



MISHULCHAN SHLOMO

PARSHAS VAYEIRA ♦ 5787 ♦ ISSUE 4

TREASURES & SELECTED TEACHINGS FROM THE
TORAH AND SHIURIM OF HAGAON HAYANUKA
HARAV SHLOMO YEHUDA BE'ERI SHLIT" A

FOUNDATIONAL AND GUIDING PRINCIPLES

From the Works of the Yanuka, Rabbeinu Shlomo Yehuda Be'eri shlit" a

Let Your Neshamah Shine

Every person should be like a burning lamp, as the pasuk says, "The soul of man is the lamp of Hashem" (Mishlei 20:27). A lamp can shine properly only when all its parts are ready and in order. The same is true of *avodas Hashem*: the "vessel," the "oil," and the "wick" must all be properly prepared. Only then can a person shine as he should.

What Do You Truly Want?

The "vessel" is a person's will. With a settled mind, he must carefully examine what he wants in this world and what he seeks to accomplish in his *avodah*. In this way, his "will to receive" takes on a proper, rectified form suited to his spiritual level. This is the vessel that holds his *avodah* in Torah, *tefillah*, and *mitzvos*. Sometimes, a person's thoughts are confused and he cannot settle his mind enough to examine his will, simply because his body or clothing is unclean.

Above all, he must be clear about what he truly wants: Hashem Himself. This is the true, ultimate desire for which all the *tzaddikim*, in every generation, yearned and labored: to bring the *Shechinah* down from one firmament to the next, until it rests and dwells in Hashem's Sanctuary, openly revealed and close to His creations. For this, too, a person must daven: to receive from Hashem the desire itself.

Torah That Gives Life

The "oil" is Torah, as Rabbi Shimon bar Yochai teaches in *Tikkunei Zohar Chadash* (116b). Just as a lamp constantly needs oil to sustain its light, a person must remain bound to Torah at all times, never letting time pass without learning and maintaining his connection to it. Torah

will then light his path. But when, *chalilah*, he abandons his learning, he immediately grows distant from Hashem and begins to harbor complaints, questions, and bitterness toward Torah and the *tzaddikim*. The pasuk says, "They found no water" (Shemos 15:22). The sages who expound Scripture's allusions explain that they had grown distant from the waters of Torah (*Bava Kamma* 82a). The Torah therefore immediately relates, "The people complained against Moshe" (Shemos 15:24).

When a person learns Torah out of a desire to draw close to Hashem through it, Torah becomes an elixir of life for him. Just as even a little poison can kill, even a little of this elixir truly gives him life. It all begins with guarding one's time: setting aside time every day and every night to learn the holy Torah and remain bound to it. Dovid HaMelech begins *Sefer Tehillim* by teaching that a person must keep away from any gathering of scoffers that draws him away from Torah. "Rather, his desire is in the Torah of Hashem, and he meditates upon His Torah day and night" (*Tehillim* 1:2).

Turning to Hashem Alone

The word for "wick," *pesilah*, alludes to *tefillah*. A *baal tefillah* is someone who turns to Hashem wherever he finds himself and whatever his spiritual level. Yet *tefillah* also requires him to turn his head and eyes in one direction alone. While davening, he must set a "boundary" against all distracting thoughts. He allows no plans or calculations about securing his own *yeshuah* to enter his mind and turns to Hashem alone. He stands before Him with true *emunah* that he has no wisdom, understanding, or means of bringing about his own *yeshuah*. All he has is his cry to Hashem and his appeal to Him to bestow goodness and kindness upon him openly.

In this way, he attains *hachna'ah* and *bittul* before Hashem— submission and self-nullification. His Torah then ascends, illuminating the revelation of the Shechinah. This is the light that shines from the lamp. Through tefillah and dependence upon Hashem, his heart is cleansed of the murkiness and pride that form a barrier and prevent his Torah from ascending.

This is the essential element: through it, every trace and remnant of the primordial serpent's impurity, together with all bitterness and harsh judgments, is removed from him. He returns to Hashem and draws close to Him as he should. His *nefesh*, *ruach*, and *neshamah* are rectified, both as a whole and in every detail. His soul finds tranquility and wholeness in *avodas Hashem*, and all his *avodah* shines.

This is the inner secret of inheriting Eretz Yisrael. Tefillah is its inner essence; its holiest place is called a "house of prayer" (Yeshayahu 56:7). One attains "Eretz Yisrael" through "Eretz Canaan," which alludes to *hachna'ah* and *bittul*. He recognizes that he cannot bring about his own *yeshuah* and has no recourse but to cry out to the Creator. While davening, he therefore sets a "boundary" against distracting thoughts, relying on Hashem alone. This is why Eretz Yisrael is the primary place for fulfilling the Torah (Ramban, Vayikra 18:25). There, tefillah shines and the wick is fully prepared and perfected, allowing all Torah and *avodah* to ascend before Hashem.

For this reason, the Torah spells out every detail of the Land's boundaries. These reflect the boundaries a person must set against all distracting thoughts and calculations that prevent him from davening properly.

Guarding the Boundaries of Tefillah

The Torah states, "Your southern boundary shall begin at the eastern end of Yam HaMelach (the Salt Sea). The boundary

shall turn south of Maaleh Akrabbim and pass toward Tzin" (Bamidbar 34:3-4). "Yam HaMelach" alludes to the salty tears shed when a person weeps in tefillah. Even as he weeps, he must take care to daven sincerely. He must also guard against thinking that because he has shed tears, the Creator now owes him something. He should remember that even the tears of the wicked Eisav had an effect in Heaven, yet Eisav remained on his evil path and did not rely upon Hashem.

"Maaleh Akrabbim" alludes to the distracting thoughts that suddenly intrude during tefillah, as the Gemara teaches that a scorpion comes when one is not expecting it (Sanhedrin 97a). "*Tzinah*," meaning "toward Tzin," alludes to *tzinah*—chill and cold. These are the thoughts and calculations that arise in the mind about securing a *yeshuah* through one's own efforts. They cool the warmth of his tefillah—the words rising straight from his heart as he depends upon Hashem alone. While davening, he must keep all these thoughts outside the boundary he has set in his mind, so that his tefillah is sincere and pure before Hashem, like Eretz Yisrael, whose boundaries Hashem defined so precisely.

All of this applies to every person, at every spiritual level. When the wick is properly prepared—when a person's way of davening is rectified—even a little "oil"—the Torah he has acquired at his own spiritual level— shines beautifully before Hashem. Great goodness is drawn down to him, and his learning gives him a taste of Olam Haba. In everything he learns, he seeks only closeness to Hashem within Torah and through it, with *hachna'ah* and *bittul*. Heaven therefore reveals to him the light and goodness within Torah.

Rabbi Shimon's teaching in the Mishnah alludes to this: "All lamps may be moved, except for a burning lamp" (Shabbos 3:6). All souls undergo upheaval and exile except for the "burning lamp"—the person whose Torah ascends and shines above through the power of his tefillah.

From the shiur "Their Cry Ascended to Elokim"

ILLUMINATING REFLECTIONS

from the Shiurim of HaGaon HaYanuka

The Geulah We Are Waiting For

GALUS AND GEULAH — PART 4

1. The very fact that a person is alive and breathing in this world— whether a man or a woman—is a sign that Hashem has chosen that person to bring the Geulah.

2. If the redeemer is in the spiritual state of a "servant," the Geulah will come through judgment, *chalilah*. But if he is in the spiritual state of a "son," HaKadosh Baruch Hu will redeem us with mercy.

3. Everyone asks Hashem for *parnassah*, a spouse, children, and a home. Yet few ask for Hashem Himself to be here with us now, in a pillar of cloud and a pillar of fire.

4. Is this what we call life—Hashem in Heaven, while we sense Him only through imagination and mental images? Or is life what all the tzaddikim, the Tannaim, and our ancestors experienced, when the heavens opened before them and they saw Him as King, His glory revealed? He fought our battles, brought us out of Mitzrayim, and sent down fire and hail, and more!

5. When will the time come when every Yid lifts his eyes to Heaven and speaks to Hashem, and Hashem answers him, loves him, draws him close, reveals His Divinity to him, and gives him a new heart and a new mind—with all fear, dread, anxiety, turmoil, madness, and panic gone from the world?

6. We are not waiting for the Geulah so that someone else can come and trample upon us. On the contrary, we await it so that the greatness and immense light within each of us will be revealed.

7. We await the Geulah to see light pierce all darkness, gloom, and obscurity. At the time of the Geulah, Hashem's light will burst forth from every person. Even in the most distant and forsaken person, in whom no one expected to find Hashem's light, that light will suddenly be revealed, and people will see goodness in him too.



A PRAYER TO INVOKE THE MERIT OF DOVID HAMELECH

רְבוּנוּ שֶׁל עוֹלָם, אֱלֹהֵי אֲבֹרָהֶם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי דָּוִד וְכָל
יִשְׂרָאֵל, אֲנָא הַתְּעוֹרֵר נָא בְּרַחֲמֶיךָ הַמְּרַבִּים
וְחֶסֶדְךָ הָעֲצוּמִים עָלֵינוּ לְהוֹשִׁיעֵנו
וּלְגַאֲלָנוּ גְּאֻלָּה שְׁלֵמָה, וְתַצִּילֵנוּ מִכָּל
רָע. רַחֵם עָלֵינוּ בְּעוֹדֵנוּ בְּגִלּוֹת שִׁיתְעוֹרְרוּ
לִפְנֶיךָ זְמִירוֹתֵינוּ וְנִגּוּנֵינוּ וְדַמְעוֹתֵינוּ וְרִגְשֵׁינוּ
לִבָּנוּ וְקוֹל כְּנוֹרוֹ שֶׁל דָּוִד הַמֶּלֶךְ, וְזִרְיוֹנוֹ
וּמַחֲשָׁבוֹתֵינוּ וְכֹסְפוֹנוּ וְרִצּוֹנוֹתֵינוּ לְכָנוּת
לָךְ אֶת בֵּית הַמִּקְדָּשׁ, וְלַהֲעֲמִיד אֶת בְּנוֹ
שְׁלֵמָה הַמֶּלֶךְ, וְתוֹשִׁיעֵנוּ בְּבִקְשָׁה וְתַחֲנוּנִים.
אֲנָא חוֹס וְחָמֵל נָא עָלֵינוּ וְהוֹשִׁיעֵנוּ,
וְשִׁמַּח לְכַבְּנוּ, וַעֲשֵׂה בְּרַחֲמֶיךָ שְׁלֵמָה יְהִי
צֶעַר בְּעַמְּךָ יִשְׂרָאֵל, וְתֵן כֹּחַ לְכָל הָרוּקִים
וְהָרוּקוֹת בְּצִעְרָם הַגָּדוֹל וְתַטֵּעַ תְּקוּהָ בְּלִבָּם,
וְחַבּוֹשׁ לֵב כָּל שְׂבוּרֵי הַלֵּב שֶׁבִּישְׂרָאֵל שְׁלֵמָה
יִדְעוּ עוֹד שֶׁכֵּן, וְתַמְשִׁיךְ רַפּוּאָה שְׁלֵמָה
בְּעוֹלָם, וּבִפְרָט לְזֶרַע יִשְׂרָאֵל עֲמָה, וְתַשְׁפִּיעַ
עֲשִׁירוֹת לְכָל זֶרַע יִשְׂרָאֵל עֲמָה בְּשִׁפְעָה לֹא
גָּבוּל, כְּמִקְרָא שֶׁכָּתוּב "וְהִרִיקְתִּי לָכֶם
בְּרָכָה עַד בְּלִי דִי", וְתִישַׁר לְכַבְּנוּ אֵלֵינוּ,
וְנִזְכֶּה כָּלֵנוּ לְרֵאוֹת בְּגֻאֲלָהּ הַשְּׁלֵמָה, וּבְבֵית
מִקְדָּשֵׁנוּ וְתַפְאֲרָתֵנוּ. אֲנָא רַחוּם וְחַנוּן,
מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם, הַצֵּל כָּל זֶרַע
יִשְׂרָאֵל עֲמָה מִמַּאֲכָלוֹת אֲסוּרוֹת וּמִשְׁעָטָנוּ
וּמִרְאוֹת אֲסוּרוֹת וְהִרְהוּרִים רָעִים וּפְגָמִים
וְחֻטְאִים, וְיַעֲלֶה לִפְנֶיךָ נֶחֱת רוּחַ, וְכָל
הַנִּבְרָאִים יִהְיוּ שְׂמֵחַ בְּאַמֶּת וּבְכֹנֶה וּבְלֵב
שָׁלֵם, וְיַפִּירוּ הַנִּבְרָאִים כָּלֵם בְּמַלְכוּתֶךָ
חֵישׁ קֵל מִהֲרָה. אָמֵן נִצַּח סֶלָה וְעַד.

8. HaKadosh Baruch Hu will not redeem Klal Yisrael as long as they remain distressed and sad, without good thoughts or joy within themselves.

9. Just as the Beis Hamikdash was destroyed through one Yid, it can be rebuilt through one Yid.

10. If we knew how much mercy flows from the Beis Hamikdash to the entire world, we would truly desire its rebuilding and yearn with all our hearts to see the kingship of the great, mighty, and awesome King revealed. Even the nations of the world would plead with Hashem to build the Beis Hamikdash for us.

PEARLS OF WISDOM

from the Shiurim of HaGaon HaYanuka

When Your Will Becomes His

1. Will is the root of everything. Every thought, word, and deed arises only from a deep desire that once stirred within a person. Purifying one's will is therefore the foundation of it all.

2. The essence of *avodas Hashem* is to nullify all one's desires and draw down a new desire: to exist and live solely for Hashem's glory. Unless a person consciously nullifies all his desires, all his avodah before Hashem still stems from his sense of independent existence and his previous desires. He remains separate, an entity in his own right, living according to his own will. He has not truly brought himself before Hashem, his G-d, to serve Him.

3. By nullifying his will, a person becomes a channel through which all the holy spiritual levels and influences are drawn down to the lower worlds. From there, he can, as it were, override the supernal will and nullify all harsh judgments.

4. Nullifying one's will is an aspect of *Akeidas Yitzchak* and *mesirus nefesh*. Will is the very essence of a person's life. When he relinquishes it, he feels that he has been left with nothing, with no hold on his own existence. Yet this is the meaning of "When you followed Me into the wilderness, into a land not sown": entrusting his entire life to Hashem, his G-d, with bitachon that Hashem will show him what he should truly desire. Through this, he merits to walk before Hashem in the land of the living.

5. A person assumes that he knows what he should want and which path he should follow, and that he needs Hashem's help only to fulfill those desires. This is especially so if he has labored greatly in Torah and in serving the Creator; to him, his path is already clear. Yet one cannot enter the realm of holiness with a will of one's own. Torah learning and mitzvah observance were given to us so that through them we can attain *bittul* before the Creator's will. Each day, he must contemplate Torah and his *avodas Hashem* entirely anew, until he becomes one with the Creator's will.

6. The foundation of Torah and mitzvos is to attain a true desire for Hashem. All a person's spiritual attainments and acquisitions come through the purification of his will.

7. The neshamah descends far from its root into this murky, physical world in order to attain a true desire that accords with the Creator's will and to become encompassed within the supernal will. This was the way of Moshe Rabbeinu, who always sought Hashem's will, until he became encompassed within the supernal will and



departed this world in *raava d'raavin*, the “will of wills.”

8. The pasuk states, “You open Your hand and satisfy the desire of every living being” (Tehillim 145:16). Hashem guides each person according to that person’s will and fulfills his desire in accordance with his request (Shemos Rabbah 25:3). The holy Avos, however, introduced something new into the world: a person must ask Hashem for the desire itself and receive from Him an entirely new will, without any independent will of his own.

9. When a person transforms his entire will into Hashem’s will alone, never abandons His will, and always rejoices in drawing close to Him—whether he is ascending or descending—all the obstacles in the world that hinder his closeness to Hashem will be removed.

10. The ultimate perfection is to attain the level of *ayin*—true nothingness.

STORY FOR THE SHABBOS TABLE

Moreinu v’Rabbeinu HaGaon HaYanuka shlit”a once spoke about the greatness of *emunas chachamim*—faith in the sages—which can save a person from every harm and bring him great benefit in every matter. He related this remarkable story.

A sincere, upright man lived near the Chazon Ish. Whenever anything happened to him, he would run to the Chazon Ish for a brachah and advice.

One Friday, shortly before Shabbos, a main water pipe burst in his home, flooding the house. He immediately ran to the Chazon Ish and asked for a brachah that the water should stop flowing.

“Call a plumber,” the Chazon Ish told him. “He’ll fix the problem.” But the man pleaded with the Chazon Ish. Shabbos was almost upon them, and he could not find a plumber willing to come at that hour to help. He begged the Chazon Ish to give him a brachah that the water should stop flowing.

The Chazon Ish simply gave him the brachah—and the water stopped. On Motzei Shabbos, the man returned to the Chazon Ish. The water had indeed stopped flowing, but now he had no water at all. He asked for a brachah that it should flow again as before.

The Chazon Ish blessed him that the water should flow again—and so it did.

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The PATH TO THE TREE OF LIFE

FOUNDATIONAL PRINCIPLES
AND GUIDANCE OF THE YANUKA — VOLUME 1

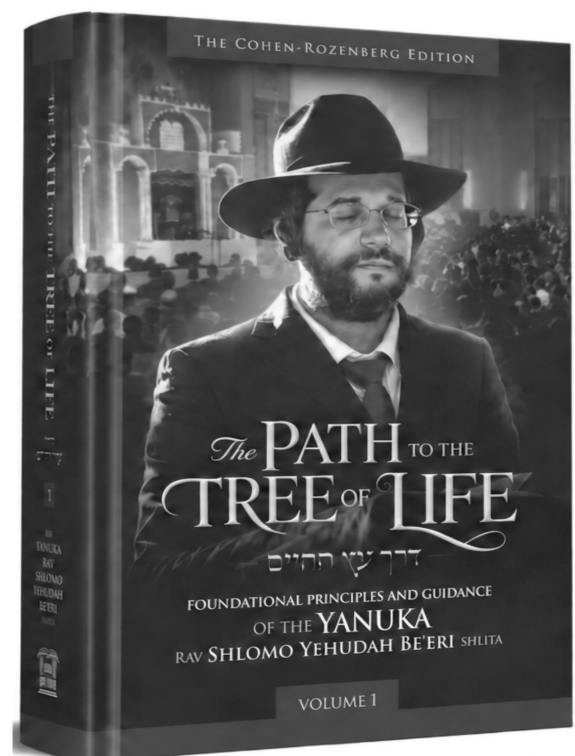
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