



השנה ויקרא תעלה

Today we start saying the blessing over fruit-trees, and the reason is very surprising

Hello and welcome everyone!

A good, blessed "Rosh Chodesh" to you; today is the first of the month of Nissan.

Fortunate are we to be so privileged!

How joyful, how exciting!

And there's a special mitzvah that begins starting from today.

And it is none other than the commandment to bless over the fruit trees -- Birkat Ha'ilanot.

We go out, look for trees starting to bud, starting to flower that first flower that brings us progressively toward the fruit, and there we all stand and bless G-d "who created good trees and good creatures for people to enjoy."

Meaning: G-d sat down at the creation of the world and said: "I want you to enjoy life,



I want it to be good for you,

I want every moment in My world to be not just a quality moment where you do what you have to, but that even the atmosphere be good, even background be beautiful."

And that's why G-d created these beautiful fruit trees.

And this is the day in the year when we tell G-d thank you very much.

This is the day of the year when we tell Him: "We're alert enough to see what's around us, to enjoy, and even to say todah rabah...thank you so much!"

Because G-d doesn't want you here in this world suffering,

He doesn't want you here in this world tormented,

And He doesn't want you here in this world sad.

He wants you happy, happy!

And He even provided you with a pleasant ambiance, a beautiful view, something you would have pleasure looking at.

And this is an opportunity for us to realize more than ever how much G-d loves us,

how much attention He paid to the small details,

how even the salad on our plate is a mix of so many different types and colors.

It wouldn't have been hard for G-d to make everything one color.

But He wanted you to enjoy even the color,

He wants it to be good and beautiful for all of us.

And, together, we'll all enjoy every hour of every day according to Hashem's way, and thank Him for it

And we'll be blessed with major goodness every day.

Be blessed!

שני ויקרא תעלה

Caution! Great Men of Israel ahead!

Hello and welcome everyone!

The prophet Shmuel (Samuel), as a small child, a Levite, was privileged to enter the Beit Hamikdash (Holy Temple) and remain there because his mother, in the years of her infertility, promised G-d that if He blessed with children, she would give her first son to Him as a gift.

And that is indeed what happened.

The miracle took place, and Shmuel, a Levite, sat in the entrance of the Holy Temple, in one of the more outer rooms, while Eli the Kohen Gadol (high priest) sat in a more inner room.

Then one night, Shmuel, a child, hears: "Shmuel!"

Shmuel turns to the right, turns to the left, and assumes that the elderly Eli is calling him.

He goes to Eli the Kohen and says to him: "What, my master?"

Eli tells him: "I didn't call you."

Shmuel goes back to his place, and this happens twice more.

The third time, Eli says to the prophet Shmuel: "Apparently, the Holy One is summoning you.

Tell Him: "Here I am, L*ord; Your servant is listening."

And indeed, G-d is revealed to Shmuel.

Shmuel was afraid, however, that it might not be G-d, and so he didn't mention the L*ord's name.

He said merely: "Here I am."

And, indeed, at that moment he opened up and received his first prophecy.

And G-d spoke to him about Eli's two sons -- Hofni and Pinchas -- who were not going on a straight path, and asked him to inform Eli that a great tragedies would happen to that family as a result.

In the morning, Eli the Kohen asks Shmuel: "What did the Holy One, blessed be He, say to you?"

Shmuel was afraid to anger or hurt Eli, so he didn't want to tell him those words.



But Eli told him: "If you don't tell me, may have sons like mine."

Shmuel was afraid and immediately told Eli what G-d said, and Eli accepted the verdict with love.

But Shmuel, in spite of everything, was not cleared of that curse, and his sons, too, did not follow in his footsteps.

Because the curse of a tzadik, comes true, even given on condition.

When the great Torah leaders say something, they say something. And any of us who tries to be smarter, who thinks he knows better, he takes too high a risk, especially in a period such as this,

And under such guidelines.

We all need to listen to the great men of Israel, we must all walk by their guiding light, and we will be blessed with success, happiness, and great good all our days.

Be blessed!

פישי ויקרא תש"א

You, too, once met an angel! The rabbi will introduce you...

Hello and welcome everyone!

"Return us, O Father, to Your Torah."

What is this seemingly incomprehensible thing?

We ask the Holy One to bring us back to His Torah.

Were we all really there, threw off the yoke, and now we want to go back?

Have we all really learned it one time, and now we're going back to learn again?

The answer is unequivocal: yes.

The Holy Gemara (Nida 30a) informs us that every person in his mother's womb gets a personal angel, a private teacher, a candle lit above his head, and the angel teaches that child, that little baby, the entire Torah.

Before he leaves, the angel slaps him on the face and makes him forget the entire Torah, and then each of us asks G-d to bring us back to that Torah that we learned back then before we came into the world.

Why does G-d perform this complex procedure?

Why teach, cause to forget, and then go back and learn it again?

G-d says to you: "My dear! You are a body of flesh-and-blood, and the Torah is too spiritual.

To connect a body like yours to such spirituality would be very complex and difficult.

"To make it a bit easier for you, I'm willing to teach you everything in your mother's womb, so that everything you do in this world, throughout your life, will essentially be a review of what you learned previously."

There were cases of those who were born still remembering what was there.



Those cases were apparently where the angel missed the little one's face, and didn't smack him...

But still, why does G-d do this whole complicated process?

Wouldn't it have been better if we were born remembering the entire Torah?

G-d says to you: "My dear! Certainly not!

You know why?

Because I want you to toil over the Holy Torah, not get it fed into your mouth on a golden spoon; then you won't get any reward for it either.

Purify yourself, uplift your body, elevate it.

Only after hard work and toil will you have the right to receive reward, both in this world and the Next.

But first of all, if not for that fact that I taught it to you originally in a clearer, easier way, you wouldn't be able to purify your soul to the level of the Holy Torah."

Everyone will take upon himself more Torah study, more Torah toil, more Torah fixed in his daily schedule, and will achieve bodily purification, ascend higher and higher, and be blessed with great goode all his days.

Be blessed!

רביעי ויקרא תש"א

There's only one individual who convinces you what a "zero" you are - nice to get acquainted!

Hello and welcome everyone!

Now here's your question:

How do you escape the dust that follows a sin?

I mean, the sin was committed, now there's a fall that says: "Who are you? You're worthless!

Why would anyone in Heaven even look in your general direction?!"

And that's where the great, terrible, and awful decline begins.

"Seven times does a righteous man, a tzaddik, fall down and arise" (Mishlei 25:16).

He's still called 'righteous' despite his falls, because he knows how to get back up.

But where can you garner the strength you need to escape from the Valley of Tears?

Listen carefully, my friends!

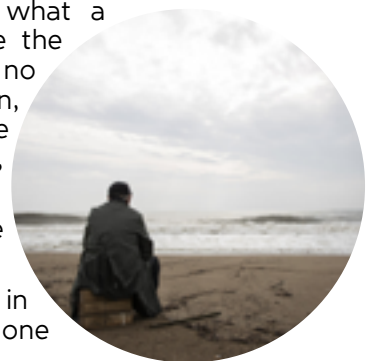
There's only one entity that comes to every person after a sin he committed and tells him, "You're worthless."

This entity convinces him what a complete nothing he is, like the dust of the earth, how he has no chance, and how from now on, no matter what he does, he will have neither forgiveness, pardon nor atonement.

This entity is known as the "yetzer hara", the evil urge.

This is the urge that nestles in the heart of each and every one of us, and delights in that fall.

And it wants to immortalize it; it doesn't want it to be a one-time fall.



It wants it to be the first of many more falls and setbacks.

How do you escape this?

Look to the right in the direction of the good inclination, the yetzer tov, trust in G-d, and say: "I am with Him in distress" (Tehillim 91:15).

This means that even amid spiritual distress, G-d is with me.

Warning: Never say this before the sin!

But after the sin, we say: "Dear, loving Father, I erred, I sinned, I committed an offense.

From now on I'm credit-worthy, I'm turning over a new leaf with You, and I ask You: Help me escape from this difficult, bad feeling.

This difficult, bad feeling causes further transgressions, leads to the perception of "who am I, what am I, dust and ashes, maggots and worms," and who up in Heaven even pays me any attention?"

And that's absolutely not true!

For in those moments, G-d and the entire heavenly host put everything aside and look only at you, and they want to see how you emerge, how you jump forward, how you grow, how you rise, and how you start fresh with tremendous success.

Great success to you and to us all,

And be blessed!

חיישי ויקרא תשג

Think maybe your wife isn't quite right for you? Think there's too much that divides you? There's a surprise here in store for you!

Hello and welcome everyone!

It's Thursday, our marital harmony day!

And Pesach (Passover) is approaching!

And there are those who complain about their wife working too hard to get ready for Pesach.

"Don't make your husband the Passover sacrifice," they scold!

There are others who say just the opposite: "This woman don't care about Passover, she didn't even start organizing, she's a procrastinator, and none of her things are really neat or clean."

Listen carefully, my friends!

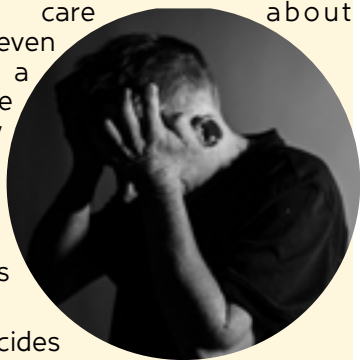
The only matchmaker is G-d alone.

And the only one who decides who is right for you is G-d.

And if He decided that this last-minute woman was right for you, that means that no other woman would be right for you.

Similarly, if G-d decided that this woman, the one who roasted your entire family as a Passover sacrifice, would be your wife, it means that without her nothing would have moved.

There's nothing wrong with a person's personality.



Every point in the personality can be interpreted positively or negatively.

Even someone who married a woman whose bad jumps get her to forty percent, he knows that her good jumps also get her to forty percent.

By contrast, the other guy, whose wife always hovers around the ten percent range, these are ten percent good and ten percent bad.

One hundred percent good and one hundred percent bad are very, very rare.

But they marry people who that is the only thing right for them.

Because G-d matches each person with what he really needs.

"What does G-d do in His world since the time of Creation?" that Roman matron asked one of the Sages.

The Sage answered her: "He builds ladders, and makes matches" - He makes people poor, rich, and marries them off.

Because to marry someone off is not at all simple. The best matchmaker would not have been able to do so without the help of G-d.

Or, rather, G-d does it, while the matchmaker maybe helps a little.

Believe that this is what you deserve, believe this is what is right for you.

Rejoice and consume this life with love,

And you will achieve true marital harmony.

Be blessed!

שישי ויקרא תשג

Afraid to give in because then they'll walk all over you? This pep talk is for you!

Hello and welcome everyone!

Tonight is Shabbat, and the weekly Torah portion is Vayikra.

And, in some communities, it is also "Shabbat HaGadol", because next Shabbat, which is the day right before Pesach (Passover), the Rabbi can't teach the laws of Pesach preparation, because nothing can be done then, because right when Shabbat ends Pesach begins.

Now listen carefully!

G-d says to Moshe: "Write in the Torah - 'Vayikra (ויקרא)- G-d called to Moshe' (Vayikra 1:1)."

Moshe Rabbeinu feels uncomfortable: "Who am I and what am I that the Holy One calls me and speaks to me, like someone speaking to his friend?"

Therefore, Moshe, on his own initiative, in order not to transgress G-d's command, writes the letter 'alef' (א) small, as if it were to be read "ויקר - He chanced



upon”, as if it happened randomly, and that it wasn’t G-d’s plan to call to Moshe Rabbeinu.

What happened as a result?

Well, when G-d filled the inkwell for Moshe, He put in the exact amount of ink drops needed to write the Torah scroll.

Due to the reduction of the letter alef (א), a tiny drop remained in the inkwell.

G-d took it and smeared it on Moshe’s hair, and because of that “the skin of his face radiated light” (Shemot 34:29).

G-d is teaching you that when you downplay yourself, when you become a more humble person, don’t be afraid that it might actually hurt you.

Because, on the contrary, that’s what will aggrandize and elevate you. The more humble and self-effacing you are before others, and the less you try to stand out, the more G-d will be the one who elevates and exalts you.

And “Whoever flees from honor, honor pursues him” (based on Eruvin 13b).

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

And be blessed!

אהבה וקבלה

“The most helpful thing you can do is get out of the way! Sound familiar? That’s it! It’s over!

Hello and welcome everyone!

The lovely minutes of our children’s education, that together, with G-d’s help, thanks to them we’ll become better educated people, and we’ll be able to educate our children.

You know the story of the husband who turns to his wife the day before Pesach (Passover) and asks her: “How can I help you?”

So she says to him: “The biggest help would be if you would go to the Beit Midrash (Torah study hall) and study Torah.”

A half hour later he comes back home.

His wife says to him: “What happened, why did you come home?”

The husband says to her: “How much can I help already!”

We’re familiar with this...

What’s the original “The biggest help would be if you sat quietly?”

It’s not the husband, it’s the children.

A child whose mother tells him: “The biggest would be for you to go to your room” or “to get out of the house,” or “not to get underfoot”, that’s a mother who hurts and insults her son.

Usually, this happens not once a year, but all year long.

“Educate a child according to his way” (Mishlei 22:6).

You’re supposed to look through the eyes of the child and understand whether this is going to hurt him or not.

If you, the big parent, see this child as a little pipsqueak, and for you he’s no more than some sort of nuisance, something to remove from underfoot, your son may, G-d forbid, one fine day pick this up and make a decision that he really is just some nuisance that needs to get out of the way, out of the derech.

You have to pray that he won’t be convinced by all the nonsense you put into his head during this past year.

On the contrary, especially the day before Pesach, clean the chametz (leavening) from your brain, and stop treating your son like a zero who understands nothing and isn’t even smart enough to get insulted.

Children know how to feel insulted, and not only do they know how to feel insulted, it’s part of their growth, it’s their acquaintance with the world, and they can carry it along with them for years and to all their future generations.

And you’ve ruined your son’s life with your own hands.

Even if he’s really bothering you, even if he’s literally wandering around under your feet while you’re cleaning, try to

find all the best, most gentle ways of either including him or of sending him away.

But don’t be blunt.

Don’t be insulting.

Do the opposite, elevate and uplift him, and by that you will truly have a child who will never be a nuisance.

Be blessed!



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