

# The Weekly Treasure

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

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## THE HILULA OF THE "SABA KADISHA" AND THE DISGRACE OF ENVY AND CONTROVERSY

"And you shall strengthen yourselves" and tale • "Ve-hasi'enu" —marriage with the Torah • Father was connected to Rabbi Sharabi • The Torah is likened to milk • The month of Tammuz—hints and pearls • For the Conductor to the sons of Korach • Envy removes a person from the world • Look at your own plate • In your place they will seat you • Morning and Hashem will make known those who are His • Practices of the "Saba Kadisha," • Controversy is mud • He acquired a bad acquisition • A quarrel or a dispute • The reincarnation of Datan and Aviram • Eliyahu and the prophets of Baal • What happened to someone who spoke against Maran • The spiritual remedy of the incense

### The Fruits Refused to Cooperate

Behold, we have merited a wonderful Shabbat, the Shabbat of my father and teacher—our Rabbi, and we started the memorial service already from the Shabbat before it, which was the Shabbat of Parshat **Shelach** Lecha, and there was a wonderful and full Shabbat here, and we made the **third meal** all together, and there was a great illumination here.

On Shabbat we spoke about the spies, about whom it is written: "And you shall strengthen yourselves and take from the fruit of the land," and it must be understood, why did they need to strengthen themselves so much to take from the fruits of the land? And last week we said one interpretation, but on this Shabbat we said another interpretation that is written in the books: when the spies wanted to take from the fruits, from the grapes, the pomegranates, and the figs, with the purpose of speaking evil (Lashon Hara) about the Land of Israel, **the fruits refused** to let them take them! They resisted, they said to them, "Under no circumstances shall you touch us to speak evil through us!" They did not let them under any circumstances!

And despite this, the spies **strengthened** themselves and

fought to take from these fruits. And all this to frighten the nation of Israel, that the land is unique, it is not simple, all the people whom we saw in it are men of great stature, look at the fruits how big they are, this is a unique land, how will we overcome the people there?!

And behold, this thing, that the fruits did not want a sin to be committed with them, is similar to what the Gemara says, there was an incident regarding a pious man who sold his cow to a gentile and she did not want to work on Shabbat, she did not go. The pious man came to her and said to her, "Until now you were in my possession and it was forbidden for you to work on Shabbat, but now you are with a gentile and it is permitted for you, run [to work]." And then she went to work.

### How Do You Identify the Groom?

Father came up here at the age of one and was here in the Holy Land in this neighborhood with his parents, and in his youth there were many temptations where to study and what to do, but Father said, "I am going solely and exclusively in the path of the Torah! Under no circumstances am I leaving the Holy Torah."

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Just now during the Giving of the Torah (Shavuot) we said in the prayer: "And **bring us**, Hashem our L-rd, the blessing of Your festivals," what is this expression "Ve-hasi'enu" (bring us)? It is an expression of marriage (Nissu'in), that we pray that we take the Torah with us as if she is married to us, that we be connected to her like a married woman, that we do not leave her under any circumstances!

And what does it mean to take the Torah like a married woman? You know when there is a wedding, there is a groom and a bride, but how do you know who the groom is? After all, everyone knows the bride—she has a wedding dress. But how do you know who the groom is? The one who is dressed beautifully? Behold, at a wedding everyone is dressed beautifully!... Everyone wears suits, ties... so how will we know who the groom is? The answer is: whoever at the end of the evening takes the bride and goes with her to the house. That is the groom! And is there another sign to know who the groom is? Whoever even after the wedding, the next day and the day after, continues to walk around with the beautiful suit, that is the groom!

The same thing applies to the holiday of the Giving of the Torah—it is the wedding with the Torah, but who is the real groom? Whoever after the holiday takes the Torah with him. He wasn't just happy at the wedding and left. Rather, he continues and continues all the time with the Torah!

And this is what we pray "Ve-hasi'enu," **an expression of the blessing of marriage**, that we may merit to be married to the Torah—to take it with us and continue with it day by day, hour by hour, moment by moment, to remain connected to the Torah.

## Nahar Shalom Non-Stop...

Our teacher and rabbi, my father, of righteous memory, **was connected to Rabbi Sharabi every moment**, without leaving him for a single moment. Even after the passing of the Rabbi, every moment you would hear from him: "We did nothing, everything belongs to the Rabbi, if it weren't for the Rabbi, we wouldn't be worth anything," there is no day that he wouldn't say "Rabbi Sharabi," there is no such instance! Everything with him was Rabbi Sharabi.

And particularly during the lifetime of Rabbi Sharabi, **you have no idea** how attached he was to him! In our house, the first thing for Father, **number 1! It was Rabbi Sharabi and the Nahar Shalom Yeshiva, that was first of all number one!** And number 2 was the house and mother and the children. That is how connected he was to the Rabbi! He wouldn't miss a single moment that he could be here in the Yeshiva! It never happened that he didn't wake up early in the morning at one or two o'clock, there is no such thing! He immediately stood up and jumped! He was not willing to give up a single moment!

Usually Father wouldn't go out anywhere, but on rare

occasions we would return late at night, for example if there was, may it not come upon us and upon you, some funeral, or to differentiate, some celebration, **he would say to me:** "Look, it's late, how will we get up in the morning? 11, 12 o'clock, there's already no time to sleep, therefore I am going to the Yeshiva right now, I will sit in the Yeshiva, and you go to your affairs, go home to sleep." He had no time to sleep... that's how it always was.

## A Youth Who Will Not Depart from Rabbi Sharabi

Father would explain how much one needs to be attached to the Torah without interruption, **and he would say a parable** of a man who has a cow: if he needs her meat, wants to slaughter her, for the meat he can wait a day or two with it, but to milk the cow, it is impossible tomorrow! Every day one must milk the cow, and it is tremendous pain if she was not milked that day. It is impossible not to milk.

And therefore the Torah is likened to milk—"Honey and milk are under your tongue"—because also in Torah study, one cannot say "tomorrow I will study" just as it is impossible to say tomorrow I will milk the cow. Thus every day one must go to the class! One must study! It is impossible to leave! There is no such thing!

And there is another similarity **between Torah study and milking a cow**, because when you want to milk from the cow, you must bend down, without this you cannot take. So it is in the Torah, in order to merit to receive Torah from the Rabbi, you must bend down in humility. And therefore Father merited, he was "a youth who will not depart from within the tent"—he was here day and night, livelihood didn't interest him, work didn't interest him, nothing did. The first thing for him was our teacher Rabbi Sharabi.

We merited a great merit, we the brothers, that this was our home, and that we grew up **in the shadow** of our teacher and rabbi, Rabbi Mordechai Sharabi, together with Father, with the special strengths of Father!

## She Was Afraid For Him

And behold, now this Shabbat, with Hashem's help, we are already reaching the Torah portion of Korach, and this Shabbat is the Shabbat of blessing the upcoming month of Tammuz, and it is known, "Tammuz" (spelled by the letters, Tav, Mem, Vav, Zayin) is a sign: times of repentance are fast approaching (Zmanei Teshuvah Memashemashim U-baim, where the initials of these 4 words are Zayin, Tav, Mem, Vav). Because upon the arrival of the month of Tammuz, three quarters of the year have already passed for us, because if we divide the year into four quarters: **Tishrei, Cheshvan, Kislev**—first quarter; **Tevet, Shevat, Adar**—second quarter; and now we had **Nisan, Iyar, Sivan**—third quarter; and we are left with the last three months—Tammuz, Av, and Elul—the last quarter, until the great

and awesome Day of Judgment—the King in judgment establishes the earth. In another two months the month of Elul begins, which is already part of the High Holy Days, the month of mercy and forgiveness.

**And when would Father** begin to study and engage in all the intentions (Kavanot) of Rosh Hashanah and Yom Kippur? **On the New Moon** (Rosh Chodesh) **of Tammuz**. In Tammuz—times of repentance are fast approaching—he would already begin to study the whole order of the awesome intentions (Kavanot) of the High Holy Days. And during the prayers of the High Holy Days, my brother Rabbi Shmuel would help my father a lot, **and would arrange the prayer books for him**; at that time there weren't organized prayer books one next to the other, I had to open 10 prayer books to pray on the High Holy Days, and my brother would come and arrange it for him so that everything would be organized for him just as he likes, one after the other, or he would bring him good prayer books so he could pray.

Every eve of the New Moon of Tammuz, which this year falls on Sunday, we would all gather here with Father, and he of course fasted, like every eve of the New Moon. And not only on the eve of the New Moon did he fast, but he used to fast a lot for many years, all for the salvation of the nation of Israel—what wouldn't he do for the sake of the nation of Israel?

**I remember** that my mother spoke with Rabbi Sharabi that he should tell him to stop fasting, because he used to fast a lot and she was afraid for him, and indeed the Rabbi called him and asked him to reduce the fasts.

Behold, with Hashem's help and His salvation, now these important days are already beginning—the High Holy Days. And we already need to prepare ourselves for the great and awesome Day of Judgment.

## The Flies of the Month of Tammuz

In any case, now this **Shabbat is the Shabbat of blessing the upcoming month of Tammuz**; in the month of Tammuz there are days of judgment, it is not a simple thing, in Tammuz and Av our two Holy Temples were destroyed, and all this because of what? Because of **baseless hatred**. The Evil Inclination works to separate between a person and his fellow, between a man and his wife.

The Rabbi, the **Megaleh Amukot**, says: in the month of Tammuz, in the heat, as is known, **flies multiply**, and there is a shell of impurity (Klipah) called Zevuv (זבוב - fly), which separates and makes a separation, Zevuv is an acronym for (the phrase) Zeh Bocheh Ve-Zeh Bocheh (this one weeps and this one weeps), it does not allow being together.

**Rabbi Moshe David Vali**, who was a **student of the Ramchal**, writes in his book of compilations about the month of Tammuz: Tammuz (תמוז) is an acronym

for: **Totzi'eni Me-reshet Zu Tamnu Li** (Take me out of this net they hid for me). That is to say, that in this month a person needs to pray that he be saved from the net in spirituality and in physicality, Heaven forbid he should not fall into the net that the Evil Inclination hides, and with prayer we will certainly go out from all the Evil Inclination.

And if a person strives for this, the wicked kingdom of insolence will be uprooted, and this is also an acronym for "Tammuz"—**UMalchut Zadon** [Ha-rasha'ah] **Meherah Ticaret** (The wicked kingdom of insolence will quickly be uprooted)—the Holy One, Blessed be He, will uproot them from the world. **And this was all the time the prayer of the father**, the wicked kingdom of insolence will quickly be uprooted.

Therefore now in the month of Tammuz, a person **should not say** "I have time." Tammuz (the four Hebrew letters that spell out the month) is also the initials for the phrase: **Zrizim Makdimim Ve-osim Teshuvah** (The diligent go early and do repentance), one needs to be early to do repentance, he should not wait, and then the person will be saved from many things. And such a diligent person, he glorifies and praises Hashem, Blessed be He, and therefore (the 4 Hebrew letters of) Tammuz are also initials for the phrase: **Tefaer Ve-tromem Zichrecha Malkenu** (You shall glorify and exalt Your remembrance, our King)!

And this is a wondrous, wondrous thing, **how that Father during these days** you could already feel upon him this whole great matter. It is written, "**And she hid him for three months**," our Rabbis say three months in the year: **Tammuz, Av, and Tevet**, which are difficult months, days of judgment, one needs to be hidden, to hide oneself, so that the prosecutor will not prosecute, Heaven forbid, so that the Sitra Achra (the Other Side/evil forces) will not rule.

**In the month of Tammuz the Tablets were also broken**, and what did the breaking of the Tablets cause? Forgetfulness; if the Tablets had not been broken, until today there would be no forgetfulness of the Torah, and therefore the expositors of hints expounded: (the 4 Hebrew letters spelling) Tammuz is an acronym for: **Zichru Torat Moshe** (Remember the Torah of Moshe) [and the letter Vav (whose Gematria Value is 6 and was not used in Zichru Torat Moshe) is the Tablets which were six by six handbreadths].

Father would always say, if there was some problem or trouble, may it not come, he would say "Study Mishnayot of Tractate Sukkah," I said to him "**What is the matter specifically with Sukkah?**" And he would say that Tractate Sukkah shields (Sochechet) like a Sukkah and it protects from all kinds of Evil Inclination, from all kinds of illnesses, from all kinds of disasters—this is just like a person sitting in a Sukkah, "For He will hide me in His pavilion (Be-Sukkah)."

## The Connection Between the Torah Portion of Korach and Rosh Hashanah

Now we will speak about the **Torah portion of Korach**: Behold, **we are on Rosh Hashanah before the blowing of the Shofar**, which psalm do we read? "For the Conductor, to the sons of Korach, a psalm. All nations clap hands, shout to the L-rd with a voice of joyous song."

All the nation of Israel read this psalm before the Shofar blowings, **and it must be understood**, what is the matter of connection before the blowings to read about the sons of Korach?

Rather, **our Rabbis say**, did not the entire congregation of Korach get swallowed into the ground? The ground opened its mouth like a predatory beast, ran from here to there, opens its mouth and swallows, and it is impossible to escape! Everyone who was from the congregation of Korach, the ground swallowed him.

The ground came to the sons of Korach; at that very moment that the ground came to bring them in, the sons of Korach already began to go down, **but immediately they regretted from all their heart and cried out**: "Moshe is truth and his Torah is truth, we do not want to be with Father! We want truth! We are going with Moshe, the servant of Hashem!" And the moment they said this, the ground did not swallow them, and they were saved.

What do we learn from this deed? That even a person who has not yet done repentance until the blowing of the Shofar, he is at the last moment, immediately [before] the final judgment, do not despair! It is still possible to return in repentance. **And therefore they say the psalm** of the sons of Korach **exactly before the blowing of the Shofar**, they say to a person, even now at the last moment, return in repentance! Learn from the sons of Korach, do not stand your ground, return in complete repentance, that is the matter.

**But truly**, at the outset, a person must prepare himself already from the month of Elul with repentance and good deeds; I remember here we used to see how the Rabbi would stand every day, how every day they would get up for Selichot (penitential prayers), **it was very moving**, this period.

## Until This Day They Suffer from It

**Now we saw in the Torah portion of the week what the Zohar says**, how Korach divided [himself], how Korach took a bad acquisition for himself? He went and disputed Moshe our Teacher and took himself to one side, what caused him all this? **Envy!** Just as **our Rabbis say**, "**Envy, lust, and honor remove a person from the world.**"

What is envy—it is written in the **Pirkei D'Rabbi Eliezer**, that in the beginning at the creation of the world, the S"M (angel) was greater than all the Seraphim; all the Seraphim

have six wings, and the S"M had 12 wings. But because he became envious of Adam the first man, he could not look at Adam the first man, the creation of the hands of Hashem, Blessed be He, and from whom the whole world was established, and because he had envy, the Holy One, Blessed be He, lowered him from his greatness, he turned him **to be the Sitra Achra** (the Other Side), the S"M! The same thing, the Nephilim (fallen ones) were on the earth, Uzza, they were driven from the world because they became envious of Adam. How is it written? **Anyone who has envy—his bones rot.**

Therefore a person must be **happy with his lot**. It is written, "The Son of David (the Messiah) does not come until envy is removed." **Rabbi Chaim Vital** writes [that] envy is most severe, because the envious one is "a rebel against Hashem," because he envies why He bestowed good upon his fellow more than upon him, according to his intellect. But it must be known, that each one receives what is coming to him, each one comes to rectify according to the root of his soul in the world. No one takes more than his fellow, each one receives what he needs, and how it is needed for him.

**Father would say to us**: "Look at your own plate, look at yourself, do not look at your fellow"—this is what they gave you from Heaven, this is what you need, you do not care about others, do not interfere with others.

It is written that Kayin (Cain), who merited to speak with Hashem mouth to mouth, and nevertheless was driven from the world, he and all his offspring, why? Because he envied Hevel (Abel). Also the tribes envied Yoseph the Righteous, woe and alas, and this caused the 10 Martyrs killed by the Kingdom, and until today they suffer because of this.

## Who Appointed the Mayor

Korach thought that a person can take authority and be a leader for himself, he did not understand that everything is by Supreme Providence, "**Yours, Hashem, is the greatness**"—only in Your hand, Master of the Universe, is it to make great and to strengthen all. "No kingdom touches its fellow by even a hair's breadth"—like a strand of hair.

The Gemara says (Baba Batra 91b) even a simple appointment like "Reish Draguta" [—the officer appointed over the distribution of water of the city's wells] from Heaven we establish it [the appointment is made according to Hashem], also **the mayor of the city**, from Heaven they place him, and does he place himself? Everything is from Heaven, every role, every status, every authority, every leadership, it is decreed from Heaven.

It will not help a person to make all efforts, because if it is not his, nothing will help him, and if it is his, **everything will come to him, even if he does not want it**, just as we saw by Moshe our Teacher, who said to the Holy One, Blessed be He, "Send, please, by the hand of whomever

You will send," leave me alone, "heavy of mouth and heavy of tongue," did it help him? It did not benefit him at all, he was appointed against his will, because that was his rectification.

The Gemara says about the **House of Avtinas** that only they knew how to perform the act of the incense in the Holy Temple, and they did not agree to teach this craft to others, and they would take much money. And the Sages wanted more people to know how to do it, **they brought craftsmen from Alexandria and from all kinds of places**, but it did not help them at all, and they brought back the House of Avtinas, and they had to give them all the

money in the world so that they would come to do it, because from Heaven they gave it to them, everything is from above, everything that happens, and there is no counsel and there is no wisdom against Hashem.

**How does Ben Azzai say? "By your name they will call you, in your place they will seat you, from yours they will give you,** no man touches what is prepared for his fellow, and no kingdom touches its fellow even by a hair's breadth." That's how it goes, it's in livelihood, it's in life, it's in Torah, it's in everything. Everything is from Heaven. A person needs to study Torah, needs to toil, and "the soul of the toiler toils for him."

## The Booty of Egypt—Not to the Sons of Levi!

I saw written in the *Siftei Kohen* on the Torah, **something very powerful:** when the People of Israel were in Egypt, the Holy One, Blessed be He, says to Moshe, "Speak, please, in the ears of the people, and let them ask, a man from his neighbor and a woman from her neighbor, vessels of silver and vessels of gold."

Says **the Siftei Kohen**, that the Holy One, Blessed be He, did not say so except to the children of Israel, that this would be in exchange for their labor, but the tribe of Levi, who were not in the labor, it was not permitted to them. This is robbery in their hand. It is forbidden for them to touch, it is forbidden for them to enter the houses of the Egyptians and take anything. This is robbery. What we permitted was only to the general public of Israel, but the tribe of Levi—no. **The same thing at the booty of the Sea**, He also did not permit the tribe of Levi to take.

**And then the Midrash says:** Korach was "agitated about getting wealth, a man of an evil eye, and he did not know that a lacking would come upon him" (Proverbs 28:22), he wanted to take, a person thinks that the money will remain in his hand. After all, the Holy One, Blessed be He, can in a moment take him from the money, or take the money from him, or He can take his head, shift his screw a little bit... and he becomes a fool... and then what is he worth?!

Korach saw the nation of Israel was taking the money of Egypt, and the lust for money entered him; when the Holy

One, Blessed be He, saw thus, "In the path that a person wants to go, they lead him," He revealed to him where the great treasure that Moshe placed is located. **You want to enrich yourself? Here you go!** And Korach took the treasure, which is not his, which is robbery.

Moshe and Aharon, got wealth through a permitted way, after all, what is coming to a person he will receive, why take it by robbery? Everything that is coming to you, you will receive, take it in a good way. See Moshe our Teacher—was wealthy, Aharon the Priest—was wealthy. Moshe our Teacher became wealthy from the leftovers of the Tablets from the sapphire stones, and other places, what power they had! But they knew that **"Better to me is the Torah of Your mouth than thousands of gold and silver,"** nothing is worth it, Torah is worth everything. No need for anything else.

## Jumping Every Day at 2 AM

It is written that Moshe said to them, "Morning, and Hashem will make known those who are His and who is holy, and He will bring [them] near to Him," and it must be understood, **what is the matter with the morning? Why not now?** Rather, our Rabbis say, Moshe our Teacher wanted that when they go to sleep at night, he would take the soul of Korach and all those who make problems, polish their soul, make it shine, and when they stand up in the morning, it's finished, they will have a new soul. **But what was the problem? These ones did not sleep at night**, they went from house to house and were enticing the nation of Israel to go with them. They did not sleep at night, so he could not take their soul.

**Rabbi Shlomo HaKohen of Radomsk** expounded this verse thus: when a person wakes up in the morning, if you see that his soul is drawn and burns with the love of Hashem, it is a sign that he is holy and a servant of Hashem in truth. "Morning, and Hashem makes known those who are His." If you see a person in the morning, how he jumps, how he serves the Holy One, Blessed be He, this is **"Hashem makes known those who are His"!**

**And this was Father!** Every morning he would, what a way **he would jump!** I do not remember that I ever woke up early in the morning and Father was sleeping, always he had already stood up! If he stood up and heard that we woke up, if we woke up early that day because we had a need to go somewhere at two o'clock or something, **he immediately jumps!** No remaining to sleep.

## He Threw Him into the Mud for the Sake of Heaven...

**How did Moshe say to Korach?** "Is it too little for you that the L-rd of Israel separated you from the congregation of Israel to bring you near to Him... and you seek the priesthood also?" What is the intention? Moshe said to

them: "You are the tribe of Levi, you engage in Torah, you are the great merit-bringers of the public, upon you the world stands, you are the ones who give the security and the strength," after all, the entire world stands on Torah. **"You have much, sons of Levi"**—the entire People of Israel stands in your merit, is the Torah **"too little for you"**? Is this little? **What are you seeking roles for?** After all, your service of Hashem, sons of Levi, **is greater than all the roles** and all the community-activisms in the world. Even more than priesthood, the crown of Torah rises above them all, what do you want? Why are you making controversy?

You know what they would say? **"We are doing it for the sake of Heaven."** You know what "controversy for the sake of Heaven" looks like? I saw in the book *Tefillah Le-Moshe* that **says a fine parable**: there were two Jews from one town who woke up early in the morning to go to the synagogue. It was winter and the roads—back then there was no asphalt, everything was full of mud and there were rains. One was named **Shalom**, and the second was named **Yisrael**, and one says to the second: "Listen, why should both of us get dirty in the mud? One will ride his fellow, make him a **piggyback** like this... on the shoulders, and one will get dirty, and that way we will go."

Yisrael says to Shalom: Who will be upon his fellow? Shalom says: It is written, "Shalom (Peace) upon Yisrael"... so Shalom will be upon Yisrael... he placed him. **On the way he continues**—Yisrael remembered a verse, "And I will give Shalom (peace) in the land," he took him, threw him inside the mud... He says, what did you do? He says, "I gave Shalom in the land." Now both of them are sunk in the mud, you understand? This one shouts a verse "for the sake of Heaven," and that one shouts a verse "for the sake of Heaven," **woe and alas!** When there is controversy, there is no "for the sake of Heaven." Controversy—everyone is in the mud. One must know. This is the greatest trouble of controversy. Forbidden under any circumstance!

## The Whole World Came to the Wedding

I want to tell you a **terrifying deed** that was during the time of **the Rama—Rabbi Moshe Isserles** [I already told you this]. The Rama, when he was at the age of 13, was already the genius of geniuses and the pious of the pious, and no one stood before him in his generation, and already then they appointed him as the Rabbi of Kraków, and at that same time, his mother built him the Great Synagogue in Kraków.

In the period in which the Rama was appointed as the Rabbi of Kraków when he was 13 years old, it was during the period of King Sigmund. And behold, there was a certain couple, a Kohen (priest) and a divorcee, who wanted to marry, and they came to the Rama so that he would arrange for them the canopy and the marriage ceremony. The Rama said to them: "Under no circumstances will there be such a thing!" And he tried to convince the couple: "Why do you dispute

the Holy One, Blessed be He? Why are you going against Hashem?" But they do not agree to give up, and the man says to him: "I am a very wealthy man, I have connections with the king, he will compel you!" The Rama said to him: "No one can compel me against Hashem!"

And indeed the king sent to call the Rama, the Rama was forced to come to the king, what would he do? The king said to him: "Do you hear what I am saying to you? I am the king here, and you must arrange for this couple the canopy and the marriage ceremony, and the wedding we will do in the city square, so that all the Jews will hear and see, that what I say, that is what will be!". The Rama says to him: "Forgiveness, this is against the Torah, I do not do such a thing!" The king said to him: "I will take you against your will."

The day of the wedding arrived, and the policemen brought the Rama against his will to arrange the canopy. The Rama arrived, and the groom and the bride are standing under the canopy in the city square, and the whole city, gentiles and Jews, came to see the awesome sight, that they are compelling the Rabbi of the city to arrange a canopy and marriage ceremony that are against the Torah. And they knew that he was head and shoulders above, a great leader like whom there is none, and they wanted to see what he would do.

## What They Found in the Excavations of the Fenced Square

**Before the beginning of the ceremony**, the Rama approached the groom and the bride and says to them: "Return in repentance, do not go against Hashem, do not do this, and sanctify the Name of Heaven, I am warning you," but the couple paid no attention to all the warnings.

The Rama saw that they stood in their wickedness, what did he do? He warned the public to distance themselves from the groom and the bride, "Everyone distance themselves!" Everyone distanced themselves, and the groom and the bride are standing in the middle, and the Rama again calls to them to recant: "Are you returning in repentance or not?" And despite everything, they say: "No."

Suddenly, the ground that the groom and the bride stood upon opened its mouth, and began to "suck" the groom and the bride inside... and they want to escape but cannot, because it was pulling them like a magnet. And the Rama again says to them: "For goodness sake, return in repentance!", but they persist and refuse. And the ground brought them in a little more, until it swallowed them, and closed its mouth upon them, with the orchestra.

The whole world saw this, and they made a wall around the place where they were swallowed, and they wrote there this deed, so that everyone would know that one is not to transgress the commandments of Hashem. **And indeed,**

**until today** in Kraków, there is a wall there that surrounds the place.

**During the time of the Nazis, may their name be blotted out**, they came there, found the place fenced. They said: What is this place? They told them what happened here years ago. They said: "Open it for us." **They opened it, and what did they see inside?** No human beings, they all became dust. But they saw the instruments of the orchestra.

## A Dog Son of... a Bear!

It is like that. Whoever does not listen to go in the path of Hashem, **it will not help that he is the son of Yitzhar**, the son of Kehat, the son of Levi. Yaakov our Father requested: "In their assembly let my honor not be united"—**I do not want to participate with them**, it does not matter who his father is and his grandfather is, "There is no wisdom and there is no counsel and there is no understanding against Hashem." That's how it goes.

You know what the Chafetz Chaim would say, that there was a certain master, he had a **dog** that lived some years with him, the dog became old ('Xatayar'), he wants to send him away, there is nothing to do with him, now he takes a young dog to do the work, so what will he do with him, greeting (peace), he wants to send him away. But if he just walks inside the forest, straight away he will be for food of the bears and the lions. He said to him: **I will make you a costume**. He had a garment of a bear, he dressed him like some little bear, but he looks at him and sees that this is still not enough. He had a garment of a lion, he placed it upon him, this lion fits you, you can go...

That day the lion made a great party for all the animals, he invited them to the party. And the fox came to him and says to him: **The animals are beginning to flee**. Suddenly he sees that indeed in the middle of the party that everyone is fleeing. He asked him: What happened to them? He said to him: There came some lion, something from **a line of Tarshish**. The lion says to him: Go find out for me who this animal is. Fine, the fox came to him, asks him: What are you doing? Who is his honor? —Who am I? **My grandfather is a lion**, he replied with courage. The fox says to him: **But who are you?** —My father is a bear. —But who are you? **I am a dog**. What will it help your grandfather, your father, the main thing is **who you are**.

## The main thing is—who are you!

Therefore, "the son of Yitzhar, the son of Kehat, the son of Levi"—this will not help. Therefore, the Chafetz Chaim used to say when there were disputes, and they brought him someone to speak for him—a PR person, as if the Chafetz Chaim now needs someone to speak... they think he is old, but he knows the work. He said to him: Who are you? Me? My grandfather was that certain righteous man (*tzaddik*). He says to him: No, no, who are you? Your grandfather is

a certain righteous man, happy is he and happy is his lot, but who are you? My father is so-and-so. But who are you? Who is your honor? This is what I want to hear. This is the wisdom. That we should truly always merit solely to go and do the will of our Father in Heaven, with Hashem's help, and **to strengthen ourselves a thousand times, with Hashem's help, in Torah, in mitzvot**, and in unity, and to overcome all the problems of this world. You know, it is not easy.

The Tzelach would stand every single year and warn against dispute, which **consumes and destroys the body and the soul**, and it is a transgression as severe as idolatry, "You shall not hate your brother in your heart," and he says: Just as love of fellows is the essence of the entire Torah, so hatred of creations is the essence of the entire Torah **and the root of all evils**. **The holy Alshich** says, in the commandment "And you shall love your fellow as yourself"—the entire Torah is included. Who is like Your nation Israel, who are like ministering angels, for there is no jealousy or hatred, and in the unification of souls, when everyone unites here, **so their roots unite above**—a wonder of wonders, the power of unity that has no equal in the world.

## What is preferable: a Riv (quarrel) or a Merivah (strife)?

When we were young boys we grew up here. Father would wake up early every Sabbath night to read Psalms (Tehillim), and Rabbi Shmuel would take us to the Jarmuklim synagogue to recite Psalms there at midnight, and Father was very happy that we would wake up at midnight. And we would finish the Psalms at 3 in the morning. And after we would finish the Psalms, **Rabbi Avraham Vaknin, A"H**, was there, and he would give us ethical reproof (*mussar*), telling stories from the book *Sha'ar Bat Rabbim* [Today, the grandson of Rabbi Avraham Vaknin is there; he is also called Rabbi Avraham Vaknin, and, Blessed be Hashem, he continues there in the Jarmuklim synagogue with strength and might, may Hashem give him strength].

And I remember that I heard from him a great thing regarding strife (*merivah*) and dispute (*machloket*): It is written concerning Avraham our forefather: "And there was a quarrel (*riv*) between the herdsmen of Avraham's cattle and the herdsmen of Lot's cattle... And Avraham said to Lot, let there not be strife (*merivah*) between me and you." And when we look closely, we will see that in the beginning, when it is written "and there was a *riv*", Avraham did not say let us go separate, but when it is written "*merivah*"—he said to him "Please separate from me." What is the matter? Rather, *riv* is masculine gender; it does not give birth. Your friend said such-and-such to you, and you say to him: Okay, sorry, you are right, I won't do it again. It doesn't matter if you are right or not—leave him, do not continue. That is a *riv*. But *merivah*—is feminine gender. He spoke to you, you answer him back, he says:

"You are like this," and you say: "No, you." And he says: "No, you." And, may it never happen to us, it becomes a very harsh strife—fire! Dispute! Therefore he said to him: "Please separate from me," here there will not be strife, go away from here.

Based on this, the Rabbi, author of *Sha'ar Bat Rabbim*, explains, the Tanna says in Ethics of the Fathers (*Avot*): "If you have acquired wisdom (*da'at*), what do you lack? If you lack wisdom, what have you acquired?" According to the plain meaning it is: a person who has wisdom—what does he lack? He has brains, he thinks about everything before he does it. So what do you lack? You lack nothing. But "if you lack wisdom," a person lacking brains, even if you acquire [things], you have acquired nothing. This is the plain meaning.

But the hint in this according to what was said is: if "you have acquired wisdom," if a person has brains, then when his friend quarrels with him—*Mah* (literally this means what, but it is spelled with a 'Mem' and 'Hei') When you subtract 'Mem' and 'Hei' from the word *merivah* מריבה namely, the letters at the edges, 'Mem' and 'Hei'. Then it is transformed to *riv* ריב, you do not answer him back, okay, forgiveness, we are finished. You spoke to me, I accept, it will be no more.

But "if you lack wisdom," a person lacking brains—his friend makes a *riv* with him, *Mah* (the letter 'Mem' 'Hei') you acquire. He takes the letters *Mem* and *Heh* and puts them onto *riv*, it becomes *merivah* and it becomes chaos. And this is the dispute that causes the great troubles in the world. **And therefore, one must be very, very careful** of dispute, that a person forgoes his right [to exact punishment], to know how to forgive and let go.

## A Bad Acquisition —270 rooms

Our Rabbis said "And Korach took" (ויקח קרח), what did Korach take? That he took a "**bad acquisition**" (*mikach ra*) for himself. What is the meaning of a bad acquisition? There are many interpretations of this, and **Rabbi Yosef Chaim** in his book *Aderet Eliyahu* on the Torah portion says that it is written in the *Midrash Pli'ah* (Midrash of Wonder) that there are in the Gehenna of Gehenom (Purgatory, **Hell**) **850 rooms**, meaning 850 rooms like the numerical value (*gematria*) of **Techelet** (תכלת). And, may it never happen to us, whoever passes through there is burned—even a completely righteous person.

**And it is further written there**, that out of the 850 rooms, there are 270 rooms that are the hardest, like the numerical value of *Ra* (the letters spelling out the Hebrew word for evil or bad). **580 rooms** (Gematria value of תק"ף) are not so hard, but 270 rooms—and who took this? Korach. Therefore our Rabbis said: "A **bad** acquisition he took" from **those 270 hardest rooms!**

And about this, King David says: "Even though I walk

through the valley of the shadow of death" (*be-gei tzalmavet* גיא צלמות) is the numerical (*gematria*) value of 580 —"**I will fear no evil**" (*lo eira Ra*), I will not fear those 270 rooms (the Gematria value of *Ra*, is 270), even if he goes there. Why? "**For You are with me**" (*ki Atah imadi*), because he has a holy name (אֱתֵי"ה), which they write upon him (alt. trans. about him), and then he has no fear at all, he can pass through these rooms.

## After they were swallowed, they came in a reincarnation

**Our master the Ari** in the *Sefer HaLikutim* says that **Datan and Aviram** were reincarnated into **the two bulls** that Eliyahu offered on Mount Carmel. **What was the incident there? Achav (Ahab)** gathered 450 **prophets of Baal**, they had been eating at Izevel's (Jezebel's) table, and he took them to **Mount Carmel**. They are standing opposite Eliyahu the Prophet, "**And Eliyahu said, I alone am left a prophet to Hashem.**" He said to them: Listen, how long will you go after the prophets of Baal? **Let us take for ourselves two bulls** that are the same weight, born on the same day as twins, from the same belly, let us bring them and prepare them. **The one whose bull receives fire descending upon it from heaven**—he will be a true prophet, and whoever does not—he is false.

And so it was, they took two twin bulls, one of them the prophets of Baal received, and one Eliyahu the Prophet received. **The prophets of Baal were the first to try; what did the prophets of Baal do?** They made an altar and prepared everything, and they placed H'iel of Beit El in a special tunnel that they made underneath (the altar) and they said to him when we bang on the drums, you light the fire from below, and then they will see what is going on, that suddenly a fire is lit, and they will think that it descended as a fire from heaven. Make flames for it.

When the two bulls arrived, one fell by lot to Eliyahu and the other had the destiny to go to the prophets of Baal. The bull that reached Eliyahu began to dance and rejoice... but the second bull that turned out to be with the prophets of Baal **began to weep and did not budge**, it would not go. It did not want to go, just like the fruits of the Land of Israel with the spies... Eliyahu said to him: "Know this, you too sanctify Hashem when fire does not descend upon you." And it listened and went to the prophets of Baal. **And the prophets of Baal see this and continue in their wickedness!**

They prepared the altar, **these crazy people...** they put the bull on the altar, and they are beating and beating on drums and in dances to H'iel of Beit El and he does not light anything... **Eliyahu knew about this and said to them: Listen, maybe he is sleeping below, maybe you should wake him up...** in the end, what turned out? That a snake came and bit him, and he died.

**Now they say to Eliyahu:** Let's see you. They poured a lot of water on Eliyahu's altar, so that there could not be fire from below or from anywhere, and then Eliyahu spread his palms to heaven, prayed to the Holy One Blessed be He, **and fire descended from heaven, and consumed the sacrifice, and everyone saw that Eliyahu is a true prophet and they are all false prophets! Such a great sanctification of Hashem's name!**

Our **master the Ari** says, these two bulls were a reincarnation of Datan and Aviram. But Datan was more sweetened (refined) than Aviram, and therefore he ascended in the bull whose sacrifice ascended to Hashem, but Aviram ascended with the prophets of Baal. But he said to him, "From you too shall Hashem be sanctified," and this was the rectification (*tikkun*) of both of them.

And On ben Pelet, he too has a reincarnation in the transmigrations of souls, for he was reincarnated as Manoah, the father of Shimshon (Samson), and the wife of On ben Pelet was reincarnated as Tzaleponit—the mother of Shimshon. This is all the Cause of Causes and everything is the Reason of Reasons. Everything goes from Heaven!

## Mysterious intestinal pains

I will tell you another thing, from which you will see what happens to one who **disputes the sages**. This is told by Rabbi Shlomo Levinstein. He says that there was Rabbi Ben Zion Sneh, a Vizhnitz Hasid. He was injured in a car accident and traveled to Monsey to be healed in America. Every week he sends me a letter, and one time I received a letter from him, that he is suffering from a terrible and awful intestinal disease, to the point that he faints from the intensity of the pains. He went to doctors, and the doctors said: You have nothing, we don't understand what you are saying. They check, they take X-rays and show him, but he has tremendous pains, there are no findings. Now he is marrying off a grandson, and he doesn't know how he will receive the people and how he will stand at the reception. He says: I did not know what to do, and he tells the Rabbi, at the time of the wedding canopy (*chuppah*), this was before Purim, I prayed to the Holy One Blessed be He: Master of the Universe (*Ribono shel Olam*), what do you want from me? Tell me. Master of the Universe, in the merit of Mordechai and Esther tell me my salvation on this Purim, I have no strength left.

At night he dreams of the Hebrew word for 'intestines' (*Me'ayim*) and they show him that *Me'ayim* (מַעִיִּים) is an acronym for: Our Master Ovadia Yosef Jerusalem (*Maran Ovadia Yosef Yerushalayim*). Thus tells Rabbi Shlomo Levinstein. He awakened in his memory **that more than thirty years ago**, he came with his friends, they had drunk to the point of being drunk, and they were dancing and saying: "Blot out the remembrance of Amalek," and he was saying to them that this, heaven forbid, is Chacham (Torah Scholar) Ovadia. From his perspective, it was not

a sin **because he was drunk**, he did not know anything. Rabbi Levinstein says to him: **Go up to his grave with ten men**, remove your shoes, and ask for forgiveness. But he could not go up because there was Corona. But in the place where he was, he took ten men, removed his shoes, and said: **I have sinned against Hashem, L-rd of Israel, and against Maran, Rabbi Ovadia Yosef**. He argued against the Rabbi, this is dispute, may Hashem save us.

## Saying the Incense (Ketoret) on a helicopter

But there is a great, great thing, which **my master and father used to publicize with all his might**, "And Moshe said to Aharon, take the censer and put incense upon it, and bring it before Hashem." He says, the matter of the Incense is beloved, how is it written in the Zohar: if people knew what the Incense is, **they would put every word of the Incense as a crown upon their head**. The Zohar says that it saves from all occurrences (alt. trans. evil eye) of the world, from all evil mishaps, from all plague (*motna*), from all damage, from all trouble, and from all distress that exists in the world—this is through the Incense.

And when Aharon came and took the incense and offered it, it is written: "Go quickly to the congregation and run into the midst of the assembly (*kahal*)."  
Our Rabbis say, how many people did he save with the act of the Incense? Like the numerical value of *Kahal* (135, since 'Kuf' = 100, 'Hei'=5 and 'Lamed'=30). He stood between the living and the dead, and thus the Incense stops all troubles, all the problems in the world.

And this, in fact, my master and father used to publicize at first, when they printed the Incense (prayer) at the yeshiva with R' Dror Cohen. **Father was so happy with this act of the Incense (prayer)**, and I think it was during the **Gulf War**, what was it called? **'Protective kit' (Arkot Magen)**, and he would go with it everywhere, and would publicize the Incense, **that it stops every trouble and every distress**. In fact, during the Gulf War, Father persuaded one of the philanthropists, and it was through Rabbi David Bezalel, of blessed memory, that he should bring money **to take a plane so that we could perform circuits (hakafot) with the Incense**, just as it was during the time of Rabbi Yehuda Fatiyah. The great Rabbis were here, and Rabbi David Batzri was there, Rabbi Shmuel was there, and Meir also was there presumably, and there were circuits. It was a very great thing, several times it happened, but it was one of the greatest things.

## Father fled from dispute

Because dispute is a great trouble; if not for the Incense—**who can stop it?** Today we learned ethical reproof (*mussar*) regarding what it means to distance oneself from dispute. I remember that there was someone here who took something from my master and father that was worth

a lot of money—he stole it. And I say to my father: **Give us permission, we will deal with him.** He says: Do not do anything, who knows what kind of dispute could break out from this. He waived everything, just so that a dispute would not be made in the world.

The great moral lesson that **I am always amazed** by is what our Rabbis said: At the time when the nation of Israel made the Calf, the Holy One Blessed be He gave food to the nation of Israel, brought down manna from heaven, brought down food for the nation of Israel. But on the day when there was the dispute of Korach and his company—**on that day manna did not descend.** Go out and see how great dispute is, **for it causes great pain in all the worlds.** We must, with all our heart and with all our might and with all our energy, strengthen and leave dispute. And so

it shall be with the help of the Almighty and His salvation, with the help of the Almighty, may He be blessed, we will merit to overcome all the problems, all the troubles, and with Hashem's help may these words, the lesson today and everything else that was said here, be **for the elevation of the soul (le-illui nishmat) of Father, who is our guide.**

And with Hashem's help, before we hear the words of the Rabbis, Rabbi Meir—he learned the entire Zohar with his group, they read the entire Zohar in the yeshiva—he will perform the completion ceremony (*siyum*).

May it be for the elevation of the soul of our master and father, and for the success of all the nation of Israel, and all

the holy congregation who came here. May the King of the Universe (*Malka de-Alma*) bless you and merit you, and fortunate are you and fortunate is your lot that you act and cause action for the sake of this holy place, for the sake of the holy yeshiva, may the King of the Universe bless you and merit you. With Hashem's help.

He Who blessed our holy forefathers Avraham, Yitzchak, and Yaakov, Moshe and Aharon and Yoseph and David and Shlomo, He shall bless and keep and guard all the holy congregation, also those who are listening via the satellite and via the cell phone, via Radio Darom, Radio Moreshet, and those who study in the newsletter. May the King of the Universe bless you and merit you, with firm health and excellent light (*nehora ma'alya*), a good, long, healthy, happy life, successes and salvations, and so may it be His will, and let us say Amen.

בסייעתא דשמיא

## מבצעי

# שבוע הספר

על כל ספרי הישיבה ועוד

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