

# האמר השבוע



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

Leaflet No. 123

Parashat Behar–Bechukotai 5786



## *The Attribute of Trusting (Bitachon) • Toil in Torah • The Greatness of Studying the Holy Zohar*

Elevation on the Shabbat of Rashbi in Meron • The Lamp and then the Bread • The one who mocked the Showbread • Rabbi Amram ben Diwan's miracle • Redemption in merit of Rashbi • The Elevation of the Sabbatical Year • The Trusting (upon Hashem) of Rashbi • The Cloak of Rabbi Yehuda bar Ilai • Four Kings – What One Requested, the Other Did Not • Why It Is Called “Zohar” (Radiance) • “You Are the Great Tree” • Lag BaOmer in the Home of Rashbi • No Missiles at Rashbi • The Greatness of the Zohar Even Without Understanding • The Commandment of the Final Generation • One “Simple Meaning” of the Zohar • The Staff of Mashiach • That You Should Toil in Torah • Progressing with Torah • The Greatness of Torah • Miraculous Wonders by Rashbi

### **On Shabbat the Mount was Full**

With the permission of Maranan and our Rabbis ... (Here Maran, the Rosh Yeshiva recounted all the rabbis according to their honor and stature).

Blessed are you that have come to the holy place of Meron! [The lesson is for the elevation of the soul of Yaakov son Esther, Eliyahu son of Miriyam, Ilana Chaya daughter of Viola, and Avraham son of Rachel. And to the elevation of the souls of all the 45 holy ones that died in the calamity of Meron, that this trouble may not repeat – and that we should not have any troubles like that in the word. And for the merit of the donor for tractate Menachot, may Hashem protect him and guard him, Eli Tzemach].

**Today the lesson is in the Holy site of Meron with the honorable Maranan and Rabbis that are also sitting here, Blessed be Hashem, that they already reached here before Shabbat. We have merited to make the Holy Shabbat here in the Holy site of Meron, together with more than 1200 men!** That they ate with us and rejoiced together; what a wonderful and uplifting Shabbat! What prayers! What Siyumim of the Zohar! What Psalms! What

enthusiasm! A Shabbat of holiness in the partition of the Tanna HaEloki that hovers here with us in the Holy Mount Meron/ We have merited to become sanctified and elevated by means of the great holiness of "the holy one that has descended from heaven" – the Tanna HaEloki Rabbi Shimon bar Yochai.

You know that the site of the burial place of the Tanna HaEloki Rabbi Shimon bar Yochai, was not done through a man, rather all was done and sanctified by Heaven! That after the passing of Rabbi Shimon bar Yochai, there was a dispute where to bury Rashbi, until his bier flew through the air to this spot in Meron, and a Heavenly Echo (Bat Kol) announced, "He shall come in peace; they shall rest in their resting- place, Enter and gather for the celebration (Hillula) of Rabbi Shimon". And every year this Bat Kol echoes and goes forth "Enter and gather for the celebration (Hillula) of Rabbi Shimon".

We have seen that on the Holy Shabbat when we were here in the Holy site of Meron, that the entire mount was filled, and in all the location of the grave, it was impossible to move! For the site remains a "magnet" for the holy nation of Israel. And every year when we arrive to this holy site,

י-ם ת"א חיפה ב"ש

7:07	7:09	7:07	6:48	כניסה:
8:05	8:08	8:07	8:05	יציאה:
8:48	8:52	8:50	8:46	ר"ת

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We see entire truckloads unloading grain, bread, poultry feed, quail, fish—everything in abundance. It is a great merit for us.

### How did he not see that the Bread was Warm?

At the end of Parashat Emor it says: “Command the Children of Israel that they bring you pure olive oil—to kindle a continual lamp,” and afterward: “You shall take fine flour and bake twelve loaves.”

First, “to kindle a continual lamp” — “For a mitzvah is a lamp and Torah is light” — referring to the holy Torah. Then afterward comes arranging the showbread before me, which influences sustenance.

**This teaches** that a person must place the essence of his life on Torah—how to learn and fulfill it—**and livelihood will come on its own**. As we saw with Rabbi Shimon bar Yochai, who did not worry about sustenance; everything came for him from Heaven.

Also, at the end of Parashat Emor it says: “The son of an Israelite woman went out... and he blasphemed.”

**The Midrash asks:** from where did he go out? From the previous section—the section of the showbread; that it caused him to mock. For he mocked about eating the Shewbread, for the Shewbread was baked and arranged on the previous Friday, before the previous Shabbat and after nine days – on the next Shabbat – just then would they eat the Shewbread.

He mocked it, saying: “A king eats fresh bread daily—why are they dealing with cold bread that is nine days old?”

Thus, did he mock regarding this practice and on account of this he abandoned Judaism.

But the **Imrei Emet** asked: Was there not a great miracle—that the Shewbread remained as warm as when it was baked when it was removed after a week? As it says: “To place warm bread on the day it is taken.”

Furthermore, they would even show the warm bread to the pilgrims and say: “See how beloved you are before the Omnipresent—nine days since it was baked and it is still fresh and warm!”

So how could he mock it as cold bread?

The Imrei Emet answered: The showbread is called “Lechem HaPanim” lit. bread of faces. Its quality is like its name: “As water reflects a face to a face, so does the heart of man to man.”

That the truth is that it did not appear to each individual as being warm, rather each one according to his Temimut (flawless belief). Each one according to his faith, to his attitude; **whoever had a heart that believed in the words of the sages** of blessed memory, the bread appeared to him to be warm and he would feel it was warm. **In contrast**, he whose heart was cold on the inside, that

scoffed at this miracle, he would not have warm bread, he had cold bread.

We see from here that all is in **accordance with our Temimut** (flawlessness belief), and so too applies regarding Rashbi. If we know the great level of Rashbi, his great light that illuminates to us and all of Israel our brothers, just then he illuminates upon us and gives us a great light “As water reflects a face to a face, so does the heart of man to man.”

### Two Months Going and Two Minutes Going Back

It is told about Rabbi Amram ben Diwan, that one day, the sages of Beit El got stuck on some issue in the book of Etz Chaim, and they tried everything to solve it, but they could not. They deliberated about this for about a month. Then they heard that there was a great genius in Morocco called Rabbi Amram ben Divan who could solve it for them. What did they do? They wrote the question and hired some Gentile to take the question to Morocco and ask Rabbi Amram to write an answer, [when the colleagues of Rashbi had some question they sent a carrier pigeon with the question to Rashbi, but the sages of Beit El sent a messenger].

This Gentile traveled on a donkey - from Beit El of Jerusalem, to Morocco. It took him two months until he reached the place, his back broke... he got there until he found the house of Rabbi Amram ben Diwan.

He came to the house, and he saw someone digging in the garden, arranging something, and said to him: “Sir, where does Rabbi Amram ben Diwan live?” He said to him: “Wait, he will come soon,” he went, put on his robe... and said to him: “What do you need?” The Gentile said: “This is the honorable one? The sages of Beit El gave me this note,”. He showed him the note, and Rabbi Amram read the question, and on the spot, turned the paper over and wrote the answer on the other side.

At that time, Rabbi Amram's wife was baking bread in the oven, Moroccan bread - "parnot." Rabbi Amram took some hot parnot and gave it to the Gentile messenger, and said to him: “Imshi, Continue on your way, give this to the sages.” But the Gentile stopped: “Sir, I came here after two months of traveling, I need to lie down for a few days because I am in great pain.” And Rabbi Amram says to him: “Imshi, I told you, Go!”

This Gentile took the bread and started walking, and not more than two minutes later, he sees himself in Beit El, begins to cry with excitement, and shouts to the sages of Beit El: “You are great rabbis, but he, in one moment, brought me here! Here is the answer he wrote on the spot, and the ink is still fresh, and here is the bread he brought, and it is still hot!” And they read and were very

amazed by the answer. What great men of the world they were! What power!

It is not a simple thing to be allowed to celebrate the Hillula for a week. For groups of angels, the entire entourage of the Almighty, everyone comes to this holy place, and by the grace of Hashem, by the power of the Rashbi, that it will take place right now, "Hashem will fight on your behalf and you will be silent."

### Mount Meron Like Mount Sinai

And may the great righteousness of Rabbi Shimon subdue all our enemies and all those who seek our harm - "Terror and fear will fall upon them" and the people of Israel will dwell in safety. And we have already said that what is written "And saviors will come up on Mount Zion to judge the Mount of Esau, our rabbis say,

and saviors will come up on Mount Zion - the final letters of the phrase spell out "Meron", because by means of the Tanna HaEloki, "in this they will go out from the exile in mercy" - by means of his Torah and Holiness, Israel emerges from the exile in **mercy**.

All of Rashbi's Torah, which he revealed, both in plain language and in the secrets of the Torah, **everything stands here illuminating**, everything stands in rows, and we rejoice today like the day it was given from Sinai, sects of angels dancing and rejoicing, what a great privilege it is to be in this place on Mount Meron, with all of Rashbi's Torah, with all of the Holy Zohar.

And now this week we are in the parshas of Behar and Bechukotai, "And Hashem spoke to Moses at Mount Sinai, speak to Israel and say to them, when you will come into the land." You know what is written in the Holy Zohar, that just as The Holy One, blessed be He, gave the Torah on Mount Sinai, and when God, blessed be He, gave the Torah on Mount Sinai, not a single bird chirped, the whole world was quiet. **The same thing when Rashbi** was giving Torah - the whole world was quiet. Rabbi Shimon is like Mount Sinai, everything is quiet! The world could not speak, everyone is silent to hear the Torah of Rabbi Shimon bar Yochai, even if a person was in the middle of some Torah Drush, they would say to him from heaven, "Silence! Rashbi is speaking!", how great it is.

It is not a simple thing that one gets to celebrate for a week, that sects of angels come here, the whole entourage of the Almighty, everyone comes to this holy place, and with Hashem's assistance by the power of Rashbi, It will come to pass at this time, "Hashem will fight for you and you will remain silent".

### The Power of the Sabbath of Shemittah that Draws Near

This Shabbat, the Torah portion, Behar speaks of the commandment of Shemittah (Sabbatical Year), "And

the land shall rest a Sabbath to Hashem," **and here we always bring** the point that on Shabbat, every hour of study is like a thousand hours of study on a weekday, and this is in the study of the Peshat (the simple meaning), but whoever studies Zohar on Shabbat - it is like seventy years! **And also, in the Shemittah year there is an elevation.** It is not coincidental that this Shabbat we learn about the Shemittah. There is a great elevation to the Divine Presence, and therefore it is forbidden to work the earth, because the Divine Presence is exalted, there is nothing to do with it on the earth, it has a great elevation.

And just as there is a great elevation in the Shemittah (Sabbatical) year, there is also a great elevation on the **upcoming Shabbat**, whose portion speaks of the Shemittah; every hour of study on this Shabbat is not a thousand hours, it is three thousand hours! From the power of the Shemittah!

And it is written, that from this parsha there is great proof that our Holy Torah is from heaven, a true Torah. Because it is written in the parasha: "**And I will bless you in the sixth year, and you will bring forth the harvest for three years.**" And usually, in the world's practice, a person sows one year or two years, and the land rests; then afterwards another two years and again it rests. But the Holy One, Blessed be He says, no! For six consecutive years, you shall sow your field, you shall cultivate your vineyard. And in the sixth year, the Torah promises that the land will not be weary, but rather, "it will produce grain for three years!" I will give you three times as much! Who can promise you such a thing? Only the Holy One, Blessed be He!

### The Spring Created by Trusting Upon Hashem and Tears

And why does the Holy One Blessed be He command "and let the land rest"? So that a person does not think that his power and the strength of his hand brings him sustenance. No! All blessing is only in the hands of Heaven, and on the Shemittah year he lives with trust in Hashem. And now during the days of the Omer, it is also a sign of the attribute of trust in Hashem, because during the days of the Omer the stress is upon Rabbi Akiva and Rashbi, who had great trust in Hashem, blessed be He, in high degrees.

And especially on Rashbi's day, it is a holy name of trust, Rashbi and his disciples.

All this was a situation of **trust in Hashem forever**, these are the holy names of trust. We saw the degree of trust in Hashem of the Rashbi who went and hid in the cave; who even thought about food? He and his son took off their clothes so that they would have clothes for prayer, and would cover themselves with dirt, what a lesson! Three days without food, without anything.

After three days he came to a verse that shows food for a baby, about water, the Rashbi began to shed tears, saying: "I have Rabbi Elazar here, a little boy, what shall we do with him?" And from the tears that the Rashbi shed, the place changed that there should be a spring, and a carob tree grew for them!

### He had No Clothes and the Treasure was under his Rug

For example, the trust in Hashem of Rabbi Yehuda bar Elai, one of Rabbi Akiva's disciples: **The Gemara in Nedarim** relates that because they were poor, **Rabbi Yehuda bar Elai and his wife** had one cloak, the same cloak was for both of them, both his and hers. When he went to the Beit Midrash, he would wear the cloak, and when she went to the market, she would wear it.

**One day**, Rabban Gamliel declared a fast and prayed, and Rabbi Yehuda bar Elai did not arrive, and Rabban Gamliel asked: "Where is Rabbi Yehuda bar Elai? **He is the head of the speakers everywhere, he will give us a lesson, and we will repent!**" They told him: "He has no cloak to wear, his wife needed the cloak, she had an urgent meeting, he has no way to come." Rabban Gamliel said: "How can it be that our friend Yehuda has no cloak to wear?"

**Rabban Gamliel sent messengers to his house**, saw him sitting on the rug, and something was covering him, they said to him: "Don't you have any clothes to wear?" Rabbi Yehuda bar Elai was ashamed and said: "I have everything, look here" and lifted the rug underneath him, and they saw under the rug **all treasures, piles of silver and gold.**

And truly before that **there were no treasures there**, but Rabbi Yehuda had confidence in Hashem, that a miracle would happen to him, that he would not be ashamed, and a miracle did happen to him and he had treasures. But Rabbi Yehuda bar Elai did not want to enjoy this world, he did not care about material things. What power they had!

### Who is Greater? David or Hezekiah (Chizkiyahu)?

It is written in Yalkut Shimoni: "Four kings, what this one demanded - this one did not demand, King David, Asa, Jehoshaphat and Hezekiah." And the Midrash explains: King David said to the Holy One Blessed be He, "**I will pursue my enemies and overtake them and will not turn back until they are consumed.**" And so, King David did, he would pursue and not turn back until he had destroyed them all, thus he conquered the entire Land of Israel, **including Gaza, Lebanon, and Syria...** everything. David's sword would go from one to the other. He would say to it,

"Go and deal with all these," and the sword would go and strike. How is it written? "Saul would strike down his thousands, and David his tens of thousands" What a mighty power from heaven!

Then **Asa came and said** to the Holy One Blessed be He, "I do not have the power to kill, so I will only pursue my enemies, and you will finish them off," and so the Holy One Bless be He did for him. Then Jehoshaphat came and said to the Holy One Blessed be He, I do not have the power to pursue, I will sing songs and Zimra, and you will reap them through singing and Zimra, "Tizmor (cut) " them out of the world. And the Holy One Blessed be He accepted and so He did for him. Then King Hezekiah came and said: "I do not have the strength to sing either, I will go to sleep and you will finish them off." And so, it was.

And we need to **understand this midrash**, and were Asa, Jehoshaphat, and Hezekiah greater than the anointed King David? That David had to pursue and strike and they did not?

Rather, our rabbis say that the interpretation is that King David **was at a level** where even when he pursued his enemies and killed them, it was clear and simple to him that it was not him, he did not have any thought of "my power and the might of my hand," but that everything was only the Holy One Blessed be He. He (David) did not have even the slightest thought that it was Him, so he would say, there is nothing to worry about, I will pursue my enemies and overtake them, and I will not have any thought, even in the smallest moment, of my power and the might of my hand. The Holy One, blessed be He, said to him, "You have received it."

Then Asa came and said, Master of the World, if I kill them as David did, Heaven forbid, I might have the slightest thought that I was doing something. And the Holy One, blessed be He, does not want such thoughts, so He did not want to kill, He only pursued, and in this He did not have any thought of My power and might. Then **Jehoshaphat came** and said, Even if I pursue and you kill, I might think that I have done something. Therefore, I will only pray and sing and you will kill them. Then Hezekiah came and said, I, even if I only sing, I will think that I have done something, so I sleep on my bed and do nothing, that way I will not have any thoughts that I did something.

Who am I and what is my life?! And so, it was and all of this was in the merit of toiling in Torah.

"That you may be toiling (laborers) in the Torah".

And it turns out that **David was at the highest level of all**, that even when he pursued his enemies and overtook them and destroyed them, he still did not

have the slightest thought that he had done anything. For if there is the slightest thought of my power and the might of my hand, it is not good.

### Everyone will eat from this Composition

Now we are in the generation of Rashbi, as Rashbi said to the Holy One Blessed be He: You needed to take ten holy souls - ten martyrs executed by the Kingdom, in order to clarify the sparks of holiness - from the depths of the Klipa (Husk), but I will not go as one of the ten martyrs executed by the Kingdom, **because I will reveal the secrets of the Torah and by the power of the Torah I clarify the sparks of holiness from the Klipot (Husks), and I will bring them out into the light by the power of studying the Torah,** and all the Zohar,

All the Torah, everything I do, is all for your glory, Hashem, may you be blessed, it is not for my glory. And he suffered the torment of the cave, and after that he came out and revealed all the Holy Zohar, and by this power generations upon generations knew how to pray, how to direct intentions and clarify the sparks.

I will read from the Zohar what it says about this: In the midst of the Rashbi expounding upon these great secrets, behold Elijah was descended from above. We see Elijah (Eliyahu) the prophet descending from above with several forces of souls and Elijah descended with several forces of righteous souls who had come to hear about the secrets of the correction of souls, and as if the angels and several more angels surrounded Elijah the Prophet, and the uppermost Shekhina (Divine Presence) ascended and the upper Shekhina - the kingdom of Atzilut. It is a crown upon all of them upon all those souls.

In that time of expounding, a sound awakened in the uppermost tree - the highest Partzuf (face) and a number of souls of the righteous who are called birds reside on the branches with a special melody, this is what is written: The tree has grown and becomes strong, which is the highest tree.

And the Zohar continues: And a voice would come out and sing thus, Rabbi, Rabbi, namely, Rashbi, you are like the great tree, the highest, and strong in the Holy Torah, that is, by the secrets of the Torah that you have revealed, by your branches - your sacred organs, you have clarified a number of sparks of holiness, of holy souls, similar to the souls of the upper worlds.

And indeed, the essence of redemption to raise up the Divine Presence from the ground, depends upon clarifying the sparks of holiness, all by reading the Book of Zohar. Therefore, the same voice continues to say to the Rashbi: and a number of the sons of man below in this world will find sustenance and will be

nourished with spiritual food from the Holy Zohar in the latter generation and in merit of the Book of the Holy Zohar, it will be fulfilled "and you shall proclaim liberty throughout the land, etc." This liberty is the redemption that the Messiah, of our righteousness shall come and he will redeem us with an eternal redemption.

### And his Name Shall be Called in Israel: The Book of the Zohar

The Zohar says, why is its name called "The Zohar": It is written, and the wise men shall shine like the Zohar (brightness) of the heavens, etc. These are Rashbi and his disciples.

That they illuminated with a very great light above in the upper worlds like the light of the uppermost heaven.

When they made and corrected and compiled this work, the book of the Holy Zohar it was agreed upon in the upper worlds to call this book the Book of the Holy Zohar, because before that they called it the "Book of the Clear (HaBahir)" and later from heaven they called it the Book of the Zohar.

At that time, when the Zohar was composed, permission was given to Elijah the prophet to agree with them. And all the residents of the Yeshivas of above which is the Yeshiva of the Holy One Blessed be He and all the hosts of the uppermost angels in the World of "Bria" were with Rashbi and his colleagues with one accord and will.

And he further says: And the learned ones will shine and illuminate with the secrets of the Torah, These learned ones are the sixty thousand souls of the masters of the Mishnah who are in the upper garden of Eden and they are also the same sixty thousand souls of the masters of the Mishnah who are in the lower garden of Eden for in the upper realm there is an "above" and "below". And they are also the sixty thousand angels from the world of Yetzira that escort the souls that descend below to the world of Asiya. And they are also the same 600,000 stars. All those souls will illuminate and shine like what was said regarding Moses, the face of Moses illuminated and shined from the soul of Moses that gives light to all the lower realms, so too, all of them will illuminate with this composition of the book of the Holy Zohar. In the recitation of the Holy Book of the Zohar and with the explanation of the secrets in the Holy Book of the Zohar, all will illuminate with the writing of this book, for by means of its writing the matters illuminate like Sapphires to enlighten the soul like the brightness (Zohar) of the heavens. And on account of the name of this knowledge is the book called "Zohar" that the light of its influence comes from the upper Zohar.

## Battalions of Battalions Came to the House

Now what is happening? Tomorrow is Lag BaOmer, the 18th of Iyar - this day was sanctified from heaven. On this day, the Rashbi told them, "Today I am revealing secrets, everything that I have discovered up to this day. Now I am completing all this Torah, I have been waiting for this day."

As he writes at the beginning of the Idra: We have heard that on the day Rabbi Shimon had to leave the world, and he was arranging the great secrets that he had in order to reveal them on that day, his holy colleagues gathered to Rashbi's house in order to be with him on this holy day and to merit to hear from him secrets that no ear had ever heard.

And before him were his Rabbi Elazar his son, Rabbi Abba, and the rest of his colleagues, and the house was full of all the other Tanaim and sages of that generation, who had all come to visit Rashbi. Rabbi Shimon stood up and said, now the Divine Presence is here with all the souls of the righteous and if so, it is a time of favor to explain all the upper secrets.

And I want to enter the world to come without shame. Now behold those holy things that we did not reveal until now in the Idra Rabba, therefore now, I wish to reveal their secret before the Divine Presence. So, they will not say about me in the upper worlds that in the lacking that I lacked to explain the secrets I departed from this world.

Rabbi Shimon stated how different was this hour from the time of the Holy Idra Rabba. For in the Idra the Holy One Blessed be He appeared with the angels of his chariot, but now in this Idra, the Holy One Blessed be He is here and all the souls of the righteous in the Garden of Eden having come in order to hear the secrets of Torah. That which was not the case in the Idra Rabba, for there, the souls of the righteous did not come. He said, what an honor he has that descended from the heaven the Holy One Blessed be he and his Shechinah, the hosts of heaven, the battalions of angels and the souls of the righteous; all of them coming to the house of Rabbi Shimon and all are dwelling there and all of them expecting to hear from his mouth what words of Torah, the supreme secrets that he will bring out! Wonder of wonders!

## Who Chased Away the Missiles?

**That is why Rabbi Yosef Chaim writes:** On this holy day, it is a great mitzvah for those who are in the Land of Israel to go to Rabbi Shimon, and those who cannot, should go to Rabbi Akiva. **Just what?** Now there are some problems that we do not understand.

Also, in year 5784 (Secular Year 2024) there were

problems here too: And I want to tell you that a certain female soldier arrived here who she said is one of the military observers over the entire area. She said that she saw a supernatural phenomenon, there is no such thing and she says "I will show you everything in photographs, I photographed everything because otherwise I would not believe it, I thought I was imagining it", and she says that missile after missile that is sent to Meron, does not come close, and they know the address where it is supposed to fall, but all the missiles fled! They did not come to the area at all! And her words were published everywhere!

## The Last Two Years Have Saved the Situation

So, we have such a gift from heaven, such a privilege - the Holy Zohar, which is unparalleled in the world. I will tell you about what is the stature of studying the Holy Zohar; we were privileged to grow up by Rabbi Mordechai Sharabi, we were born there and grew up there. **And I heard this story from Rabbi Sharabi:**

Once upon a time there was a Jew who was the rabbi of the entire Kurdish community, in this entire region. He was called Rabbi Yitzhak HaCohen, and there were such dear, kind people there and he would teach them and guide them.

At the end of his days, he came to Rabbi Sharabi and he said to him: Honored Rabbi, I have seen that he that does not study the Holy Zohar, he that does not learn the wisdom of Sod, in heaven he is removed from the partition of the Holy One Blessed be He and he cannot sit there. There is a place for Pshat (the simple meaning), but if he wants to get to another place, that soul can't get there, and if he approaches - he is burnt. **But what will I do? I am already old and want to gain something but I do not understand anything. I never have studied the introductions.**

The Rabbi said to him, "Sit here, you don't need to understand. If you understand, you understand. If you don't, then just listen. That's enough." The Rabbi stayed with us for two years. And a month before he passed away, he would only drink and not eat. He would become very refined. He would come to all the classes - he would listen, but he still didn't understand. And he passed away.

And Rabbi Sharabi told us that after he passed away, he came to the Rabbi in a dream and said to him: "Honored Rabbi! Thank you very much! I came to tell you that you have brought much merit for me!" And the Rabbi said to him: "What have I brought merit for you?" And Rabbi Yitzchak said: "Everything I have learned and taught and all the prayers I have said all my life, **did not help me as much as those two years** that I sat with you and only listened

without understanding! It opened all the upper gates for me!" And this made the Rabbi happy. Afterwards, Rabbi Sharabi asked him in a dream: What about redemption? And Rabbi Yitzchak pointed.

He pointed at him with his finger - he lowered his finger and raised it and said to him: Messiah is near and not near! Everything depends on us. If they learn Zohar and repent, He will come immediately, and He will come with mercy, all depends on us. **And I would be surprised at this**, a person hears the secrets of the Torah, and does not understand, what merits he has!

### This is the Food of Halabis (Aleppo Residents)

This is the food of the Halabis...

Now hear a wonderful thing written in the book of Rabbi Shalom Hadaya, and it was brought by Rabbi Ovadiah Hadaya related this incident concerning his father. Rabbi Shalom Hadaya was the head of the Kabbalists in Beit El in the last generation, Rabbi Sharabi studied by him. And the father-in-law of Rabbi Shalom Hadaya, was the chief judge of Halab, whose name was Rabbi Yitzhak **Lebaton**, and at the end of his days, he left the rabbinate and the law and went up to Eretz, and went to his son-in-law, Chacham Shalom Hadaya.

After Rabbi Yitzhak **Lebaton** came to his son-in-law, Chacham Shalom Hadaya, he said to Chacham Shalom, "Let's study Etz Chaim." Chacham Shalom said to him: "I have never dealt with it." Rabbi Yitzhak said to him: "We need to deal with it, how will you ascend to the court of Above without studying it?" Chacham Shalom says, "For two years we studied Etz Chaim, and we completed it," and they certainly learned it with understanding; they were great geniuses.

[Here was Rabbi Mordechai Attiah, peace be unto him, told us that he was at the completion of Etz Chaim of Chacham Shalom Hadaya with his father-in-law, and he says, "We ate from **Mushmushiya**." I don't know what it is... It's a dish of the Halabites... ]

And he says that Chacham Shalom and his father-in-law decided between them, Whoever dies first will come to his friend and tell him what is happening in the upper world. Naturally, Rabbi Yitzchak **Lebaton** passed away first, and indeed one day Rabbi Yitzchak **Lebaton** came to his son-in-law in a dream and said to him: "Everything I have learned all my life, and judged the people of Israel, and was a judge in Aram Zobah in Aleppo, I have done all the work, all this is small and nothing compared to what I have learned with you for two years in the Etz Chaim." These two years were worth more than everything he had

learned in his entire life! It is impossible to imagine or describe what this learning does and effects in the upper worlds, it protects the whole of Israel, and from a number of troubles it saves.

And another wise man asked Rabbi Yitzchak, **when do you meet with all the others in the upper world?** Where do you see each other? Rabbi Yitzchak said to him: Only

at the beginning of the new month, on certain holidays, do the families meet.

Everyone according to his deeds, each in his place, sometimes rarely there is

a meeting, that I see this one and that one, but in ordinary times, we do not know much about each other.

There everyone is in his own world. **But in any case, we see powers! What is this Zohar! What are the secrets of the Torah!**

### Our Commandment to be Redeemed Again

It is not for nothing that it is written "With this they shall be delivered from the exile with mercy": Rabbi Yitzchak Deltash in his introduction to the Zohar describe how the Holy One Blessed be He saved us from Egypt; we had no merits, the people of Israel were in terrible impurity, in a state where in another moment, they would never be able to get out of this impurity again. And the Holy One Blessed be He saved us. And if so, what merit did the people of Israel have? Rather, the Holy One Blessed be He gave us two commandments, the blood of the Passover sacrifice and the blood of circumcision: to sprinkle blood on the lintel, and to perform a circumcision; in merit of these two commandments, they were redeemed.

**Rabbi Yitzchak Deltash** says: This was in the generation of the Exodus from Egypt, but now, in our generation, what merit do we have to be redeemed, what did the Holy One Blessed be He give us that we could do for redemption?

Rabbi Yitzchak says, Rashbi promises in the Holy Zohar: " With this they shall be delivered from the exile with mercy" - by studying the Holy Zohar, which is learned and recited, in merit of this, the nation of Israel will emerge from exile, in mercy, without problems, without wars.

According to this, Rabbi Yitzchak Deltash writes that the great merit that Hashem, blessed be He, has given us in the last generation is the **study of the Zohar**, what a great merit, this is the greatest merit to be redeemed and saved from all problems and all troubles. So, with the help of Hashem let us to strive

very hard with all our hearts and with all our will for this great and wonderful merit.

### I Will Not Throw You Away Again!

Even the person who studies the Holy Zohar, the simple language of the Zohar it is so beautiful, so true - the Torah of truth was in his mouth. Exactly so. For example, there is a verse "The virgin of Israel shall not rise again." The Zohar asks what does it mean, "The virgin of Israel shall not rise again?" Don't we have redemption?

Our Rabbis expounded, she has fallen, she will not continue - to fall, from here onwards "arise O virgin of Israel".

They asked Rashbi to explain it to them, but Rashbi stated, behold it is written, she has fallen and she will not continue to rise, the virgin of Israel.

Rather Rashbi stated, all that our sages said is sweet, but I will tell you the simple meaning:

It is a parable to a powerful King. The King and the Queen had a good life, out of the ordinary for what is usual in the world. They were happy one with the other. After ten years, one day the Queen caused a problem for the King. He said I love you; you are important but I am a King, and I am obligated to act towards you like a King. Leave this house for a week. Where will I go? Where will I go to the neighbors? I will be embarrassed to tell them that the King evicted me from the house. How is it possible, my dear?! I tell her: I don't know, take two girls with you, two maids outside, you will be back in a week.

She went to some forest, entered the huts, (alt. translation niches) spread out a sheet and a mattress for her, brought her a cooler, made her a primus, food, a stove so she wouldn't be cold, arranged everything for her, and so for a week she got through it. After a week she came to the king's house, he received her with a good face. It was over. Well, two years passed, three, *Kemal*, there was another problematical issue... He told her now to go for a **month**. How can it be a month? What a month? There was no choice, she went for a month, poor thing, suffering, after a month she came, and **the king received her well**. We're done. After that there was another problematical issue... He told her: Go. How long? Go outside. Don't ask how long, get out of here. Now she can't come alone, because the king threw her out, **didn't tell her when to come**. What will she do?

Five months passed, six months, the king also began to have a stomachache...

He missed the queen. He said: I didn't tell her to come, and **what will we do now**, when will she come? The king said: **I will go to her**. I will go look for her

until eventually he finds her. The king came, and she was crying, what now will you throw me away again? The king said to her: That's it,

From today on, Behold on my hands have I engraved you (Isaiah 49:16), I will never throw you away. He took her, lifted her, and brought her home. He said to her: From today you are my sister, my companion, my dove, my perfect one, I will never let you go.

The Rashbi says: Thus says the Holy One, as long as Israel is in exile, she does not come, what will she do, the first time we were in Egypt and we sinned. After 250 years, he built us a temple, he destroyed the First Temple, we sinned, we transgressed, after 70 years you will return to building. And so, the Holy One Blessed be He measured out a time. Then the Second Temple, he destroyed it, and did not tell us when to return.

We are now almost 2000 years later. If it falls, **it will no longer rise on its own**, until now it would rise on its own and come, says Rashbi, now it will no longer rise on its own, The Holy One Blessed be He says: I have engraved you upon my hands, I will raise you. I will raise the Shekhinah. I will bring it with the honor of kings. Therefore, I say: If it falls, it will no longer rise on its own. Rather, I will bring it, not that it will not rise again, Heaven Forbid. Until now she has risen by herself. However, now I will come. Thus says Rashbi: From now on, our exile will no longer rise of its own accord, but rather, the Holy One Blessed be He, will come. And He will raise us up from the dust - He will redeem us, He Himself will come. **What an interpretation this is!**

### "I Saw that he was Holding the Staff of the Messiah."

And therefore, I will tell you another thing that Rabbi Sharabi told us. I always repeat this, because it is extremely important:

**There was a righteous Jew named Rabbi Nissim Nachum**. He was a very wealthy benefactor who came in the previous generation from Tripoli to Israel. He established a special yeshiva for sages of Kabbalah, headed by **Rabbi Shaul Dweck HaKohen**, and it was called **Rehovot HaNahar** Yeshiva. All the great kabbalists studied there.

And **Rabbi Yitzhak Kaduri** told me that each scholar there received a salary three times higher than what an ordinary worker earned in the marketplace. For example, if today a normal salary were 10,000 shekels, he would give three times that amount — equivalent to 30–40 thousand shekels every month.

During World War II he organized one thousand completions of the Zohar, and people said that through his merit the Nazi tyrant was defeated.

Then Rabbi Yehuda Sharabi told us during one of his lectures — (it was on Saturday night during a class on Reshit Chochmah):

“I saw Rabbi Nissim Nachum in a dream, and in his hand was a staff shining from one end of the world to the other.

“And I asked him: ‘Rabbi Nissim, what is that in your hand?’

“He answered me: ‘This is the staff of the King Messiah. And when he comes, I am honored to present it to him. Why? **Because I brought the redemption closer.** I enabled people to study the Zohar. I gave high salaries. I established yeshivot for kabbalists. I greatly, greatly hastened the redemption.’”

**How extraordinary it is to study the Zohar and Kabbalah! How much it brings the redemption closer.**

### “I am not worried about anything.”

“If you walk in My statutes, 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...”

Our sages said: If you labor in Torah, then everything will come to you peacefully — **all your livelihood**, all material needs, everything will come.

But it does not say: “I will give you **gold and silver.**” Why not? Because when a person has gold and silver, he imagines himself **already to be a king.** He has gold in his hand and hides it away beneath a mountain.

How does the Holy One, Blessed be He, say it?

“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”... You shall receive everything, livelihood, agriculture. The Torah promises wealth – but not in money, because when one has money, **one does not have faith in Hashem.** He must know that everything comes from Him. May He be blessed.

How did King David say it? *“As a mother comforts her child, so I am comforted; as my soul is comforted, so am I.”* — I am like a baby nursing at its mother’s breast. Is he worried? No. So too, all of Israel is upon me. How will it be? What will happen? As a mother comforts her child, so I am comforted; I am not worried about anything.

### With people like these householders — I do not go.

Rabbi Nathan Shapira, the author of *Megaleh Amukot*, was the head of a rabbinical court in Krakow. One day, he was invited to a larger, more prominent

position elsewhere. He said: “If I go there, I will be able to benefit the public more.” And no matter how much they begged him to stay, he said: “**I am going,**” and he had resolved in his mind to leave.

But suddenly, just before leaving, he told them: “**I am not going.** I am staying here.” They asked: “What happened, honorable Rabbi?”

He said: “I will tell you. I had a case in Jewish law. One wealthy man saw a poor man barely making a living by selling cookies — different kinds of bread and pastries. He saw how the poor man struggled, selling one at a time just to make a livelihood. He asked him: ‘How much do you earn in a week?’ The poor man said: ‘About 500 shekels.’ The wealthy man said: ‘I will give you 2,000 shekels every week **if you go learn Torah.**’ The poor man agreed and went to study.

After two months, the wealthy man passed by the market and saw him selling cookies again. ‘Hey, I told you to leave this. I will give you money.’ The poor man replied: ‘No, I’ve changed my mind. I will not take money from you. I want to earn a living from my own labor.’

The wealthy man said what is this and took him to court before Rabbi Shapira. Rabbi Shapira asked: ‘Why did you change your mind?’ The poor man explained: ‘I will tell you what happened. I used to bake cookies at night, and my wife and **I would pray that the dough would rise properly,** then pray that the baking would succeed, then pray that the cookies would come out crispy, good, not hard or burnt — all these prayers. And afterward that people should buy them and that it goes well, and **that we would have a livelihood.** I felt connected to Hashem; I was linked to the Holy One Blessed be He. Now, I take money all ready-made, **I do not feel connected to Him.** That is why we do not want the money; I want to feel connected to Hashem may he be Blessed.”

And the author of *Megaleh Amukot* said: “If I have householders like this here in the city, I will not leave Krakow. I will stay here. Look at how they labor in Torah and want to be connected to Hashem, may he be Blessed. In *Bechukotai Telchu* (‘In My statutes you shall walk’), it means you should labor in Torah. It is not only physical labor — it is labor of the mind. How a person works in his thoughts, what desire he has. Truly marvelous.

### The Man Grew Slowly.”

The head of the yeshiva, Rabbi Yehuda Tzadkiah, of blessed memory, used to say to us: “Do you know what *Bechukotai Telchu* means? One must always **move forward and progress.** If a person stands in one place — he is going backward; standing still is not an

option. One must labor, study, and labor, like Rabbi Shimon bar Yochai — what effort, what desire, what energy! If a person does not move forward, he goes backward.

Behold, **a newborn ox is called an ox**, ‘an ox when it is born.’ The animal — however it is born, however it is created — continues that way throughout its life.

But a person — grows slowly, slowly begins to speak, progresses little by little, and so one **must work with the mind**. Truly marvelous.”

### “You will be Granted Two Great Sons.”

There was a place in Ashkenaz where there was no complete *Shas* (Talmud). There was a wealthy man, whom Hashem had blessed with money. He would travel abroad and return. His wife said to him: “You go and come back — I don’t mind — but I want that every time you come back, **you bring me a gift**. And now, I want you to bring me a *Shas*.”

He said to her: “What will you do with a *Shas*? Why do you care? **I want a *Shas* for the home.**” In the end, he acquired a *Shas* for her, but each tractate came from a different source — it was not one complete set.

What did she do? Anyone who needed to study a tractate would come to her home, and she **would lend them the tractate**. One day, the author of “**Sha’agat Aryeh**” came to their home, needing to study several tractates. He sat and studied, and studied more and more. She prepared food for him and arranged everything for him, saying only: “**Just study, honored Rabbi.**”

Finally, he said to her: “What kindness you have done for me! You care for nothing else; the main thing is Torah. I bless you: because you enabled me to engage in Torah, **may you be granted two great sons** — one who will teach Torah to the entire world, and the other who will be entirely Torah, a Torah scholar unlike any other.”

And her two sons were Rabbi Chaim of Volozhin, and his brother Rabbi Zalmeleh (Zalman of Volozhin) who was a genius with no comparison.

### The Sooted Engine of the Whole World

They say that Rabbi Zalmeleh would sometimes fall asleep from exhaustion, unable to get up. In this he was like Rabbi Chaim Shmuelevich., I didn’t really know him, but I was at his funeral, we would hear about him all the time - **the head of the Mir Yeshiva**, but seeing him for real - I don’t remember. But the entire Porat Yosef yeshiva went to his funeral. He toiled hard with Torah, he would eat, **and then he would study for thirty hours without stopping**, he had a love of Torah, they would sometimes find him

falling under the bench, like that, until his body, all his strength, was exhausted.

Once, one of the great philanthropists came to the Chofetz Chaim, and he said to the Chofetz Chaim: I will give a lot of money to **Torah students**, but I want to ask a question, **I see that everyone is wearing black**, what is this black? Let them change their clothes, and I will give them money. The Chafetz Chayim said to him: Let me tell you, have you ever been on an aircraft carrier? Have you ever had Trump’s? What he brought against the Persian. Below is an engine room that drives everything; and it’s all coal, it drives this entire aircraft carrier. It gives power to the aircraft carrier. The Chafetz Chaim says to him: **Here is the engine of the whole world**, those who sit and engage in Torah, do you want to see them differently? That is the power.

### Aba Shaul in all the Shas

Fifty years ago, I was studying at Porat Yosef Yeshiva, and the son of **Hakham Ben Zion Abba Shaul** — Rabbi Eliyahu Abba Shaul, of blessed memory — married the daughter of Hakham Yehuda Moallem. I was studying in Hakham Yehuda Moallem’s class, and I remember the wedding well. **All the great Torah sages were there**. Rabbi Ovadia Yosef was sitting there, and for some reason **Rabbi Chaim Kreiswirth** also came. He was a Jew from Antwerp, an immense genius, and people used to call him “the Gaon of Krakow.”

Rabbi Ovadia was constantly sitting and learning in his mind, and Rabbi Chaim said to him: “Until the wedding begins — and this is the wedding of Rabbi ‘Abba Shaul’ — let’s mention **every ‘Abba Shaul’ that appears in the Talmud**. You take tractate Berakhot, and I’ll take Shabbat; you do Eruvin, and so on in order.”

And so, it was. Rabbi Ovadia agreed. The entire tractate of Berakhot, the entire tractate of Shabbat, Eruvin — rapidly, one after another. Rabbi Ovadia finished his turn on the tractate, and Rabbi Chaim said to him: “Excuse me, Rabbi, **you skipped one Abba Shaul.**”

He replied: “I did not forget. Look at the Maharsha. That is not the Abba Shaul found throughout the Talmud; it is Abba Shaul ben Botnit, and therefore I did not mention it.”

Rabbi Chaim Kreiswirth was astonished. He said to him: “You are also so proficient in the commentaries?”

Rabbi Ovadia would say: “**Every Friday night**, what **delight I experience from Torah!** How much pleasure I get from it, what tremendous longing!” They had an incredible passion — truly wondrous — a passion for

Torah and fear of Heaven. It is not something simple in this world. This immense power all came from the love and desire for Torah.

Rabbi Shimon bar Yochai toiled in Torah, and he said: **“All my days, I was bound in one bond with the Holy One, Blessed be He.”** [Meaning: “All my life, I was connected to Hashem with a single unbreakable bond.”] What a wonder of wonders.

### 18 Minutes that Saved

One more small thing I’ll tell you. On the 23rd of Elul, 5761 (2001), as you all remember, there was the September 11 attacks — the airplanes that crashed into the Twin Towers in New York City.

There was a certain wealthy man who was supposed to board one of the planes, but he was delayed by 18 minutes. Why? Because he had forgotten his tefillin. After boarding the plane, he said to them: “Take me off the plane — I’m not traveling without my tefillin. I must have them with me.”

These arguments took 18 minutes, until finally the pilot told him: “I’ll let you off, but you will not be allowed back on — I’m leaving.”

He replied: “Do whatever you want.”

He got off, and the plane took off. Everyone who remained on the plane perished. But, as the story goes, he ended up saving many Jews, because the plan had been for the two planes to strike together. In the end, however, the first plane hit, and only 18 minutes later did the second one crash. In the meantime, people in the second building managed to escape, and many Jews were saved.

Had there not been that delay because of this mitzvah, what would have happened? It is truly astonishing.

What a great merit this is — it is not something ordinary. A person studies Torah, and the Torah guides him on the proper path. The Torah protects and saves.

### A Letter Worth Billions

Now we are in the great preparation with Rabbi Shimon bar Yochai: “Before whom are you purified, and who purifies you?” How fortunate we are to have emerged from the impurity of Egypt. And now, with Hashem’s help, we are all continuing to advance and progress toward **the great gift — the holy Torah.**

There was a story in United States about a boy in a certain school. The principal expelled him. He was his parents’ only child, and he was **hyperactive** — constantly disturbing the class and jumping around — until eventually they removed him from the school.

Some time, later, there was a large public gathering

attended by the President of the United States. After finishing his speech, he said: “Whoever wants to ask a question may do so.”

The boy’s mother stood up and said: **“I want you to tell the school administration to take my son back.** They expelled him from school.”

The President said to her: “Bring me a piece of paper, and I’ll write a letter.”

A lawyer who was present handed him his stationery, and the President wrote a letter addressed to the school, and they were obligated to accept the boy back.

Years later, **a certain collector** heard that this letter still existed and organized an auction for it. People bid one million, two million, three million, ten million — even a billion — for the letter written by the President of the United States.

But for us, the Holy One, blessed be He, gave us the Torah and its secrets. And someone bought that letter (the President’s letter) — yet who even wrote it? A non-Jew. The President of the United States, Trump. So what? Is that worth a billion? What about the holy Torah itself?!

**Whoever studies Torah — there is no limit to his reward,** to the delight he receives Above.

As Rabbi Eliyahu Eliezer Dessler wrote in his book *Michtav MeEliyahu* (page 53): if we were to take **all the pleasures of all the billions of people** who ever lived in the world from Adam until today — each one living eighty years, with happiness, wealth, honor, health, and lives full of luxury and enjoyment — and gather all of it together, it **would still not equal the spiritual satisfaction of even one moment in the World to Come.**

Can a person even imagine what is being described here? What extraordinary things these are, what immense merits.

How great was the toil in Torah of all the great sages of the generations. What labor! **The Maharsha would tie his hair to the ceiling,** and Elijah would reveal himself to him. Later, at his funeral, he rose and removed the monastery, and every page he turned in his book he buried it more in the ground.

And Rabbi Yose ben Pazi — how he went to study Torah, as I told you: truly wondrous. Truly wondrous is the immense passion for Torah study.

### Noah's Ark in Meron

Now we have merited to come here to the holy place of Meron. What a great joy that we have merited this tremendous experience — that there exists such a power of Rabbi Shimon bar Yochai throughout the world. **There is nothing like it.**

Therefore, we must strive with all our strength to understand how to make use of the study of the holy Zohar, for it saves and protects; it is like Noah's Ark.

As Rabbi Shimon bar Yochai said, the holy Zohar saves a **person from all the troubles of the "last generation"** — the generation before the coming of the Messiah. Whoever takes part in this, whoever reads from the Book of the Zohar, **will be saved from all the suffering in the world.** What a tremendous thing this is. There is truly nothing comparable to it.

Therefore, we must make every possible effort. There are fruits and fruits of fruits from it. With Hashem's help, it will annul all harsh decrees, and this will be the redemption with mercy, Hashem willing.

### Rabbi Shimon bar Yochai Moved His Hands

I wanted to tell you another wondrous story — about the power of studying the holy Zohar.

In one place in **Morocco**, there was a man who constantly occupied himself with the holy Zohar without interruption. **He was paralyzed in both his hands and feet**; he could only sit and read. **Yet he loved to recite the Zohar continuously**, and his family members would turn the pages for him.

One year, they wanted to travel to of Rabbi Amram ben Diwan, to the Hillula, but they did not know what to do. He could not remain alone, and no one would be there to turn the pages for him.

He told them: "It's alright. **I'll simply repeat the same page.** Go for a while."

So, they all left, and he kept repeating the same page again and again, **shedding tears** as he read.

When they returned, they saw that he was able to move his hands — he was turning the pages by himself.

They asked him: "What is this?"

He replied: "What do you think? **The Tanna, Rabbi Shimon bar Yochai came to me** and said: 'My son, **from today onward you will move your hands.** You engage in the holy Zohar; you should be healthy.'"

And indeed, he was moving his hands — truly astonishing.

Rabbi Rafael Boganim's father told me this story, saying **that he had seen it with his own eyes.**

You can see how **beloved Rabbi Shimon bar Yochai is in Heaven.** Behold it is written in the Zohar that once Rabbi Shimon was walking in Tiberias when he encountered Elijah. Elijah said to him: "Peace unto

you, Rabbi."

Rabbi Shimon immediately asked him: "**What is the Holy One, blessed be He, studying now in Heaven?**"

Elijah replied: "The laws of the sacrificial offerings. And He is **saying novel teachings in your name.** Fortunate are you, Rabbi Shimon, and fortunate is your portion. I came to greet you because the Holy One Blessed be He loves you. You speak about the **incense offering** and the tremendous power it possesses, and so I came to you."

Elijah then said to him: "The Holy One asked a question."

Rabbi Shimon asked: "And what was answered?"

Elijah replied: "They said, '**Go to Rabbi Shimon below** — he will answer, for **I honor him.**' Therefore, I came to ask you."

"Rabbi Shimon, fortunate are you in this world — how greatly the Holy One loves you. You are in the category of 'the righteous one who rules through the fear of the L-rd.'"

### Rashbi Releases Prisoners0

In Tripoli there was a man named Rabbi Shalom Agiv. He was considered a great Kabbalist. He had an attendant whose name was "Barrara" — that was his nickname — and he served him faithfully.

One day, a police officer approached Barrara and said: "I know you have money. I want a large loan."

Barrara hesitated.

The officer said to him: "I will return the money to you. Lend it to me, and I'll also give you a gift right now."

Barrara asked: "What gift?"

The officer replied: "You should know that the government is about to replace all the currency, and all the old money will become worthless. So, you should know what to do."

What did he do? He went and bought merchandise — sugar, wheat, and other goods. Then, when the currency was changed, he still possessed valuable merchandise, so he had no problem.

But afterward they came and arrested him.

"How did you know that we were replacing the currency?" they asked. "How did you know to buy so much merchandise?"

But he did not want to reveal the source of the information, and he refused to answer.

"I bought merchandise," was all he said.

They decided to hang him.

His elderly mother, along with many others, came and pleaded before the governor, but the governor insisted: "There will not be lawlessness here. Let him say who informed him. If he will not speak, he will bear the consequences."

They went to Rabbi Shalom Agiv in Tripoli and told him the entire situation.

He said to them: "Everything will be alright. This coming Friday night he will return home and sit again with his family."

That governor in Tripoli was sitting at home, and suddenly during the night he began suffering terrible blows. Voices said to him:

"We are messengers of Rabbi Shimon bar Yochai. You seized the attendant of Rabbi Shalom Agiv, who assists

him with the Zohar and constantly occupies himself with the secrets of Rabbi Shimon bar Yochai. You took him away from him? You will not leave here alive unless you release him immediately from prison..."

Having no choice, the governor got up in the middle of the night, and even on the way he continued receiving blows. He went to the prison and ordered: "**Release him immediately.** Right now — let him return home."

It was Friday night, and the man came home and recited the Kiddush for his family. Truly wondrous, exactly as the rabbi had promised them.

"How great are Your works, Hashem." Whoever sits and occupies himself with the holy Zohar — there is nothing greater than that.

Therefore, we have merited, with Hashem's help, to be here at the holy site of Meron. We are all preparing ourselves, with Hashem's help, for the great Hillula that we will merit. Already today we have begun the celebration, and we await the merit of the great Hillula tomorrow, when this sign will come to pass.

"Deliverers shall ascend Mount Zion to judge the mountain of Esau, and the kingdom shall belong to Hashem." "And the Hashem shall be King over all the earth; on that day the Hashem shall be One and His Name One."

He who blessed our holy fathers Abraham, Isaac, Jacob, Moses, Aaron, Joseph, David, and Solomon, may He bless, preserve, and protect the entire holy congregation, all those listening via satellite. May the King of the universe bless you, and merit you, the merit of the Rashbi should protect you, a thousand shields, and may He also bless the listeners on Radio Moreshet, the South, and those who study the pamphlet. May the King of Israel bless you and merit you, with sound health and great salvation, with light from above, with good life, the merit of the Torah will protect you, and everyone will have what he needs, in peace, in health, in joy, and great salvation. And so be it, and let us say, Amen.

בסיועיתא דשמיא

**תיקון ליל שבועות**

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במהדורה חדשה ומאידת עיניים  
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רהוב שלה 4 ירושלים  
02-644.3300

סבולה  
02-644-33-00

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

**חג שבועות**

ספר מדרשים על חג שבועות של מו"ר הרב בניהו שמואלי שליט"א ע"פ פרדס התורה השווה לכל נפש בתוספת מגילת רות עם פירושים

**50% הנחה**

**רחובות הנהר יום שבועות**

ספרו של מו"ר הרב בניהו שמואלי שליט"א על סדר תפילות שחרית וקריאת התורה ומוסף של חג שבועות ע"פ כוונות הרש"ש זיע"א בליווי הסבר והקדמות נפלאות

**20% הנחה**