

# Newsletter Global Daily Inspiration

From the "Global Daily Inspiration" by Rabbi Eliyahu Rabi, shlita



הלשון תורה תשפ"א

## Who should lead whom? Politics the Yeshivas and Kollels or Yeshivas and Kollels the politics?

**Hello and welcome everyone!**

And on this day many years ago, the doors of the Torah study hall, the beit midrash, were locked, and Beit Shammai and Beit Hillel sat together and counted how many people ruled according to Shammai's view and how many according to Hillel's view.

The source of this matter is in the Tosefta and quoted in the Gemara (Shabbat 17a), where the Gemara informs us that Hillel sat hunched before Shammai that entire day, and that day was as difficult for the Jewish People as the day the Golden Calf was made.

Rashi there writes (d.h. kashe) that the reason it was as difficult for the Jewish People as the day the Golden Calf was made is because Hillel sat bent over before Shammai in his humility.

In the Tosefta, which is the source of this narrative, this is not stated.

In Talmud Yerushalmi (Shabbat 1:4) it is presented in a much harsher way, whereby there was even some sort of bloody murder among the disputants in the "name of Heaven".

But listen carefully my friends!

The entire nation of Israel, in the Land of Israel and in the Diaspora, relates to this day as if to the day the Golden Calf was made. Because of what?

Because of an argument that took place in the beit midrash, that we don't yet know if all opinions agree that the argument ended with Hillel sitting bowed in front of Shammai, and that's why it was decreed that we should treat this day like the Sin of the Golden Calf, or was it just that the doors of the beit midrash were locked and there was a sky-high halachic argument.

Where are we today?

How much do we care what happens in the beit midrash?

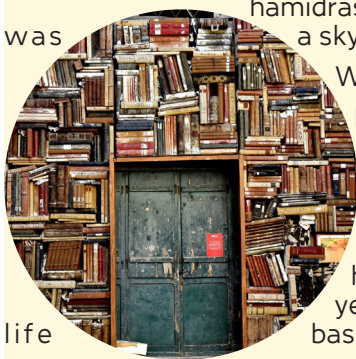
To what extent do any of us sit watching what happens in the holy yeshivas, and conduct our life based on that?

life

Unfortunately, I'm ashamed to say, we're sometimes immersed in physicality and we use that to try to determine what happens in the yeshivas, based on elections, based on politics.

The world is run exactly the opposite!

The world is run via the holy yeshivas, via the kollels, and if there's a problem, we all suffer because of it.



These are the things we're supposed to put at the top of our list of priorities, these are what we must protect more than anything else, and only from there will salvation sprout and abundance reach all the Jewish People.

Torah, serving G-d, and acts of loving-kindness - the three pillars of the world (Pirkei Avot 1:2).

We don't see these pillars, but they are what support the world, and they are what essentially support us all.

**Be blessed!**

שני תורה תשפ"א

## No matter what you have on your head, pay attention to the small details!

**Hello and welcome everyone!**

A roommate of mine in yeshiva, when we were young, once stood on the outskirts of the city of Bnei Brak trying to hitch a ride to the holy city of Jerusalem.

A respectable looking man stopped for him and offered him a ride.

He gets in the car and talks to the driver about this and that, and during the ride the driver asks about his place of study, about the yeshiva's library, and my friend's personal opinion of the institutes that compile and publish books in our generation.

And my friend speaks freely, feels comfortable, and talks about everything that comes to mind.

At the end of the trip, my good friend asks the driver who gave him the ride: "What is your name, sir?" And the driver says: "My name is Yosef Buxbaum."

Rabbi Yosef Buxbaum, every budding scholar, every Torah student, anyone who opens a book in our generation knows that we all owe him a great deal.

He's the one who valiantly arose and founded the Jerusalem Institute, the great publishing institute through which we have been given the beautiful reprinting of all the basic books, almost without exception, in our generation.

I recently came across one of the books of the Jerusalem Institute which I bought, Shulchan Aruch -Yoreh Deah, which was missing a few pages.

You sometimes do get blank pages from the printer, so during those days I had to study from the old prints, which only makes you realize again what a lifesaver it is that we've been blessed with such a glorious Torah in such a beautiful container.

On this day, which marks the passing Rabbi Yosef Buxbaum, I want to raise the banner, not only of



t h e

aggrandization of Torah, not only the caring for the Jewish People, but of one more thing!

A person with such a great burden on his head, a person who would probably prefer to make a few phone calls during his trip or just "suffer", quote unquote, from some peace of mind, has the love to pick up a yeshiva boy who needs a ride and to say: "In these minutes I'm someone who brings a yeshiva boy where he wants to go".

May the memory of this righteous person be for blessing, and may we all be privileged to walk in these wonderful ways.

**Be blessed!**

**איש תבונה**

**You alone decide if this little troublemaker will turn into a criminal or the greatest genius.**

Hello and welcome everyone!

The Rogatchover, Rabbi Yosef Rosen, zatzal, the giant of his generation, who all the great men of his generation trembled at his word, the person who could remember and think about everything all at once.

Proportions unimaginable in our generation.

One day, he opened his heart and said that he owed his whole life to one man, his grade-school teacher, the one who taught him when he was a child.

And he relates: "I was a mischievous kid, a big troublemaker, as geniuses are wont to be, when they're young they let out their energy, their surplus energy, on things that are not socially acceptable.

And then, constantly, this teacher would chase after me, forgive me and pardon me, and do anything so that I could study.

And even when I would climb a tree, this teacher would take a chair, take the Gemara, teach out loud and explain page after page so that up there I could hear and learn."

If we in our generation would be blessed to have all Jewish teachers investing in their students like that, we might not get a "Rogatchover" of such great proportions, but we would at least get everyone reaching the maximum that he could reach.

We have no right to complain about different parents, and we have no right to complain about different teachers.

The only thing that we have a right to do is to face ourselves and to say: "I'm going to be a teacher like the Rogatchover's, I'm going to be a father like the Rogatchover's teacher, I know how to be forgiving, not to act on the moment, not to get insulted, but rather to think of the child's future, and to educate him in his own way."

And if this child's odd behavior is to climb trees, I will do all I can to teach him even when he's up there in the trees.



Because the oddballs, when they're young, are going to be much odder when they grow up, and this oddness will either be for the good or for the bad, and happy is he who channels the life of his son or his student toward the good.

**Be blessed!**

**רביעי תבונה תשפ"א**

**Some things need to be taken to heart. Here's one of them.**

**Hello and welcome everyone!**

What should our response be to all the tragedies that have been happening and accompanying us over the past year?

To all the people collapsing in front of our eyes who, after a short or long period of illness, depart from the world.

Those who left us in the wake of the coronavirus, those who left us and leave us in the wake of other tragedies and diseases.

How are we supposed to respond to this?

Meaning, in addition to repentance and realizing that the Holy One is striking each and every one of us, what am I supposed to say about the one who has passed away, who in some cases I know personally, but in very many cases I don't even know and only heard about in the media?

The holy Gemara (Shabbat 106a) teaches us: "If one member of a group dies, the entire group should worry."

Meaning, if a synagogue member, a community member, or a family member passes away, the others can't say to themselves: "Well...I feel fine."

Rather, each of them is supposed to say: "This big storm is because of me" (Yonah 1:12). I'm part of the disaster, and I should also be concerned on this day.

What is the definition of a "group"?

How many of us are called "the people who belong to that group"?

Everyone decides that on their own.

There's one person who says to himself: "If he's not part of my close family, I don't see this as my group."

And there's one who says: "Any Jew anywhere in the world is part of my group."

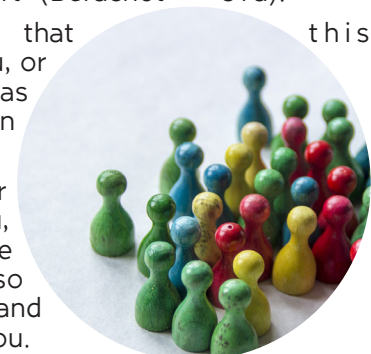
What's the difference between these two?

When the Holy One hits us, He says to each and every one of us: "Do you understand that this hit was meant for you or don't you?"

"Thunder was created only to straighten out the crookedness of the heart" (Berachot 59a).

Do you realize that this thunder is calling to you, or do you treat thunder as something of no concern to you?

Because if this thunder is of no concern to you, I have to arrange some kind of minor accident so that you truly understand what is of concern to you.



It's a thousand times different, but if the Holy One rouses us through the death of someone who dies as a 'communal sacrifice' and everyone tells himself: "He's got nothing to do with me," the Holy One says: "He's got nothing to do with you? Do you want someone closer to pass away to make you realize that you're in the crosshairs?"

Absolutely not!

Let's all relate to every one of the People of Israel who has died all over the world as one of the members of our group.

Let everyone try even to shed tears over it, and recite a chapter of Tehillim (Psalms) on behalf of the Jewish People because of this.

And may we together merit to be members of one group where everyone cares about the others, clearing the way and navigating another day, a day where we hear news of complete healing, joy, the imminent arrival of our true mashiach and the resurrection of the dead.

**Be blessed!**

### חמישי תצור תסא

## The sole recipe for marital harmony

### Hello and welcome everyone!

In the summer of 1969, for the first time in history, the American astronaut Neil Armstrong landed on the moon.

There was tremendous excitement.

In addition to excitement, there were lots of rumors and speculations about what was going to be there.

Were there plants on the moon?

Were there living creatures there?

Was there something there we've never seen before in the world, or even something we have seen in the world?

Opinions abounded this way and that.

Rabbi Moshe Feinstein, that today marks his passing, said: "They won't find anything there."

They asked him: "How do you know?"

Rabbi Moshe said to them:

"Gentlemen! In the writings of our Sages, I have never found any source indicating that there's anything on the moon. And if it's not written, that means it doesn't exist."

And, indeed, that is what became clear afterwards.

There was nothing on the moon!

My friends!

It's Thursday, our marital harmony day.

So many young couples come and say: "True, the Sages wrote that this is how one should act toward a wife; true, Rambam wrote that this is how one should act toward a husband.



But, does this really pertain to our generation as well?

Is it really so accurate?

True, it's written in the holy books, and the books have their holy place on the bookshelf. Does it work in my home as well?"

The answer is - it's the only thing that works!

"The Holy One looked into the Torah and created the world" (Zohar II 161b), He configured your home, you and your wife, to fit what is written in the Holy Torah, to what is written in the holy books, to what Rambam wrote in his compendium.

This means that no other way will work, and you'll never be able to engender marital harmony except the way that works according to the Holy Torah.

Only what is derived from verses and midrashim, from Rishonim and Acharonim (early and latter authorities), and all under the crown of our Torah leaders and according to their explanations.

Because that's where the real truth lies.

Don't graze in foreign fields, don't try rummaging through all sorts of psychology books or philosophical intricacies, old or new.

Try to realize that the Holy One knows what He's doing, created the couple according to His Torah, and that's the only place where the true instructions are, and that's where you find true harmony at home.

**Be blessed!**

### שישי תצור תסא

## "Happy Purim!" - Excitement! Enthusiasm! Plus one little message

### Hello and welcome everyone!

A good Shabbos eve, and Happy Purim!

How exciting, how thrilling!

And this year, unlike previous years and following years, we get to have a "triple Purim", meaning that today both the unwalled and the walled cities celebrate.

Those who live in cities that had a surrounding wall in the days of Yehoshua bin Noon (Joshua), as well as those in regular, standard cities, which every year becomes two days of Purim, this time the first day is celebrated by both kinds of cities.

In Jerusalem, Purim continues for two more days, both on Shabbos and Sunday.

But today, even in the walled cities they celebrate together with the un-walled cities.

What happened on Purim?

What did G-d want from us?

Where did we start from and where did we end up?

The Almighty says to you: "My dear! The day Haman comes along with Ahasuerus and tries to destroy the Jewish People, I don't ask you to take up sword and spear, I ask you to pray to Me.

You know why?

Because I am responsible for your body; you are responsible only for your 'nefesh', for your soul.

You're responsible for protecting what I want.

You're responsible for following My path.  
"Everything that has to do with anyone who wants to hurt you physically, rely on Me."

"My candle is in your hand and your candle is in My hand" (Devarim Rabbah 4:4).

It says "G-d's candle is the soul of man" (Mishlei 20:27) on the one hand; while on the other hand it states: "A mitzvah is a candle and Torah is light" (Ibid. 6:23)

The Holy One says: "Protect my candle, and I will protect your candle."

On Chanukah, I asked the Hasmoneans to take up sword and do battle, because there they didn't want to harm their bodies, they wanted to harm their holiness, they wanted to harm their souls. For that, you're supposed to fight."



And in our Torah portion, Parshat Tetzaveh: "And they shall take to you pure olive, crushed for lighting" (Vayikrav 24:2).

Says the Holy One: "The service you perform in the Beit HaMikdash, the service of pouring oil into the lamps to light, that is what you do.

The rest, the great light, let me light for you.

Because I'm responsible for your physicality; you take responsibility solely for spirituality".

Happy Purim and Shabbat Shalom from me and from the entire Global Daily Inspiration staff, with love, appreciation, respect, admiration...and what not?

**And be blessed!**

חוצה תצוה

### How long is the rope of your salvation? Surprise...

Hello and welcome everyone!

And in these moments, Purim of the "prazizm", the towns that are not surrounded by a wall, is behind us.

And in these very minutes, Purim continues in the cities that were walled in the days of Yehoshua bin Nun (Joshuah).

This is the time when anyone who has a parent, grandfather, father-in-law or mother-in-law, in the holy city of Jerusalem, or some other walled city from the time of Yehoshua bin Nun, gets in the car with the whole family and gets another day of Purim.

But why?

Why did our holy rabbis stipulate way back in the Megillah itself that everyone in a walled city from the days of Joshuah gets to celebrate Purim on the 15th instead of the 14th, and in a year like this on the 14th, 15th, and 16th, three whole days?

The answer is the city of Shushan was surrounded by a wall since the days of Yehoshua bin Nun, and in Shushan the Jews suffered more than anywhere else, because the Amalakites were there as a veritable stronghold and bastion.

That is precisely why Esther asked Achashverosh that the Jews in Shushan be given another day to kill all their haters and enemies.

One day was not enough for them as it was in other cities.

So they got to have their holiday postponed one day later.

Because on the day when everyone else celebrated, they kept on slaughtering their enemies.

Why did they get two days to massacre all their terrible, horrible enemies who rose against them, while all over the entire world one day was enough?

For one reason only!

Because they suffered the most.

Meaning, someone who suffers more gets to have his salvation be greater.

Even if you're going through difficult days, even if you get into a financial, medical, family or any other situation that makes you lose your grip and feel like you can no longer hold the rope, realize that the deeper the pit, that mean the salvation will be higher.



Which means that the rope that will get to you, be tied around your waist, carry you and lift you up and up, will be a longer rope.

Trust that the Holy One knows what He's doing.

Don't lose hope.

Don't lose your bearings.

And the most important thing is, don't lose faith!

And together may we be privileged to see how the Holy One does miracles and wonders for us as He did for our ancestors in those days, and at this season.

So may it be His will, and let us say amen.

**Be blessed!**

**Distribution:**  
Eldad Davidi e@10001000.co.il

**for anything related to distribution  
Photography and editing:** Harel Shir-Chen hs@10001000.co.il

**to ask questions and to suggest topics  
Distribution to groups:** Nehorai Sharvit ns@10001000.co.il For information and to join

**Do you have a question? Would you like to receive the "Global Daily Inspiration" every day?**

- To get the "Global Daily Inspiration" seven days a week: Follow us on the Facebook page-scan the barcode
- Follow us on the "Global Daily Inspiration" Facebook page Rabbi Eliyahu Rabi - and be blessed! or scan the barcode →
- To watch **YouTube**: "Global Daily Inspiration" Channel
- To receive the "Global Daily Inspiration" by email, send a request to: www@haravrabi.co.il
- To listen by phone (including landline and kosher phones): +972 052-768-0007
- To join our international distribution family, write to e@10001000.co.il and receive it before everyone else, plus instructions for distribution.



To dedicate this publication in memory of your loved ones, or lehavdil for refuah, hatzlacha, yeshua (healing, success, relief)

or anything else, write us at e@10001000.co.il