשעה 9 בבוקר עד 14:30) ובל"ג נזכר אותו לברכה בציון מו"ר וצוק"ל בבית החיים סנהדריה ירושלים

מכירים תורה

ומחזקים את ישיבתו של זקן המקובלים
כמוהר"ר שלום שמואלי זצוק"ל

ותורמים כמניין שמו **632** נה
(בגימטריה שלום אהרן)

כל התורמים יוזכרו שמותיהם
בתיקון מיוחד
על קברו של הצדיק



לשותפות ולקחת חלק, חייגו: **02-624-9000**



כולל ללימוד הנגלה והנסתר
"אוהב שלום"

לכבודו ולעילוי נשמתו של רבינו הסבא קדישא
כמוהר"ר שלום אהרן שמואלי זצוק"ל

לוקחים חלק בלימוד התורה
וקונים זכויות בעוה"ז ובעוה"ב
והוא ימליץ טוב בעדכם
להתברך בכל מילי דמיטב אבי"ד

ידיד 250
12 X
למלגת ועידוד

מחזיק 632
(כמנין שמו של מו"ר)
למלגת ועידוד

שותף 2000
12 X
אחזקת אברך

תומך 750
12 X
למלגת ומבזנים

מזשיבים ישיבה על קברו

לתרומות ולמסירת שמות לפדיון נפש בכוזנות הרש"ש

חייגו עכשיו: **02-624-9000**

