

The Weekly Treasure

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

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Parashat Matot & Masei 5786

THE POWER OF SPEECH FOR BETTER OR WORSE AND MATTERS OF THE DESTRUCTION

Pinchas is Eliyahu • the souls of Nadav and Avihu • the Priestly Blessing • The month of Av – the secret of its name and the combination of the Tetragrammaton (Havayah) • The zodiac sign of Aryeh (Leo) • "Jerusalem has grievously sinned" • "He shall not break his word; he shall do according to all that proceeds out of his mouth" • The greatness of Rabbi Amos Guetta, of righteous memory • The mighty power of speech of the giants of the generations • A covenant is made with the lips • A lesson on "education" from the Chafetz Chaim • "The heads of the tribes" (Rashei HaMatot) • Navot Hayizraeli (Naboth the Jezreelite) • Tzidkiyahu and the hare of Nevuchadnetzar (Nebuchadnezzar) • Matot – Masei • Masei and the Bein HaMeitzarim • The birth of Yirmiyahu • Yirmiyahu at the time of the destruction • Yirmiyahu and Nevuchadnetzar (Nebuchadnezzar) in their youth • Jerusalem in its destruction • The Jewish people – the heart of the world • To participate in the sorrow of the Divine Presence (Shechinah) • The stature of the 'Western Wall'

Pinchas - The Candidate on Behalf of Moshe...

Behold, we have merited a very great merit – the Torah portion of: **"Pinchas, the son of Elazar, the son of Aharon the priest, has turned My wrath away from the children of Israel, in that he was jealous with My jealousy among them, so that I consumed not the children of Israel in My jealousy. Wherefore say: Behold, I give unto him My covenant of peace."** And what our Sages of blessed memory said is known: "The Holy One, Blessed be He, said: Since Pinchas merited to establish peace between Me and Israel in this world, he is destined to establish peace between Me and Israel at the coming of our righteous Messiah," **because Pinchas is Eliyahu the prophet** who will herald the redemption, as it is said: "Behold, I will send you **Eliya the prophet...** and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." And the Midrash says, "Great is peace, for the

King Messiah opens with nothing but peace, as it is said: 'How beautiful upon the mountains are the feet of the messenger of good tidings, **who announces peace**'."

And for all this, Pinchas merited by virtue of the desire, the passion, and the self-sacrifice for the service of Hashem, may He be blessed. Pinchas merited something that even Moshe our teacher did not merit – **to be an angel**. And we learned from this, that through willpower and self-sacrifice, a person can even become an angel.

And there is a very interesting thing in Targum Yonatan: when the Holy One, Blessed be He, told Moshe our teacher at the (burning) **bush** to go and redeem Israel, Moshe our teacher said to Him: "**please send [Your message] with whom You would send.**" **And Targum Yonatan** explains: "Send, now, by the hand of **Pinchas**, for he is prepared for the mission in the future at the end of days." A wonder of wonders!

Bnei Yissachar Institute, under the auspices of the Yeshiva of the Kabbalists, Nahar Shalom

The Shiur (lesson) is delivered every Sunday at the "Nahar Shalom" Yeshiva of the Kabbalists at 7:15 PM and is broadcast via satellite, radio, and more.

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Moshe our teacher suggested that Pinchas should be the one to bring the children of Israel out of Egypt!

And **the holy Shlah** adds to this: that in the words "please send" (*Shelach Na*), there is a hint to Pinchas, because the **holy Zohar** says, that **when Pinchas** was zealous with the jealousy of Hashem, the souls of Nadav and Avihu, the sons of Aharon, **became impregnated within him**, and therefore when the Torah traces the lineage of Pinchas, it says: "Pinchas, the son of Elazar, **the son of Aharon the priest**," because the souls of the sons of Aharon the priest were in him.

According to this, the Shlah says, that this is what Moshe meant when he said send "Na" (please) by the hand of him whom You would send, and did not just say "send by the hand of him whom You would send," because the word "Na" (נא) hints to Pinchas, since "Na" is an acronym for **Nadav Avihu**, whose souls became impregnated within Pinchas!

Be Careful Not to Lose This Blessing

And our Rabbis say that the reward Pinchas received includes two types of reward, because he did two things in his action: **First**, the reward for "because he was zealous for his L-rd" – **that he cared about the honor of Hashem**, for this he received: "Behold, I give unto him My covenant of peace" – that he will come and make peace in the world, that at the end of days he will herald the redemption, and through him will be fulfilled "And Hashem shall be King over all the earth; in that day shall Hashem be One, and His name One." Since he cared about the honor of Hashem and sacrificed his life for it, he therefore merited that in the future, the Name of Heaven will be publicized through him.

Second, "so that I consumed not the children of Israel in My jealousy" – that he was willing to sacrifice his life to save the Jewish people from destruction, for this he received: "and it shall be unto him, and to his seed after him, **the covenant of an everlasting priesthood**" – that he and all his seed became priests forever. For just as he saved the Jewish people, so will he save them in all generations through the priesthood. And even when there are no sacrifices, there is the Birkat Cohanim (**Priestly Blessing**), for since Pinchas became a priest, he and his seed received the power to bless the Birkat Cohanim (Priestly Blessing,) and the **holy Zohar** says, that at the very hour the priests bless, there is no judgment in the world, and it is a time of favor in all the worlds, and the upper and lower beings are blessed, and sins are atoned for.

And the language of the verse is: "because he was zealous for his L-rd, and made atonement (*VaY'chaper*)

for the children of Israel." The Zohar asks, what is the meaning of "*VaY'chaper*" for the children of Israel? Behold, *VaY'chaper* is in the future tense (explaining the word means, will atone), and Pinchas had already atoned in the past? Rather, since he received the power of the Priestly Blessing, it turns out that in the **future** as well, **he will atone** for the children of Israel through the Priestly Blessing. What power the Holy One, Blessed be He, gave him! And by the way, this is a **wondrous thing**, the words of the Zohar regarding the virtue of the Priestly Blessing, and therefore **one must not miss the Priestly Blessing!**

And His Name in Israel Shall Be Called Av

And now this week we have the Torah portion of Matot-Masei, and with this, we actually conclude Bamidbar (the Book of Numbers) with the help of the Almighty and His salvation. And also this Sabbath is "**Shabbat Mevarchim**" (the Sabbath of blessing the new month) of the month of Av. And we shall speak about the month of Av.

"Av" (אב) is from the language of "mourning" (*Avelut*), because in this month we mourn the destruction of the Holy Temple. And "Av" is also an acronym for Edom (starting with א) & Bavel (starting with ב), because in these exiles of Edom and Babylon (Bavel), both of our Holy Temples were destroyed: the First Temple during the Babylonian exile, and the Second Temple during the Edomite exile. And "Av" is also an acronym for Arur Baruch (Cursed/Blessed), **because its first half is cursed, but its second half**, from the fifteenth of Av (*Tu B'Av*), is already blessed, for "there were no better days for Israel than the fifteenth of Av."

And with the help of Hashem, the month of Av is destined to be **a father** (Av) to all months. Therefore, **the Ben Ish Chai** says, "The stone which the builders rejected is become the chief corner-stone." *Even* (stone - אבן) – are the letters **Nichnas Av** (Av enters), the builders rejected – these are the Torah scholars who are not happy in it, because it is difficult to study Torah and they do not study Torah properly when contemplating the destruction, and it is also forbidden to study Torah on the Ninth of Av (*Tisha B'Av*). But yet, with the help of Hashem, **"is become the chief corner-stone"** – it will be a father to all months. And as it is written, **"he shall surely come with rejoicing"** (*Bo Yavo*), *Bo* (בא) has the letters of Av (בא), it will yet come with rejoicing.

And behold, **we have already said several times** that there are twelve combinations of the Tetragrammaton (*Havayah*) corresponding to the twelve months, and

the combination for the month of Av comes from the first letters of the verse: **H**asket **V**eshmá **Y**israel **H**ayom (Keep silence, and hear, O Israel; this day...) – Havayah (הו"י). For its first half is not in its proper order, but its second half is *Yah* (י"ה) in its proper order, because in its second half, from the fifteenth of Av, it already becomes good.

And there is a **wondrous thing** in the combination of the month of Av, that out of all the twelve combinations, no other combination can be pronounced aloud with the mouth. For example, the month of Nisan, its combination is *Y-H-V-H* (י"ה-ו"ה), which cannot be spoken. And so too the combination for the month of Iyar, which is *Y-H-H-V* (י"ה-ה"ו), also cannot be read aloud, and so it is for all the combinations, except for the combination of the month of Av – *H-V-Y-H* (הו"י) – which everyone says aloud with their mouth, as it is fluent in everyone's mouth to say: "the Name of *Havayah* blessed be He."

And why did Hashem, may He be blessed, do this? Because the combination of that specific month always **bestows a great abundance** and sweetens all the judgments in that month. Therefore, so that in the month of Av an abundance of mercy will be bestowed and all judgments will be sweetened, Heaven arranged a combination of the Name that is easy to say, *Havayah*. This does not exist in any other month.

"Faint All the Day" But Not Tomorrow

The **zodiac sign** of the month of Av is Aryeh ("Leo"). *Aryeh* (אריה) is the numerical value (Gematria) of Gevurah (strength/severity), which represents severities, and it is not a simple thing, but one must know that these severities can **turn upside down** upon the nations, and with the help of Hashem, so it will be.

And also *Aryeh* hints to Nevuchadnetzar (Nebuchadnezzar) the wicked, who is referred to by the name "Aryeh," and about whom it is said, "A lion is gone up from his thicket." He used to ride on a lion, and his reins were a snake, woe and alas! What power the Holy One, Blessed be He, gave him!

The Mishnah in Ta'anit says: **Five harsh things** happened to our ancestors on the bitter and impetuous day of the Ninth of Av: **1.** It was decreed upon our ancestors that they would not enter the Land, **2.** The First Holy Temple was destroyed, **3.** The Second Holy Temple was destroyed, **4.** Betar was captured, **5.** Jerusalem was plowed over. After the destruction, the greatest troubles that happened to the Jewish people happened in this month.

The month of Av is the **Sephirah of Hod** (splendor/majesty), because the months correspond to the Sephirot: Nisan – *Chesed* (lovingkindness), Iyar – *Gevurah* (might), Sivan – *Tiferet* (beauty), Tammuz – *Netzach* (victory), Av – *Hod* (splendor). And his splendor turned against him. As it is written: "He has made me desolate and faint all the day." *Davah* (faint - דוה) contains the letters of *Hod* (הוד).

And it is not for nothing that he refers to Jerusalem as "*Davah*", because *Davah* implies a *Niddah* (a menstruant woman), and it is written: "Jerusalem hath grievously sinned; therefore she is become as one unclean (le-Niddah)." Why specifically like a "*Niddah*"? Rather, all forbidden relations (*Arayot*) have no remedy, they are forbidden all the time, but a *Niddah*, though she is unclean now, after a little time she becomes purified. Therefore: "therefore she is become as one unclean" because there is hope for your future; soon she will be pure, there is purity and restoration for Jerusalem that will be rebuilt soon, with the help of Hashem. And why is there hope? Because "Jerusalem has sinned a sin" (*Chata Chata'ah*), *Chet* (חטא) implies an inadvertent transgression that contains no permanent principle, therefore – there is hope.

Therefore, these days are not simple days, there are judgments that rule, so a person should not do dangerous things in this month. And the sorrow of the Divine Presence (*Shechinah*) now is very difficult, the *Shechinah* is lonely, soon we will see how Jerusalem is destroyed, how our Holy Temple is destroyed, how the nations roam there, therefore great strength is needed so that we may overcome now with the help of the Almighty and His salvation.

It is written in Psalms: "You brought us into a trap; You placed affliction on our loins." The Ben Ish Chai explains: "You brought us into a trap" (*Metzudah* – מצודה) – *Metzudah* has the letters of Betzom 'Dalet' 'Hei' (בצום ד"ה), that is, on the fourth fast and on the fifth fast (Dalet is the 4th letter of the alphabet and Hei is the fifth letter), which are the seventeenth of Tammuz and the Ninth of Av [which are in the fourth month and in the fifth month]. And through this, "you placed affliction (*mú'akah*) on our loins" – the first and last letter in the word *Mú'akah* (מועקה) are 'Mem' 'Hei' (מ-ה) – which in Gematria is 45, which equals Adam (man). And the letters in the middle are 'Kuf', 'Ayin', 'Vav' (קעו), which in Gematria equals 176 which is also shared by the word, *Tzephō*, which is a harsh husk (*Klipah*) that brings great impurity – the son of Eisav was named *Tzephō* (צפו, Gematria value 176), and this is the meaning of "You placed affliction on our loins."

But, through the study of Torah, we nullify this husk. And the number 176 also hints to the study of the Torah, because the longest Torah portion is Parshat Naso, which contains **176** verses, and Tractate Bava Batra, which is the largest in the Talmud, ends on page **176**, and also the longest chapter in Psalms – 119, has **176** verses in it, because the occupation with Torah subdues this husk and nullifies it, with the help of Hashem.

This Is Not Duplication, This Is a Statement of Fact

And now we will begin to speak, with the help of Hashem, on **Parshat Matot**, which speaks mainly on the matter of **vows**: "And Moshe spoke unto the heads of the tribes... When a man vows a vow unto Hashem, or swears an oath... **he shall not break his word; he shall do according to all that proceeds out of his mouth.**" "He shall not break his word" means he shall not desecrate his speech. **And there is a question here:** Behold, if it is forbidden to desecrate his word, then surely "according to all that proceeds out of his mouth he shall do," if so, why is there a duplication here of both "he shall not desecrate his speech" and "according to all that proceeds out of his mouth he shall do"?

Rather, **the Gaon Chida and the Rabbi of Sha'ar Bat Rabim say, and many other sages say this as well**, that there is a **great hint** here: if a person does not profane his speech, does not speak idle chatter, does not speak slander (*Lashon Hara*), does not speak obscenities, then "according to all that proceeds out of his mouth he shall do" – whatever he says, the Holy One, Blessed be He, grants! "You shall also decree a thing, and it shall be accomplished for you." **And we saw this with the Sages**, that whatever they would utter from their mouth, that is exactly how it would be!

Did Not Sleep on a Bed for 30 Years

Behold, just now this past week, **a great righteous man (Tzaddik) departed from the world, Rabbi Amos Guetta**, son of Fortuna, "Woe for those who are lost and cannot be found," "Men of faith have perished," due to our many sins we did not merit that he remain with us, he used to atone for the Children of Israel.

What a clean mouth! What a holy mouth! How he loved the nation of Israel, and everything he had he would give to others, he was a holy, pious *Tzaddik*, he was one who "does not profane his word" [Numbers 30:3] and therefore when he would utter a word from his mouth, so it was, he had great, great power in Heaven, they loved him very much, and he had self-sacrifice (*Mesirut Nefesh*) for the nation of Israel.

And he knew in advance what would happen, he told the head of the *Kollel* [institute for advanced Torah study] there, to let him know, that within a few days they would take him from the world and he would be an atonement for the nation of Israel. He has a spark of Mashiach ben Ephraim. For 30 years he did not sleep on a bed, and suffered very harsh, incomparable afflictions, and all his matters were acts of righteousness, he would make peace between husbands and wives (*Shalom Bayit*), and everything was done with self-sacrifice.

One day a certain Jew came and cried to the Rabbi that his wife took off her head covering and did not want [to wear it], the Rabbi said "I will go to her," and this was on Shabbat, to walk a distance of about two hours, and it was very difficult for him to walk, he walked for two hours, and everyone who saw him walking outside came with him, until 300 people were walking with him... He arrived, the woman saw from afar, and immediately ran to put on a head covering, and she heard that the Rabbi came for this, immediately on the spot she repented (*Chazara BeTshuva*) and said "I promise that I will be good," just by seeing him, people would repent and do good deeds.

In the beginning he was **a mailman**, I know of righteous deeds that he did that are beyond description! It is something unusual in the world. I was there a few times, once I went to a redemption of a firstborn donkey (*Pidyon Peter Chamor*) that he performed, and I also went to a few lessons there, and I saw him how he would pray all his prayers with [mystical] intentions (*Kavanot*), the Yeshiva used to make him a large prayer book (*Siddur*) so he could see well, he was a very special *Tzaddik*. And he was a Torah scholar (*Talmid Chacham*) like no other, all the time he was studying, he would not stop studying, fortunate is he and fortunate is his lot. Woe for those who are lost, what a pity!

The Youth Said to the Rabbi: Without Hands!

Rabbi Chaim Kanievsky, A"H, there is a book about him called *Derech Sicha* and it is brought there that he **told two things** about the power of speech of a *Tzaddik*: **The first thing**, a story with **the Sha'agat Aryeh**, when he was 70 years old they took him to be the Rabbi in the city of Metz, he heard them whispering about him, saying "This old geezer (*Chatiyar*) they brought us as an old Rabbi of 70, what will be? Pretty soon we will need to choose a Rabbi again..."

The Sha'agat Aryeh said to them: "Do not fear, everything is fine, **in another 20 years** I will (still)

be in my full strength, I will disseminate Torah to you, I will judge and lead you," and so it was exactly! The *Sha'agat Aryeh* lived exactly another 20 years and passed away at the age of 90! This is "according to all that proceeds out of his mouth he shall do" [Numbers 30:3].

The second thing Rabbi Chaim Kanievsky told, which Rabbi Meir Karlitz told him, that when the Vilna Gaon (*HaGra*) would enter his study hall (*Beit Midrash*) every morning, he had water ready at the entrance to wash his hands to pray. **One day**, he came, and the barrel of water was empty, a certain boy saw this, immediately ran and brought him water from home, the Vilna Gaon said to him "You shall live a hundred years." That same boy grew up and aged, and when he was at the age of 99 he became sick, and all his family gathered around him because they were sure that behold, he is passing away.

The old grandfather said to them: "Do not fear, the Vilna Gaon promised me a hundred years, I have another year to live, you have nothing to worry about..." **and so it was that he lived another year!** And Rabbi Meir Karlitz testified that he knew this Jew whom the Vilna Gaon promised would live, see what the power of one who guards his mouth is.

It is told about **Rabbi Elchanan Wasserman, may Hashem avenge his blood** [who was killed in the Holocaust with his students, shocking], he was accustomed that on Purim, in his Yeshiva everyone would study Torah, and afterward he would make a Purim feast with them, something unusual in the world. **And one time, reckless youths arrived, they entered the Yeshiva on Purim** to make fun and disturb, and Rabbi Elchanan told them to go outside, so one of the youths said to him in mockery: "Honorable Rabbi, without hands"... The Rabbi said to him: "Yes, you without hands," not a day or two passed and his hands were amputated! Terrifying! The matter just came out of the Rabbi's mouth!

He Will Not Be Prime Minister

Another thing he writes in the book *Derech Sicha* that **Rabbi Chaim Kanievsky** told: that once Shimon Peres [you knew him] wanted to be Prime Minister and he stood in the elections against Menachem Begin, and they told the *Steipler* [Rabbi Yaakov Yisrael Kanievsky] that if he is elected he will take all the Yeshiva boys and draft them into the army, the *Steipler*, his father, heard this and said "Peres will never be elected to be Prime Minister." And so it was that **he never won the elections for Prime Minister**.

After some time, Shimon Peres says that he feels a

curse is resting upon him. And Rabbi Chaim said, I know which curse, it is the curse of Father, Father said that he would never be Prime Minister, he could be an acting replacement, but to Prime Minister he will not be elected.

Rabbi Shlomo Levenstein adds, when he ran to be elected President of the State, and he came to **Rabbi Shteinman** and asked him for a blessing, Rabbi Shteinman said to him: "You do not need my blessing, the *Chafetz Chaim* already blessed you," he did not want to bless, so he said the *Chafetz Chaim* already blessed you...

And what blessing did the Chafetz Chaim bless him? It is told that his father was called "Master Persky," he was very wealthy, and once when the Yeshiva of the *Chafetz Chaim* in Radin ran into financial difficulties, they came and told the *Chafetz Chaim* that there is a certain very wealthy man called "Master Persky" and proposed to go and fundraise from him, and the *Chafetz Chaim* said they should go speak with him, in hopes that he would open his heart and give the Yeshiva a respectable donation.

They went to "Master Persky," and Master Persky said that he is willing to give the *Chafetz Chaim* the money that the Yeshiva is lacking, but on the condition that the *Chafetz Chaim* promise him three things, that they will be for him and his sons: 1. Wealth. 2. Longevity. 3. Nachat [parental satisfaction/pleasure]. Because he also knew that since the *Chafetz Chaim* never spoke gossip (*Lashon Hara*), his mouth is pure and clean, and he can promise.

They brought him before the *Chafetz Chaim*, and the *Chafetz Chaim* said to him: "I can promise you only two things out of the three: wealth, and longevity, but *Nachat* I cannot promise."

Master Persky agreed to settle for only the two promises, and gave the money to the Yeshiva, and the *Chafetz Chaim* wrote that he promises wealth and longevity to him and his sons. And once, Shimon Peres's brother **told this on the radio**, and said that they still have the letter of the *Chafetz Chaim* where he promises longevity and wealth to Master Persky and his sons.

[I have more to tell but not now, because now Bibi [Benjamin Netanyahu] also wants to be elected to be Prime Minister, but no need, there is no practical difference (*Nafka Mina*) in this, and the main thing is to know that a word comes out of the mouth—according to all that proceeds out of his mouth he shall do!]

The Rabbi Erred in Prayer and Stormy Winds Began

The Chesed LeAvraham says, from every utterance that a person speaks, if it is of a commandment (*Mitzvah*), a holy angel is made, and if it is an utterance of impurity, an evil angel is created. And therefore, evil speech defiles the soul of the human being. And the holy part of the speech remains in the prison house.

And therefore, if a person's mouth is holy, his prayers pierce firmaments and ascend above, just as the Holy Zohar says in Parshat Beshalach: every utterance of a person awakens above for good or for bad. The power of speech is an awesome power!

Our teacher Rabbi Ben Zion Abba Shaul, whose day of passing was this past Shabbat, once he stayed at a certain house, they made a certain feast, a completion of a Talmudic tractate (*Siyum Masechet*) or something, and the wife of the host said that she wants the Rabbi to bless her daughter who was married not long ago, that she be recalled with a male child, and the Rabbi blessed her "This year you shall be recalled." And she says "Not for me, I want it for my daughter," he said "Your daughter too shall be recalled with sons..."

And so it was... in that same year, in that same week, on that same day the mother and the daughter gave birth. This one a son and that one a son. On the same day. It came out of the Rabbi's mouth "you shall be recalled with sons". Also the daughter wants? Yallah! (bring it on), two. A holy mouth is a holy mouth.

They say about him that one time on Shabbat Mevarchim [the Sabbath when the new month is blessed] it was the month of Sivan in 5745 [1985], the Rabbi made the blessing of the month and instead of saying "and for dews of blessing" he said "and for rains in their season," and they shouted, they shouted [to correct him], but he did not notice. That same week, stormy winds blew such that there had never been anything like it, rains fell for two days straight; it came out of the Rabbi's mouth — "rains in their season"... so this is how it goes!

The Chafetz Chaim Commanded His Daughter: "Take 100 Books"

The father of Rabbi Elyashiv, his name was Rabbi Avraham Elyashiv, they had a yeshiva *Tiferet Bachurim*. **One time before Pesach (Passover)**, Rabbi Elyashiv said to the members of the lecture: "Listen, tomorrow is the eve of Pesach, the lecture will take place at an hour earlier than usual, because there are preoccupations, a person is preoccupied on the eve of Pesach, therefore one needs to wake up a little early,

wake up one hour earlier," and one of the participants of the lecture said: "Honorable Rabbi, I am not waking up," and the next day he did not wake up! He brought it out of the mouth. A person needs to pay attention to what he brings out of his mouth!

There is the book *Yesod Yosef*, it brings a **terrible incident**, a certain woman sat with several women and they were telling stories, and they brought an accounting between them [of] what will be above in the Upper World, what will be on the Day of Judgment, and what they will do, "we chatter a lot and the speech is harmful." **One woman says**, "I will say that I am mute," and the next day she became mute! She cannot speak, she said she would say above that she is mute. Like this until the day of her death she was mute, she went up above mute.

The *Chafetz Chaim* had a daughter—the wife of **Rabbi Mendel Zaks**, her son was the head of the Hebron Yeshiva, I knew him well, his mother used to live with him in the house on Tzephania Street, she used to bless and she used to tell about her father wondrous things, what he would not do when a human being came, and he had a trouble. She told that sometimes he would stand in the field, make a circle and say: "Master of the Universe, I am not moving from here until there will be a salvation for this person."

And she told that one time her father said to her: "Listen, there are several books, look into them, go over them, that there is no blemish in them," and she wanted to go to her friend, so she said to him: "Father, after I return from my friend, I will check for you even a hundred books."

She returned home, and she sees that her father prepared for her a hundred books... She says to him: "Father, what is this?" He said to her: "You know, when a person brings out of his mouth, he needs to fulfill, you said that you would check 100 books, so I put for you 100 books... It is not a joke here!"

Guarding the Field Killed Him

A person sometimes needs to be careful not to make a disqualified effort. We saw with **Navot Hayizraeli** (Naboth the Jezreelite), you know it is written in the Prophet in 1 Kings: A vineyard belonged to Navot Hayizraeli which was in Jezreel next to Achav (Ahab), king of Samaria. Achav came to Navot and said to him: "Give me your vineyard," and he said to him: "How shall I give to you? It is the inheritance of my fathers. Far be it from me, I cannot."

Achav came resentful to his house, Izevel his wife, this wicked woman, says to him: "My lord the king,

come eat, I prepared delicacies for you," but his face is sour. He knows how to work... And she asks: "What's with you?" and he told her about the vineyard of Navot Hayizraeli, and she promised him: "I will give, the vineyard of Navot Hayizraeli to you."

What did they do? They proclaimed a fast and set Navot at the head of the people, and they set two wicked men, opposite him, who testified false testimony that he blessed [euphemism for, cursed] the L-rd and king, and they ruled that he is liable to stoning, they took him out and stoned him.

And why did this happen to Navot Hayizraeli? Our Sages of blessed memory say: Navot Hayizraeli, his voice was pleasant, something unusual, he was a cantor like no other, he would ascend to Jerusalem, and all Israel would gather to hear his voice, **one time he did not ascend for the pilgrimage**, and because of this he was punished that those same wicked witnesses, testified against him and he perished from the world. And why did he not ascend for the pilgrimage? Because he feared for his vineyard from Achav. But it is written that a person needs to ascend to be seen in the Holy Temple and shall not fear for his house, *"and no man shall covet your land when you go up to appear before Hashem your L-rd,"* and he did not ascend to Jerusalem because he feared for his vineyard.

And the reality was exactly the opposite, if he had ascended, nothing would have happened, but because he did not listen to the voice of Hashem, he feared, sometimes a person makes an invalid type of effort, thinks no (the effort is not invalid); one needs to know that everything is in His hand, may He be blessed; the Holy One, Blessed be He, is the Cause of Causes, He is the Reason of Reasons, He brings about things, a person needs to do the will of Hashem.

The Hare That Started the Destruction

The parsha of the week opens with the verse: "And Moshe spoke to the heads of the tribes of the children of Israel saying this is the thing which Hashem commanded." And the question is asked, why did Moshe our Teacher warn **the heads of the tribes**, and not the totality of Israel, and behold this portion like all the Torah is a commandment to all the children of Israel, and we have not found anywhere that Moshe our Teacher would speak only with the heads of the tribes?

Rather, **our Rabbis** say, Moshe our Teacher was a prophet, and he saw in the Holy Spirit, that the destruction of the Temple would be through the annulment of an oath of the leaders of the generation.

How was the deed? The Gemara in *Nedarim* says, that one day Tzidkiyahu entered the room of Nevuchadnetzar (Nebuchadnezzar), because Nevuchadnetzar forgot to close the door... And Tzidkiyahu sees to his amazement that Nevuchadnetzar is eating a **live hare**! Taking food, not upon you or me, ... What lowliness, what cruelty. It fights with him and he wants to eat it... "Leave me alone" it speaks with him and he fights, oh woe, with great cruelty and he sees this—he went crazy. He could not restrain himself. He ate it live. And Tzidkiyahu sees this.

[Nevuchadnetzar really used to do the deed of a rabbit and a hare, May Hashem save us. All the kings had to come to him like a parade, they had no rest, May Hashem save us. An especially wicked person, nothing approaching (elsewhere) this type of behavior. Therefore he used to eat hares, because these are their deeds, oh woe].

Nevuchadnetzar was frightened that Tzidkiyahu saw him, therefore he said to him: "Swear to me that you will not tell anyone what you saw, and the matter shall never go out of your mouth." And Nevuchadnetzar made him swear by the Inner Altar—the Altar of Incense, **and why specifically by the Altar of Incense?** Because the incense atones for evil speech, and it came to hint to him, that he should not speak evil speech about him.

Days passed, the things burned within Tzidkiyahu the King, and he regretted the oath, because he wanted to tell about the lowly deeds of Nevuchadnetzar, it was **chirping in his stomach**... But he could not speak because he swore, and he was a completely righteous man. **What did Tzidkiyahu do?** He went to the judges and made an annulment for his oath, and immediately afterward he told that he saw Nevuchadnetzar eating a live hare, and the disgrace and lowliness of Nevuchadnetzar was revealed.

When the matter became known to Nebuchadnezzar, that his lowly deed was revealed and they began to murmur about him, immediately he called Tzidkiyahu and the Sanhedrin, and said to the Sanhedrin: "Did you see what Tzidkiyahu did to me? Behold, he swore to me in the name of Heaven that he would not reveal the deed?" Tzidkiyahu said to him: "But they annulled my oath for me." Nevuchadnetzar asked the judges: "Is it possible to be questioned on an oath?" They said to him: "Yes." He said to them: "Does one need to annul in front of the one to whom they swore, or is it possible to annul also not in his presence?" They said to him: "It is impossible, one needs in his presence." Nevuchadnetzar became angry: "How did you annul the oath for him?"

And the Gemara says that immediately "The elders of the daughter of Zion sat upon the ground and kept silence"—for the elders of the Sanhedrin slipped the cushions from under them, and sat upon the ground for mourning and grief, because they had no answer, and Nevuchadnetzar exiled them, and destroyed our Holy Temple.

And therefore when Moshe was commanded concerning the portion of vows and oaths and concerning the caution in speech, he saw each and every generation and its expounders, and he saw that the great **destruction** of the nation of Israel—the destruction of the Temple, would be caused by the violation of an oath of one of the heads of the nation, and therefore he first turned to the heads of the tribes. So that they would understand what the unnecessary speeches and the annulment of an oath cause. And he said to them: *"He shall not break his word; according to all that proceeds out of his mouth he shall do,"* this can cause a great destruction! Oh woe what this can do.

The Panic in the City of Lublin

I will tell you another thing [of] what guarding the mouth is: **The Maharshal**—Rabbi Shlomo Luria—**was a head of a yeshiva in Lublin** 400 years ago, and he had a **sharp student**, good, clever, they arranged a match for him, a certain good match, and he married.

After some few months, this girl became sick, and there was a great problem, he would stand by her and attend to her, and she would weep and weep. He says to her: "What are you worried about?" and she said that she worries that he will marry another woman. And she requested of him that he swear to her that he will not marry another woman. **He swore to her** that he would not marry, but days passed and she died.

A few months passed and they were proposing matches to him, this is a young man like no other. Also a master of good traits, his fear [of Hashem] precedes his wisdom. And he would reject all the proposals and they did not understand why. They went to the Maharshal and told him that his student does not want to marry again.

The Maharshal called him, said to him: "Tell me the truth, why are you not marrying?" and the young man told him that he swore to his deceased wife that he would not marry. The Maharshal said: "According to Torah law the oath did not take effect, you swore not to fulfill a commandment from the Torah, because you are obligated to marry a woman and fulfill 'be fruitful and multiply', *'He created it not a waste, He formed it to be inhabited.'*" And after the ruling of the Maharshal,

not few days passed and the widower young man married a new woman.

Not a few days passed from the wedding, **and the young man—the groom died!** They came to the Maharshal and he said: "Do not worry!" **All the city was like a boiling pot**, and the Maharshal called the *Chevra Kadisha* (burial society) and said to them: "Do for him purification, and when you are ready to place him in the grave call me." Meanwhile, the Maharshal wrote a certain parchment, sent it [as] a letter to the Heavenly Entourage and said to them: "I ruled according to Torah law that my student is permitted and obligated to marry a woman and therefore he did not transgress his oath, I decree by the power of the Holy Torah that you return him." And he told the *Chevra Kadisha* to place the letter in the grave and not to close the grave!

Not an hour passed, and the young man came out of his grave with the shrouds, walking in the streets... **Everyone panics, everyone flees.** The dead man came. His wife fled from the house... Those were making a meal of consolation for the mourners, not upon you and not upon me, everyone fled... The next day he came to the study hall, all the study hall flees...

They came to the Maharshal, they said to him that everyone flees from him... And he said **do not worry**. What did he do? He called the angel who is appointed over memory, and said to him: "I request of you that all the city of Lublin—you take this out of their brain, that he died, from his wife, from her parents, from his parents, all the public, all the yeshiva, take it out of their head." And so it was.

After an hour he came to the study hall and it was as if it never was. His wife, a new groom, everything is fine. What is this power of the Maharshal, what is a holy mouth! What a power of the giants of Torah. A mighty power like no other. This is *"He shall not break his word; according to all that proceeds out of his mouth he shall do"*—a wonder of wonders.

He Jumped Into Paradise and Did Not Want to Leave

Rabbi Yehoshua ben Levi entered live into the Garden of Eden by virtue of being careful all his days with an oath. **How was the deed? The Gemara relates** that Rabbi Yehoshua ben Levi said to the Angel of Death: "I want you to show me where my place is in the Garden of Eden," he said to him: "Come with me," he said to him: "I am afraid of your knife, bring the knife into my hand," like this they were friends and joking, he gave him the knife, and showed him his place in the Garden of Eden, and **suddenly** Rabbi Yehoshua ben

Levi jumped for himself into the Garden of Eden, the Angel said to him: "You better not continue with this, how did you do such a trick to me?" But Rabbi Yehoshua ben Levi immediately swore that he would not go out from there.

In Heaven there was a tumult now, Rabbi Yehoshua ben Levi entered live into the Garden of Eden and swore that he would not go out from there, what do they do? Said the Holy One, Blessed be He: "If in his life he never annulled an oath, he shall not go out, but if one time in his life he annulled his oath, they shall annul the oath for him." They checked and saw that he never swore, **immediately they proclaimed that he can remain**: "Clear a place for the son of Levi." [And only they requested of him that he return the knife to the Angel of Death, and he returned it to him].

He sees Rashbi (Rabbi Shimon bar Yochai) there, Rashbi says to him: "Are you the son of Levi?" He says: "Yes," Rashbi asked him: "Did a rainbow appear in your days?" He says: "Yes." And the Gemara says that really the rainbow did not appear in his days, but that he was humble. Afterward also his companion Rabbi Hanina tried to do the patent [trick], but already the Angel of Death said to him: "No..."

The Telephone, the Telegram, and the Train

At the time when they invented the telephone, **the** Chafetz Chaim used to say that the telephone teaches us that what is spoken here, is heard there, therefore a person shall not say: "We will speak evil speech and they do not hear." And about the telegram [sending a wire] he used to say that it teaches us that "every word is worth money." And the train teaches us that with a delay of a moment, one loses everything. **Today** technology has advanced much, in one moment they speak here and immediately they see and hear at the end of the world.

The speech is like "**fine flour**" (solet)—which is the most choice thing, but if a person does not guard the mouth (spelled in Hebrew by the letters 'Pei', 'Hei'), the letter *Pei* is added to the word *solet* and it becomes *psolet* ("waste/garbage"). Because if a person does not guard his mouth, it is like waste!

Only Like This Do We Enter the Car

Now we have also another portion, "*These are the journeys of the children of Israel.*" **Usually the 2 parshas are connected, "Mattot-Masei,"** and the **Rebbe of Belz** used to say about this, a beautiful hint: When he once entered a taxi, he said: "To enter a taxi one needs to bend

down, because if a person wants to continue further and travel to continue on his way, he must bend down, in the aspect of **Mattot and then Masei (journeys)**—one needs to bend down and then he will be able to travel," if a person wants to progress, he must lower his head, this is "Mattot Masei," that is how it goes.

The parsha of *Masei*—we always read it during *Bein HaMeitzarim* (The Three Weeks), and one needs to understand what is the connection between the portion of *Masei* and *Bein HaMeitzarim* and the destruction? Rather, the Megaleh Amukot says, that in the first verse "These are the journeys of the children of Israel, who went forth out of the land of Egypt according to their hosts" is hinted all the exiles of the nation of Israel. Because "*These are the journeys of the children of Israel*" (*Eileh Masei Bnei Yisrael*), they are the acronym 'Aleph', 'Mem', 'Bet', 'Yod', (A.M.B.Y.) which hints to four exiles: Edom, Madai (Media), Bavel (Babylon), Yavan (Greece). And therefore the cantillation marks of these words are: Geresh, Rivia. *Geresh*—to hint to the children of Israel who **go driven** (megurashim) in the exile. *Rivia*—**this is four exiles**. And therefore we say in the prayer: "*brings a redeemer to their children's children*" (*Mevi Goel Livnei Vneihem*). *Mevi* ("brings")—is the acronym: Madai, Bavel, Yavan, Edom. These are the exiles, and then "a redeemer to their children's children." Also the verse: "The king by justice establishes the land" (*Melech BeMishpat Yaamid Aretz*) is also the acronym *M.B.Y.A.*—Madai, Bavel, Yavan, Edom. Also "A gift in secret pacifies anger" (*Matan BaSeter Yichpeh Af*) is the acronym of *M.B.Y.A.* And therefore it is always read in *Bein HaMeitzarim* because signaled in it are the exiles.

And also our Rabbis say that these journeys hint to the **journeys of the human being**, how all his life he journeys. And every person in his private life journeys 42 journeys, in Marah and in Alush and Chashmonah, etc. And in every journey that a person journeys in his life, there is for it a matter and a rectification, because everything is the Cause of Causes and the Reason of Reasons.

The Baby Shouted Through the Loudspeaker

And this Shabbat also we had a haftarah which is the main thing for these days: "The words of Yirmiyahu the son of Chilkiyahu, ... *that were in Anathoth,*" it is written that three prophets prophesied to them in that same generation: Yirmiyahu, Tzephania, and Chuldah the prophetess. Yirmiyahu would prophesy in the

markets and in the streets, Tzephania would prophesy in synagogues, "Tzephania" from the language of "hidden" (*tzafun*), and Chuldah the prophetess would prophesy among the women—because of modesty.

"The son of Chilkiyahu"—the Holy Alshich writes, concerning the lineage of Yirmiyahu, that besides that he was a prophet son of a prophet, he also **was a great one, son of a great one and a righteous one, son of a righteous one.** His father **Chilkiyahu son of Shaphan the Priest** was in the time of Yoshiyahu (Josiah), and he found the Scroll of the Torah that Moshe wrote as it is written in the Book of Kings **in the Abarbanel**, and he began to inform already about the destruction, and after him came his son who was the informer about the destruction, may Hashem help us for the sake of the glory of His name, these are not simple matters.

It is written in the Midrash that when Yirmiyahu came out from the womb of his mother to the air of the world, he was crying out great cries, a baby crying out like a young man: Have you ever seen a baby crying out like a young man? *"My bowels, my bowels! I writhe in pain! I am anxious, my heart and my innards are moved within me, destruction upon destruction."* The Holy One, Blessed be He, placed for him like a loudspeaker, and his voice was heard.

And he would rebuke his mother: "My mother, why did you conceive me?" What words! And afterward he would say to her: "Not about you do I say, mother, rather I prophesy about Mother Zion—Jerusalem, that she adorns her daughters, and clothes them in scarlet, and crowns them with gold, the enemies will come and spoil them."

Said the Holy One, Blessed be He, to him: *"Before I formed you in the belly I knew you etc. a prophet to the nations I appointed you"*—before you had yet formed from the innards of your mother I appointed you to prophesy about My nation. Yirmiyahu said to Him: "Master of the Universe, I cannot prophesy about them, every prophet that went out to them, they sought to kill him, You stood up for them Moshe and Aaron, they wanted to stone them with stones, how do You want me to rebuke? I do not know how to speak, for I am a youth." Said the Holy One, Blessed be He, to him: "Is it not a youth that I love, who has not tasted the taste of sin, I redeemed Israel from Egypt, I called them a youth, I love my precious children, one needs to rebuke and bring them close."

It is written: *"A prophet I will raise up for them"* (Navi Akim Lahem), our Rabbis said Akim ("I will raise up") is the acronym: *"Who sanctified a beloved from the womb"* (Asher Kidesh Yedid Mibeten), this is Yirmiyahu the Prophet about whom it is said *"Before*

you came out of the womb I sanctified you, a prophet to the nations I appointed you."

The Holy One, Blessed be He, Enticed Him in Order to Destroy

It is written in the Midrash that Yirmiyahu did not let Jerusalem be destroyed, did not let [anyone] harm Jerusalem. He would sit and weep and wallow in dust and would not move from Jerusalem, so that it would not be destroyed. When the time of the Holy Temple arrived to be destroyed, the Holy One, Blessed be He, sent Yirmiyahu to Anathoth to redeem the field from Chanamel so that he would not be [there] at the time of the destruction. [You know on the way to Ma'ale Adumim there is Anathoth], Yirmiyahu went to Anathoth, and meanwhile the Holy One, Blessed be He, ignited fire in Zion.

And when he was on his way back to Jerusalem, he ascended to a certain mountain close to Jerusalem, about three kilometers, and saw smoke spiraling and ascending from the place of the Temple, and he thought that the nation of Israel returned in repentance, and the smoke that ascends is from the sacrifices that they sacrifice in the Holy Temple. Until he approached closer, and saw that the Holy Temple is ascending in fire, and began to weep and scream, and rent his garments, and was shouting: "The Holy One, Blessed be He, enticed me that I should go out," and he was running and seeing blood, saying all her slain are cast from here to here, hid his face in the ground, he would see the feet of children of babies, and would bend down and kiss them, rent his garments, put ashes, oh woe! And was weeping without cessation.

Nevuchadnetzar (Nebuchadnezzar) and Yirmiyahu – Friends from Childhood

And it is written, that immediately when he saw the destruction, **he hurried in his walking and ran** to the place of the Temple. And one needs to understand why did he hurry to the place of the Temple ascending in fire? And what does he have to do there? Behold, everything is destroyed?

Rather, the Midrash relates, that when **Yirmiyahu and Nevuchadnetzar** were lads, one day they walked together in the streets, and Nevuchadnetzar was poor—he has nothing to eat. He says to Yirmiyahu: **"Would that I will be king over all the world,** and I will come and burn Jerusalem and the Holy Temple, and kill all its inhabitants." Yirmiyahu was not just a child, **he shouted already in the womb of his mother,** and saw that this is the wicked one, this child who is completely destitute, really the hour will stand for him

and **he will destroy Jerusalem**, he said to him: "Give me the Holy Temple, do not destroy it." He says to him: "No." "Give me the Sanhedrin," he says: "No." He began to request of him—"Give me school children," he says: "No." Like this the Midrash says, he said to him: "What, you will not give me anything? Not nice..." He says to him: "I will give to you **from half the day**, and what you save—take." Therefore he ran so that he would arrive by half the day, and therefore it says: "*Woe to us! For the day declines, for the shadows of evening are stretched out.*"

Great-Grandson of King Shlomo (Solomon)

From where did he have such great power? Because he came from the **Queen of Sheba** who came to King Shlomo, and our Rabbis say that Nevuchadnetzar has a connection to King Shlomo through the Queen of Sheba, he is a descendant of theirs. And therefore, there flowed in Nevuchadnetzar **a seed of royalty**. His grandfather on one side is King Shlomo, and on the other side it is the Queen of Sheba.

See what **the Rema of Fano** says, the Holy *Shelah* brings it. He says, really Yirmiyahu the Prophet was a reincarnation of King Shlomo, Yirmiyahu himself says: "*How does she sit solitary*" (*Eichah Yashvah Badad*). *Eichah*—I am Yirmiyahu the Priest from Anathoth (*Ani Yirmiyahu HaKohen*), *Yashvah* (this Hebrew is an acronym for) —Yirmiyahu son of Solomon the Priest, since the next reincarnation—is as if a son of the first reincarnation, therefore he was called 'Chikiyahu'—*Chelek Yah* ("portion of G-d"), and King Solomon was called—*Yedid Yah* ("beloved of G-d"). So writes the *Ben Ish Chai*, in *Ben Yehoyada* Sanhedrin on page 95.

And so writes the **sage Yehuda Fatiya**, that Yirmiyahu hinted his reincarnation in the verse: "*I am the man that has seen affliction by the rod of His wrath*," "I am the man" (*Ani HaGever*), *Gematria*: Yirmiyahu, I am the man who saw King Shlomo (Solomon). He hinted everything in every word. A wonder of wonders.

And not for nothing says Rabbi Yosef Chaim, **how did he ride on the lion**, as I said to you. "*A lion is gone up from his thicket*" "*Lion*" (*Aryeh*)—this is the seed of royalty of King David, of King Solomon, a wonder of wonders. And therefore he took also **the head of the serpent**, because this is the great *Sitra Achra* (the "Other Side"/evil forces), lion and serpent. And our Rabbis say, that also Nebuchadnezzar was **a reincarnation of Nimrod**, oh woe. Everything depends one on the other. And these are not simple matters, there are in this mighty issues in these matters.

All the Abundance Arrives from Jerusalem

Now we need once again **the rebuilt Jerusalem**. How the Kabbalists say, the Holy One, Blessed be He, created the human being in the world, because He wants **to do good** to the creatures, to bring down abundance of Torah, of satisfaction, of joy, of blessing, of everything. And when the people of Israel are worthy and righteous, the abundance comes down to *Metatron* a prominent angel of Israel, and then to Michael a prominent angel of Israel, and then he and the Shechinah divide the abundance, and **all the leftovers** the nations of the world receive. The abundance comes down through the Upper Holy Temple to the Lower Temple, through those same appointed angels, and **first of all** Israel receive the great abundance, afterward the remnants the nations of the world take.

But if, Heaven forbid, the nation of Israel is not okay, then the Holy Temple is destroyed, **and then there is a "hole"**, and first of all the nations of the world receive. That is to say, the abundance comes down first to the dogs, to the *Sitra Achra*, to the Yishmaelites, and they suckle the abundance. **All Saudi Arabia** and all those, Heaven protect us, America, and afterward the nation of Israel **receive charity**.

The Dogs Guard the Milk

It is written about the **Ramban** (Nachmanides) that he arrived at the gates of Jerusalem and saw its destruction, and compared to that, what wealth there is here from the nations of the world, how they sit, princes, Canaanites, honored ones of the land, it was very difficult for him. He said: "**How do the outsiders take all the abundance**," and he was weeping. After that he said: "Jerusalem, Jerusalem, I will compare in a parable to **a woman nursing** her only son, and she was overflowing to him milk, and the son became sick, and could not nurse from the breasts of his mother. She feared, that if now the son does not eat, then **meanwhile the milk will go away**, what did she do, she took **some dog, a gentile baby**, the son of 'Abu-Laben', and she was nursing him. **Why, so that she would not lose the milk**. So Jerusalem and Israel, the righteous ones were in your midst, then you are a nurse to them from within your milk, but when there are no righteous ones, then **the abundance goes to the husks** (*Klipot*), to the evil dog (*kalba bisha*), such is his language, so that it will not dry up and cease the goodness of Jerusalem, until **her children return in repentance**." Therefore the verse says: "You gave joy into my heart from the time that their grain and their wine increased" that You gave joy when I saw

their grain and wine of the nations of the world that increased, because all this is in order that the people of Israel will be able to return and receive the abundance, and when I see that they have abundance, I know **that the abundance will return to my children**, this is only meanwhile.

Why Are You Afraid?

There was **one gentile** who said to Rabbi Eliezer (variant reading: Elazar): "You say that **a third Holy Temple will be built for you**, it is not true what you say; why, because in the Torah in the verses it is written only **two Holy Temples**, '*The glory of this latter house shall be greater than that of the former*'—that is it, two Holy Temples. And another thing, you say that **you are close to the Supreme King** more than all other nations, whoever is close to the king—he is always happy, he is not in grief, he is not afraid, he is not in distress. And how are you all the time in grief and in distress, they persecute you, **we are close to the king**, not you. And furthermore, you do not eat carcasses, torn animals (*treifot*), camel, hare, you do not eat. Why, does he afflict, **you want to be healthy**, and behold you are the weakest. We are the strong ones. So what, where are you?"

When he said this to Rabbi Eliezer, Rabbi Eliezer gazed at him and **made him a heap of bones**—wicked, most wicked. He was weeping. Soon we will see this in the *Zohar*, he says to them: "I will tell you now, I spoke with Eliyahu the Prophet, and what are the answers?"

The 'Heart' - The Weakest

First thing, the Holy One, Blessed be He, **did not bring down to us a Holy Temple from Heaven**, because if He had brought down from Heaven—it cannot be destroyed, and therefore He gave it into the hand of human beings to build, in the hand of King Shlomo (Solomon), in the hand of Koresh (Cyrus), the son of Esther, because if there are sins, He will pour out His wrath upon wood and stones. "*A Psalm of Asaph*"—'*A Lamentation of Asaph*' one needs to say, rather the Holy One, Blessed be He, **poured out His wrath upon wood and stones**, and the people of Israel were relieved when they saw that the Holy Temple was destroyed, because the Holy One, Blessed be He, would leave them (from total destruction), and all His wrath He cast upon the Holy Temple. And what is written "*The glory of this latter house shall be greater than that of the former*", **all this has not yet begun**, the Holy One, Blessed be He, now will bring down **two Temples**, a first story and a second story, a first story everyone sees and can enter, but the second story—will be spiritual, and about this

it is said: "*The glory of this latter house shall be greater than that of the former*"—in the future.

And what you say, that the people of Israel are weak—I want to ask: What is stronger, **the fist**—the hand of the human being, or **the heart**? They said to him: "The fist." He said to them: "**The nation of Israel—it is the heart of all the world**. The heart of all Jerusalem, of all the entire world. From there comes the blood to all the body, the people of Israel—they pump everything. Therefore they are weak, because it is the heart. A heart is weakish, but it **enlivens everyone**, it gives to everyone.

And what you say that we do not eat carcasses, certainly, **the heart needs delicate things**, you cannot bring to it a camel, a camel—it is the beasts that eat [it], but the people of Israel eat sheep, cattle, a delicate thing, they do not eat torn animals, they do not eat carcasses and torn animals." This is one explanation of the *Zohar*.

There Is a Last After the Last

But there are also explanations in the plain meaning (*Pshat*), even though it says 'latter/last' (*acharon*), **there is still after it**. Just as we saw with Yaakov our Father: "*And he put the handmaids and their children foremost, and Leah and her children latter* (*achronim*), *and Rachel and Joseph hindmost* (*achronim*)."*Leah and her children latter, and once again there is 'last but favorite'*—this is Rachel and Joseph hindmost.

And so **says the Holy One, Blessed be He, to Moshe**: "Do before them signs and they will not believe me, '*Put now your hand into your bosom and behold it is leprous*'; what is in your hand? A staff, cast it on the ground and it became a serpent, '*And it shall come to pass, if they will not believe you, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign*,' and it shall come to pass if they will not believe these two signs—**then take water from the Nile** and put it on the dry land, and all the water which is in the Nile shall turn to blood." Behold, even though He said "*if they will not believe the voice of the first sign, that they will believe the voice of the latter sign* (*ha-acharon*)," still He said that there is **another sign**—and it shall come to pass if they will not believe—there is another last but favorite, take water and all the water which is in the Nile shall turn to blood.

Therefore, this is what the verse says: "*And the blood shall be to you for a sign upon the houses*," according to the plain meaning, "*And the blood shall be to you for a sign upon the houses*" that they should make the blood of the Pesach and the blood of the circumcision upon the houses. But by way of hint, "*And the blood*"—the plague of blood which it was of the Nile that turned

to blood, this is *"for a sign upon the houses"*—**Holy Temples**, the first and the second Holy Temple, that from the sign of the blood, we learn that there is also a third Holy Temple. This says **the Holy Shelah**.

To Pray for the Peace of the 'Kingdom'

The importance of our Holy Temple and of our glory, how did our Rabbis say: Be praying for the peace of the kingdom (*malchut*); the plain meaning is that he should pray that the kingdom should be okay, but our Rabbis say: Be praying for the peace of *Malchut*, **of the attribute of Malchut**, of the Sefirah of Malchut, of the Shechinah, the Holy Temple, in all their affliction He is afflicted, **a person needs to ask concerning the pain of the Shechinah**.

Chacham Ovadia Weeps Over the Dove

Chacham Ovadia, one day he took him, the one who was with him all the time Rabbi Shitrit, who was all the time sitting with the Rabbi, he was helping him in writing every morning, half a day sitting with him, he lived on Pines Street, and he had in the house a nest of doves, he said to the Rabbi: "Come do the sending away of the nest (*Shiluach HaKen*), honorable Rabbi." He said to him: **"Are you giving me as a gift your house?"** He says: "Yes." He came, did the sending away of the nest, he said: "In honor of the commandment I will make **a great feast** for the Rabbi," and so he did for him. The Rabbi was sitting, they see **tears falling from him like a stream**; he cannot speak. Twenty minutes they waited for him until he would finish weeping. "What do you have (what is troubling you), honorable Rabbi?" "How shall I not weep?! For I have performed the sending away from the nest; behold is not for the following reason that we do so, *'you shall surely send away the mother, and the children take to you'*. What does she do, **she ascends above weeping**, the Congregation of Israel is compared to a dove, and she weeps to the Holy One, Blessed be He: **"They took from me the nest**, they destroyed for me the nest, they took from me the children," and she cries out. Like this the Shechinah cries out before the Holy One, Blessed be He, **how shall I not weep?** Is it possible not to weep?!" This is a wonder of wonders.

A person sees **thousands of Muslims** walking there, it is not simple. It is difficult. Behold 'he who has not seen Jerusalem' our Rabbis say, 'has not seen a desirable city ever.' He who has not seen the Holy Temple in its building—has not seen a beautiful building ever. **What miracles there were for the festival pilgrims**, what things, what was there not, now everything is destroyed. All the light, all the good,

all the forgiveness of sins—there is none. Everything is destroyed. We need to think about ourselves and **return in repentance**.

Garbage Removal at the Western Wall

There was once a certain **king in Egypt**, G-d awakened his spirit, and he saw that at **the place of the Western Wall** the gentiles were making use of it as a garbage dump, every one who has garbage—needs to pour it there. This was in the time of the Rambam (Maimonides), and he spoke with the Rambam, how can there be a thing like this? To pour the garbage there? He says: **"Give me advice** how I do to clean this place that it shall not be a dumpsite." The Rambam thought and said: "I will tell you, you will tell them not to pour garbage anymore, **because underneath there is a treasure**, therefore they pour garbage so that they will not reveal the treasure." And so he did. Before people would come, he put inside **gold coins**, and people came and began to clean the place, and behold they see gold coins, all Jerusalem came, **all the Muslims began to take out the garbage**, they see coins, coins, tomorrow night he came once again, put gold coins, once again and once again, until they cleaned everything. They saw like this in Heaven, and behold he sees in his palace in Egypt that the wall opened **and some angel entered** and says to him: **"I came to tell you strong and blessed** for what you did, from Heaven they bless you. That you merited to be concerned about Jerusalem the Holy City."

Standing Behind Our Wall

Yirmiyahu the Prophet **saw Jerusalem in her glory**, how priests engage in their service in song and in melody, he saw also her destruction, and it is difficult, **very difficult**. *"Who shall ascend into the mountain of Hashem? and who shall stand in His holy place?"* It is not simple.

Now, since the Holy Temple was destroyed, the Shechinah that used to dwell in the Holy of Holies between the staves of the Ark, but now where is she, **on the western side of the Holy of Holies**, behind the Western Wall exactly after the Holy of Holies, "My dove, in the clefts of the rock, in the coverture of the steps" that is it. She departed. But this is not all the Shechinah, **the Shechinah is mainly above**, and only a little of her remained in the Western Wall. So writes **the Holy Alshich**, **Rabbi Chaim Palagi** brings it, and he brings from Midrash Rabbah, **that never does the Shechinah move from the Western Wall**, as it is said: *"Behold, he stands behind our wall"*—also at the time when our Holy Temple was destroyed, the

Shechinah is present at the Western Wall. A wonder of wonders.

And so it is written in *Yalkut Shimoni*, that the Shechinah did not move. Also the Holy Zohar says in the name of Rabbi Yehuda that the Shechinah did not move ever from the Western Wall, **and it is the place of her dwelling and her resting**, a wonder of wonders.

There was **Adam the first man** and he offered a sacrifice in the place, his sons Cayin and Hevel (Cain and Abel) offered a sacrifice, Noah offered a sacrifice, Avraham our Father, Yitzchak our Father, Yaakov our Father, **everyone came to the Temple**. Yaakov our Father saw "*and behold the angels of the L-rd ascending and descending on it*," he spoke with the Foundation Stone (*Even HaShetiya*), and it spoke with him. **They say that until today the Shechinah mourns** at the Western Wall.

Rachel Is Located in the West

Rav Chaim Vital writes in *Etz HaDa'at*—that she also weeps and wails over the destruction of the Holy Temple, and over the troubles of the nation of Israel who are scattered among the gentiles, this is what it says "*Rachel weeping for her children; she refuses to be comforted*," Rachel—she hints to the Shechinah, therefore—"*Rachel weeping for her children*" (*Rachel Mevakah Al Banehah*), this is the acronym: Ma'arav ("**West**"). That she is located at the Western Wall. And so writes **Rabbi Yehonatan Eybeschitz**, "*Behold, he stands behind our wall, he looks in at the windows, he glances through the lattice*"—this is the Western Wall.

There was an incident with **Rabbi Avraham ha-Levi Beruchim**, that our Teacher the Ari told him that he needs to depart from the world. He said to him: "What shall I do, give me advice." He said to him: "**Go to the Western Wall**," our Teacher the Ari said about him **that he is a reincarnation of Yirmiyahu the Prophet**, because all the time he was weeping over the destruction of the Holy Temple.

Tikkun Chatzot in the Three Weeks

Therefore a person needs in these days every day to **sit in the afternoon**, at the hour of a quarter to one, after midday, to sit on the floor, to put a cloth and to sit **and**

to weep for about a half hour over the destruction of the Holy Temple. And also at night, by day and by night, to weep over the destruction of the Holy Temple, to participate in the pain of the Shechinah, to give charity for the elevation of the Shechinah that gives us strength, to perform acts that satisfy Hashem. And out of all that a person can do to satisfy —**the main thing is the study of the Torah**, to walk in the ways of Hashem, how he makes the Shabbat, how he exerts himself over the Shabbat, a wonder of wonders.

May Hashem merit us to serve Him and to fear Him, **to raise the Shechinah from the dust**, to be careful with our mouth, and to exert ourselves very much over the pain of the Shechinah, and then "*Rejoice with her, all you that mourn for her*," everyone who mourns over Jerusalem—merits and sees in her joy, that Hashem shall not give pain in any place.

To Pray for the Purity of Jerusalem

Also here in Jerusalem on Agrippas Street, **that they should not open for us some coffee houses on Shabbat**, may Hashem save us. That they should come to their senses and understand that it is forbidden at all to work on Shabbat, and furthermore **to defile Jerusalem?! To guard the nation of Israel!** The palace of the King is Jerusalem. The Holy City! Not to give in any way to things like these. Hashem will help us. To speak nicely, but one needs to care for this, **that there shall not be here any breach of modesty**, there shall not be problems, there shall not be troubles, **we will be able to walk in the streets of Jerusalem**, "All honor [awaits] the King's daughter who is within" that there shall not be disasters, that there shall not be problems, that there shall not be troubles, may Hashem help us for the sake of the glory of His name. May there be in every house joy and salvation, with the help of Hashem, **no evil shall happen to any Jew** wherever he is. With the help of Hashem.

We will bless also all the listeners through the satellite, through Radio Moreshet, through Radio HaDarom, and more and more. And the learners in the leaflet. The King of the world shall bless them, and merit them with robust health and great salvation, and may we all merit **to see in the building of our Holy Temple and our glory** quickly in our days, Amen and Amen.



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