

# The Weekly Treasure

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

Leaflet No. 129

Parashat Chukat 5786

## THIS IS THE STATUTE OF THE TORAH – I HAVE ENACTED A STATUTE

The three months in which where problems occurred in them • To be careful during vacation • The earth spoke in a clear voice • The staff of Aharon blossomed • The staffs spoke words of rebuke • the "minyan" (quorum) of red heifers • The extreme caution in preparing the heifer • It purifies the impure and defiles the pure • At night it descends to clarify sparks • the Segula of 101 times • The song of the vineyard bird • The shocking secret of the Black man from the airplane • How the "birth pangs of the Messiah" occur • Self-sacrifice for the Torah • Knowing how to pray • The wonder amulet of the Taz

### "The Day of Forgetfulness" that Occurs in Tammuz

Behold, we have merited a wonderful Shabbat – the Shabbat of Parshat Korach, and also "Shabbat Mevarchim" [the Shabbat of blessing the new month] of the month of Tammuz, and we have already mentioned that Tammuz is an acronym for *Zmanei Teshuva Memashmeshim U-vaim* [Times of repentance are approaching and coming, where the Hebrew initials of the phrase share the same Hebrew letters present in the name, Tammuz].

**The combination of the name** (of the letters of) **Havayah** [the Tetragrammaton, composed from the Hebrew letters, 'Yod', 'Hei' and 'Vav', 'Hei'] of the month of Tammuz comes from the final letters of the verse "*Zeh einenu shoveh li*" [Haman's statement: "This is worth nothing to me"] (Esther 5:13), that is to say the letters (are in the order of): *Hei-Vav-Hei-Yod* – and therefore, in the prayer of Rosh Chodesh [the New Month], "Blessed are You, Hashem, Who sanctifies Israel and the New Months," in the name of Hashem a person should intend the name Havayah (the normal

spelling of the Tetragrammaton), and afterward intend the combination *Heh-Vav-Heh-Yod*.

The name *Heh-Vav-Heh-Yod* is the name Havayah from the end to the beginning, and what is the matter with this? Because in the month of Tammuz there is a bit of judgment, and the S" M [accusing angel] dominates in it a bit, and truly there were great problems in it for the Jewish people, in which the destruction of both Holy Temples began, and in which they placed an idol in the Sanctuary, and in which the spies were in the Land of Israel.

And on the seventeenth of Tammuz the Tablets were broken, and the breaking of the Tablets brought about the forgetfulness of the Torah, and therefore Tammuz is also an acronym for: *Zichru Torat Moshe* [Remember the Torah of Moshe, where the acronym is the letters, 'Zayin', 'Tav' and 'Mem'], and the letter *Vav* (which is also part of the name Tammuz and has a Gematria value of 6) is an allusion to the Tablets that were the size of six handbreadths by six handbreadths.

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.

The Shiur can be heard on the Kol HaTorah line run by our holy Yeshiva: 0799-111-925, extension 3.



## To Be Hidden at Home and to Be Careful on Vacation in the North

**Our rabbis said** that there are three months in the year that we need to hide ourselves in them, and they gave a hint for this from what is written: "*And she hid him three months*" (Exodus 2:2). And what are the three months? First of all, there are Tammuz and Av. And what is the third month? When the S" M (the accusing angel) wrestled with our father Yaakov, he wanted to take Elul from him too, and our father Yaakov fought with him and took Elul, and he took Tevet instead of it.

And the S" M was left with the months of Tammuz, Av, and Tevet, in which the Sitra Achra [the other side / evil forces] has a bit of control. And therefore these months are not simple, and there were disasters in them for the nation of Israel—Heaven forbid that there should not be any more disasters, it already occurred what had to happen, and from today onward, with Hashem's help, there will be a good accounting.

And behold, all the months hint at the **image**: the skull – that is Nisan; afterward the two ears – that is Iyar and Sivan; and the two eyes – that is **Tammuz and Av**: Tammuz – the right eye, Av – the left eye, and this is what is written: "*My eye, my eye flows with water*" (Eicha / Lamentations 1:16) over the destruction of our holy and glorious Temple, and therefore our rabbis said: "Everyone who mourns for Jerusalem merits and sees in its joy."

And now it is necessary to awaken strongly, because **now it is summer, and immediately the vacation days begin**, and there are those who go to places that are not so good, for example in hotels there is immodesty, there are problems, there are temptations! For what purpose should a person go there? Will a person take himself into impurity? Defile himself in the Sitra Achra? Therefore, a person must pay very close attention to himself and the members of his household. And behold, **immediately the Days of Awe are coming**, which determine for a person what will be with him the entire year, is it not a pity?

## Everyone Saw That the Earth Began to Speak

So behold, we have merited of reaching Parshat Korach, and our rabbis said that Korach took "**a bad acquisition for himself**," and what is the bad acquisition? Last week we gave one explanation, and now we will bring another explanation: **Our rabbis said**, what is the bad acquisition? The answer is: "**for himself**," because someone who cares only for himself,

a person who looks only at himself, that is the worst acquisition! The worst transaction!

And we saw how the earth opened its mouth to swallow Korach and his congregation. And it is written in **Tosafot Yom Tov** [Avot Chapter 5, Mishnah 6] a wondrous thing: that not only did the earth open up, but a miracle happened, and the earth got an actual mouth that moves and speaks! That the earth received the power of speech, and its words were heard in a **clear and sharp voice**, and even after it swallowed them, the earth would relate in detail everything that passes over Korach and his people in the belly of the earth, all the punishments they are receiving.

And whom did the earth swallow first? **Datan and Aviram** (Dathan and Abiram) and all that belonged to them, and afterward it widened its mouth and swallowed Korach and his congregation, woe and alas! And the earth would begin to swallow, and would wait for him, "Do you accept upon yourself or not?", and it would tighten like a type of rope and belt around his neck, **terrifying!** They displayed no **favoritism!**

And Korach and his congregation would descend alive, and scream, and their voice was heard throughout the entire world. And since then, every day they judge them and say to them: Moshe is king and prophet, Aharon is High Priest, and the Torah was given to us from Heaven.

## The Talking Staffs

**And at the end of the parsha** we saw that even after Korach and his congregation were swallowed, the nation of Israel still did not calm down, look at what this is! They were still saying, why should you be the heads? Every single tribe felt pain over why it was not the head, for everyone has something to say, and everyone is great, they are all heads of Israel.

And the Holy One, Blessed be He, said to Moshe to take 12 staffs and Aharon's staff among them, and the **Baal HaTurim** says in Parshat Va'era that Aharon's staff **swallowed** all the staffs just **as it was with Pharaoh**, that the staff swallowed all the staffs. And after it swallowed the staffs, "*it brought forth a blossom and budded almonds*" (Numbers 17:23) – all the Jewish people saw that the Holy One, Blessed be He, chose Aharon. And the Holy One, Blessed be He, said to him, take Aharon's staff for a safekeeping – keep it for Me – I want the whole world to know what happened here. Because Aharon has the great and important trait that **he loves peace and pursues peace, loves people**, he does not want complaints.

But hear a wondrous thing, **our rabbis say**, that every single staff **opened its mouth** and would explain to its own tribe. For example, the staff of Reuven would say: "You, the tribe of Reuven, listen my dear, you merited that you are the firstborn, you are holy, a soul quarried from beneath the Throne of Glory, everyone has his own rectification in the world, you also have your rectification, and only this do you need, and it does not matter who is a priest, because such is the rectification that the priesthood be for the tribe of Levi, and if you want what is not yours, even what is yours will be taken from you! Is it not a shame?" **Thus every staff would convince** them, a wonder of wonders like no other!

And the greatest thing that the staffs would convince them of was that they would say like this: "There are three crowns: **priesthood, kingship, and Torah**; the crown of priesthood – Aharon merited it; the crown of kingship – David merited it, and meanwhile it is with Moshe; **but the third crown – the crown of Torah – lies and stands, whoever wants to merit may come and take it!** And lest you say that they are crowns greater than the crown of Torah? No! The crown of Torah stands above them, everyone needs the Torah, even the High Priests, even the kings, even prime ministers, even princes, everyone needs the Torah scholars, the leaders of the government of the Torah. So what do you want? Sit and study Torah, and you will receive all the crowns in the world!"

And Aharon, even though he merited everything, he did not hold himself in high esteem, how is it written at the end of the parsha: "*And your gift shall be reckoned to you as grain from the granary, and [wine and oil of] fully ripened fruit from the cistern*" (Numbers 18:27) – Rabbi Zvi Hirsch of Zidichov would expound this verse by way of homily: Behold, if for example we have before us a large heap of grain, and you took a little grain and made it into Trumah [a sanctified gift to the Kohen], those stalks that became Trumah, do they pride themselves over the rest of the heap, that they remained non-sacred [Chullin] and these became holy? Certainly not! For they know that these stalks were not chosen to be sanctified because of any lineage or importance.

And this is the hint in the verse: "*And your gift shall be reckoned to you*", even when you have elevated yourselves above others, let it be reckoned by you "*as grain from the granary, and as fully ripened fruit of the cistern*" that is all. And thus Aharon did not feel any pride or haughtiness!

## One Heifer - A Thousand Years!

Now we will speak about the Torah portion of the week, Parshat Parah Adumah (the Red Heifer), which is the root of the purification of the nation of Israel: "**This is the statute of the Torah which Hashem commanded, saying, speak to the children of Israel that they bring to you a completely red heifer, which has no blemish.**" The portion of the Red Heifer was given to Israel in the second year of their exodus from the land of Egypt, **on the New Moon (Rosh Chodesh) of Nisan—the day the Mishkan (Tabernacle) was established.**

**And why specifically then?** Because all of Israel were required to purify themselves so that they could offer their Passover sacrifices, and even someone who had never touched a corpse nonetheless needed to purify himself, because everyone sinned in the Sin of the Calf, and idolatry defiles like a corpse. Therefore, after the Holy One, Blessed be He, forgave the (sin of the) Calf, when Moshe descended on Yom Kippur with the second tablets, and it was said, "And Hashem said, I have forgiven according to your word," He then commanded to make Him a Mishkan (Tabernacle), and also gave the commandment of the Red Heifer, in order to purify from the defilement of a corpse and idolatry.

And this is what our Rabbis say about the Red Heifer: "**Let the mother come and wipe up her son's filth.**" Meaning, if, for example, the lady's child dirtied the palace, they immediately bring his mother to clean everything; the same thing applies to the Sin of the Calf—the cow, which is the mother of the calf, will wipe up her son's excrement. And therefore, "and they shall take to you a red heifer"—every single one of the nation of Israel needs to put money toward the Red Heifer, because everyone needs purification.

The heifer that Moshe our Teacher made is, of course, the **first red heifer in the world**, and since then, throughout all generations, nine red heifers were made. Because the first one that Moshe made in the desert—this ash served Israel throughout all the days of the **First Temple until the time of Ezra the Scribe!** **How great** was the power of Moshe, that the ash he made sufficed for nearly a thousand years! Whereas in the Second Temple, in 420 years, they needed to make **eight** more red heifers! And with every new ash they would make, they were required to mix a little of the ash that Moshe made, because Moshe knew the secret of the Red Heifer.

**And the tenth heifer** will be made by King Messiah

now soon; he will make the ash of the Red Heifer, and also with this ash they will mix a little of the ash of Moshe our Teacher, because everything exists and is hidden away all the time.

## The Golden Bridge on the Mount of Olives - A Sterile Area

The ash of the Red Heifer was made **with the ultimate purity and holiness**: first of all, they would search for a completely red heifer, one that did not have even a single hair of another color, and upon which a yoke had never come, and when they found such a one, they would pay a great fortune for it.

And the ash of the heifer was made with **many extraordinary cautions**: already several years prior, they would bring pregnant women who would give birth in the Temple, in a place where there is never any defilement, because the child would grow up there on "arches" (*kipin*). For the entire Temple was built on arches like "domes," so that if there were—Heaven forbid—any defilement down inside the earth, there would be a hollow space and the defilement would not ascend. And to this day, there are "domes" where the Temple used to stand. And today as well, **when the government wants to make a busy highway**, if there is an ancient cemetery in that place, what do they do? How will the Cohanim (priests) pass? They make arches upon arches, a bridge and another bridge, and upon this they make the road, and this is how the Cohanim pass. The exact same thing, the entire Temple was built arches upon arches.

And these children, after they grew up a bit, they would take them on top of large doors [wooden boards] on top of oxen, and they would lead them to draw water from the Shiloach for the ash of the heifer. How much caution, holiness, and purity! Everything was sterile.

And the Cohen who burns the heifer—they would separate him from his home for seven days, and they would make a bridge of gold from the Temple to the Mount of Olives where they would make the Red Heifer. And each time they would make a new, unused bridge, and if there was a used bridge, they would destroy it and build a new one!

Exactly opposite the entrance of the Temple, **opposite the Gate of Mercy** (Sha'ar HaRachamim), on the Mount of Olives [back then they did not bury the dead there, rather everything was clean, holy, and pure], and there they would make a tower of special trees, mixed with cedar trees and fig trees, so that it would be

a place that defilement could not reach, and at the top they would slaughter the heifer and burn it.

## How Did He Remember Everything Word for Word?

And then they burn the heifer and sprinkle upon it, and they put cedar wood, hyssop, and scarlet wool upon it and cast it into the burning of the heifer. And they would divide this heifer ash into three parts: one part was on the Mount of Olives, one part was in the Temple, and one part was distributed to the priestly watches (*mishmarot*). Thus everything was unique in its kind, like nothing else.

If a person is not sprinkled upon from the ash of the Red Heifer, he has no purification from the defilement of a corpse. You can immerse a thousand times in a mikveh—it is pure, but not for the Temple, not for the defilement of a corpse. Therefore, during the time of the Temple, even if there were millions who were defiled, they would sprinkle upon them on the third and seventh day from the ash of the Red Heifer. How did they do this? The Cohen would stand on a balcony above and the defiled individuals would pass by, and he would sprinkle upon them from the balcony; that is how it would go quickly.

During the time when the Temple does not exist, there is no Red Heifer. However, it is written that our master the Ari took the Maharchu (Rabbi Chaim Vital) to the Sea of Tiberias (Sea of Galilee) and gave him to drink from the Well of Miriam, and also sprinkled upon him from the ash of the Red Heifer. And after he did this to him, everything he would learn, he would not forget a single word! Because all forgetfulness comes when there is defilement, and therefore the moment there is no defilement, a person becomes sanctified and has no forgetfulness. And thus the Maharchu wrote down the entire Torah of the Ari—the entire "Eight Gates" and the entire "Etz Chaim"—he remembered everything the Ari said word for word! He forgot nothing! In the merit of the holiness and purity.

The Torah portion dealing with the Red Heifer is deep and hidden. And about this it is said, "This is the statute of the Torah"—I have enacted a statute, I have decreed a decree, and you have no permission to question it. There are no questions to ask. And only Moshe our Teacher knew the secret of the Red Heifer. And this is hinted at in the verse: "*LeTame MeAfar Srefat HaChatah*" ("to defile from the ash of the burning of the sin offering")—the first letters spell **LeMoshe** (To Moshe). Because only Moshe our Teacher reached

the Fiftieth Gate, and he knows the secret of the Red Heifer.

## A Budget of Souls

**The heifer has within it a law: "It purifies the defiled, and defiles the pure,"** for the person who sprinkles the ash becomes defiled [with a light defilement], and the person who is sprinkled upon becomes pure. **And this seems strange**—how is it possible that the exact same thing purifies the defiled and defiles the pure?

**The Holy Zohar** (Parshat Chukat 180) **explains the matter of "it purifies the defiled and defiles the pure,"** and introduces by explaining **that the secret of the Red Heifer is in the Sefirah of Malchut of Holiness**, which descends every night to clarify holy souls from the husks (*kliipot*). For at the creation of the world, the worlds descended, and many sparks of holiness were swallowed into the husk. **And every night the Shechinah (Divine Presence) descends** into the depths of the husks, and extracts and gathers holy souls from the defilement; every day she has a **budget of souls**—how many souls she can take on that day. And what does it depend on? According to how the nation of Israel studies Torah, performs commandments, and does good deeds, accordingly there are more souls that she purifies and takes.

And to descend to the dwelling place of the husks—this is like a person entering, woe to us, **the worst place among the worst destroyers**, the smelliest and dirtiest place. And every day our mother, who is like a cow, descends down to these husks and she clarifies and extracts from there, and by us praying and performing commandments and good deeds, according to our merits, they allow her to clarify sparks of holiness.

## How He Will Not Receive a Bad Odor

**And toward morning she ascends, with sums of sparks.** And how is this rectified? We, the nation of Israel, through our prayer, elevate those same sparks during the four parts of the prayer: from 'Asiyah' to 'Yetzirah', from 'Yetzirah' to 'Beriah', until the Recitation of the Shema ('Kri'at Shema'). And thus these sparks are rectified; that is how it goes every day.

**And according to this, the Holy Zohar explains** what the meaning is of "it purifies the defiled and defiles the pure": for the Red Heifer, which is the aspect of 'Malchut', "purifies the defiled"—the holy sparks that were absorbed into the husks ('kliipot'). "And defiles the pure"—the pure 'Malchut', when she descends down and clothes herself among the husks, it is true that she purifies the souls and extracts them from the

husk, but it is impossible that some husk should not stick to her. For this is like how it is impossible for a person to enter a tannery shop and not receive a bad odor; so too she descends to the peak of defilement below, and therefore she "purifies the defiled" and "defiles the pure," because, as it were, her purity and holiness become slightly profaned.

And according to this, the Zohar explains the verse: **"Parah"** (Heifer/Cow)—this is 'Par-Hei' (the word can be divided into 2 units Par, פַּר and הֵי the letter 'Hei'), where the letter 'Hei' ה, which represents the Shechinah, receives from the harsh power ('Gevurot') on the left side 280 judgments (the Gematria value of Par, פַּר), which are (also) the gematria (numerical value) of the five Hebrew letters that change their shape when placed at the end of a word, namely, Mem {40}, Nun {50}, Tzadi {90}, Pei {80} and Kaf {20}; behold, together it amounts to 'Par-Hei' (discussed above). The heifer is also described as **"Temimah"** (Unblemished)—which is the gematria value of 'Malchut' (Temimah is 495 and Malchut is 496 and according to Baal Haturim to Gen. 48:5 a difference of one is valid for Gematria). For 'Malchut' is unblemished from any defect (Mem, Vav and Mem). **"Which has no blemish in it"**—this refers to 'Malchut' of 'Atzilut', for even though she descended into the husk to clarify clarifications, she has no blemish from the grip of the husks.

## The Advice Whereby No Person Will Be Sick

**I do not want to elongate much on this matter**, but this is approximately a drop in the ocean to explain what "this is the statute of the heifer" is! But I want to **tell you** about our teacher and master, **Rabbi Yehuda Fatiyah**, who has **something tremendous** on this: Sage Yehuda Fatiyah has a book 'Beit Lechem Yehuda'; in Part II, on the first pages, it is a commentary on 'Etz Chaim', and there he writes:

**"I saw in my dream** that I am descending with the Shechinah into the midst of the husks, and we are extracting sparks of holy souls. And I want to tell you how many sparks remain to be extracted: they were like 40 sacks of wheat, inside the sacks a few grains remained, and one needs to shake the sacks and there are a few more grains there—this is what remains from 40 full sacks like these, that is it. And already everything is empty, **and then the Redemption will come**, for on this depends the Redemption, according to how much one clarifies." [And this he said about a hundred years ago!].

**Now you should know a terrifying thing:** if on that

day they did not succeed in extracting that day's budget of souls from the belly of the husk, these souls scream, cry, and demand justice for their insult. **And how can they exit?** Only through disasters—Heaven forbid! it should not happen—traffic accidents, illnesses, soldiers being harmed, people passing away. May Hashem have mercy.

But the moment we study well, **do a good job, and clarify well the sparks of holiness**, no soldier will go, no person will be sick, there will be no traffic accidents—know this, it depends on this! Therefore, the greatest thing is whoever studies Torah, because he does not allow troubles to happen; he clarifies sparks of holiness.

### Three Pieces of Advice in One Verse

And behold, it is known what **the commentators question**: why is it written "This is the statute of the Torah"? It should have said "This is the statute of **the heifer**" and not "This is the statute of the Torah"?

Rather, they explain that hidden here is a hint to **three things** that are beneficial for remembering the study that a person learns. **First thing**: to review 101 times.

Do not think that Chacham Ovadia remembered just in an ordinary way. **Chacham Mordechai Eliyahu** told me: "I would walk in the market early in the morning on Friday while he was preparing his lecture, and in the evening I would walk and I would hear him reviewing that same halacha (law)—imagine to yourselves how many times he reviews that same halacha!" It is not just in an ordinary way that a person merits! "Man is born to toil."

And why specifically 101? **Our master the Ari explains in 'Sha'ar HaMitzvot'** that there is a husk called M.S. ( ם"מ 'Mem' & 'Samech') which is appointed to make a person forget his study, and it amounts in gematria to 100. Therefore, if a person reviews one hundred and one times, he subdues this husk, because it is one hundred, and he studies one hundred and one, and in that way he will not forget.

And regarding one who studies 101 times, they say in Heaven: "**Ashrei mi sheba lechan vetalmudo beyado**" ("**Fortunate is he who comes to here with his study in his hand**"). 'Lecha"n' (= to here, לכה"ן) amounts to one hundred and one (in Gematria value). If he comes "to here"—meaning he studies one hundred and one times, his study will endure in his hand.

**Second thing**: in order to remember the study, one must always fulfill "I have set Hashem before me always." All the time, a person should picture before

his eyes the Name of Hashem ('Havayah'), thus in gold. And the third thing to remember the study: to study out loud, to make it heard to his ear, because "they are life to those who find them" ('lemo tza'ehem')—meaning to those who bring them out ('lemotzi'ehem') with the mouth. These are three conditions for a person to remember the study.

And therefore it is written: \*"**Zot chukat haTorah asher tzivah Hashem leimor**"\* ("This is the statute of the Torah which Hashem commanded, saying"). 'Zot' spelled by the letters Zayin, Aleph, Tav תז"ת is an acronym for '*Zachor Al Tishkach*' ("Remember, do not forget")—what? The statute of the Torah. How is it possible not to forget? The answer is: '**Asher**' (the 4th word in the phrase quoted above, spelled by letters, 'Aleph', 'Shin', 'Reish' which has the same letters contained in 'Rosh' (meaning head, namely: 'Reish', 'Aleph' Shin). **Asher Tzivah** (=commanded, the fifth word in the phrase above), has a Gematria value that amounts to 101. Repeat your chapter 101 times, the Gematria value of Tzivah, just as it is written, "For He' Tzivah' (commanded)—and it stood." If you learned 'Tzivah' (101) times—it will stand.

Also, 'Tzivah' is the gematria of the angel whose letters are 'Zayin', 'Gimmel', 'Nun', 'Zayin', 'Gimmel', 'Aleph' and 'Lamed', which shares the Gematria value of 101 similar to the value of 'Tzivah'. This angel, he is the teacher of Torah to the nation of Israel, and he subdues the angel appointed over forgetfulness whose name is spelled out by the letter

### Where is the Holiness of Balak?

**I already told you once**, that we are now in three Torah portions: \*"**Korach, Chukat, Balak**"\*. In these three words, there is the letter 'Kuf' ק

In the word 'Korach', the letter 'Kuf' is at the beginning. In the word 'Chukat' חֻקָּה, the letter 'Kuf' is in the middle. And in the word 'Balak', the letter 'Kuf' is at the end. **And one must examine, what hint is there here?**

Rather, our Rabbis say that the letter 'Kuf' is '**Kedushah**' (Holiness). And **according to this**: 'Korach'—the holiness is at the beginning, because Korach at his beginning was holy, and afterward he lost out, 'was ruined', and fell lower and lower. '**Chukat**'—contains the 'Kuf' it is in the middle, because first a person is defiled, and then he becomes pure—he becomes holy—and afterward he receives defilement again, so therefore the 'Kuf' of holiness comes in the middle.

'**Balak**'—the holiness is at the end. Why? Because

Balak **was defiled from defilement**, but he merited that ultimately holiness came out of him—who is this holiness? This is **Ruth the Moabite** (convert) —**the great holiness**.

## The Cushite Showed That Engraved on His Hand Was: "Chukat HaTorah"

I want to tell you **an awful story that occurred recently, which Rabbi Yitzchak HaCohen** told me, having heard it from the person that experienced the incident itself: **There was a rabbi in Arizona in the USA whose name was Rabbi Avraham Abulafia**. He relates that by virtue of his position, one day he had to fly from Arizona to Toronto in Canada.

**Why?** Because there was a certain woman in the USA who was refused a religious divorce ('mesurevet get'); the husband did not want to give a 'get' for years, and exactly now the husband was located in Toronto and they had already enticed him to give a 'get'. They called Rabbi Abulafia to come immediately to Toronto and execute the 'get', and to be an agent of the husband to divorce the woman. The Rabbi said, "No problem, I am coming." What self-sacrifice!

He took a plane, set out on the way, boarded the plane, searched for a place to sit—there was no place except next to a certain gentile from the children of Cush... a certain Cushite (Black man) **who was so hulking, what a large body**, large hands, large legs, a face—hoo-ha, terrifying... He was afraid, but having no choice, he sat next to him.

That same week, the Torah portion of the week was Parashat Chukat, and Rabbi Yitzchak opened a Chumash and studied Parashat Chukat. **Suddenly, the gentile said to him in English, "This is the statute of the Torah"** ('Zot chukat haTorah'). **Rabbi Abulafia was astounded...** and said to the Cushite: "My name is Abulafia, what is your honor's name?" The Cushite said to him: "**Shach, Shach**." The Rabbi did not understand what this "sheh, sheh" was. The Rabbi continued to study, and he saw that the fellow began to peer into the Chumash and would not leave it...

The Rabbi understood that the gentile knew a bit of the Holy Tongue, and asked the gentile, "What do you want?" And this Cushite gentile bared his arm to him, and showed him that engraved upon it in a tattoo on the arm of the Cushite were the words (in Hebrew): "Chukat HaTorah" ... no more and no less!

Now the Rabbi **almost went crazy...** and asked the Cushite for the meaning of the matter, "Are you Jewish?" And the Cushite answered him: "I am not

Jewish, but my father is Jewish. When I was born, my father engraved on my arm '**Chukat HaTorah**'; he told me that this is a protection ('segulah') so that G-d will guard me." And this Cushite added: "I am already 40 years old, and for 40 years I have been searching for what the meaning of these words that my father made for me." The Rabbi said to him: "Who is your father? Is he alive?" And the Cushite said: "My father is alive, you can speak with him," and he brought him the phone.

## The Rabbi told me to leave, but I could not withstand the temptation

**Rabbi Abulafia calls the father of the Cushite on the phone:** "Listen, you have a wonderful son, I sat next to him on the plane and this and that, why did you write 'Chukat HaTorah' (Statute of the Torah) on his tattoo, can I know what is the meaning of the matter?" The Jew on the other side of the line was not ready for this question, and he evaded, but he remained in contact with the Rabbi, **and in time Rabbi Abulafia met with him** and said to him, "Tell me the truth, I am very interested in this thing."

The Jew began to cry and tell Rabbi Abulafia: "I recall my sins today, I was a student at the Ponevezh Yeshiva, I studied Torah in my youth, I was a great diligent student, learning with great intensity, I was occupied with Torah, I married, days came when the burden of livelihood weighed on me, and my wife says we need food, I went **to Rabbi Shach** and told him, 'I have some offer where I will work a few hours in some office' because I had a brilliant mind. The Rabbi agreed, and thus I continued my studies and in the evening I would come to the office and do their accounting.

In time, they brought to the office some cleaner, a gentile woman from the daughters of Cush (an African woman). And at night there was an hour or two that she and I were alone in the office. **Immediately I went to our teacher and master Rabbi Shach** and said to him, 'Should I leave the work?' and Rabbi Shach ruled to me decisively: 'It is forbidden for you to continue in any way, this is *Yichud* (seclusion [with a forbidden woman]).' And I said to the Rabbi: 'What will be with the livelihood?' and the Rabbi said: 'That does not interest us - in *Even HaEzer* Siman 22 it is explicitly stated that it is forbidden to be secluded with a non-Jewess, there is no closeness at all,' and I tried to convince the Rabbi: 'She is worth nothing, she is a Cushite, I do not even look...' but the Rabbi remained firm: No! No! Forbidden! Do not try to be clever! This is the statute of the Torah! It is impossible! There is nothing to be done!'

And the Jew continues his story: In the end, I did not withstand the test, I really needed money, I continued in the work, and slowly a connection developed, and it deteriorated, until in the end what happened, happened, and that which you see came into the world. And then I understood that Rabbi Shach was right! Because this is the statute of the Torah!

And as a sign of memory, I called him "Shach," after Rabbi Shach, who told me no. And I also wrote on him in a strong tattoo on his arm "Chukat HaTorah." Because I thought to be clever against the Torah. And I said "To me this will not happen," but there is no counsel and no wisdom against G-d. There is no guardian against licentiousness. This is a wondrous thing. And whoever studies Torah, G-d saves him from all evil."

### He said to the angel: Go away from here!

Now recently was the *azkarah* (memorial) of Chacham Mordechai Eliyahu, our master the Rosh Yeshiva Rabbi Yehuda Tzadka was the uncle of Chacham Mordechai. And our teacher the Rosh Yeshiva told us something unusual about the author of the *Kaf HaChaim*, that once the *Kaf HaChaim* sat on Shabbat night and studied Torah, in the middle of the night he sees the Angel of Death coming, and he said to him: "I am a messenger from Heaven to take your soul to atone for Israel, come on, **make a confession and come with me.**" And the *Kaf HaChaim* said to him: "My dear, go away from here! I have more work! I need to finish it, I still haven't finished writing the *Kaf HaChaim*, take another righteous person..."

The angel said to him: "To whom shall I go?" The *Kaf HaChaim* said to him: "Where do I know? Go wherever you want, with me it is impossible," and the angel says: "I must take one of the sages." And the *Kaf HaChaim* said out of his mouth, "Go to **Chacham Yechezkel Ezra** who is a righteous man who can atone for the nation of Israel, perhaps he will agree..." [Chacham Yechezkel Ezra was a great Iraqi sage].

The angel went to Chacham Yechezkel, but Chacham Yechezkel said to him: "I have more work, leave me alone, go away from here!" The angel said to him: "To whom shall I go?" He said to him: "There is a great Rabbi they call **Rabbi Yitzchak Shrim**, try with him"...

**The next morning**, the author of the *Kaf HaChaim* and Chacham Yechezkel Ezra came to pray as was their custom at **Shoshanim L'David**. And Chacham Yechezkel says to him: "Why did you send this angel to me?..." The *Kaf HaChaim* said to him: "I have more

work, and you are a completely righteous man," Chacham Yechezkel said to him: "I also have work **and you are more righteous than me...**" and he told the *Kaf HaChaim* that he sent the angel to Rabbi Yitzchak Shrim.

**All of this, Chacham Yehuda Tzadka heard** and said let us see what happened with Chacham Yitzchak Shrim. And in the morning they heard that R' Yitzchak Shrim - who was a great scholar and pious man - passed away!

### They took another 'Shalom'...

My master, my father (of blessed memory), during a certain period, was very afraid, and we did not know what was wrong with him, we asked him: "What is wrong with you?" And he did not want to speak. He only said: Pray, pray. And behold after a few days, one night, in the middle of the night he knocks with the stick on the table, and says: "The decree is canceled, they took another Shalom..." That is what he tells us. And in the morning who passed away? **Chacham Shalom Cohen**, from the Porat Yosef Yeshiva. It is a wonder, how the righteous have tremendous powers, they have a power of Torah, tremendous, tremendous, it is not a simple thing. **Now is the sixth millennium, we are already approaching the redemption**, we need to work with all our strength so that we merit to bring the redemption closer.

### The mysterious rope of the stuntman

The Gaon Rabbi **Refael David Auerbach** said in the name of the Gaon **R' Chaim Leib Auerbach** who was the head of the Kabbalists' Yeshiva 'Shaar HaShamayim', who was a great genius and Kabbalist, and was connected to the 'Nahar Shalom' Yeshiva as well. And he said, that he heard from an elderly person who was at the third meal (*Seudah Shlishit*) by R' Elimelech of Lizhensk, and heard him say that in the generation of the footsteps of Mashiach (*Ikvetta D'Meshicha*), there will be three things, first: there will be Hashem-fearing people at the lowest state, compared to the wicked of the world who will prosper and succeed, and the concealment and the difficulty will grow very, very large. Second thing, he compared it to **soup that is cooking**, that naturally the waste floats to the top, and all the filth is on top, and the main fruit is down at the bottom, and that is how it will seem in this generation. Third thing, it will be as if the Almighty takes a **long rope** from one end of the world to the other, and everyone from the nation of Israel holds onto the rope, and the Almighty **shakes**

it, and the foolish ones it seems to them that the Almighty does not want them, and they leave the rope and fall and go. But **whoever is a hero** - knows how to hold onto the rope, and knows how to handle the matters, there is no such thing, he will hold on and the Almighty will protect him.

Like that one who **would do a jump from top to bottom**, and everyone says: How is he not dead? How does he go down like that? And he says to them: Look, **I have a thin rope** that no one sees, and I hold onto it and go down, that is what the stuntman does, he goes down from a great height and nothing happens to him. So too there is a thin rope, a conduit from the Holy One Blessed be He that gives life to each and every one, and one must hold onto it strongly, and whoever is fire in the service of Hashem and makes an effort - **nothing will happen to him**. This one needs to know. When a person is fire, he cannot be a prisoner in the hand of the Evil Inclination, there is no such thing, he is fire. We need to make an effort **with all our strength**, let us study all that we can, and worry for others, and do what is possible, **now is the time**.

## You lost your merit!

I will tell you, that it was very cold in Russia. And there was **one rich family** that had great wealth, and it would sometimes host in its home some students, it hosted them with dedication. One day **one of the orphans** arrived, and he was in their home eating, drinking, and they would give him with respect.

One day, one of the members of the host family arrived to get married, and he was of the same age as that orphaned boy, the family said: **Now we are buying him everything new**, we will give the clothes to the orphan. What sweaters, what shirts, what coats, something special. Good, the orphan was very excited to receive this, because he was just moving to another place, to another yeshiva, and **he was very excited**. They loved him very much, because he was always diligent, studying, not leaving for one moment.

And behold, when they come to give him the clothes, they give it to him inside a package, the groom arrives, and says to them: What is this? I do not agree. The family members say to him: Give it to him, **they are buying you new**, but he is firm: **I do not agree**. If he comes to work with us - he will receive. **Without working - he will not receive**. The orphan says to him: "may I dwell in the house of Hashem all the days of my life, to behold the pleasantness of Hashem and to visit His temple." Why, do you think you are my provider? The King over the most powerful Kings is

my provider, you merited to host me in your home, I am now leaving, but do not do this to anyone, take the clothes - I do not want, "do not eat the bread of a miser," I am going.

The parents were very ashamed, but he left the house. In the meantime, the years passed, this orphaned boy married, received **a very wealthy family** that pampered him very much, until he became the **Gadol of the generation**, no one could even approach him because of his greatness in Torah.

One day, **a new Rabbi** arrived in the city of this family - the whole city was joyous and happy, the Rabbi gave a tremendous lecture, and among them also came the son of the host family, everyone enters in line, and he says: I want to grant the Rabbi money so that I will have a merit in Torah. The Rabbi says to him: You already lost your merit. When you needed to give - you did not give, now when you see all this and you are giving - you missed the blessing. That orphaned boy, who was with you and grew up with you, **that is me!** He was R' Yitzchak Elchanan Spector, and you lost your merit, there is nothing to be done.

## How Did I Leave Torah for Money?!

There was in **Baghdad** one of the great Torah scholars, **Rabbi David Pardo**, who authored the books *Shoshanim LeDavid* and *Michtam LeDavid*. He had a childhood friend **with whom, together, he went through the Shas (the Talmud)** several times. When this friend reached the age of 25, he left the Torah and went a bit into commerce. That is how it was back then; although he would go to study Torah, he mainly engaged in commerce **and became immensely wealthy**. Even then, he did not forget his study partner (*chavrusa*) and from time to time **would spoil him**—sending him certain things. The love of Torah vibrated within him as well.

And one day, he was in New York, and the merchants used to bring **him every book that came out**, because he would request every book that came out—that he wanted it. And one of the merchants brought him a book, and suddenly **he began to weep**—what weeping, what crying! They said to him: "Why are you weeping?" He said to them: "**How did I leave the Torah for money?** I am sorry, because this is my friend, we grew up together; look where he arrived and what I did. What self-sacrifice (*mesirut nefesh*)."

## He Married with a Reversed Jacket

Look at **Rabbi Shach**, what self-sacrifice he had for the Torah. Did he merit it for nothing? For two years he

had a **torn shirt**, and he would enter the yeshiva first so that they would not see the tear. He would wash it on the eve of Shabbat. What stories! His jacket—at his wedding, **he turned the jacket inside out (to the other side)** and married like that. These are all unusual stories, but they emerged as the giants of the world.

## At the Age of Eighty—I Am Only with Hashem!

Here, the head of our yeshiva (*Rosh Yeshiva*) was **Rabbi Yehuda Tzadka**. He did not feel well, and several times he suffered a **heart attack**. I remember that one day he had a heart attack, they took him to Hadassah. [There was a time he was in Bikur Cholim, and there was a time he was in Hadassah]. The team of doctors were Professor Yonatan Chasid and Professor Meir Gottesman; they treated the Rabbi. And the Rabbi would always **tell them words of Torah** with such a radiant face. They would say that the Rabbi is learning every single moment, **he does not leave the Torah**.

Mainly, what I want to tell you is a wondrous thing. One day, they came with **young students** to teach them; they stood next to the Rabbi and explained to them. And then the Rabbi said to them: "You taught them medicine; **I will give them a little medicine for the soul**." And so he gave them a little *mussar*, what is the Cause of Causes, the Reason of Reasons. He told them what is "I will come in the mighty deeds of Hashem the L-rd; I will mention Your righteousness, Yours alone" [Psalms 71:16]. King David says that there are three partners in a person: his father, his mother, and the Holy One, Blessed be He, **and each one wants their portion**. And when a person reaches the age of eighty, "if by reason of strength eighty years" [Psalms 90:10], then "I will mention Your righteousness, Yours alone"—not anyone else. Why? Because until the age of 80, the strength of the parents influences the person; after that, **it is only the Holy One, Blessed be He**. The Rabbi says to them: "Now I am eighty years old; now it is only the Holy One, Blessed be He, may His Name be blessed. It is not the strength of the parents. Just 'I will mention Your righteousness, Yours alone.' I thank Hashem—'Let every soul praise G-d' [Psalms 150:6]. At such an age, **just to thank Hashem every single moment**." In a way that for one who studies Torah, his life is entirely another world. He lives on different levels.

## I Did Not Know You Were a Torah Scholar...

It is told that someone came to consult with the

'**Chazon Ish**' about a certain medical problem, head surgery, etc., etc. And the Chazon Ish told him who to go to, and how to do it, and what to do. Afterwards, the man asked if he could **speak with the Rabbi in learning (Torah study)**, because he had a certain question. The Chazon Ish agreed, and spoke with him for about an hour on Seder Kidushin. The Chazon Ish enjoyed him very much and said: "This is a **true son of Torah (Ben Torah)**." And then the Chazon Ish said to him: "**You do not need surgery**; it will pass on its own." He asked him: "But just a moment ago you told me which surgery and how to do it?" He said to him: "**I did not know that you toil in Torah**. If you did not toil in Torah, your judgment would be to go and do surgery, but if you toil in Torah—the Holy One, Blessed be He, deals with one who toils in Torah in a different way. It is not the same thing." A wonder of wonders. See what the power of Torah is; this is the statute of the Torah.

## What Was Written in the Amulet of the Taz?

About eighty years ago, there circulated in Jerusalem a **certain amulet written by the 'Turei Zahav'—Rabbi David Segal**, and they would tell signs and wonders about it: barren women were remembered (conceived), the sick were healed, and whatever a person needed—he would come and take the amulet, place it upon himself, and become healthy. Ultimately, **they opened the amulet** to see what was written in it, and what was written in it—here, I will read its language to you: "**By virtue of my exertion that I toiled over the Torah, over a certain passage, by virtue of this I want You to give me a reward for it, that anyone who wears this amulet will be healed**." **This was the amulet**. Is there such a thing? Are there such powers? And so on; wherever we go, it will never end. Toil is the great merit. In a way that we need with all our strength for a person to toil in Torah.

## Through the 'Websites'—Amalek Arrives

There is another **great thing in the Torah portion**. Something that I like to say. It is written: "And the Canaanite, king of Arad, heard that Israel came by the way of Atarim (*the sites*)" [Numbers 21:1]. First of all, the commentators of our time said, "the way of Atarim"—by way of internet sites (*Atarei internet*) and cell phones. From where does Amalek enter? He has sites of defilement, of the *Sitra Achra* (the Other Side/Evil), may Hashem save us. From there he enters, **and he defiles everything**.

But "the Canaanite"—he is Amalek who was the king of **Ara**"d—the acronym: *Da Amalek Rashi'ah* [This

is Amalek the wicked]. And he changed his language to the language of Canaan. He was not a Canaanite, but his clothing—he did not change. He wanted to confuse the people of Israel so they would think they are Canaanites, so they would not think he is Amalek, and then if they prayed—they would not pray well, and thus they would not be answered in their prayer. Prayer needs to be well-detailed.

And indeed, the people of Israel did not know what this was; it **was a strange bird**. He speaks Canaanite but is dressed as Amalek. They did not know what to pray to the Holy One, Blessed be He, so that He would save them from his hand. What did they do? They prayed: "And Israel vowed a vow saying, 'If You will indeed deliver **this nation** into my hand...'" [Numbers 21:2]. They did not know what to say, what he is. And the Holy One, Blessed be He, gave them into their hand because they clarified their prayer.

As the **Chacham Yaakov Mutzafi** used to say: "To pray clearly." For our Rabbis say that a person should bring out clear words from his mouth. Once, one of the women from the family of **Rabbi Abdallah Somekh**, who was wise, came to him and asked him forty questions. One of the questions she asked him was: Why does her son not keep Torah and Mitzvot and ridicules everything of holiness—**how did such a son grow from her?** He said to her: "Did you pray? What did you pray during the candle lighting?" "That you should have a **wise son...**" He can be 'wise' in bad things too (*let it not come upon you or us*). One must say: "That I should have a son wise in Torah, a Torah scholar, a son of Torah," and then your prayer can be received beautifully.

## The Eulogies Heard at the 'Dinner'

Today there are 'disks', it is called a '**disk-on-key**' (USB flash drive). There was a certain manager who was given a task to print about a thousand disks of very, very moving songs, something grand, of **special orchestras**. And other people ordered from him to print a disk of eulogies for several sages. By mistake, he **switched them**: to those who wanted the songs—he gave the disk-on-key of the eulogies, and to those of the eulogies—he gave the songs.

Those who ordered the songs—had a big **fundraising evening** for their yeshiva, and inside the disks, they planned to bring the donors a **special filming** of the yeshiva with songs. And now they say to him: "You caused us great shame, you lost everything for us, now what will the people give?" But look how **everything is the Cause of Causes** and the Reason of Reasons: there

was one of the wealthy men there who is worth all the wealthy men combined, who said to them: "How did you know to give me the gift of the eulogy? It was exactly about **the teacher who educated me**, and I always wanted to hear the eulogies about him, **forty years I have been waiting for this**, how did you know to give me this? **Now I am giving you [the funding for] the whole event**, and also as much money as you need, because you moved me very, very much..."

Do you see what happens? Nothing else is needed. **Everything comes from Heaven**. This is all the Cause of Causes and the Reason of Reasons. One must know that everything is from Above; the Holy One, Blessed be He, guides the world, He knows what to do, He decrees laws, He seats every man in his place, "**In your place they will seat you**" [Mishna Eduyot 5:7], no kingdom touches its fellow by a hair's breadth. **No one can touch you**; this must be placed very, very strongly within us.

## I Laid a Hand Upon the Rabbi of Jerusalem...

I already told you once, that there was here in Jerusalem a **gravestone contractor**, whose wife saw him in the middle of the night screaming: 'Rivka! Rivka!'. "What is wrong with you?" "Quickly, quickly call a doctor, **my right hand is paralyzed**, it doesn't move, I don't feel good." She immediately called a doctor for him; the doctor checks him and... **he has nothing**. He has intense pains, but they find nothing, no problem.

In the morning he says to his wife: "Go to the Beit Yisrael neighborhood, call Mordechai Avner for me, the one who builds the gravestones." When he arrived to him, he said to him: "**I mention my sins (today)**. Yesterday you made a gravestone for **Rabbi Tzvi Pesach Frank** and you made him a round gravestone, and it pained me that you made the gravestone round, and out of sheer jealousy I went and maliciously **broke it** with a hammer; go see that everything is broken. Now go and make a new one, and I will pay you." Apparently, since **I laid a hand upon** such a great (rabbi) who toiled in Torah, like Rabbi Tzvi Pesach Frank—this is what happened. See where a person can arrive when he does not know that everything is the Cause of Causes and the Reason of Reasons. This is a wonder of wonders.

## The Burnt Ones Rose to Life

When the nation of Israel did not walk in the path of the good, how is it written in the Torah portion: "And Hashem sent fiery serpents (*Nechashim HaSraphim*) among the people, and they bit the people" [Numbers

21:6]. What are the fiery serpents? It should have said the burnt serpents (*Nechashim HaSruphim*)! Rather, all the serpents that were in the desert, **the cloud would burn them**. But what would it do? It would take these burnt serpents **and build a fence out of them**—so it is written in Midrash Rabbah (19:22) in the name of Rabbi Yehuda. Therefore they are called the burnt serpents, for they were burnt by the cloud. But the moment the nation of Israel **did not walk in the path of the good**, the serpents came out of the fence "and they bit the nation, and many people of Israel died." Even though these serpents were **dead corpses**, burnt,

they came out and bit the people to punish them. And they became "fiery serpents," a wonder of wonders.

## A Spirit of Purity Comes from on High

We have an opportunity now, now we are at the **New Moon (*Rosh Chodesh*) of Tammuz**, times of repentance are fast approaching (*Zmanei Teshuva Memashmeshim U-vaim*). This week we read in the Torah **the portion of the Red Heifer (*Parah Adumah*)**, and a spirit of purity comes out from on High. Just as the heifer would purify, "so we will render

for bullocks the offering of our lips"—by us reading the portion of the Red Heifer, **holiness comes out from this reading**, and it purifies and washes us from the inside and from the outside, and a person becomes pure and holy, and can sit and engage in Torah, and walk in good ways. **Not to walk in the streets in forbidden places**, to hotels, to leave the Tree of Life and to dig broken cisterns that can hold no water. To guard ourselves **to walk in the ways of the Creator, blessed be He**, and then the Holy One, Blessed be He, will help us, and send us the **Messiah of our righteousness** speedily in our days.

We bless all the listeners through the satellite, through Radio Moreshet, through Radio Darom, and those who study via the leaflet. May the King of the universe bless you and merit you with robust health and supreme light (*nehora ma'alya*), good, long, healthy, and happy lives, and may it be, with Hashem's help, a good and blessed month, a month of redemption and salvation, and so may it be His will, and let us say Amen.

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