



Global Daily Inspiration

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



Pesach Sheni - You Asked For It? You Got It!

Hello and welcome everyone!

The 'Second Passover', Pesach Sheni!

What does it mean for us?

It's customary to eat some matzah today.

But what is the source of Pesach Sheni? What actually happened there?

Listen carefully, my friends!

There were people who were not able to come and participate in the regular, standard korban Pesach (Passover offering). They came before Moshe Rabbeinu and said: "Moshe, our Master! We missed out on the original day of Pesach. We beg of you: find us a solution. We want to offer the korban Pesach, despite the fact that at the original time, when all the Jewish People offered the korban Pesach, we were unable to do so."

Moshe Rabbeinu asks the Holy One, whereupon the Holy One reveals to Moshe the concept of "Pesach Sheni": anyone unable during the original Pesach to bring the offering gets a second chance. One month later, if he comes back from a distant journey, or if he purifies himself from his impurity, he can offer a korban Pesach.



Something here seems a little strange in the order of things.

The Holy One didn't come to Moshe Rabbeinu and say to him: "There's a mitzvah called 'Pesach Sheni', which is meant as a supplement for those who did not get to offer the first Pesach."

He waited for the Jewish People to come, ask, inquire, plead, and only then, after Moshe asks, did He answer him: "There is a new concept called Pesach Sheni."

How come, Master of the Universe?

Why did You not give this gift to the People of Israel even before they approached You and presented the "problem"?

What's the answer?

If it doesn't bother you that you failed to observe the first Pesach, you don't deserve to observe "Pesach Sheni". If you missed out, even if it wasn't your fault, but if it doesn't bother you, and it doesn't make you want to compensate, then you don't deserve this gift!

This was true then, and it's true for each and every one of us even today as well.

Sometimes we miss out on something, sometimes we fail, sometimes we even make mistakes and sin under duress or by accident.

Does it bother us?

Do we turn to the Holy One and say: "Master of the Universe! We want to turn the clock back," or "Master of the Universe, we missed an opportunity to do something good, we want a new chance to do it"?

Do we show willingness or not?

That's the difference between those who deserve an "installment plan" to escape from the maze and embark on a new path, and those who don't deserve that privilege...

Great success to us all,

And be blessed!

Baseless Love? Why "Baseless"?

Hello and welcome everyone!

And we are nearing the end of the days of mourning during the "Counting of the Omer" period.

The days of counting continue, but the days of mourning for Rabbi Akiva's disciples, by most opinions, ends on Lag B'Omer.

What's going on here?

We need to strengthen our "ahavat chinam" - love given freely, to counteract "sinat chinam - free hatred".

What does this "free" mean? Is there paid hatred? Is there love that costs money?

How do we relate to "free love" as the counterweight to "free hate"?

Listen carefully, my friends!

So nobody actually roams the street looking for someone to hate just because he wants to hate someone; that simply doesn't exist.

What does exist is when a person sees that someone harmed him a little bit, and for that little harm he tries to harm him a lot; there's an addition here referred to as "chinam" - 'free' or 'baseless', according to some opinions.

Likewise, if you know that everything that happens to you comes from Above, why do you hate the object?

It's just like a dog that, when it gets hit by a stick or when a stone is thrown at it, it pounces on the stick or on the stone.

Do you believe that everything that happens here is decreed in Heaven?

If so, the Holy One is one who faced you with that problem, that obstacle. Speak to G-d, don't speak to the person in front of you.

How do you turn this into "baseless love"?

When we realize that the person facing us is not the one causing us the trouble, and then, not only don't we hate him, but we actually go ahead and love him, we are producing something new here:



G-d speaks to me through human beings. There's no reason not to love or to hate, officilly, the person in front of me.

If I love him, I basically love him for no reason, because it gets me nowhere, it doesn't advance my situation, because everything becomes something dependent upon my relationship with the Creator.

מוקדש לע"נ:

מרים בת אסתר ז"ל, עזרה בן צ'חלה ז"ל, יעקב בן רבקה ז"ל, ניסן בן מרים ז"ל, שמעון בן עזיהו ז"ל, שמחה בת רבקה ז"ל

רפואה שלמה

לרפאל אברהם בן רחל הודיה

The 'Amidah', the silent prayer said while standing, is where I get my career in order,

the Amidah is where I get my livelihood in order,

and the Amidah is even where I get my personal relationships in order.

What do I need to love my friends for?

Only out of love given for free.

I'll give the Holy One love that's "free", needing no reason, but only to please Him, and thereby will I atone for the "free hatred" as well, and I'll also become worthy to receive free gifts from Him as well.

Great success to us all in one of life's most amazing, beautiful challenges,

and be blessed!

*As an addendum, it should be noted that my father and mentor, Rabbi Chaim Rabbi *shlita*, says that the concept "*ahavat chinam* - baseless love" does not exist in Judaism for one simple reason: Every Jew is obligated to love every Jew; "love" is therefore G-d's will and not baseless. Just as it is incorrect to say "baseless *tefillin*-laying", or "baseless Shabbat observance", so it is incorrect to say "baseless love".

Here's How to "Win" the War of Character!

Hello and welcome everyone!

And we are approaching Lag B'Omer.

We are in the last hours of the days of "Counting the Omer", in all that relates to mourning over the passing of Rabbi Akiva's students.

Says Rabbi Yisrael Salanter, the "Giant of Mussar (Character Development)", founder of the 'Mussar Movement': "It is more difficult to break one character trait than to complete the entire Talmud!"

Realize, "completing the entire Talmud" means to understand the words of the Gemara, written in Hebrew and Aramaic, and to fathom their great depth.

"Finishing the entire Talmud is easier than breaking one bad character trait."

If you are arrogant, if you are hot-tempered, if you are someone jealous of everyone around you, it is very difficult for you to change.

So just a minute, Rabbi Yisrael Salanter! Do you want to make us despair?

You are the "Mussar Giant" who came along and said to the Jewish People: "Work on your character traits, become better people"; do you want to cause us not to do that?

What was your spiritual "interest" in telling us that it's harder to break one bad trait than to complete the entire Talmud?

Listen carefully, my friends!

There are two amazing, beautiful insights here!

The first insight: Don't think it will be easy for you, don't underestimate! Don't think that once you have overcome, it's over. Definitely not! This is war, it's a war that you will win, but define it correctly, define it as a war. Someone who doesn't realize that he is in trouble by smoking too many cigarettes will never be able to quit. When he realizes that this is a war, he will also have the powers to win that war.

And another thing: when you successfully overcome that character trait, when you successfully adopt a healthy and quality lifestyle, give yourself an "A", because you did something that is nothing less than finishing the entire Talmud!

You are big, you're huge, you're tremendous! You will receive powers for the next trait that you need to break, you will receive powers for the next good thing you need to do; don't think you achieved something trivial.

Similarly: if, during the time you invested in overcoming the bad trait, you were not learning Torah, you were "idle", because you had to "burn" all your energies to eliminate this bad trait, realize that you have done something that is no less important, but on the contrary, much much more important, and much much more difficult than finishing the entire Talmud.

Great success to us all,

and be blessed!

Bechukotai 4

Things are Hard for You? Be Excited!

Hello and welcome everyone!

And tonight, all the Jewish People in Israel and around the world are lighting bonfires in honor of Rabbi Shimon Bar Yochai.

Wait a minute!

What happened?

What's the connection between lighting bonfires and the celebration of the tzaddik, the righteous person?

Is the goal really to fry, or to roast potatoes and meat?

Listen carefully, my friends!

Each bonfire is essentially a memorial candle in honor of the tzaddik. And when Rabbi Shimon bar Yochai passed away, he said that this day would be celebrated, that we would turn it into a celebration, because this is a great day in Heaven, this is a day when major Torah secrets were revealed, this is the day when, according to some opinions, Rabbi Shimon Bar Yochai passed away, and according other opinions, the day when he revealed the secrets of the Torah.

Each opinion in itself explains how great this day is, and in honor of the tzaddik we light bonfires.

But what is special about Rabbi Shimon more than the others?

There were great Torah Giants in all generations, we have no right to speak or compare.

There is only one thing that the Gemara (Bava Metzia 85a) says and we will talk about that: Rabbi Shimon bar Yochai is buried in the well-known "Kever Rashbi" cave in Meron, together with his son Rabbi Elazar.

Their grandson, who grew up to become a great tzaddik, tried to enter the burial cave, but without success. Heaven did not allow him to enter.

And they asked, What does this mean? Is it because he is not at the level of his grandfather and of his father?

Is he at a lower level than they were?

And to this they were answered from Heaven: "Not because he is lesser than they, but because they experienced the "pain of the cave", and he did not experience the "pain of the cave."

Rabbi Shimon and his son Rabbi Elazar hid from the Romans in a cave for twelve years. They were inside, they suffered, and they studied Torah. And this suffering has a price, this purification has a cost, and this cost transformed them from human beings into supremely holy angels.



It was not by chance that when they came out of the cave, every place they would look would be burned. In their immense, enormous spiritual capacity, they couldn't stand the materiality that rules the world.

Even if sometimes you go through something, even if sometimes you feel some sadness, don't treat it as something negative. This, too, is positive; this, too, purifies you.

If you remember during this period to study Torah, if you remember during this period to become stronger, you essentially become more refined, more transcendent, you become "that someone" who is second to none, who has no equal. And whoever has not travelled that road as you have, will never be able to join you.

Great success to us all,

and be blessed!

Lag B'omer

Hello and welcome everyone!

It's Lag B'omer, the Rabbi Shimon bar Yochai's 'celebration day - hillulah', may his merit protect us and all Israel.

But it's also Thursday, our marital harmony day!

What can we learn from one of the most important foundations of the holy Rabbi Shimon bar Yochai as it relates to the Jewish home?

Rabbi Shimon bar Yochai teaches us in Tractate Shabbat (41a) "if something is done unintentionally, the person is exempt for doing it."

Moreover, in some cases, if a person did something where the result was unintentional, he would be allowed to do so even to begin with, lechatchila.

For example: if a person makes a groove in the ground on Shabbat, he might be transgressing the sin of "plowing", which is a forbidden act on Shabbat.

What happens if a person drags a heavy bench, chair, or table and, as he drags it, he carves a groove in the ground?

Rabbi Shimon bar Yochai says that since you did something not intending to perform that prohibited Shabbat act, not only are you exempt, but it is even allowed to do so in the first place.

What does this mean for us and for the Jewish home?

Many times the men, and even many more times the women, catch the spouse in the act that he did, they

blame, grumble, and from then on lead the house to a life of torment.

Always, before making the decision, we must stop, take a deep breath, and think carefully: did he really mean it, or "G-d forbid", did he not?

Not always did your spouse intend to hurt you, your husband or wife didn't always intend to do something that would harm you.

Sometimes it was really just a lack of paying attention.

Don't try to accuse in every situation.

Pay careful attention to what happened, and even if you are in doubt, judge favorably, and react to him as to one who acted unintentionally.

But even then, you, the offender, must remember that there is another rule about this matter that Rabbi Shimon bar Yochai teaches us:

"P'sik reisha...you cut off the head and it won't die?" (Ibid.103a). Meaning, if a person takes a bird, decapitates it, and says: "I had no intention of killing it on Shabbat; all I wanted was for my child to play with its little skull."

For such a thing, Rabbi Shimon bar Yochai says: "You are guilty!" Because here I can not excuse you for doing something "unintentional", because you committed a sin that was inevitable, you did something that will surely have a bad result.

If you, the husband, hurt your wife and did so in a shocking, horrible way, even if it was unintentional, then you will be held accountable.

No forgiveness, pardon or atonement will come from there.

There, you got yourself in trouble with the Holy One, even before your wife.

Ask forgiveness, beg pardon, seek atonement, and start your life anew.

Wishing us all love, togetherness, harmony and friendship, and may the merit of Rabbi Shimon bar Yochai protect us and all Israel...amen!

And be blessed!

Bechukotai 6

The Thing that will Change You Entirely

Hello and welcome everyone!

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

"If you follow My laws, and keep My commandments, and do them" (Vayikra 26:3).

Rashi there explains, citing the Midrash: "If you follow My laws - by toiling in Torah study"

The Torah promises so many blessings to those who follow G-d's laws, and there it's talking about toiling in the study of Torah.

On the other hand, regarding the curses Rashi cites the Midrash and explains: "If you reject My laws" (Ibid. Ibid., 15) - by not toiling in Torah study.

Meaning, following G-d's laws means "just" toiling in the study of Torah.

But, on the other hand, in the negative, not following G-d's laws means "just" not toiling in Torah study.

What does it mean to "toil in Torah"?

Should you study Torah with your feet in ice cubes?

Should you study Torah in great heat or cold, or in conditions that are very hard to tolerate, with pins stuck into the body?

There is a separate concept that "one time in pain is worth more than a hundred times without pain" (Avot d'Rabbi Natan 3:6). If a person studies Torah with suffering because that is what Heaven decreed upon him, that he live in suffering, in great poverty, in great torment, yet he studies nevertheless, so his Torah study is worth 100 times more than a person who studies without suffering; but this is a separate topic.

"To toil in Torah" does not mean you have to have external "toil", but rather that you have internal "toil".

Meaning, no matter what your level, no matter what your spiritual height is, you always strive to learn a little bit beyond your abilities:

If you're cut out to sit for an hour, sit for an hour and ten minutes.

If you are capable of working at a certain level, work on a level a little beyond that, stretch yourself. Show how important it is to you that the Torah be a part of you, that your body become a "bagful of Torah" (Sanhedrin 99b), that you have that something that exhausts the body in order to study the holy Torah.

What do we get from this?

We get a different "soul", we get a different "body", we get a different "brain".



Studying Torah changes a person.

Just as our body needs food, so our soul needs spirituality.

And spirituality is found nowhere except in the holy Torah, and not in anything resembling it, comparing to it, or trying to be some other cheap or expensive substitute.

My friends!

This week, we'll all reinforce our Torah toil.

This week, each one of us will add to his regular schedule of Torah study.

This week, everyone will add something at a higher level to his spirituality.

And then we will be worthy to have all G-d's blessings fulfilled in us.

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

Be blessed!

A Child without Boundaries? There is a Solution!

Hello and welcome everyone!

It's Education Time for the parents among us!

And there are those of you who ask: "We follow this path: we don't punish the children, don't shout at them or reprimand them. But I have one child for whom this doesn't work and he does what he wants.

I'm never successful in setting boundaries for him, because he just doesn't see those boundaries, because he knows nothing will ever come from them that could cloud

his lifestyle. We'll always smile at him, we'll always hug him, and we'll always keep going along with him."

Listen carefully, my friends!

Despite this...! Never humiliate.

Despite this...! Never shout.

Despite this...! Never make a child feel bad.

This bad feeling will accompany him for life, and he won't even be able to explain why.

What then? There are "indirect" things that can stop the child without humiliating and without harming him.

One of these things is "Prior agreement".

That is, we agree together that there are two paths before us:

One path is strewn with thorns and thistles, and the other path is open, desolate and empty, and you can gallop down it.

Do you choose the right path, or the left path?

We are trying to turn the right, thorny path into something of reward and punishment, not stemming from our irritability or our anger, G-d forbid, but as something that will happen inevitably, automatically.

For example, if we agreed that we must go to bed early at night, then even if there is a trip tomorrow, and all the children are supposed to wake up early for the trip, "you, who went to sleep late, will be woken up at the regular time. Once or twice, you're supposed to be 'the guy' who isn't able to wake up because you went to bed late, and later be sorry.

We try to lead you to reward and punishment, not because of your parents' mood, or G-d forbid, something that could sound like they hate you. On the contrary, they love you and worry about you, and that is the only reason they ask you to go to bed early.

"When you cause yourself, by going to bed late, to wake up late, you are in fact the one who imposed the "evil decree" upon yourself. Your parents were not involved in that."

True, not in every case can the reward and punishment easily be made to fit.

Not in every case can the path and the consequence be perfectly matched.

But there is one thing we can certainly understand, that if we are caring parents, who know that this is the most important thing for us, we will never be put to a test that we can't pass, because that is the way of the Holy One. And consequently, every problem has a solution, and for every path there is something that can be explained as being its consequence, and how the child is actually the one who chose it. Either by prior agreement, or as a thing and its consequence...the proper, good, or better consequence for him.

Great success to us all,

and be blessed!



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