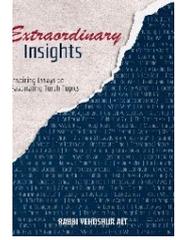
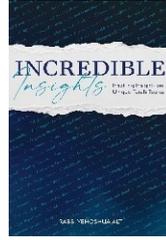


# Fascinating INSIGHTS

ט' תמוז תשפ"ב  
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### City of Salvation

The gemara tells us that the redemption will originate in Tevarya.<sup>1</sup> Why from Tevarya? We would expect a place like Yerushalayim or Chevron.

Another question that pertains to Tevarya is about R' Meir who is buried there. The Arizal<sup>2</sup> enlightens us with a peculiar fact which is that R' Meir is the only tanna who was buried in the uncanny position of standing up and not the usual custom of lying down. How are we to understand this?

The Sefer Emes L'Yaakov,<sup>3</sup> written by R' Yaakov Shtiel Ninyo who was one of the early kabbalists, explains why Moshiach will initially be revealed in Tevarya. The gemara<sup>4</sup> records a disagreement between R' Yehuda and R' Meir. R' Yehuda holds that the Jewish people are considered to be Hashem's children only when they behave that way. That is to say, when they follow the Torah. R' Meir disagrees and says that regardless of how we act we are always considered Hashem's children.

There is a halachic principle that a claimant who is a "muchzak," in possession of the item in question has the right of קים לי meaning, the claimant holds according to an opinion that may not be in accordance with the halacha. So at the end of days when the ministering angels of the nations challenge our worthiness of redemption, they can argue as follows: the Jewish people are in our land, and we are the "muchzak"; the presumptive status is they should stay in the galus. Therefore we declare that we hold like R' Yehuda,<sup>5</sup> and based on the behavior of the Jews, they would not be considered Hashem's children. They would reason that it would be unjust for Hashem to take the Jewish people away from the nations.

Since the issue at hand is relevant to the coming of the redemption, this court case will take place in the city where Moshiach will be revealed. Moshiach will therefore reveal himself specifically in the city of Tevarya, and he will consider that to be his place of residence. Then, when the challenges attempt to prevent his revelation, they will be forced to take him to court in his city which is Tevarya.

<sup>1</sup> Rosh Hashana 31b.

<sup>2</sup> End of Shaar Hagilgulim.

<sup>3</sup> P. 91. Eitz Chaim, p. 338.

<sup>4</sup> Kidushin 36a.

<sup>5</sup> In a machlokes between R' Yehuda and R' Meir we rule in accordance with R' Yehuda. The exception is the machlokes we cited between R' Yehuda and R' Meir where we follow the opinion of R' Meir.

Halacha dictates that when a Beis Din issues a halachic ruling, irrespective of the general halachic conclusion, it must be in accordance with the rulings and teachings of the rav of that city. So the court of Tevarya will adhere to the teachings of its rav who is R' Meir. Hashem will then rule like R' Meir that the Jews are Hashem's children regardless of their actions, thereby mandating the coming of Moshiach and the redemption of the Jews.

The astrological sign of the month of Av is the lion. The Ben Yehoyada<sup>6</sup> explains that by rearranging the name טבריא we get the words ארי טוב, the lion is good. The month of Av which has the mazel of the lion, will be good for the Jewish people. At first it seems to be a bad month where numerous tragedies happen. However, it will ultimately be a good month, as it is the birthday of Moshiach.

The pasuk בני לדברי הקשיבה לאמרי הט אונך, my child, be attentive to my speech; incline your ear to my words.<sup>7</sup> The Ben Yehoyada<sup>8</sup> explains that the word לאמרי can be rearranged to read למאיר. It therefore can be understood as למאיר הט אונך, incline your ears to the words of R' Meir. The tribulations of this long galus may make a person depressed leaving a person to wonder if it will ever end, if we have maybe lost eligibility to be redeemed by Hashem. So Shlomo Hamelech in Mishlei tells us to listen to the words of the holy tanna R' Meir and therefore don't fear as Hashem will take us out of galus. This is because no matter how we conduct ourselves, we will always be considered Hashem's children and He will never abandon his children.

The Ben Yehoyada explains the enigmatic words of the Arizal that R' Meir was the only tanna interred in an upright position. This is because it is his position, his outlook and psak, that provides the Jewish people with their standing in the world. Through his ruling we never falter as we are always considered to be Hashem's children. It is because of R' Meir that we stand tall forever.  
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### [Igniting Inspiration](#)

A man named Avi who was in prison once complained to R' Avraham Twerski upon his visit there how low he had sunk since he was in jail for many years for stealing even small amounts. R' Twerski told him that before a diamond is made beautiful, it is covered in dirt. With some work removing the dirt, the hidden exquisite diamond within the mud is revealed. Likewise, we say נשמה

היא טהורה בי שנתת בי טהורה היא, the soul you placed within me is pure. For many, this precious diamond is covered in the dirt of sin. This analogy invigorated Avi as he then went for therapy and later to a halfway house. When he was released, he joined the moving business. One day he was asked to move furniture to the halfway house since an elderly woman had left an inheritance for them. As he began to move the couch, an envelope containing 10,000 Shekel fell out. Although he was alone, he didn't take the money.<sup>9</sup> R' Twerski later told Avi upon hearing what happened 'I know many respectable people that were never in prison, who would have pocketed the money in such a situation. Didn't I tell you that we would find a diamond?!"<sup>10</sup>

A mother whose son passed away at age 45 related the following to his 5<sup>th</sup> grade teacher. The teacher once told his students to write a positive trait of each of the 25 boys in the class. After all the boys finished the assignment, the teacher organized the list of traits of each child as per what the other students wrote about him. He then proceeded to give it to each child. The mother said that since the day he received this paper, her son carried it around with him and looked at it countless times to inspire him.

After the Holocaust, the Satmar Rebbe, R' Yoel Teitelbaum (1887-1979), started a gemara shiur for Holocaust survivors. At the onset of the shiur, the Rebbe inquired about each of their lives. By the time he was finished, there wasn't much time left to learn. The following week, the same thing took place. At the beginning of the shiur, the Rebbe asked each person, "How are you doing? Have you found a job? Is your apartment comfortable?" Again, not too much time for learning remained by the time he was done. This continued for a third week and then a fourth. Finally, an attendee said, "Rebbe, with all due respect, we came here to learn. When can we start learning?" The Rebbe replied that the gemara begins on Daf Beis.<sup>11</sup> That was Daf Alef. That is, Daf Alef is happiness. The survivors were depressed and broken. The Satmar Rebbe's Daf Alef was to ensure that the attendees felt like someone cared about them."

An old tzadik once told R' Nachman of Breslov (1772-1810) that in his younger years he was all alone with no one taking an interest in him. He said, "Had someone encouraged me during those years, I would have been a different person. I could have accomplished ten times more in my lifetime."

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<sup>6</sup> Rosh Hashana 31b, s.v. u'lf'i zeh.

<sup>7</sup> Mishlei 4:20.

<sup>8</sup> Kidushin 36a, s.v. Rebbe Meir.

<sup>9</sup> The children of the deceased decided to donate the money to the halfway house in memory of their mother. The story ends that when Avi went to the halfway house he put up a sign 'the center for polishing diamonds.'

<sup>10</sup> To this we can apply "you don't have to be great to start, but you have to start to be great."

<sup>11</sup> Why does the Gemara begin with Daf Beis (page 2)? Prior to the printing of the Talmud (Gemara), manuscripts had no standard page division, and the Talmud text usually didn't appear on the same page as the commentaries, which were contained in separate manuscripts. The first

complete edition of the Talmud was finished in 1523 by Daniel Bomberg, a non-Jewish printer, who was the first Hebrew printer in Venice and the first non-Jewish printer of Hebrew books (His publishing house printed about 200 Hebrew books, including Siddurim, responsa, codes of law, works of philosophy and ethics, commentaries, and more.). When the Talmud was printed, it was decided to also include Rashi and Tosafos. Since the cover page was Alef—without writing this letter on that page—the first page of actual Talmud text was Beis. This is just as we see printed books today, Jewish and secular, which usually begin with page nine because of all the pages before the beginning of the actual book. Consequently, Gemaras begin with Daf Beis. The Bomberg edition of the Talmud established the standard both in terms of page layout as well as pagination. Someone put it, "he put the Daf in Daf Yomi."