

Derech Ha-Rif

Excerpts from the Torah discourse delivered by The great Rabbi Yoshiyahu Yosef Pinto Shlita

For the Torah portion TZAV | Volume 69 | 20 adar



First Shabbat Meal

A Mitzva completed with swiftness and unwavering conviction remains with one forever and imbues one with strength and unique capabilities.

In this week's Parasha, the Torah says: "Command Aharon and his sons saying, 'this is the ritual of the Burnt Offering' (Vayikra 6,2)." Rashi explains that the word "command" connotes performing the Mitzva immediately with Zerizut (swiftness) as well as continuing its performance in future generations. Rashi continues by bringing Rabbi Shimon who elaborates and explains that the wording further indicates the imperative to perform Mitzvot even at financial expense. The above demonstrates that the Torah itself clearly values the concept of Zerizut. Moreover, the below commentary of our Sages further highlights the importance of Zerizut. Our Sages teach: Learn Torah now, "and refrain from saying that I will learn when I have free time, for perhaps that opportunity will never come (Avot 4,2)." With this in mind, we must ask what is the value of Zerizut, such that the Torah places so much emphasis on it? Perhaps we can gain an appreciation of Zerizut through the following analysis. The Havdala ceremony performed after Shabbat differs from that performed after Yom Tov, in that the bracha on Besamim (fragrant spices) is only made following Shabbat, but not after Yom Tov. Our holy teachers explain that only Shabbat requires this bracha for the following reason. They explain that on both Shabbat and Yom Tov we are imbued with a Neshama Yeteira (extra soul) reflecting the elevated nature of the day. Following Shabbat, the Neshama Yeteira departs from us, and therefore we smell Besamim to console our souls over the loss of their additional status. However, after Yom Tov, the extra soul which we attained does not leave us instantly, but rather gradually dwindles and leaves our systems. The gradual departure of the Neshama Yeteira from Yom Tov means that our systems are not jolted into sudden mourning and therefore don't require any fragrance for consolation in the Havdala ceremony. The Rabbis explain that the distinction between the nature of the Neshama Yeteira's departure on Shabbat and Yom Tov is rooted in the origins of Shabbat and the Yamim Tovim. They explain that when Hashem created the world, He injected a Neshama Yeteira into the world on the seventh day, Shabbat. As such, the existence of a Neshama Yeteira on Shabbat simply became part of the natural system; each week it is injected into the world as Shabbat enters and similarly it naturally leaves the world upon the conclusion of each Shabbat.

In contrast, the Yamim Tovim do not originate in creation, but rather in events which occurred to the Jewish people. Following the Jewish people having experienced certain miraculous

events, certain Yamim Tovim were established to mark the miracles. It follows that the Neshama Yeteiras associated with each Yom Tov, enter us on account of the specific miracle that that Yom Tov marks. For example, Pesach commemorates the miraculous exodus from Egypt. Therefore, the specific soul we are imbued with during Pesach enters us on account of the specific dedication the Jews displayed during Pesach and the accompanying Divine miracles.

In this vein, we can understand why the Neshama Yeteira's departure after each Yom Tov is more gradual than the sudden departure after Shabbat. It is because unlike Shabbat where the essence of the day and the accompanying Neshama Yeteira originate from Hashem and are consequently removed suddenly when Hashem wills Shabbat to end, the Yamim Tovim were generated by the dedication of the Jewish people below and the accompanying miracles. Therefore, if one feels the same dedication which the Jews felt during the time of the original miracle of each Yom Tov, then the essence of that Yom Tov is being recreated at that moment, and with it, the Neshama Yeteira. Therefore, if one can hold on to that dedication, the Neshama Yeteira will remain in one for longer and gradually ebb away, in a measure corresponding to each person's dedication.

Turning to Purim, Purim seems to be elevated beyond all the other Yamim Tovim. Unlike the other Yamim Tovim, the Purim narrative does not explicate that the miraculous salvation was from Hashem. Rather, it seems that the miracle of Purim was initiated from towering Tzaddikim on Earth, such as Mordechai and Esther. These individuals performed actions beyond those generally performed within the realm of nature; they fasted for three days and prayed to an unprecedented degree. It was their extraordinary display of devotion to Hashem which brought the miracle down to Earth.

It follows, that unlike the other Yamim Tovim, after which their Neshamot Yeteirot gradually dwindle and wane, the unique soul of Purim can actually be sustained within us throughout the entire year. This means to say that since its Neshama Yeteira was generated by the intense devotion of people (Mordechai and Esther), that very same soul can be retained within us after Purim, provided we mirror that same devotion. It follows that the entire year can be injected with an elevated, soulful spirit, provided one lives a life of unyielding devotion. The above demonstrates that our conscious feeling of devotion, which is manifest through our Zerizut, allows us to retain the elevated spirit of each of these holy days. Zerizut exhibits our unwavering commitment to Hashem and brings us close to Him in an unparalleled way. Let us all strive to exhibit this and enjoy Hashem's blessings.



Soul Of the Rif

Our holy Rabbis teach: "Acquire a friend for yourself (Avot 1:6)." What does this mean? One meaning is that the "friend" refers to a Sefer, meaning to say that the Torah should be your friend. When a person learns Torah and becomes attached to Torah, the Torah becomes a person's friend. The Mitzvot become a person's friend, as it says, "Only good and kindness should pursue me all the days of my life (Tehillim 23:6)." A person follows their own shadow, this shadow is the Torah, the Mitzvot, Chessed and helping others. These are a person's friends, as opposed to one's supposed friends who tell a person to enter dangerous situations. This is the highest level and the best thing. Therefore, each person must acquire friends and surround themselves with a group of Mitzvot, good deeds and not be dependent on other people, or their words and thoughts. One should avoid being part of a social group which can be a cause of problems in one's life.



2nd Shabbat Meal

There are two types of Avoda (service) performed by a Kohen through lottery. Just like a person has an extra Neshama on Shabbat, a Kohen who merits to bring a Korban through the lottery merits to have power which is meritorious and is akin to the extra Neshama of Shabbat.

A Kohen who merits to offer a Korban (offering) because he was alacritous and ran to offer a Korban faster than others, will have a greater power of the soul than other people. It will be like Purim which remains with him for longer, for the power of something which is performed with alacrity and dedication, such as through intense Torah study, remains with a person for a long time. This can be paralleled to the Neshama Yeteira (extra soul) which departs on Motza'ei Shabbat, for this comes from Hashem, it comes at a certain time and leaves at a certain time. The festival of Purim is greater than all the others, the extra Neshama of Purim is more unique than the others, it is sharper and it remains for longer.

The Torah commands us here "Command Aharon and his sons, saying (Vayikra 6:2)." In regard to every matter of a Mitzva which entails financial loss, there is a need for alacrity, for when a person is alacritous and performs a Mitzva quickly, the person preserves the power of that Mitzva within them for a long time. When a person fulfills a mitzva because it reached him and he then performed it, for example like Shabbat, which brings with it a Neshama Yeteira.

However, when a person performs a Mitzva with energy and dedicates oneself to performing the Mitzva, running to perform it, such a Mitzva has greater power and this extra Neshama is stronger and lasts longer. Therefore, Esther wished to be written for future generations, that the story of the days of Purim be written for all future generations to know, because they dedicated their souls at this time. Therefore, they sanctified this time as a special time, and these days will never be forgotten for they were formed through dedication.

Therefore, we learn a key concept, when a person performs a Mitzva with dedication and energy, they build something unique which remains with them, like the Neshama Yeteira of Purim which remains with a person and does not depart, unlike what takes place on Motza'ei Shabbat. Instead, it remains with a person, because it is something unique. When a person fulfills a Mitzva which has come their way to perform, the extra soul from this is like the Neshama of Shabbat which later leaves a person.

Therefore, in this week's portion, the holy Torah tells us, "Command Aharon," the word "Tzav" - command, is rooted in an expression of alacrity, as Mitzvot which are performed with energy and dedication remain with a person for a long time and throughout their life. Any Mitzva for which a person dedicates themselves and invests energy in performing in difficult times, strengthens and raises their soul, since they dedicated their soul to perform the Mitzva. Therefore, the Mitzvot which a person performs with self-sacrifice have the greatest power.

"This is the law of the Torah which Hashem commanded saying, 'Speak to Bnei Yisrael and they will take for you a perfectly red cow (Bamidbar 19:1)."

Moshe requested that Rabbi Eliezer be among his descendants in order that he be saved from the Sin of the Golden Calf.

On the upcoming Shabbat, we will read the passage of the red cow, as it is Shabbat Para. Bnei Yisrael sinned with the Golden Calf, Rashi cites Rabbi Moshe HaDarshan who brings a parable of the son of a maidservant who soiled the palace of a king. They said that the mother of the child should come and

clean up the dirt of her child. So too, Bnei Yisrael made the Golden Calf, the Red Cow was to come as an atonement for their sin.

The Midrash (Tanchuma, Chukat 18) brings something incredible. When Moshe ascended to the heavens to bring the Torah down, He saw that Hashem was sitting and learning Torah. In regard to the Red Cow, He said, "My son Eliezer says that an Eglah (a calf) is defined as a year-old cow, whilst a Para (a fully grown cow) is two years old. However, Rabbi Eliezer ben Hurkanus is of the view that the Red Cow must be at least two years old." Moshe asked Hashem, "You created the world, why are You quoting a matter of Torah in the name of mortal man?" Hashem answered him by explaining that there would be one Tzaddik who would start his speech by addressing the Para Aduma. Moshe responded by asking that it be His will that the said Tzaddik be among his descendants. Moshe said to Hashem, "Master of the universe, I ask of You that this man, Rabbi Eliezer be among my descendants," and Hashem agreed that this would indeed be the case.

This Midrash is surprising and difficult to understand, Rabbi Eliezer argued with the Chachamim about the necessary age which a cow must be in order to be brought as a Para Aduma.

Q & A with the Rif



Dear Rabbi, I have ruined a Shidduch which did not come to fruition, what should I do? How can I fix it?

Answer:

A person needs to take great care in regard to Shidduchim. We have recounted on several occasions how one of the great Rabbis of the Chassidic court of Toldot Aharon had great love for one of his grandchildren (around forty five years ago) and he wanted a certain Shidduch for his grandson. The engagement happened, they had arranged everything including the wedding. Then, suddenly, the second side broke off the engagement, they did not wish to proceed with the match.

The Rabbi was in great pain but at that time, he needed to travel to south Africa or some other faraway place. He said, "I do not wish to know who broke off or anything about it, just bring me a copy of Sefer Chafetz Chaim to take with me on the flight." He took a copy of the Sefer Chafetz Chaim with him and when he returned, he said, "I am no longer interested in knowing who broke the shidduch." On any occasions, a person fulfills "for in their anger, they killed a man (Bereishit 49:6)." Sometimes, a person does not even need to speak to break a match, through their nose, they deepen the anger, or they say a word out of place, pull a face and through any slight action such as these or similar, a potential match is broken.

If a person breaks a match for another or ruins something for the other, or wrecks their livelihood or damages them, the Torah states "Cursed be the man who strikes his fellow in private (Devarim 27:24)." If a person speaks Lashon Hara (gossip) about the other or destroys something of the other person, this is terrible, if one speaks Lashon Hara about another the Zohar says that such a person does not have a portion in Olam Haba (the world to come). Why is this? By speaking badly of another, one shows a lack of faith in Hashem. One's livelihood is in G-d's hands, the same is true of matchmaking, one has no right to barge into things which are not one's own business.





3rd Shabbat meal

He held that a two year old calf was fitting, whilst the Chachamim maintained that it must be three years old. The Halacha does not accord with Rabbi Eliezer, but rather with the Chachamim. Therefore, why did Hashem recite Torah in his name when the Halacha does not follow his view? Why did Hashem not simply state that the Para Aduma must be three years of age, as the Chachamim say? A further question is why Moshe wished Rabbi Eliezer to be one of his descendants, what connection does Moshe have to this matter? Furthermore, why was Moshe so keen upon hearing this view of Rabbi Eliezer that he requested this from Hashem?

It is possible to explain and suggest a tremendous concept based on our teacher, the Chatam Sofer. Chazal (Bechorot 19b) teach us that a female cow can only become pregnant from the age of three years. Therefore, it is difficult to explain the view of Rabbi Eliezer, who maintains that a cow can be a Para Aduma from the age of two years and above. If it is two years old, it cannot give birth and therefore, cannot be a Para Aduma to atone for the Golden Calf, for the Golden Calf is the conceptual child of the Red Cow which atones for that sin. Here, our sages teach us a critical concept. Rabbi Eliezer's opinion and logic are based on the assumption that the Para Aduma does not atone for the sin of the Golden Calf, whilst the Chachamim maintain that it does. Based on this, it can be explained that Moshe saw Rabbi Eliezer ben Hurkanus and became afraid of him, for if the Para Aduma would not atone for the sin of the Golden Calf, then perhaps Rabbi Eliezer would need to undergo great pain in his life, as Hashem warned, "And on the day of My reckoning, and I will bring that sin to account against them (Shemot 32:34)." All forms of pain, suffering, problems and difficult things which a person endures contain a Tikkun and an atonement for the sin of the golden calf. Every time that we read about the Para Aduma in the synagogue, this sweetens the sin of the Golden Calf. Rabbi Eliezer holds that the Para Aduma does not atone for the Golden Calf. If this is the case, and indeed, it does not repair the sin, then the suffering which Rabbi Eliezer is destined to receive is great. Therefore, Moshe asked of Hashem that Rabbi Eliezer be among his descendants in order that Rabbi Eliezer not suffer, as Moshe and his tribe, the tribe of Levi did not sin with the Golden Calf and do not require atonement for it. Therefore, despite the notion that he would suffer due to his opinion that the Red Cow does not atone for the Golden Calf, Rabbi Eliezer would not undergo suffering, as he did not sin in the Golden Calf episode.

Therefore, it is necessary to be aware of a key concept. Every year, when we read the passage of the Para Aduma, "And we will compensate for cows with [the utterances of] our lips (Hoshei'a 14:3)." Every Jew should be in the synagogue, and when they read the passage of the Para Aduma, they should think that this should be like the Para Aduma and atone for the sin of the Golden Calf. When this atones for the sin of the Golden Calf, this is a great Tikkun with tremendous power.

"This is the statute of the Torah, which Hashem commanded, saying, 'Speak to Bnei Yisrael and they should take for you a perfect Red Cow' (Bamidbar 19:1)."

The stone which fell in the story of Dama ben Netina was in the merit of honoring his parents.

The Talmud Yerushalmi (Kiddushin 20b) recounts how it once happened that the Yashfe stone of the tribe of Binyamin fell from the Choshen (the Kohen Gadol's breastplate).

The Chachamim asked and inquired about who it would be possible to obtain such a stone from; they were told that Dama ben Netina had such a stone. They came to him and told him that they had lost such a stone and wished to buy his stone in order to complete the Choshen of the Kohen Gadol.

After Dama had agreed a price with them, he went to the room where the stone was stored, and he saw that his father was asleep, with his feet over the closet which contained the stone. Dama went down and told the Chachamim that he could not sell it. The Chachamim thought that perhaps he wanted more money, and they suggested that instead of the one hundred dinars that they had offered him, they would give him twice the price. They then offered him an enormous total of one thousand dinars, but he told them that he was not prepared to sell it, as his father was sleeping; he was not willing to compromise the Mitzva of Kibud Av V'eim (honoring one's parents).

The Chachamim went away and in the meantime, Dama's father woke up. Dama took the stone and went to the Chachamim, telling them that he was now willing to sell it. The Chachamim wanted to pay the latest [and highest] price that they had suggested, namely, one thousand dinars. However, Dama told them 'no,' he would only take the first price that they had suggested, namely, one hundred dinars. He explained that he would not sell for a higher price, explaining, "I did not refuse to sell to you on account of money, I refused because I did not want to disturb my father's sleep."

Our holy Rabbis teach that on that night, Dama experienced a great miracle, his cow gave birth to a Para Aduma. After a time, this cow grew up and the Chachamim paid an extraordinary sum of money to buy it from him.

It is well known (Rambam, Hilchot Para Aduma 3:4) that there will be a total of ten Parot Adumot. There are nine which have already been used and there is one which will be in the future when the Mashiach comes. They used the ash of the Para Aduma from the time of Moshe during the period of the first Beit Hamikdash. During the second Beit Hamikdash, they used ash from the other eight. Therefore, there are several points which must be understood in the story of Dama ben Netina. What is the depth behind the stone being lost and the Para Aduma being born? Secondly, why was it the stone of Binyamin, the Yashfe, which was the particular stone that was lost rather than the stone of any other tribe? Perhaps we can explain that Yaakov had twelve children, the twelve tribes, and other than Binyamin, all of them fell short in the Mitzva of Kibbud Av V'eim in the episode of the sale of Yosef. Even Yosef played a part in causing pain to his father, for he should have avoided coming to tension and argument with his brothers, he should not have stirred the fire which existed between them.

Therefore, Binyamin had the greatest level of Kibud Av V'eim, it was entirely untainted. The stone of the Choshen which was lost was the Yashfe, it symbolizes honoring one's parents. The event with Dama's father, who placed his feet on the closet which contained the stone also shows Kibud Av Va'eim. The Red Cow which was born in Dama's herd represents the continuity of Am Yisrael. "Hear my son, the reproof of your father, and do not abandon your mother's teaching (Mishlei 1:8)" - within the Mitzva of Kibbud Av V'eim, there is power and symbolism of the Jewish people's continuity and the existence of the world. Therefore, Dama ben Netina found the Yashfe stone of Binyamin, and he fulfilled the Mitzva of Kibud Av V'eim, for purifying oneself with the Para Aduma is rooted in the power of honoring one's parents.

Treasure charms from the Rif



Listen beloved ones, Hashem will give us all salvation, joy, success, and great Divine Assistance.

On the 25th of the month of Adar, there is a tremendous Segulah (charm) to recite the 25th Chapter of Tehillim three times. This chapter begins, "Of David. O Lord, I set my hope on You," and the holy Sefarim state that its words carry tremendous power.

With Hashem's help we will merit great salvation, and tremendous Divine Assistance. "May Hashem grant strength to His people; may Hashem bestow on His people wellbeing (Tehillim 11,29)."



Rabbi Noam of Lizhensk was one of the great Chassidic Masters of the 18th century, and is best remembered for his magnum opus, the Sefer 'Noam Elimelech,' for which he is named. His Sefer is a reflection of his greatness, to a level to which we simply cannot appreciate. Indeed, the holy Sefarim note that just like there is a Mitzvah to read the words of the Zohar HaKadosh, even if one doesn't understand them, so too, there is a Mitzvah to read the Noam Elimelech, even if one doesn't understand it. Moreover, our teacher, Rabbi Meir Abuhatzzeira, would say that merely having the Sefer Noam Elimelech in one's home serves to safeguard the home. The Noam Elimelech was one of the holy of holies, resembling an angel of G-d. His greatness was so lofty that we simply cannot understand it. An illustration of his greatness can be gleaned from his conduct towards those who approached him for Brachot (blessings). The person would request a Bracha, and present the Noam Elimelech with money, as was customary when requesting a bracha from a Rabbi. The Noam Elimelech would then send the person home and give them medicinal herbs. His followers once asked him why he would present the people with these herbs, to which he responded that he felt the need to ensure that he compensated each person for their money, to avoid any risk of thievery, and he therefore presented them with the herbs.

A further practice which illustrates his greatness was his sleep schedule. The Noam Elimelech was particular to refrain from going to sleep until he had distributed every penny which he had received during the day to the poor. It is recorded that on one occasion he tried to sleep without success. He tried again but come what may, he could not fall asleep. He turned to his wife and inquired as to whether any Tzedakah remained in the house, which he was yet to distribute. She responded that nothing remained to distribute. He tried again to fall asleep, but to no avail. He therefore asked his children to search the house for Tzedakah, but sure enough they couldn't find anything and informed their father as such. The Noam Elimelech listened, but persisted that there must be some Tzedakah hidden, or else he would surely be able to fall asleep. The children conducted a new search, but alas, they still couldn't locate any remaining Tzedakah in the house. With that, the Noam Elimelech instructed his children to check if there were any individuals staying in the local inns, who had money which they had planned to give to him. The children found a certain Rabbi staying in one of the inns who had travelled from his town to see the Noam Elimelech. The Rabbi informed him that he had come bearing money from all his townspeople, who had eagerly donated funds to be given to the Noam Elimelech. He continued, explaining that he had planned to give the money to the Noam Elimelech that day but had procrastinated and resolved to donate the funds the next day. The children explained their father's predicament, and the Rav immediately went to him and donated the funds. The Noam Elimelech distributed the funds then and there and immediately succeeded in falling asleep. Below is a further incident involving the Noam Elimelech. It is said that the Noam Elimelech had a debate with his brother, the great Rav Zushe from Anipoli. The Noam Elimelech maintained that it is preferable to be wealthy, whilst Rav Zushe felt that it best to be poor. Before the Noam Elimelech passed away, he announced, "my brother is correct," and he proceeded to pray that all of his grandchildren and great-grandchildren be poor. Simultaneously, when Rav Zushe passed away, he announced, "my brother is correct," and he proceeded to pray that all of his grandchildren be wealthy.

The following remarkable story is related about the Noam Elimelech. There once lived a certain impoverished Jew, who had nothing, he simply lacked the means to survive. The Jew had heard that there was a certain great and righteous Rabbi called the Noam Elimelech, and lacking an alternative, the Jew resolved to visit the great Rabbi. He decided to plead for help from the Rabbi, to somehow allow him to marry his children off, and live a decent life. The Jew approached the Rabbi crying; he pleaded: "Rebbi bless me, save me, I am terribly poor, I need to marry my children off, what should I do?!" The Noam Elimelech listened patiently and instructed him to take three gold coins and go on his way. The man was conscious that the three coins would not be enough for him to marry-off his children, however he was nonetheless overjoyed. The three gold coins would suffice to feed his family for a whole month, and he joyfully put the coins into his pocket and

went on his way. The man left the Rabbi's home and set off for the forest which was his way home. However, just before he entered the thicket of the forest, he heard the Noam Elimelech's assistant calling after him. The assistant explained that the Rabbi had only meant to give him two coins and had given three by accident. He had therefore sent him, his assistant, to take back the extra coin. The man was of course dismayed and perplexed by the Rabbi's behavior; he was dismayed that he no longer had enough to support his family for a month and similarly perplexed that the Rabbi had had a change of heart. Upon returning the third coin, the man proceeded into the depth of the forest and heard a commotion from afar. He neared a clearing and saw some simple village children playing with an expensive looking bag. He approached the children and asked what they were doing? They responded that they were playing with a bag, and if he wanted, he could purchase it from them for three gold coins. The man inquired as to what was inside the bag. They opened the bag, and the man was astonished to see that it was full of bank notes, totaling a small fortune! The children were primitive, having grown up in the villages, and were ignorant as to the value and significance of the bank notes. They repeated their request, stating that they would sell the man the bag, including its contents, for three gold coins. The man responded that he only had two gold coins to pay. The children responded that they would only sell the bag with its contents for three coins. The man explained that he only had two coins to his name and could not pay the full price. The children discussed amongst themselves and then told the man that for the two gold coins, they would only sell him the bag's contents, but would hang onto the bag itself. The man agreed, delighted with this bargain!

The children took his two gold coins and emptied out the bank notes into his tattered bag, keeping the valuable bag for themselves. The man was overjoyed, he had suddenly become a wealthy man, able to support all his children with ease and live a life of comfort and security! The man was rejoicing within himself; however, he couldn't help but wonder how the children had come to possess the bag containing the riches, he therefore decided to stay and observe the children playing from afar. The man witnessed that after a short while, the children began to debate one another. One of them called out, "we stole the bag, we can't keep it for we will be caught," to which some others responded that indeed he was right, and they should surely burn the bag to avoid being caught. With that, the children grabbed the bag and set it on fire, to hide the evidence of their crime. At that moment, the man spied a horseman galloping in from afar, his eyes flaming with fury. The horseman, trailed by a carriage behind, spotted the children and the burning bag. He burst forth, and upon seeing the final embers of his bag, began to yell uncontrollably, "these children are the thieves, it is they who stole my precious treasure!" He then bundled the children onto the carriage attached to his horse and rode them to the police station to be tried for their crime. The man stood watching the astounding episode, unable to believe his eyes! He thought to himself, 'If I had had three gold coins, I would have certainly purchased the bag with its contents. I would have then been discovered with the bag, tried for robbery, and dealt a severe punishment. However, the Noam Elimelech took back one of the coins, and thus allowed me to purchase the treasures to save me, whilst preventing me from suffering the consequences of the crime. The Rabbi's actions saved me; he brought me great riches, and saved me from any resultant anguish.' This story reveals a fundamental principle in life. When one undergoes something which appears to be detrimental, they should appreciate that provided the matter originated in holiness, Torah, or good deeds, it surely has good buried within. The man was distraught when the Noam Elimelech stripped him of one gold coin; it seemed terrible at first, however, that very action was actually the source of his salvation. It was that very action which saved him from being tried for the robbery and allowed him to keep the riches. Thus we must internalize the idea that even that which seems terrible on the surface, is in fact for the best, even if we will only realize why later on. To conclude, when one is going through a trying time, one should try to accept it with love, for one doesn't know what is truly going on behind the scenes. "Cast your burden on the Lord (Tehillim 23:55)" - surrender yourself to Hashem, knowing that He knows what is truly good for us, even if we currently don't understand why.

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