



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

**Parshat Beha'alotcha 5786**

## **The Mighty Light of the Torah and the Light of Shabbat the Queen**

This year we merited our initiation at Mount Sinai anew ◇ Satisfaction in the World to Come ◇ How much a moment of Torah is worth ◇ Torah study more than the Holy Temple ◇ The loftiness of Shabbat Naso ◇ The secret of the number 176 ◇ The loftiness of the sacrifices of the Princes ◇ The Sabbath day - the middle candle ◇ Sustenance in the world by power of the Temple and the Sabbath ◇ The Sabbath subdues the nations ◇ The husk of the starling and raven ◇ The Steipler's condition for the holding of the wedding ◇ The secret of the Itzkovitz Synagogue ◇ The rescue of the Farhi family in the merit of the Sabbath ◇ To live according to Torah ◇ Everything If Hashem Wills ◇ The day of passing of our master the 'Kaf HaChaim' ◇ Torah study requires 'order'

### **"They Sat and Studied With Me All Night"**

Behold, we have merited a very, very great privilege—to **receive the Torah** in our 248 limbs and 365 sinews; the Torah is the greatest gift in the world! The greatest light! The greatest abundance! All of this we merited at the great initiation—the initiation (to Torah) at Mount Sinai. **And we have already brought what our master the Ari** writes, that every year, there is the exact same influence of the great initiation, and therefore every year when the People of Israel take the Torah upon themselves, they become a new creation.

The Gemara says in the **Jerusalem Talmud Rosh Hashanah** (Chapter 4), **Rabbi Mesharshiya in the name of Rav Idi said**, in all the sacrifices of the holidays it is written "sin" or "sin offering," but in the sacrifices of the holiday of Shavuot there is no "sin" and there is no "sin offering." **Why is it this way?** Says the Jerusalem Talmud, because the Holy One, Blessed be He, says: "Since you took upon yourselves the yoke of Torah, I account it unto you as if you have never sinned in your days!" Everything is erased! No trace!

What a great gift! Is there such a great thing? "The Torah of Your mouth is better to me than thousands of gold and silver"—this entire world is all vanity of vanities next to the Holy Torah. "The love of your bridal days"—with what love and affection the Holy One, Blessed be He, **embraced** us at the initiation (process of Revelation) at Mount Sinai, and sanctified us by means of a wedding canopy and betrothal, in what merit! Just as we say, "Who sanctifies His people Israel by means of a wedding canopy and betrothal." How much we need to thank the Holy One, Blessed be He, for all this great kindness, for the great light that descended upon us at the initiation at Mount Sinai, a light of Torah, of fear of Heaven, of good character traits.

And we merited to engage in Torah **all night**, what light! **To adorn the bride, who is included in 24 special adornments**, and the next day the bride who was completed comes and says to the Holy One, Blessed be He: "Master of the Universe, listen, these are people who all night sat and studied with me, adorned me with adornments like no other, and they are worthy to receive all the good in the world." What blessings! And the Holy One, Blessed be He, blesses and says, whoever studied all night, it is guaranteed to him that he will complete his year, he will not be harmed all that year! And everything that he needs, he will receive, what blessings like no other!

### **"Only This is the Rabbi Willing to Donate?"**

**Every year such a light of Torah descends**, the Holy One, Blessed be He, lowers with the Torah special powers **according to what the generation needs**, because behold the Torah is the only spice against the Evil Inclination—"I created the Evil Inclination—I created the Torah as a spice (remedy)," this is **the great antidote** against the Evil Inclination, and in every generation and generation the Torah solves all the problems that exist in that generation. **Now let us think about our generation**, the Holy One, Blessed be He, sees the lowly situation, **the iPhones are going around the streets** and the young men, what will they do? What does the Holy One, Blessed be He, do? In this generation He gives **such a great light of Torah**, to distance every plague, **every problem, every obstacle, so that nothing shall rule over us**. How much we need to rejoice that we merited this great light of the Torah!

**How did our Sages say?** "Better is one hour of satisfaction in the World to Come than all the life of this world." **Rabbi Dessler** explains **what the meaning of this statement is**: that if we take all the pleasures of **the billions of people** who have been in the world from Adam the First man until this day, **and say that each one lived 80 years, boundlessly happy**, also satisfaction, also money, also honor, health, a life full of all pleasures and pamperings,

gather all these pleasures together, **all these delights** are not worth **like one moment of satisfaction in the World to Come!** Can a person describe and imagine to himself the goodness of the World to Come? **And how does a person merit the World to Come? Through every moment of Torah study,** he merits it! This is **a thing that is not understood by human intellect!**

**Known is the story** that when the Gaon Rabbi **Naftali Trop**, of righteous memory, was sick, the members of the Yeshiva took upon themselves to donate to him **hours of life from their lives**, one donated three days and this one donated two days, and so on in this manner. And behold, they came before **our master the Chafetz Chaim** and requested of him also to donate to him time. The Rabbi thought and said: **I am willing to donate to him one minute...** We are perhaps a bit surprised, to donate only one minute?! But the Chafetz Chaim came to teach us to appreciate what life is! If we knew what the value of life is—we would utilize every moment and feel truly how difficult it is to donate even one minute of life, **one minute of Torah!**

## **The Building of the Second Holy Temple Was Delayed 10 Years**

**Rabbi Yaakov Neiman in his book *Darchei Mussar***, brings a wondrous thing in the name of **the Alter of Kelm** [who was a man like no other in the world]: **It is worth it for a person to come into the world, to live in terrible sufferings for 70 years**, if only he will say one time in his life: "Blessed is He and Blessed is His Name!". To live 70 years, May Hashem save us, with the greatest sufferings, it is worthwhile for one time "Blessed is He and Blessed is His Name"!! **And the Alter of Kelm continued: "And a thousand times 'Blessed is He and Blessed is His Name' does not reach the loftiness of one Amen!" And he continues: "And a thousand (statements of) Amen does not reach one 'Amen, may His great Name be blessed'."**

**And now this is the main thing: "And a thousand times 'Amen, may His great Name be blessed', does not reach the loftiness of one word of Torah."** This is how the Alter of Kelm would **illustrate** what the mighty power of the Torah is. How beloved the Torah is before the Creator of the universe, whoever sits and engages in Torah and toils in Torah, **there is nothing above it.** It is more than saving souls, it is worth more than everything!!

Torah study is also worth **more than the building of the Holy Temple!** We saw this by **Ezra the Scribe**, Ezra the Scribe passed away at the age of 52 years, and until the age of 52 he built along with Nehemiah the entire Holy Temple, arranged it, and restored Israel to their place, and taught them Torah.

However, it is written, that when the time arrived that he was already able to go up to Jerusalem to build the Holy Temple, having already received the permission, despite this he delayed another 10 years in the exile! They asked him: "Why do you not go up?", and he said: "I cannot, **because as long as my master and teacher, Baruch ben Neriah lives, teaching me Torah, I do not leave the Torah for one moment.**" **They said to him: "But there is the building**

of the Holy Temple?". And he said: "No! This is greater than the building of the Holy Temple! It is a greater thing that I sit to study! Did you understand? Just so we understand what the loftiness of Torah study is!

## 24/7 This Is the Sign!

I always love to say what Rabbi Zicherman, may Hashem lengthen his days, said [it is written in his pages], he says it in the name of Rabbi Shlomo Levinstein, regarding the giving of the Torah it is written: "**And he took the book of the covenant and read in the ears of the people, and they said, all that Hashem has spoken we will do and we will hear.**" This verse is found in Exodus Chapter 24, Verse 7. **What is the sign? Says Rabbi Shlomo Levinstein: 24 verse 7 It is 24/7. There is a concept in the world called 24/7, for example by the gentiles, they have stores that are open 24 hours 7 days a week, because they have no rest.**

**So too the nation of Israel** needs to remember the verse "**we will do and we will hear**" 24 hours 7 days a week... which is 24-7, every single moment needs to be before the eyes to do the word of Hashem, that all the time this verse will flow in our blood, that we take upon ourselves His authority as our L-rd, Blessed be He, all that Hashem has spoken we will do and we will hear.

What a privilege we have that the Holy One, Blessed be He, descended upon Mount Sinai and gave us the Torah, in love and affection, and said to us: "Engage in this and you are taken care of— **then I will give your rains in their season, and the land shall yield its produce, and the trees of the field shall give their fruit. Your threshing shall overtake the vintage, and you shall eat your bread to the full, and dwell in your land safely**—everything that you need, you will receive." What blessings, what salvations—the Torah is good for man both for this world and for the World to Come.

All the time one must remember: "Master of the Universe, we will do and we will hear"—"for they are our life and the length of our days and in them we will meditate day and night." To be connected to the Tree of Life. To the Holy Torah which is one with the Holy One, Blessed be He, and His Divine Presence.

## The First Shabbat in the World

Therefore, what a privilege we have that the Holy One, Blessed be He, chose us and gave us His Torah, the Torah of truth, and we merited this year **the sixth day** (Shavuot being on Friday) **and the Sabbath day** that we received the Torah on Friday, and afterward came the Holy Sabbath, Parshat Naso.

And we merited to receive the Sabbath of Parshat Naso, in the place of the resting of the Shechinah—the Western Wall—from which the Shechinah has not moved, **and all of us here walked together**, and the entire way we were studying the 613 commandments, **and we merited first to arrive at David the Messiah King** and to read the Psalms, and afterward from there we walked to

the Western Wall, and we performed there the Mincha (afternoon service) of the Holiday and the Acceptance of Shabbat.

And **there we spoke such strong words**, and we explained what this wondrous Sabbath is—the **Sabbath of Parshat Naso**. "Naso" is an expression of lifting up, elevation, and ascension, because after Israel merits the Torah, what an elevation there is!

And it is written in **the holy books** that the Sabbath of Parashat **Naso is very important**, because it is the first Sabbath that the nation of Israel kept properly, because it is the first Sabbath that followed the receiving of the Torah.

And although the People of Israel were commanded regarding the Sabbath even before the initiation (process of revelation) at Mount Sinai, **when they were in Marah**, for behold "laws and Sabbath at Marah He commanded," but then in Marah they were not yet commanded regarding all its details and laws of the Sabbath, and only at the initiation at Mount Sinai did they receive all its details and halachot (laws) down to the smallest details. And therefore this was the first Sabbath that the People of Israel kept in all its details and exactitudes. What a great privilege!

## The Sweet Number

And from Heaven they orchestrated that immediately after the receiving of the Torah we read **Parshat Naso, which is the longest portion in the Torah!** In which there are 176 verses, and also the **Holy Zohar on Parshat Naso** is the longest in the Torah, because it contains the entire *Idra Rabba*, which contains the greatest secrets. And also the longest **Midrash Rabbah** is on **Parshat Naso**, and it contains 177 paragraphs. **And what is the matter that we read the longest portion after the receiving of the Torah?** Because by this we show to the Holy One, Blessed be He, our great love for the Torah and for the Holy One, Blessed be He.

And indeed we found in several other places in the Torah this count of 176: that the **count of verses** in the longest psalm in Psalms—Psalm 119 "Happy are they that are upright in the way"—is also 176. **And also the largest tractate in the Shas (Talmud)**—Bava Batra, ends **on page 176**. And so too the longest laws **in the Shulchan Aruch**, which are "The Laws of Shabbat" [which include also the laws of Eruvin and Techumin], and they have together 175 chapters. And with the *Kolel* (inclusive unit) they rise to 176.

**And our Sages say that there is a secret** in the number 176 to subdue the husk of Esau which is called '**Tzepo**' [the son of Esau is called Tzepo], which is a great *Klipah* (husk) that disturbs a person from studying, and they subdue it by means of Torah study, and therefore 176 is like the numerical (Gematria) value of (the name) "Tzepo". Not for nothing did they arrange it from Heaven. And furthermore our Sages say, that the number 176 is like the numerical value of *Tzuf* צוף — "Honeycomb of honey," because the Torah is "sweeter **than honey and the drippings of honeycomb.**"

## Tons of Water on the Head

**The Ben Ish Chai says another great hint in the number 176** [I love to say this, the Ben Ish Chai has a sweetness]: that the number 176 is in order to subdue the S"M (for Kabbalistic reasons this angel is just hinted at by the abbreviation, S"M), **because after we received the Torah**, the S"M stands over the person and does not let him move, he says "You received that which subdues me?" For behold, this is all his wars—that the nation of Israel will not fulfill the Torah, because when the nation of Israel studies Torah, he has no work.

And behold, generally we do not call the S"M by his name, rather we nickname him "Ploni" (So-and-so). And "Ploni" (פלוני) equals in Gematria is 176. And therefore there is a purpose in this number specifically, because how do we remove the Evil Inclination from us? "I created the Evil Inclination, I created for it the Torah as a spice, (a remedy)" therefore there is in the Torah this number 176, to show that it has the power to subdue Ploni, who is 176. And this is on Shabbat Naso which is after the receiving of the Torah, Naso from the language of elevation, that this will remove the Ploni from us.

The same thing, how Jacob our forefather, when Esau came toward him with 400 men: "And Jacob sent messengers before him (*lefanav* לפניו)"—"before him" equals in Gematria **176**, because Esau sent him "Ploni"—mighty forces of the *Sitra Achra* (the Other Side), and Jacob came to subdue this husk by the power of his Torah, because Jacob our forefather represents the Torah, represents *Tiferet* (Glory), "a wholesome man, dwelling in tents."

**And the Ben Ish Chai adds**, that the same thing also applied when the nation of Israel crossed the sea, in the **Song of the Sea it is written: "You blew with Your wind, the sea covered them** (*kesamo yam* כסמו ים)," "the sea covered them also equals in Gematria 176, all this also to subdue the great husk through the Torah and in the merit of the Torah. **For** what is the sea? It is the sea of the Torah, for water is the Torah.

And the main thing is to **enter into the sea of the Torah**, because for example, [if] he takes some bucket of water and puts it on his head, it is heavy, he cannot (bear it); but if he swims inside the sea, there are tons of water on his head [and] nothing will happen to him, this is "sea covered them," whoever enters inside the Torah, it is easy for him, it is good for him, he is happy, and he subdues all the *Sitra Achra*. This is the power of the Torah.

## The Sabbath Will Not Stop You!

In Parshat Naso we read the portion of the sacrifices of the Princes, how the princes of Israel offered their sacrifices in honor of the dedication of the Altar—"This was the dedication of the altar, on the day when it was anointed, from the princes of Israel." The interesting thing is, that all twelve princes brought **the exact same sacrifice**, all the sacrifices, all the days, all of them

equal whether in their length, whether in their width, whether in their weight, **everything the same thing**: "one silver bowl, the weight thereof was a hundred and thirty shekels, one silver sprinkling basin of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mixed with oil for a meal-offering; one spoon [weighing] ten shekels, full of incense; one young bullock," etc.—**everything exactly the same thing!**

**And one must understand why the Torah repeats this 12 times**, for behold it was possible to write it one time, and say and so this one brought like this and so this one brought like this, "each time each time"? Rather, says the **Midrash Rabbah**: Rabbi Shimon said, what does the text mean to teach by saying "from the princes of Israel," that the sacrifice of all of them was equal, without having consulted among themselves, rather each one directed from his own mind through the Holy Spirit to the exact same sacrifice. Each one said "I will make the most beautiful sacrifice before Hashem, I will make for Him a pleasant satisfaction with all the intentions, with all the weights, and the silver and the bowls, and the sacrifice and the bull and the goat I will bring the most beautiful that can be" **and everyone brought the same thing! This is all through the Holy Spirit! And therefore the Torah details** the sacrifice of each and every prince, because each one thought about it on his own and had special intentions in it.

Now they had another great virtue: that after each one saw that his fellow offered just as he had thought, no prince decided because of this to change and offer more than his fellow, because they distributed honor one to another. And our Sages say, that by this merit, they offered their sacrifice even on the Sabbath, because if one had offered more than that of his fellow, they would not have been able to offer them on the Sabbath, and only when they added nothing did the Holy One, Blessed be He, say to them: "You distributed honor one to another—everything in love from all your heart? I will distribute honor to you that you shall offer on the Sabbath day, **and there shall be no interruption** in your sacrifice." Because they were in unity, the days of the offering were also in unity without an interruption of the Sabbath in the middle!

## **He Said to Us "Have Pity on Me, Leave Me Alone"**

And now with the help of Hashem we arrive at ParshatBeha'alotcha, there is nothing better after the receiving of the Torah than to arrive at the great light of the Menorah: **"Speak unto Aaron, and say unto him: When you light the lamps, toward the face of the candlestick shall the seven lamps give light."** And our Sages said: When you light (*Beha'alotcha*) the lamps—"the lamps" (*pronounced, hanerot* הנרות) [are] the (Hebrew) letters: Taf, Vav, Reish, Hrei and Nun which spells out the Torah of fifty. This is the Torah that we received on the fiftieth day.

**"Toward the face of the candlestick shall the seven lamps give light,"** it is known that the commandment was in the Menorah that all the lamps were turning toward the middle lamp. **And our Sages say**, that these **"lamps,"** represent the children of a person, that one needs to illuminate them, to educate

them, and to guard them. And the children turn toward the father who is the middle lamp, they look at him.

And when the children of the person see him how he sanctifies himself, and how he studies Torah, they learn from him, what sons—they suckle from him! They feel what the sweetness and pleasantness of the Torah is, just as the Ohr HaChaim says that if they felt strongly the sweetness of the Torah **they would go crazy after it**—they would not be able to leave it.

**We lived and saw this by our teacher and our rabbi, Chacham Ovadia**, how he was not willing to leave the Torah for one single moment. We would come to invite him to some place, and he would say "Have pity on me, I want to study Torah, leave me alone." But if you say to him "this is bringing merit to the masses," he was willing to give up all the sweetness in the world. He would say there is nothing like bringing merit to the masses, that I should come and bring another one close to our Father in Heaven. Only for this was he willing to give up everything.

## Eating Gravel in the Middle Lamp

**In the creation of the world it is written "And there was evening and there was morning, the sixth day (*Yom HaShish*)"**, why is the sixth day written with the letter (Hebrew letter) *Hei* (denoting the word, "the") and not simply "sixth day" like all the (preceding) days? Rather, say our Sages, the sixth, this is the well-known sixth day, namely the sixth of Sivan; and another thing, the letter *Hei* as a prefix to the word sixth hints to the five books of the Torah (the Gematria value of the letter, *Hei*). For the Holy One, Blessed be He, made a condition with the work of creation: if the nation of Israel receives the Torah—good, and if not, He turns the world back to chaos and void, "If not My covenant (existing) by their day and night, the ordinances of heaven and earth I (would) have not placed" (based on Talmud, Nedarim 32a).

And behold, the Torah came in complaint before the Hashem, Blessed be He, saying to Him: "Master of the Universe, You gave me to the nation of Israel, but what? In this world one needs to plow, to sow, to work, to reap, not everyone can only study Torah, they are (operating under) 'by the sweat of your brow you shall eat bread', working." Said the Holy One, Blessed be He, to her: I promise you, there is the day of the Holy Sabbath, on the Sabbath everyone gathers in synagogues and in study halls and studies Torah. This is "toward the face of the candlestick shall the seven lamps give light," **the Sabbath is the middle lamp**.

**The Ben Ish Chai** in his introduction to Parshat Terumah [first year] says: What is "toward the face of the Menorah"? **He brings from the Zohar**, that the lamps are corresponding to the days of the week, and the middle lamp, this represents the Sabbath, and all the six days are sustained from the Sabbath: the first three days of the week are sustained from the holiness of the Sabbath that was, and the last three days in the week—Wednesday, Thursday, Friday—they are sustained from the Sabbath that will come after them. Everything stands

through the middle—there are three days from here [and] three days from here, the light of the Sabbath protects them, it gives to them.

And we have already said several times, that what a person studies on the Sabbath, every hour on the Sabbath is like a thousand hours on a weekday, and this is in an hour of study of the plain meaning (*peshat*), **and if he studies Zohar on the Sabbath, it is like seventy years!**

**The Holy Zohar** says, that on the Sabbath day, as much as the nation of Israel sing more Shabbat songs, they [the forces of impurity] cry and wail. As much as the nation of Israel light more light—they have darkness. And as much as the nation of Israel make more good foods, they eat more gravel and stones! This all works exactly to subdue the *Sitra Achra*. And all the sustenance that is in the six days, all the light that there is to the nation of Israel, everything is **sustained from the middle lamp—the Holy Sabbath.**

## The Fathers of Sustenance and Their Mother

**And behold, from where does the abundance and nourishment descend to the world? From the upper Holy Temple to the lower Holy Temple**, and from there it spreads to Zion—to Jerusalem, to the Land of Israel, and to the entire world. To this very day there is a pipe/channel from where the nourishment and livelihood descend to His nation Israel. "Nourishment" (*mazon* – spelled out by the letters, Mem, Zayin, Vav, Nun) equals (in Gematria) 103, sharing the Gematria value of "Faith" (*emunah* – spelled out by the letters, 'Aleph, 'Mem', 'Vav', 'Nun', 'Hei'), because it (nourishment) depends on the faith of the person.

The Holy One, Blessed be He, lowers the sustenance through the Holy Temple; when Abraham our forefather came and prayed in the place of the Temple, the Holy One, Blessed be He, said to him: You came here to pray, and you bind your son and you deliver yourself for Me? And you publicize Me in all places, love Me and believe in Me, **therefore from here I lower two times the Gematria value for nourishment**, additional nourishment for my children. How much is two times nourishment with the inclusive unit (*kolel*)—206. Therefore Abraham our forefather called the place "Mountain (*Har*)" of Moriah. "Mountain" (spelled out by 'Hei', 'Reish') together with the inclusive unit equals (in Gematria) two times (the Gematria value of) "nourishment" (*mazon* – spelled out by the letters, Mem, Zayin, Vav, Nun).

And when Isaac came to the place of the Temple, "And Isaac went out to converse (to pray) **in the field**," that is to say, he was praying there, the Holy One, Blessed be He, said (about this), another (set of) nourishment, I will lower down in the merit of Isaac who came to pray and also was bound upon the altar (there), three times nourishment, 103 times 3, comes out 309, like the numerical value of "Field" (*sadeh* – 'ה', 'ד', 'ש') therefore he called the place field.

And when Jacob our forefather came to the place of the Temple, how the Holy One, Blessed be He, rejoiced! How the Shechinah rejoiced! How she spoke with him! Something unusual, they rejoiced in him very much. And then said the

Holy One, Blessed be He, **I will lower down another (set of) nourishment for Jacob**, how much is 4 times nourishment (103)? 412 therefore, he called the place **Beit El**, "House" (*Beit*) - equals 412, because it is the house of the Holy One, Blessed be He.

And Moses our teacher did not merit to enter the Land, said the Holy One, Blessed be He, to him: I will show you the Holy Temple from afar, and I will add on another (set of) nourishment for a total of 5, five times nourishment (in Gematria value). Moses was not on the mountain but only from afar by means of prayer, therefore he stated: "A prayer of Moses," prayer (*tefilah* – spelled out by letters ה ,ל ,פ ,ת) equals 515, like the numerical value of five times nourishment. Therefore Abraham our forefather called it (the place of the Temple) 'Mountain', Isaac called it 'Field', Jacob 'House', and Moses from afar—"Prayer."

And all these five, everything is in the merit of the Sabbath. How do we know? **The Sabbath (Hei, Shin, Bet, and Tav)** are the initials for: **Mountain (Har), Field (Sadeh), House (Beit), Prayer (Tefilah)**. Everything descends in the merit of the Sabbath. Because the Sabbath has a very great spiritual power. And when a person merits the great light of Sabbath, these are treasures of the King, storehouses of the King!

## **A Week Before the Wedding the Bride Asked to Postpone Everything**

I want to tell you a story that happened in our days. What it is when they live by power of the Sabbath, a thing of wonders of wonders. Pay attention: **there is in Bnei Brak a Yeshiva 'Netivot Olam' for baalei teshuvah (returnees to Judaism)**. once there was there a certain young man, a *baal teshuva* (returnee to Judaism, and they introduced him in the Yeshiva to a certain young woman, a *baalat teshuva* (female returnee to Judaism), they became engaged and already set a wedding.

**About a week before the wedding**, the fiancée calls him, she tells him that her father is lying on a deathbed in Tel Hashomer, his bodily functions are collapsing, everything is going **and the doctors give him to live three days, not more.** And she says that she does not know what to do, maybe we should postpone the wedding? Said the young man: "I will ask the Rabbi of the Yeshiva," he went to the Rabbi, the Rabbi said to him: "Go to the Steipler."

**The Steipler was then at the end of his days, he did not hear, so the young man wrote to him on a note**, that his father-in-law to-be is sick lying on his deathbed, and in another week is the wedding, and they do not know whether to postpone the wedding. The Steipler read the note and said to the young man: Tell the bride, that her father will live, he will rise from his illness and will come to the wedding, but tell her that there is one condition: **only the merit of the Sabbath will stand him on his feet**, the moment he does not keep Sabbath—he will lose everything. They heard this thing, they almost went crazy, it is simple **that the Holy Spirit speaks from his throat.**

They traveled to Tel Hashomer, and they see that all the doctors are around her father, they say: "This man got up an hour ago, tore and pulled all the devices that he has, and said: 'Call my wife I want to go home,'" the doctors performed tests on him and saw that the man overcame everything, they cannot explain it, **it is only a miracle.**

The couple came to the father and spoke with him that they were at the Steipler's, and said to him: "But father, one request he requested, that you keep Sabbath," the father said: "No problem—I take upon myself to keep Sabbath." The **Sabbath arrived**, the father said: "I am not driving, not lighting fire, willing to go to pray, everything is good and fine, but the movie of Friday night I must see." This was an Arabic movie, May Hashem save us, that they used to put it on Friday night—in order to cause spiritual ruin; they would put up for them, some movie and it would pull the crazy ones, unfortunate ones, those raised with poor Torah education (classified like infants who were kidnapped), and the father said it is hard for me to give it up.

**In the end they reached an agreement**, that an Arab would record it for him, and put it for him on the video, and on Saturday night after the Sabbath he would see it. And so it was, the wedding took place on time in great joy, the man danced, became healthy.

**About two months passed**, one Sabbath, the gentile who needed to record the video did not arrive, Sabbath entered, and this father did not know what to do, he was not willing to give up on the video; they begged him, they said to him "The Rabbi told you that only the Sabbath keeps you alive," but the Evil Inclination overcame him and he pressed on the button... **he**, this poor man, **could not overcome** his Evil Inclination, and saw the movie.

Immediately afterward he did not feel well; they called an ambulance—and **on the way he passed away!** The keeping of the Sabbath illuminates for us all the days of the week; everything is sustained because of her. The nation of Israel lives in accordance with the seven lamps. Towards the face of the Menorah; shall the seven lamps give light!

## **Raven and Starling on a Chariot and a Horse**

Moses our Teacher made one Menorah with seven Menorah branches to burn **the seven nations** that were here in the Land of Israel: **the Canaanite, the Perizzite, the Amorite, the Hittite, the Jebusite, the Gergashite, and the Hivite**, because Moses wants to subdue them, to break them, to expel them from the Land of Israel so that the people of Israel will inherit the Land of Israel.

**In the Holy Temple it was necessary to make 10 Menorahs, and King Solomon did this**, making ten Menorahs besides the Menorah of Moses—five Menorahs on the right, five Menorahs on the left, and in the middle stood the menorah of Moses.

And behold, in every Menorah there are seven branches, and if so, 10 Menorahs multiplied by seven is 70 branches, and this corresponds to the

seventy nations of the world. For how will the people of Israel "deal" with all seventy nations of the world who think to make problems for them? By means of these Menorahs that King Solomon made, which draw down this great light.

How is it written? "These (trust) in chariots and these on horses, but we will mention the name of Hashem our L-rd; they kneel and fell, but we arose and were encouraged." "These" (spelled in Hebrew by the letters, 'Aleph', 'Lamed', 'Hei') numerically equals 36, because the 70 nations of the world **are divided into two, to Esau and to Ishmael**: Esau is 35 nations, and Ishmael is 35 nations, and every nation has its ministering angel. From the side of Ishmael it is Rahav, and from the side of Edom [Esau] it is the S"M angel and 35 nations, and together with the minister appointed over them, it is 36. And this is the meaning of "**These** in chariots and **these** on horses."

And who subdues them? The nation of Israel who are in the middle—they subdue them from here and from there; these come in chariots and those come on horses, but we are in the middle—in the name of Hashem our L-rd we will mention! And it turns out that the nation of Israel stand in the middle of seventy nations. Also on the days of rest, the nation of Israel stand in the middle: Friday—this is the day of rest of Ishmael—the day of Jumu'ah. On the other side, Sunday is the day of rest of Edom, and in the middle—on the Holy Shabbat—it is for the nation of Israel. Because the Shabbat subdues the nations.

And therefore, the nation of Israel **needs to add (additional time with Shabbat restrictions) from the (normal) weekday to the holy upon the entrance of Shabbat and upon its exit**—because this is how they take them to the side of holiness to subdue the *Sitra Achra* (the Other Side), from the right side at the entrance of Shabbat, and also to add at the exit of Shabbat, to subjugate the side of Esau.

**And see a wonder: in the Kiddush that we do on Shabbat night, there are 36 words** (Gematria value of the Hebrew word for 'these') from "The sixth day and the heavens were finished" until "Who creates the fruit of the vine." Afterward, there are the words "Who creates the fruit of the vine"—which is the nation of Israel who are likened to a vine. And afterward, there are another 35 words. This is how they subjugate Esau and Ishmael.

**The author of *Melo HaRo'im* writes that the *kelipah* (husk) of Esau is called "Raven" and the *kelipah* of Ishmael is called "Starling,"** and when the nation of Israel keeps Shabbat, they subdue the *kelipah* of the raven and starling, **and this is hinted at in the word Shabbat** (שבת), because Shabbat numerically (in Gematria value) equals 702, and "raven, starling" (עורב זרזיר) also numerically equals exactly 702, because the Shabbat subdues the *kelipahs* of the raven and the starling! **A wonder of wonders!** This is the power of the Shabbat! Nothing can stand against the nation of Israel! Specifically if they sanctify themselves in Torah, commandments, and good deeds.

**The "Patent" of the Chazon Ish to Bypass the British**

**In the city of Bnei Brak, there is a well-known and famous synagogue in the Land and in the world: "Itzkovitch Synagogue."** It operates all the time, 24/7! I prayed there many times; it operates all the time, there are prayers there 24 hours a day, there are about 12 synagogues or 20 there, I don't know how many, **they all operate non-stop.**

**Rabbi Yitzchak Kolodetsky tells how this synagogue started:** 90–100 years ago, a righteous convert lived in Bnei Brak, his name was Reb Tzvi. He converted abroad, immigrated to the Land of Israel, and married the cook of Ponevezh. It was a joyful wedding, and they purchased an apartment with a barn for their livelihood. Children they did not have. But they loved to be among those who bring merit to the public; everyone who would pass by their house, they would honor him, and specifically regarding the Shabbat, for they loved to host on Shabbat.

**But they had a problem:** their house was on Herzl Street in Bnei Brak [back then that's what it was called], and at that time the British ruled here in the Land, and the way from Tel Aviv to the Tel HaShomer hospital would pass through Herzl Street in Bnei Brak. It was a central road, and military and government vehicles would pass through it, and all through Shabbat, vehicles passed through it without cessation. And it disturbed them that next to their house, the road was busy all through Shabbat, and they did not know what to do; they wanted to gladden hearts and bring them into the holiness of the Shabbat.

**Reb Tzvi went to the Chazon Ish** and says to him: "I cannot live like this, all through Shabbat vehicles and noise pass by me, and I want to bring merit to the public and it's not working." **The Chazon Ish says to him:** "I will give you advice: make your house a synagogue, and there is a law with the British that where there is a synagogue, cars cannot pass on Shabbat." [If only there would be such a law here in Mahane Yehuda, that where there is a synagogue, cars cannot pass].

Reb Tzvi heard the advice from the Chazon Ish, but his mind was not at ease: "Honored Rabbi, even if I make a synagogue in my house, still it is only during the times of the prayers that they won't pass, but afterward, not during the times of the prayers, what will we do?" **The Chazon Ish said to him:** "Make a synagogue that the place has prayers in it all day long, all day long! **24 hours!** And hang a notice at the entrance to the new synagogue: **'Prayers throughout the entire day,'** and the British government will already arrange the matter for you..."

And so it was, the couple agreed to move **to live in the barn;** they made themselves a room with the cows, and the house they made into a synagogue, and everything was only for the sake of the holiness of the Shabbat, and thus they were able to bring merit to the public on Shabbat. **And indeed, the British** issued an order on the spot to close Herzl Street, and the profit was double, because the adjacent street was also closed, because their house stood on a corner and stood at the connection between two streets. **And the British made for themselves another road**—that is today's Jabotinsky, which goes directly to the Tel HaShomer military camp.

**This house is until today the Itzkovitch Synagogue!** Named after the family of Reb Tzvi and his wife! In the merit of the holiness of the Shabbat, he and his righteous wife merited to bring merit to the public with prayers at all hours of the day and night, and they merited that entire streets were sanctified because of them with the holiness of Shabbat. **See what this is**—a small house turned into a building of four floors of a place of prayer, all this in the merit of the Shabbat. And it is called by everyone: "Itzkovitch"; anywhere in the world you go and say "Itzkovitch," everyone knows! This is the virtue of Shabbat, of those who bring merit to the public for Shabbat!

## **On Shabbat Night, the Phones Did Not Stop Ringing**

I will tell you another **event that also happened in our days** concerning the holiness of the Shabbat; the participants in the event heard that I am discussing this event here, and when they were in the Land, they came to me.

**There is in New York, the Farhi family;** they had large businesses and they had a large chain of jewelry stores **in Williamsburg**. They are a family of righteous people, good Aleppines, and they keep the Shabbat strictly; they would make the Shabbat with holiness, and they would not give up on it in any way. And on Shabbat, they would not deal at all with the vanities of the world.

**One Shabbat, they were having the Shabbat night meal, all the brothers together**—what joy, words of Torah—and suddenly they hear phones, phones; it doesn't interest them, they are calling them, **the security company, police forces, matters**, it doesn't interest anyone. They do not answer anything.

They also left them [a message] on the answering machine: "Your safe is open, **you must immediately report to the gates of the store,**" but nothing moves them, it doesn't interest [them], we are now Shabbat, we do not desecrate Shabbat. We don't approach, not anything! **They continued the meal, songs of Shabbat**, and also the morning meal, and the third meal, they continue everything as usual in the joy of the Shabbat. And even on the departure of Shabbat they did not rush, but took it easy and made a fourth meal.

**At 11:00 at night after they ate the fourth meal**, they said "Now let's see what is happening," they went to the store, and saw that all the windows were broken into, the gold watches are not there, they looted, they took.

## **This Is How They Tried to Crack the Safe**

Despite all the damage, **their eyes were directed mainly toward the safe** that was in the inner room, where most of their money was, and there was also money there belonging to neighbors who do not have a safe. One of the brothers said to his brother, "I will enter the inner room to check what was done to the safe, and you wait and read chapters of Psalms." He entered inside **completely trembling**, and he sees **that the safe is locked**. He immediately called to his brother: "Come let's open it." Completely trembling he comes to

open the safe; years later he relates: "Because my hands trembled, it took me 10 minutes until I succeeded in opening the safe."

**Suddenly policemen arrived:** "What are you doing here?" And the brothers say: "Sir, we are the owners of the stores," and the commander says: "Why didn't you come yesterday?". And they explain to him: "Sabbath day, with us we do not desecrate Shabbat, it doesn't interest [us]." The commander said to them: "Do you have a ladder in the store?" They say to him: "Yes." And the commander says to them: "Come see great miracles," he brought them up to the roof, and showed them a sack full of weapons, pistols, bullets, what not.

**What became clear?** The thieves broke into everything, **but they could not break into the safe, what did they do?** They stood above and waited for them to call the owners of the store, and they would come to open the safe, and the moment they open [it], they will kill them, and take the money. And therefore the security company sent to the store owners: "Enter, hurry, come to check," because they cooperated with these thieves!!

And the commander relates: "The burglars, the murderers, waited until nine, ten, eleven, twelve at night, waited all night until six in the morning, and when you did not come, they could not wait anymore, and they left..." Charbat! they didn't come... This is truly wondrous, the holiness of Shabbat! If a person goes according to the Torah, they arrange everything for him from Heaven! How is it written? **"At the word of the Hashem they encamped, and at the word of the Hashem they journeyed"**—I go according to the Torah!

## A Treasure of Coins Inside the Coat

**Rabbi Chaim Vital** had students whom he would teach, he said to them: "You shall study Torah." One of them was **poor, destitute**, he has children, he says: "How shall we study Torah?" He said to him: **"One needs trust in the Holy One, Blessed be He**, Hashem helps, you will sit and study—and from Heaven they will bring to you." He said to him: "But honored Rabbi, I am a merchant, I have people buying from me." The Rabbi said to him: "Do what you want, **I explained to you.** Hashem will send, you study well and you understand well and you endeavor well—do not give up on the study."

And behold, a certain merchant came, wanted to sell him **a fur coat**, says to him: "Listen, I am not buying merchandise now, I have nothing to do with this, currently I am not working and I have no money." The merchant says to him: **"Take it, it's worth your while.** You know what, I will leave it here for you, and when you have money—pay." The student saw that it was good, he said to him: "No problem, leave it, and when I have money I will pay you."

The student took the coat, and when he came to move it from place to place, behold he sees that it is **full of gold coins**. He saw this and was happy. **Rabbi Chaim Vital** said to him: "You see, they sent to you from Heaven, for the honor of the Holy Shabbat, the expenses of Shabbat, **everything you need—from Heaven they give.**" This is a wonder of wonders. His neighbor saw this, said to the Rabbi: "I also want it like this." He said to him: "If you do **self-sacrifice**

like he did—you too will have it." Self-sacrifice that a person does, this is called: "At the word of the Hashem they encamped, and at the word of the Hashem they journeyed." What Hashem says—so he does. Also one must know that everything depends on the providence ("His hand") of the One blessed be He.

### Say: If Hashem wills it!

How did our rabbis say, and so the *Shlah* writes, concerning every action and movement that a person wants to do, he should say: "**If Hashem wills it**," with the help of Hashem, Hashem will help me, everything that he needs, Hashem will give me, Hashem will save me.

It is written: "Many are the thoughts in a man's heart, but the counsel of Hashem, it shall stand." There are many counsels in the head, I will do like this, I will do like this, no, the counsel of Hashem ( היא [it] – which is the composed of the letters 'Hei, 'Yod', 'Aleph' ) are the same letters used for the initials of "If Hashem wills" אם ירצה ה'. It shall stand.

In the book 'Ben Sira' it brings several stories, one of them, **there was a certain very rich man**, who had many lands and oxen. One day, he took with him a pouch with one hundred dinars, **went to buy oxen**. As he went, Elijah the Prophet met him, said to him: Where are you going? He said to him: To the village, to buy oxen. He said to him: Say, **if Hashem decrees**. He said: If He decrees or does not decree - the money is with me. What I want I will do. He said to him: **You will not have success**. Say [it]. He says: No. The money is in my hand. He went on the way, his pouch fell from him and was lost. He arrived at the oxen and the merchant, looks for the money, *nafi* [nothing], he lost the money. He returned home, brought new money, once again Elijah the Prophet meets him. He says to him: Where going? To bring oxen. Say if Hashem wills; he says: No need, I have money, I have everything, lands I have, **I lack nothing**. He says: Say if Hashem wills it. No. No – you will not succeed. He says to him: I will succeed. He went once again, his pouch was lost to him. When he returned again, he said: It is not like this. **This old man is right**. He saw him on the way, says to him: Where are you going? He said to him: **if Hashem wills it I am going to buy oxen**. He said to him: Very good. Now you will succeed. He went there, he had a big deal that was worth a lot of money. He said: I brought with me one hundred dinars. He put his hand in, **he saw all three hundred dinars** returned to him. He bought with them, and became wealthy with great wealth, everything is "if Hashem wills it." **This is a great moral lesson**.

### When the Chafetz Chaim did not say: 'If Hashem wills it'

**Rabbi Isser Zalman Meltzer**, used to live here. One day someone came to his wife and spoke with her. And she said to him: I will tell you what happened, the Chafetz Chaim, everyone knew that **he was preparing to immigrate to the Land of Israel**, he wanted very, very much to immigrate to the Land of Israel, he had an immense desire, on Shabbat he went up to preach, and he told them that he thinks *B'ezrat Hashem* [with the help of Hashem], **that this week he**

**will already immigrate to the Land of Israel**, but he did not say 'if Hashem wills it'. And one must know, **that there is no such thing** as the Chafetz Chaim not saying [it]. On every action, on every walking, he would say 'if Hashem wills it' 'with the help of Hashem', but this time he did not say [it]. This was a craziness, **everyone spoke about this**, how the Rabbi did not say [it].

On the departure of Shabbat the Rebbitzen [rabbi's wife] fell ill, and he could no longer immigrate to the Land of Israel. This is all the Cause of Causes. Rabbi Isser Zalman Meltzer told her that the Chafetz Chaim, even when he wanted **to go from room to room** to bring something, would say to his friend: If Hashem wills it I will go to the next room, I will bring you this, **only if Hashem wills it**. Everything is a wonder of wonders, how the Holy One, Blessed be He, arranges, and everything is if Hashem wills it.

### **Half a Lira inside a snuffbox**

Also I will tell you another thing. Today is the anniversary of the passing of our teacher and rabbi, Rabbi Yaakov Chaim Sofer, author of 'Kaf HaChaim'. He was dirt poor, he had no money, but what holiness, all nation of Israel benefit from him, **all the sages of Ashkenaz were after him**, something unusual. He passed away like today on the 9th of Sivan, and on that same day passed away also the *Rishon LeZion* [Sephardic Chief Rabbi] Rabbi Yaakov Meir. By the Rishon LeZion there were all Sephardim who accompanied him, but at the funeral of Chacham Yaakov Chaim Sofer, many Ashkenazim participated, **everyone after him through fire and water**. Something unusual. They would walk after him, but he has nothing to eat. What would he eat? Every Shabbat he and his wife **buy one fish**, and he himself prepares it in honor of Shabbat, cooks it. And they have a little bread what is necessary for them that the Rebbitzen bakes; they make sauce with it, and he and his wife **eat it for three meals**. Have you seen such a thing? That's it. This is their food.

One Shabbat the Rebbitzen says to him: **Even fish there is not today**. Friday is today, and we did not buy fish in honor of Shabbat. Chacham Yaakov, what shall we do? He says to her: We will wait a little more, Hashem will send to us. He learns, hour 11 arrives, she says to him: Chacham Yaakov, what shall we do? He says: A little more. Suddenly arrives the Chief Rabbi of the Ashkenazim – **Rabbi Yosef Chaim Sonnenfeld** who was the rabbi of the Edah HaChareidit. He says: I want to speak with the Rabbi. Please, speak. He says to the Rabbi: Does your honor have *shama*? [snuff tobacco], he says: Yes. *Tfaddal* [go ahead/welcome], he gave it to him. They spoke a little words of Torah, he said thank you very much to the Rabbi, and went. **His wife says: Shall we see salvation, Chacham Yaakov?** He says to her: There will be salvation. **Meanwhile he took out tobacco to smell, and behold he sees inside half a lira**, Rabbi Sonnenfeld put half a lira for him, by the Holy Spirit he saw that he has nothing to eat. Chacham Yaakov said to her: Look, this Shabbat not only will you eat fish, **also kukuriku [chicken] there is this Shabbat**, everything in abundance.

### **He did not speak in the synagogue**

**He never spoke mundane conversation in the synagogue**, never. The Rosh Yeshiva [head of the yeshiva] would tell us, that when he entered the synagogue, it was possible by his deeds to exactly set the clock. He did not come to the synagogue early, **he came at that exact moment that it is necessary to start the prayer**. Why, in order not to speak any word in the synagogue, **so that no one would speak with him**. Every day he would finish 18 chapters of Mishnah, every month finishes the entire Shas of Mishnayot, he was holy of holies. Always from Heaven they helped him.

### **You couldn't bring water from the well?**

Just understand what poverty he had. One year arrived **the memorial anniversary of his father**, he wanted to bring 'blessings' [food for blessings] to the synagogue but he doesn't have [any]. He said: It is well that I fast – I fast on the day of my father's passing, to say Kaddish prayers – I say, to learn – I learn. I will do what I can in honor of father. At night, his father came in a dream, says to him: Chacham Yaakov, what about my blessings? He said to him: Father, you know that I myself did not eat for two days, I have no money to buy, what shall I do? He says to him: Good, I do not tell you (complain) about this, but **could you have brought water from the well** so they would bless *Shehakol*?! Bring water, it doesn't cost money, give them so they bless *Shehakol*.

### **The rich man in Egypt dreamed a dream...**

I will tell you another deed, wonder of wonders. He merited to author **the book Kaf HaChaim** ten parts, all the nation of Israel learn from it, on Orach Chaim and also on the laws of slaughtering; he also authored a book on the laws of ST"M [Sifrei Torah, Tefillin, Mezuzot], all the nation of Israel learn from this, which is something unusual in the world. When he finished it, he wanted to print it, but he **has no money** to eat, from where will he bring money to print?

That same time, he was praying **with the intentions of the Rashash** in the synagogue 'Issacharof Babyof' in the Bukharian neighborhood, there was a house of study of Rabbi Shaul Dwek, in which the Aleppians [Syrian Jews] would pray, and they loved him; he doesn't speak with anyone a word, all the time he learns and prays. One day he said to them: Today in the afternoon, **I am traveling to Tel Aviv**; from there is a train in which I will travel to Egypt, because I want to print the book "Kaf HaChaim", so do not worry, from tomorrow I will not be here some few days until I return from Egypt. They said to him: May you have success.

But they among themselves said: This one, what does he know to speak? How will he go to Egypt? And does he know how to travel to Egypt? They say to themselves, he will travel to Tel Aviv and return, how will he board the train to Egypt, how will he travel? Innocent, completely naive, how? A righteous man in his fur coat [sheltered], he cannot. Thus they spoke among themselves. But he did not pay attention to what they say, he does his work. He arrived in Tel Aviv, and there was a train in the direction of Egypt. He boarded the train, and when

he arrived in Egypt, there was a certain **very great wealthy man there that** everyone would come to him. The master of dreams came to him when he was sleeping his afternoon sleep, says to him: Arise! **Go to the train station**, there is a certain rabbi there they call him Rabbi Yaakov Chaim Sofer, and he needs to print a book of 10 parts, it will cost such and such, **take with you your checkbook**, he is also dirt poor, go help him.

## How did you return within a day?

He stood up, awakens in the middle of the afternoon, says: Ah, **dreams speak falsehood**. What now will I get up and go? The master of dreams came to him: Kamel, hello! Don't sleep, we told you this is a great merit coming to you, travel, this is a great righteous man, you will have a great blessing, quickly. Thus three times. The wealthy man wore the suit, took a checkbook and went. He said to himself: Let's see. His driver came with him, and he sees that exactly the train arrives, enters there, says: Is there here the Rabbi Yaakov Chaim Sofer? Yes. He says to him: You are printing a book now 'Kaf HaChaim'? He says: Yes. Show me. He shows him. He says: How much will it cost? Such and such, **exactly like they told him in the dream**. He says to him: They came to me from Heaven, they told me that I should pay you this, I will give you. He wrote him a check, said to him: You do not go down to the land of Egypt, everything is impure here, with this train – return to Tel Aviv. Here I brought you a jug of drink, a few fruits, good foods, **and I will give you one more check so that you will have a little for yourself**, for your private expenses. He said to him: Don't want [it]. He said to him: But this is what from Heaven they told me. He accepted.

He returned, and when he got off at the station, he sees a certain car, the driver asks him: Where does the Rabbi need? We are going up to Jerusalem, do you want? Yes. He took him, and at midnight brought him to Jerusalem. **Within one day** he went and returned with all the money.

In the morning he arrived at the prayer, they see him there, the Aleppians say among themselves: **Ah, I told you, this one will go to Tel Aviv and return**. He spoke nothing, because there was prayer and he does not speak. They continued to pray as usual, and he with enthusiasm, and everything is good. After the prayer he did not speak, **only pushed the check of the printing house into their hand**. What? This is so-and-so. You were in Egypt? He said to them: Yes, from Heaven he brought me the check and I returned. Like this it is. **From Heaven they arrange the matters for him**.

He has a book in matters of dreams, **it only passes in the family**. What dreams he had, how from Heaven they speak with him, something not usual. He and the Chacham Yehuda Fatiyah and all the greats of Israel. Unusual things.

## Because they guarded their mouth!

The Rosh Yeshiva would tell us: Two people merited, the Chafetz Chaim and the Rabbi Kaf HaChaim. Why? **Because they guard the mouth** and do not

speak. They merited that all their Torah, there is no house that does not have Kaf HaChaim and there is no Mishnah Berurah, there is no house. All the houses of Israel have this.

**Chacham Ovadia** was learning in 'Shoshanim LeDavid' when he was a child. One day, there was an earthquake, half of the house of study, from the balconies, everything fell. They said to the Kaf HaChaim: Go down. He says: **No, first Rabbi Ovadia will go down**, he was a child at the age of seven, he will go down – and afterwards I will go down. And they brought down Chacham Ovadia, and afterwards he came, and then **the place collapsed**. They said to him: How did you know? He said: From Heaven they will help, **if I am located here it will not fall**. Therefore I wanted that first he would go down, and only afterwards I. This is a wonder of wonders.

### **The belt of the 'Kaf HaChaim'**

One night he sees in a dream, they say to him: Moses our Teacher left Joshua after him, Chacham Yosef Chaim – whom did he leave after him to lead the Babylonian community? And they hint to him that Rabbi Yosef Chaim passed away. Rabbi Yitzchak Kaduri showed me a certain belt that he has in his pocket, all the time with him. I said to him: What is this? He said to me: **This is a belt of such fabric of the Kaf HaChaim, he gave me this as a gift. Only I requested from him, because a garment of a righteous person is a protection, I have this.** And I ask him: Whose else do you have, he said: **Also of Rabbi Yosef Chaim I have**. I said to him: Can I see it? He said to me: Yes, I will show you some other day, **now I hid it**. Another day I came, he said: Do you want to see? I said to him: Yes. He showed me of Rabbi Yosef Chaim, this is a cloak of Rabbi Yosef Chaim, I said to him: Can I put [it] on me so that I will have a merit? He said: Yes. Put [it] on. What righteous people, all this – the holy Torah.

### **Take the Torah seriously!**

Now we merited to receive the Torah anew, it is upon us to guard it, to accept upon ourselves to fulfill it, to make gratification to our Maker to do the will of our Creator, not to insult it. A person should make himself an order, he will not be some wanderer, how he learns laws, a law in Maran [Shulchan Aruch] with Kaf HaChaim, how he learns the Daily Page [Daf Yomi], learns a page of Zohar, establishes times for him, so that he will have in his hand another tractate and another tractate, and then a person becomes rich and he is happy, everything is vanity of vanities. Is it not a shame? Now there is a lot of time, he has his work, afterwards at the end of the day he learns, and every week on the day of Shabbat reviews all the seven pages, once again learned seven pages, the day of Shabbat reviews them, once again and once again, three, four, five times, ten times, already he will have these pages, and thus buys them as a acquisition. And thus reviews the laws, he is not some random one who goes from here to here, he is serious. Not '*chaleh baleh*' [sloppy/careless]. He learns seriously, he has his book, he has his tractate, his laws, he writes and he marks – arranges, not to be just random, a person should be serious, shows that he takes the Torah seriously, received the Torah, how can it be without exams

also, must pass exams, afterwards he does not show truthfulness and interest in this, must make an order.

Hashem will merit us that we will merit that the Torah will be engraved in us, in our seed, and in the seed of our seed, that all our sons also will engage in Torah, and we and our offspring and the offspring of our offspring and the offspring of all Your people the House of Israel will be engaging in Your Torah for its sake, this is the main thing. That we will merit in this *B'ezrat Hashem* [with the help of Hashem].

May there be a blessing to all the listeners through the satellite, through Radio Moreshet, through Radio Darom, and the learners in the leaflet. *Malka D'alma Yivarech Yachon* [The King of the world shall bless you], and merit you with strong health and supreme light, that we shall merit a deep love for the Torah, and the sweetness of the Torah, I did not read from the Zohar, which is a pity; there is here a strong Zohar, read it, Hashem will merit us to serve Him and to fear Him, and so may it be the will and let us say Amen.

**המבצע השבועי - בחנות הישיבה** (המבצע הינו לקוראי העלון ולשבוע בלבד)

**תהילים הרצון**  
 תהילים מיוחדים במינם כתובים בצורה ברורה ומאירה על דף איכותי ביותר ונולת הכותרת ציורים מיוחדים הקשורים לכל פרק לפי פסוק מסוים בו

**תהילים עם מונת השמות**  
 בכתב מאיר עיניים בתוספת תפילות וסגולות מיוחדות כולל פרק שירה ע"פ מור"ר רבי בנימו שמואלי שליט"א

**סבולה**  
02-644-33-00

50% הנחה

50% הנחה