



The Weekly Parsha Shiur of Maran, Rosh HaYeshiva, the righteous Kabbalist,

Our Rabbi Benayahu Yissachar Shmueli Shlit"a

An excerpt for Parsha of Ki Teitzei 5786 (2026)

He Asked Forgiveness from the Lion

There is a Midrash Tanchuma that says: An incident occurred with **Rabbi Chanina ben Dosa** that one day he sees **the lion walking around** in the city. He says to it: "Come, everyone is afraid, I adjured you **not to graze in the Land of Israel**, what are you doing here?" Immediately it fled. He ran after it, he said to it: "**How are you a weak king**, woe to you, what a weakling you are, I adjured you not to come." The lion fled, Rabbi Chanina ran after it, he said to it: "Forgiveness, the Holy One, blessed be He, **called you mighty**, 'a lion, mighty among beasts,' you are mighty, forgiveness that I called you a weakling."

What is the explanation, what did he think at first, afterward he called to him, and straightaway he was listening to him? Rather, Rabbi Chanina says, the lion did not just arrive, **the lion was hungry**, he searched in all places for how to eat, how to prey, and he did not find [anything]. He came to the city, **the Rabbi became angry at him**—and he fled. **He did not say a word**. He overcame the evil inclination. Even though he is hungry, wants to prey, **he subdued his inclination** and fled. He said to him: "You are mighty! I will call you a weakling? You subdued your inclination, you accepted rebuke, **you didn't say a word**, you didn't apologize to say: 'I am hungry, I haven't eaten, bring a portion, let us eat something.' This is a wonder of wonders." Therefore, **he asked forgiveness from him**.

So, the Holy One, blessed be He, says: "True, you have an evil inclination, **all this in order that you will earn**. What, just like that you will receive gifts? Just like that you will receive the Garden of Eden? **There is an evil inclination**. But 'I created the evil inclination - **I created the Torah as an antidote**,' 'encounter this disgraced one - drag him to the study hall, if it is iron it will shatter, if it is stone it dissolves.' **The Torah also changes the person**, changes his nature. Wonder of wonders. The power of the Torah changes the person, **takes him to other places**, what a great thing this is."

The Torah Subdues the Donkey and the Ox

Therefore, the Torah says, **when Adam the First Man sinned** on the first day of Rosh Hashanah, (and) ate from the Tree of Knowledge, from the force of this transgression – **two harsh husks (klipot) were created**. The husk of an ox, and the husk of a donkey. And this is the greatest impurity. The husk of an ox – this is Edom; the husk of a donkey – this is Yishmael. Woe and alas if these join together.

Yaakov our father said: "And I have an ox and a donkey" **like clay in the hand of the Potter**, they are in my hand, I in one moment melt these husks, **everyone is** afraid of me, and this is the hardest husk (klipa). What do they do? They come to cause the person to sin, they **caused great destruction**, and may it not be upon you or me, a human being cannot [resist]. The Torah warned: "Do not plow with an ox and a donkey together," whoever plows with them—**strengthens their power**. They try in all kinds of ways.

This is what is written: "**He who feels [pain] in his head - shall engage in Torah**." "ChA"Sh" (חש) is the initial letters of the words, **Chamor** (Donkey) and **Shor** (Ox). If you see in your head, the husks of the donkey and the ox start to disturb, with what will you nullify them? **This is the power—in the Torah**. "He who feels pain in his head shall engage in Torah." It takes the person, **organizes him**, subdues him. Subdues the husk, and a person can live. There are powers, the Holy One, blessed be He, gave us **also power how to overcome**, only one needs to know.

The Scar Brought the Match (Shidduch)

As an example, the Torah says: "If you see your brother's lost item, you shall surely return them," our Rabbis expounded, that **the hardest** lost item, this is "do not stand idly by the blood of your neighbor," a person sees someone coming **to harm his friend**, he will go and stand to his right, so that no one will do him harm. The main point is this, that the evil inclination comes to harm a person, **stand to his right**, help him against the evil inclination, do kindness with him, teach him, guide him. Someone who bring merit to the liable —**there is nothing greater than him**.

Rabbi Chaim Kanievsky told himself, he wrote this, that a young man came to him who had **a scar on his face**. The young man said to him: look, I go on many matches (*shidduchim*), **no one wants to marry me** because of this scar,

I really understand this, it disturbs, and I don't know what to do, Honorable Rabbi. He says to him: **do you learn Torah?** He says yes. I learn all the time in the yeshiva, **I don't leave the Torah.**

The Rabbi asked him how this was made to you, this scar. So, he explained to him that he was walking **in the Old City**, and an Arab came who chased after some young woman **with an iron rod**, he wanted something from her and she didn't give him, he chased after her. He fought with him, if he had not stopped him—**he would have killed her**. And he wounded him in the face, this wound. The Rabbi says to him: **now, the first girl that you meet with her**, tell her what happened to you. Because of this it is possible that you will have heavenly assistance (*siyata d'shmaya*).

Indeed, he met with some young woman and told her: what you see this wound, it was because **I saved some young girl**. And behold, this woman **fainted**. They brought an ambulance, revived her. Who is this? This is the girl that he saved. She says: I know, **I waited to tell you thank you very much**, and I want to help you with whatever I can, you really saved my life. **Now we are getting married**. And I will tell you, I think that if a person walks in the path of Hashem, **even the scar will pass**.

There is in the Zohar, about someone who had a scar. He said to him: cry, **and smear the tears**, do complete repentance, for it is not for nothing, **it is from severe iniquity**, and the scar will pass. And no one believed that this would pass, **and the scar passed for him**. This is a wonder of wonders.

To Kiss the One Who Throws

Says **the Ba'al HaTurim**: "[When] you go out to war against your enemy," the end letters (*S"t - Sofei Teivot*) aleph, hei, lamed, kaf (sofit) (אהל"ך). For to go out to war against the enemy, [one] needs "I created the evil inclination - I created for it the Torah as an antidote." Says the Gaon Chida, "Torah antidote" of the evil inclination - this is **Mussar (ethics) study**, this a person needs. Now what do they do, **a spiritual accounting**, how a person conducts himself all day long, what he does. And [one] needs self-sacrifice; today there is a great evil inclination, that really anyone who leaves this, **[one] needs to kiss him**. This is the iPhone. This is hard. A person is used **to all the antics**, and praise to him who overcomes the evil inclination, "I have set Hashem before me always.

I already said last week, that there is some **rabbinical court**, for example there is in Belz, Gur, all these have a special rabbinical court, every person who wants, **is obligated to come** to a rabbinical court, and they will tell him what is permitted to him and how it is permitted to him, and they will arrange [it] for him for his business [matters]. **Not that every single person will go** and take this [into his own hands], woe and alas. One needs to try that **it will not be a joke**."

This Garment — For the Siyum of Your Tractate!

Rabbi Yitzchak Hutner, his father was a poor peddler, they barely had what to eat, and **he was studying Torah**. His mother sent him only to study Torah, and [his] father was going around, peddling. One day, he knew that what would gladden her was a **very beautiful garment**, [so] he bought her something in honor of the holiday. She says to Yitzchak: "Come my son, I knew that you are soon making a **Siyum (completion) of a tractate (*masechet*)**; this garment — I am not wearing [it] on the holiday, I am guarding [it] above all safeguards, even though I want to very much, I am not wearing this on the holiday, **I want [it] for the completion of the tractate**, this is the holiday. The most precious thing, it is your completion of your tractate. I am waiting for this." Says Rabbi Yitzchak: "When I saw what mother was doing, **this gave me such a push**, such an elevation, that garment she wore on the day I made a Siyum; the joy was unparalleled".

The Cake Canceled a Flight Ticket

One day, a boy learning in a *cheder* says to his mother: "Listen Mom, tomorrow I am making a **Siyum of Perek HaManiach**, every student brings something, you know how to make a cake, **make a very beautiful cake**, so that the whole class will be amazed by it." She says to him: "Look, tomorrow I cannot, why, I have to put for the manager in the office, I need to make a cake for the office **and I cannot**." He begged her, said to her: "Mom, make another cake already." In the end she agreed. For her son who asks. But she made him a **small cake of torte**, put a little chocolate on it, and for the manager she made **three tiers**, what a cake. Well, she was tired, all night she worked, **went to sleep**. In the morning boy woke up to go to his Talmud Torah, opened the refrigerator, saw oh-ho what beauty, a three-tiered cake... **lifted it with joy**, ran to the Talmud Torah happy, and all the friends were very much amazed, and the teacher and everyone made a Siyum of *Perek HaManiach*, and each one **blessed Mezonot and Al HaMichyah**, and so there was great joy.

She woke up in the morning, she sees that he took the big cake, but she made a firm decision: "**I will not break my child!** I will not tell him 'what did you do, how could you take?'" And when he returned from the Talmud Torah she only said to him: "Did you rejoice? Did you enjoy? Thank G-d. **I am happy**." She did not intend at all to give that. She does not have the intellect, that she thought the manager was better. Well, for lack of choice, she took the torte for the manager.

This son grew up and learned in yeshivas, rose and was elevated, until he reached the chapter "The One Who Marries" (*Perek HaNosei*), **stood under the wedding canopy (*chuppah*)**, began to cry, says to her: "**Mom, all this canopy — is in your merit**." She says to him: "What do you mean in my merit?" He says: "Know, **that I already thought a long time ago to leave the path**, I bought a flight ticket already to India, and before I traveled, I entered some bakery to buy myself some baked goods to have for the way, and here I see **some beautiful cake**, and I remembered the cake you made for me for the

cheder, immediately I caught myself: 'Mom worked all night to prepare a cake for me in honor of my Siyum and how will I flee abroad?' How will I leave everything? Mom will be pained, Mom will be pained." I overcame everything and continued in yeshiva. And behold today I am under the canopy (*chuppah*), Mom know for yourself, all this is in the merit that you did self-sacrifice (*mesirut nefesh*) for my cake. Mom hears this and cries.

Twenty Tons of Cement in the Foundations

There was a certain Jew, **he was a contractor**, and in everything he would consult with the Chazon Ish. . They called him Vagshel. He recounted, that he bought a parcel of land in Bnei Brak and he wanted to build **a guesthouse pension** there, people want to arrive in Bnei Brak for *tischs*, Torah classes, each one will have where **to stay in** Bnei Brak. He came to the Chazon Ish, the Chazon Ish said to him: "**May you have success**," and blessed him. He said to him: "No no, I want **the Rabbi to guide me** in what I say to the contractor, I don't know anything, tell me exactly." He says to him: "What shall I tell you?" But he insisted. The Chazon Ish thinks, says to him: "Look, if the person in charge tells you to put ten tons of cement below in the ground in the foundations, **put twenty tons**, whatever he tells you - put double. **Know for yourself, the more you invest in the foundations**, you gain the whole building. This is the ethics (*Mussar*). **A person will invest in foundations, in children**, how he invests in foundations - so he will have, so he will receive the blessing, **without this - a person cannot**."

Sometimes if a person comes to a yeshiva, **there is no one who shows him a friendly face**, there is no one who helps him, the moment a person helps his friend - he saves his life. And the main big thing, it is not to despair. The evil inclination works, we fight. **Not to despair**.