



Beit Hamidrash Hameir Laarets | Issue 41

Ki Tisa | The Path of Tzaddikim



MESILLOT

Pathways to the Soul

Illuminating Torah teachings of
HaTzaddik Rabbeinu **Yoram Michael Abargel** zt"l

Based on the lectures of his son
HaRav HaGaon Rabbeinu **Israel Abargel** shlita

...*~* PATHWAYS TO THE SOUL *~*...

TABLE OF CONTENTS



Praying for Another	1
Sink or Swim	4
Wait! What!?!	7
I'm Begging of You!	8
The Perfect Moment	11
All for The Sake of Heaven	12
Hidden Within Reality	17
I Won't Give Up!	18
Moshe's Ahavat Israel	19
I Learned It All from Him	20
Elaha DeMeir Aneni	21
Ahavat Israel – The Solution for All Troubles . . .	23
<i>The Pathway</i>	26



venmo

Beit Hamidrash Hameir Laarets

Publisher and Distributer of the Teachings of
Rabbi Yoram Michael Abargel zt"l

 P.O.Box 345, Netivot, 8771301, Israel  (347) 469-1834

 En@h-l.org.il  Hameir Laarets

 www.hameir-laarets.org.il/en  HameirLaaretsEN

 +972-77-223-1130  (347) 469-1834

Message Us to Join Our WhatsApp Group

 **Parashat Ki Tisa** 

Praying for Another

During the time of the fourth Rebbe of the Chabad chassidut movement, Rebbe Shmuel Schneerson, Chabad followers multiplied and settled in many cities and towns.

At the beginning of the month of Nisan, 1880, two chassidim from two different places, Rabbi Michael Aharon Pisrevsky, and Rabbi Leib Pazin, arrived and waited in the waiting room next to the room of the Rebbe.

Before we continue with the story, we'll first acquaint you with these two chassidim.

Rabbi Michael Aharon engaged in trade for a living, and in the same year, went bankrupt and became poor. Rabbi Michael had a good friend named Rabbi Nachman Lipa Zeltzer, and he too got involved in business and ran into many difficulties.

On the other hand, Rabbi Leib Pazin, who was also engaged in

trade at the time, was in an excellent financial situation, and in addition to his business, which was very successful, he also owned a number of properties that he purchased for investment...

He, too had a good friend named Rabbi Shmuel Brin, and in the same year, 1880, fell into the hands of deceitful merchants, lost all his fortune, and remained in great debt.

As we mentioned, Rabbi Michael Aharon and Rabbi Leib Pazin sat next to the Rebbe's room and waited...

Rabbi Michael Aharon entered first. The Rebbe turned to him and asked, "What do you need?"

Rabbi Michael Aharon burst into tears and said, "My friend, Rabbi Nachman Lipa, is in a bad financial situation, and he has many children who have already reached marriageable age!"

He continued and turned to the Rebbe and said, “Rebbe, I won’t move from here until you assure me that Rabbi Nachman Lipa will come out of this bad situation !”

And the Rebbe promised !

Then, Rabbi Michael Aharon began to tell the Rebbe about himself and added that his financial situation was also not too well and that he was poor and in debt...

The Rebbe was astonished... “You’re in such a bad situation, and you’re crying and begging, asking, and demanding help for your friend Rabbi Nachman Lipa instead of yourself ? !”

Rabbi Michael Aharon replied that every person must know themselves and know what they deserve... We should never complain or whine about our situation...

But what can be said about my friend Rabbi Nachman Lipa’s ? He’s a good and pleasant man !

The Rebbe placed his hand on his eyes... Silence filled the room... Then, suddenly, he said, “The Gemara says¹ that someone who prays for his friend is answered first.² Hashem will provide you with much success.” The Rebbe’s blessing took hold a short time later, and the two friends, Rabbi Nachman Lipa and Rabbi Michael Aharon, became very rich.

After Rabbi Michael left the Rebbe’s room, Rabbi Leib Pazin entered and sat down. The Rebbe looked up and asked, “How are you, Rabbi Leib ?”

Rabbi Leib answered, “Baruch Hashem, this year I was very successful in my businesses...” After telling him all about his businesses, he finished by adding, “Rebbe, please bless me that I will always be successful !”

He then sighed and added, “Rebbe, the condition of my friend, Rabbi Shmuel Brin, isn’t so good, yet, surely if Hashem has brought

❧ *Wellspring of Wisdom* ❧

1. **Baba** Kama 92a.

2. **Meaning** that, someone who prays for their friend or another person, not

only will their prayers be heard, but Hashem will also give them their own needs first.

this on him then it is the best thing for him, but may the Rebbe pray that Hashem have mercy on him.”

The Rebbe put his hand on his eyes, delved into thought, and answered nothing... Rabbi Leib said goodbye to the Rebbe and left the room.

During the journey back to his town, while still on the winding path leading to the town, he noticed a fire raging inside the town...

His heart was pounding... He hastened his horses and set his aim to the source of the fire... When he arrived, his eyes darkened... All his warehouses with the goods that were in them went up in flames !

Rabbi Leib, who felt that his heart couldn't stand the burden, turned his carriage around and drove back to the Rebbe.

When he entered the Rebbe's room, he burst into tears, “Rebbe, my merchandise went up in flames. I lost about fifty thousand rubles !”

The Rebbe looked at him and said, “For the condition of your friend, Shmuel Brin, your found peace that it must be the

will of Hashem that he lost all his fortune, yet for your own misfortune, you can't find any peace? Not even in all the other investments and properties that you have?!”

When he left the Rebbe's room, he realized that because of his sin in not trying to better his friend's condition, this misfortune fell upon him.

He went mad for two days, without knowing what to do, and then he went to the Rebbe again and asked for a *tikkun* and a path for *teshuvah* and took it upon himself to invest in and benefit others.

The Rebbe then told him to loan Rabbi Shmuel three thousand rubles so that he could buy goods to make a profit and that he should travel to Moscow to buy goods, and Hashem will bless him with success.

Rabbi Leib returned to his home, took the money, and went to Rabbi Shmuel's house to give him the money. Rabbi Shmuel happily accepted the money,

quickly invested it, and made a large turnaround.

Rabbi Leib Pazin went to Moscow, where on the way, he won a local lottery of fifteen thousand rubles, bought goods cheaply, and everything he put his hand to after, he succeeded...

Sink or Swim

Rebbe Avraham Yaakov of Sadigura once told...

The Baal Shem Tov was accustomed to visit a certain town every year and would lodge in the home of one of the city's dignitaries.

It was just another Friday when suddenly, a cart approached the outskirts of the town...

The Jews of the town rubbed their eyes in astonishment... The

In the end, the two friends, Rabbi Shmuel and Rabbi Leib, both became rich.³

It's required of each and every one of us to feel the grief and pain of those around us.⁴ However, from a Rabbi and a leader, much more so...

Baal Shem Tov has arrived in their town ! This isn't his regular time to visit !

The city's dignitary, whom the Baal Shem Tov would stay in his home, hurried to greet him, "I will help the Rebbe to my home !"

However, the Baal Shem Tov replied, "No. This time I'll stay in the synagogue..."

~ **Wellspring of Wisdom** *~*

3. Otzar Sippurei Chabad (Vol. 8, p. 163), Sippurei Chassidim (Moadim, p. 402).

4. The teacher gives a task to his class, "Each of you will tell us about something strange that happened to you recently..."

One of the children enthusiastically raises his hand first and begins to tell the class, "One of our neighbors

fell into a deep pit in the yard a week ago !"

"Oh !" The teacher was horrified. "And how are they now ? Are they fine ?"

"I think he's fine," the boy mutters indifferently, "Yesterday he stopped shouting for help..."

- Otzroteinu (Vol. 5, p. 44).

The time for the *Mincha* prayer arrived... All the town's people gathered in the synagogue in honor of the Baal Shem Tov as he went to stand in the front and started praying *Mincha*. They then received Shabbat and prayed the *Arvit* prayers. When they finished, the Baal Shem Tov turned to the crowd and said...

I ask of you all to please read *Tehillim* now.

Midnight was approaching, the face of the Baal Shem Tov was red, and the veins in his forehead were strained with effort. He again turned to the crowd and said, "Go to your homes, eat quickly, and return to here."

When they returned, they again began to recite *Tehillim*. They continued all night until daybreak. The Baal Shem Tov then began to pray the morning prayer...

When the prayer was over, the Baal Shem Tov approached the man who was accustomed to host him and asked, "Do you have enough refreshments for all the people of the city?"

The man answered yes, and the Baal Shem Tov told everyone present that *Kiddush* would take place at his home.

After the *Kiddush*, while everyone was feeling the joy of Shabbat, a gentile suddenly came in and asked for a glass of vodka.

The Baal Shem Tov heard his request and signaled to someone nearby to give him. The gentile sat down and drank, and then the Baal Shem Tov asked him, "Tell us what you know."

The gentile then began to speak...

Yesterday, on Friday, the town's sheriff gathered all the gentiles from the surrounding villages and gave them weapons to go kill all the Jews in the town.

We stood with the weapons and waited for the order. Friday...
Saturday night...

On Saturday morning, a carriage arrived at the sheriff's home, and a government minister exited and entered the sheriff's home...

Parashat Ki Tisa - Sink or Swim

After a while, the sheriff came out, approached us, and said, “Leave the weapons here and go home !”

The gentile finished his story, and the Baal Shem Tov addressed the stunned crowd, saying...

This sheriff is very rich, he owns all the grain in the nearby cities, and because he doesn't need money, he decided that he wouldn't sell his grain until they're bought from him for at least twice their value.

Years passed, and the grain in his warehouses slowly began to rot...

The sheriff's priest, who also hated Jews even more than the sheriff, decided that this was his chance... He put on his robe, covered his head with a hood, went to the sheriff, and whispered to him...

“I have a secret to tell you. I personally know some merchants who wanted to buy the grain from you at the price you demanded, but... Every time they were on their way to you, they met a Jewish

merchant who told them that they could get better grain than yours at even a better price... The Jews are to blame for all your troubles.”

The priest then turned and left with a demonic smile...

The sheriff walked around his mansion, thoughts running through his head... “I'll show them !”

Friday morning, the sheriff woke up and decided, “Today, I'll destroy them all !” He then called all the surrounding villagers...

“I knew about it all,” said the Baal Shem Tov. “That's why I came to your town now.”

I had no choice and brought back a friend of the sheriff who had already died forty years ago, but the sheriff didn't know.

When he arrived and asked why so many villagers were standing around his home, the sheriff replied that they came to take revenge on the Jews who caused all his grain to rot.

His friend then said to him, “What are you talking about? I always do business with the Jews,

and they are very straightforward. Try to call the Jews tomorrow, after Shabbat, and you'll see that they'll sell even your rotten grain."

The sheriff was persuaded and announced a ceasefire.

Rebbe Avraham Yaakov of Sadigura continued and asked, "Why did the Baal Shem Tov have to bother and come to that town? Couldn't he have down

the same thing from his home with his close followers?"

This is his answer...

The Baal Shem Tov thought to himself, "If I succeed in saving them, then good, but if not, I want to be together with them all!"⁵

Before we start with this week's Torah portion, we'll first preface...

Wait! What!?

The Jews were sitting in the *Beit Midrash*, studying, as usual, when suddenly a local shopkeeper walked in to pray *mincha*. Those sitting near him leaned over and asked, "So, what's going on in the world?"

"**Don't** ask!" replied the man. "King Achashverosh has gone crazy! He ordered to kill Queen Vashti..."

Those sitting around immediately stopped him, "We didn't ask to hear gossip from the king's

palace... Who cares about what's going on there!"

Of course, he didn't go on to tell them about the election of the new queen and the revelation of the plot to kill Mordechai...

But, in the end, when the miracle happened, it became clear, retrospectively, that everything was coordinated in order to bring about the salvation of Am Israel, and so it will be, soon in our days, that we'll truly understand that everything that happened and

Parashat Ki Tisa - I'm Begging of You!

happens to us and around us, led to our ultimate salvation...⁶

The Midrash says⁷ that when the brothers of Yosef returned from Egypt and told their father Yaakov that the second in command to the king of Egypt had poured false accusations on them and accused them of being spies, took Shimon captive, and demanded that Binyamin be brought to him, Yaakov Avinu said, "Why have you troubled me by telling the man that you have another brother?" (Bereshit 43:6).

Hashem then said, "I'm about to make his son king of Egypt, and he says why have you troubled me?!"

I'm Begging of You!

The evil Haman celebrated, his big dream is about to come true! "To destroy, kill, and abolish all the Jews. From young to old, children and women, all in one day!" (Ester 3:13).

The Midrash continues and says...⁸ "I know the thoughts which I think about you... Thoughts of peace, and not of evil. To give you a future and hope" (Yirmiah 29:11).

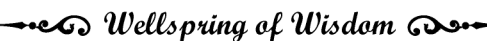
The tribes were busy selling Yosef. Yosef was busy with his fasting. Reuven was busy with his fasting. Yaakov was busy with his fasting. Yehuda was busy finding a wife. And Hashem was busy bringing about the light of *Mashiach*!

But all this was understood only later and retroactively!

And retrospectively, we understand that one of the reasons for salvation was...

The hearts of the Jews shuddered with terror, and fear paralyzed their souls!

Queen Ester, Achashverosh's wife, sends for Mordecai...



6. **VeHagadeta** (Megillat Ester, p. 115).

7. **Bereshit** Rabba 91:10.

8. **Bereshit** Rabba 85:1.

As you know, Haman passed a law that anyone who enters to see the king without an invitation will die!

Already thirty days have passed since I've last been called to come to the king, but I'm ready to give my life for Am Israel and enter...

However, I ask one thing... "Go and gather all the Jews in Shushan and have them fast for three days and pray⁹ that I will succeed and return alive. Then I will enter..."

The decree of the evil Haman hovered over all of Am Israel. Fear was struck into their hearts, terror froze all emotions, and Am Israel began to cry to Hashem to annul the decree hanging over them.

Yet, here comes Ester and asks says, "Ignore your personal sorrows. Stop praying about yourselves, and pray only for me, fast only for me!"

Her request needs clarification...

But before we clarify, we'll give a short introduction...

❧ Wellspring of Wisdom ❧

9. The power of the prayer of friends is immense and beyond measure...

One of my friends, an important *avrech*, one day learned that his son had a serious illness. We, his loyal friends, felt that something wasn't right, and soon later, we learned about the whole situation.

Our friend began to find himself running from test to test and treatment to treatment, each longer and more exhausting than the one before. Mental pains and terrible anxieties began to be part of a regular lifestyle. His financial situation also diminished as his days and nights were devoted to caring for his son, and all other matters of his life were neglected, on the verge of collapse.

As loyal friends, we immersed ourselves in his situation, stood by his side, and began to handle every issue that he ran into. Unfortunately, time went on, a year, and another year and the situation remained in the same place. Worry and distress became normal, and salvation didn't seem to be in sight.

The neighbors in the building were already used to seeing the parents going up and down with their son, coming and going. The son's mental state was very bad. Despair and depression took hold of him, and his parents didn't seem any better.

At a certain point, after years of battling a tough disease, his medical condition reached a state of decline. At this point,

Parashat Ki Tisa - I'm Begging of You!

the doctors began to give up. They raised their hands in despair and said that they had done everything they could. They had nothing more to contribute. The parents came home with their son in their hands, looking defeated as ever.

That night we arrived at my friend's house and heard about everything that had happened. He shared with us his despair and lack of ability to fight anymore.

Suddenly, one of the friends began to speak up...

The doctors say they've got nothing left to do?! Perfect! From this moment on, the situation is only in the hands of Hashem.

Hashem doesn't have a concept of "no hope." Everything is in His hands, and He can do anything. We'll wait for His results and not those of doctors or blood tests.

What's been done the last few years, until now, was the *hishtadlut* required of us. From now on, we put all our hope and faith only in Hashem.

There was a distressing silence in the room. We all looked at each other, not knowing what to say.

"We're going to Meron," someone suddenly shouted. "Guys, get up! Let's go to Meron!"

"Meron?! What Meron!?! There's a blizzard outside!" someone retorted.

"There's no other choice. Get up. We're going. If we had to go to the doctor right now, we would go. There's

no better doctor than Hashem and where better to talk with Hashem than in Meron with Rabbi Shimon Bar Yochai who the *Gemara* says of him trust in Rabbi Shimon in times of need!"

We agreed... Each of us informed our families that we would be away from home for the night, and we got up to leave.

At that moment, the father entered the inner room, wrapped his sick son in a large, warm blanket, picked him up, and began to leave the house with him. We were in shock. In a trembling voice, he explained, "You said we're going to the best doctor. We have to bring the patient with us then." In all honesty, we tried to dissuade him from bringing his son. After all, a huge snowstorm was raging outside. We feared for the health of the child...

"I have nothing to lose anymore," he insisted. "We'll bring him to Rabbi Shimon..."

We arrived in Meron in the middle of the night, one of the most severe winter hours we'd ever seen. No one spoke. We stepped inside the empty cave, the father placed his sick son on the bench next to the grave, and we all stood together. An oppressive silence prevailed. The silence was broken only by the sound of the oil crackling in the bowl, keeping the candle lit.

Suddenly, without any warning, we all erupted, crying as we'd never before.

The lump of tears in our hearts instantly melted and spilled out like a waterfall. We cried like little children. The father fell to

The Perfect Moment

On Shabbat morning, the 7th of Sivan, 2448 years since the

creation of the world, a heavy cloud fell on *Har Sinai* as

~ Wellspring of Wisdom ~

the ground at the foot of Rabbi Shimon's grave and began to shout. We all stood together, crying and shouting. In front of us laid the pale face of the sick boy staring at us in pain. We couldn't bear it.

For a moment, the raging storm subsided, and there was a second of silence. We then began to recite *Tehillim*, everyone still crying. We had completely lost ourselves. We had lost all sense of time, feeling, or fatigue. We had all made an unspoken decision that we wouldn't move from there until a miracle would be performed.

We felt slightly encouraged and comforted. Faith dared to enter our hearts. With Hashem's help, everything will be fine.

At the glimmer of dawn, we got up from the puddle of tears, barely able to make our way to the van, together carrying the child in our hands. From a distance, the first rays of light shone...

A day passed, two days, a week... Something was starting to get better. The boy's mood returned to him a little, his appetite increased, and he began to ask for food. Towards the end of the following week, he was taken for further tests, and the doctors reported a slight improvement. When the blood tests were taken to the lab,

a terrifying scream suddenly erupted from there, "This can't be!"

The boy made his way to an immediate X-ray accompanied by a team of shocked doctors who asked to closely follow what was happening. "You're a miracle," the doctor broke out before the father. "You have a miracle in your hands!" Throughout the day, we all got there. The son was re-hospitalized for follow-ups. There aren't words to express his parents' excitement and gratitude. "You'll be healthy," the mother whispered again and again. "With Hashem's help, everything will be fine.

The road wasn't short, but blessed. Hashem accompanied us the whole way and never gave up. What a joy it was to watch the boy be released with all of us accompanying him back to his home. The hospital staff and all its physicians knew the secret of his miracle. Today, with the help of Hashem, the son is completely healthy and happy with all of his friends in yeshiva.

One feeling troubled me, though, throughout the entire happy period of the recovery. Where were we until then? Why did we have to wait years until we realized that everything is only in Hashem's hands...

- Niflaotav L' Bnei Adam (Vol. 1, p. 32).

lightning and thunder began to fill the area.¹⁰

Am Israel woke up startled and ran to Moshe Rabbeinu. Moshe calmed them down and took them to the foot of the mountain. The sound of a loud shofar was heard. Suddenly, the mountain was torn from its place and became clear as glass. The mountain ascended until it stood right above the heads of Am Israel. Then, Am Israel took upon themselves the observance of all the Torah and its commandments.

Suddenly, Hashem silenced the whole world...

No bird chirped, no animal moved, no human blinked. Even the waves in the ocean stood still. And then, as the world was silent and still, a voice was heard, “*Anochi*

Hashem Elokecha!” (Shemot 20: 2).

Then Hashem began the Ten Commandments... But it didn’t last long. While hearing the commandments, Am Israel all passed away... Hashem resurrected them, and they begged Moshe, “You speak to us... Don’t let Hashem speak with us lest we die” (Shemot 20:16).

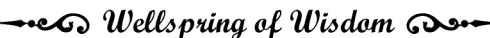
a pathway was made in the cloud, and Moshe Rabbeinu entered. Then, as the commandments were spoken to Moshe, Am Israel would hear them as well and simultaneously understand every *Midrash, Halacha*, and hidden secret pertaining to that commandment. Nothing was concealed from them.

But, not even forty days had passed...

All for The Sake of Heaven

In our *parasha*,¹¹ the Torah tells that while Moshe Rabbeinu was on *Har Sinai* receiving the *Luchot HaBrit*, Am Israel, who remained at the foot of the mountain, turned

to Aharon HaKohen and forcefully demanded of him, “Make us a god that will go before us” (Shemot 32:1). Aharon gave in and made them the golden calf...



10. Maayan HaShavua (Shemot, p. 278).

11. Imrei Noam (Ki Tisa, Maamar 4).

Chazal tells us¹² that before Am Israel approached Aharon, they first came to Chor, the son of Miriam, but because he refused, they immediately killed him. When Aharon saw what they did, he was afraid that they would kill him too, and therefore, he decided to give in and make them the golden calf.

Yet, don't think that Aharon HaKohen did so out of fear and that he didn't have the strength to give his life as Chor did.

Rather, the reason Aharon did what he did is that he feared that if he refused to do what they wanted, they would kill him and therefore transgress "If a Kohen or prophet will be killed in the temple of Hashem" (Eicha 2:20) and they won't be forgiven forever (See Sanhedrin 7a). Therefore, he preferred to listen to them even though he knew that he would receive severe rebuke from Moshe and would be punished severely, so long as Am Israel wouldn't get into a situation where they wouldn't be forgiven.

In all honesty, Am Israel's intention in making the golden calf was really for the sake of heaven. The book *Kuzari*¹³ explains that Am Israel didn't deny the truth of Hashem's existence. Their whole intention in making the golden calf was only so they would have something physical before them that they could worship, with the intention that they're worshipping Hashem.

This is what Am Israel meant when they said, "Make us a god who will go before us" (Shemot 32:1). Make us a tangible god that we can see and worship with the intention that we're worshipping Hashem.

Therefore, Aharon, who built them an altar, yelled out, "A holiday for Hashem tomorrow!" (Shemot 32:5). That is, the worship of this calf is for the service of Hashem. As explained in the Midrash¹⁴ that Aharon HaKohen said, "If I'm already building an altar, I'll build it for Hashem!"



12. Sanhedrin 7a.

13. Kuzari 1:97.

14. **Vayikra** Rabba 10:3.

And why did Am Israel specifically make a calf? Because when Hashem revealed Himself to Am Israel at *Har Sinai*, Am Israel noticed that Hashem's chariot was carried by four angels, one of whom had the face of a human, one the face of a lion, one the face of an eagle, and one of a bull. Am Israel chose to make the idol in the image of a bull (calf) similar to the image of the bull carrying the chariot so that they would be reminded of Hashem and his chariot and would remember that their intention is to worship Hashem.

This is explicitly stated in the words of *chazal* in the *Midrash*...¹⁵

When Am Israel was in Egypt, Hashem saw what they would eventually do, "And Hashem said, I see, I saw" (*Shemot* 3:7). Hashem said to Moshe, "You see only one thing, but I see two. You see them coming to *Har Sinai* and receiving the Torah. I see them coming to *Har Sinai*, receiving the Torah, and then creating an idol in the image of a calf.

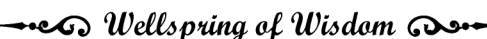
When I'll come to *Har Sinai* to give them the Torah, I'll get off my chariot, and they'll take one of the images and anger me with it...

Following the sin of the golden calf, the *Shechina* departed from the world, and in order to return it, Hashem commanded Moshe to build the *Mishkan* and its vessels, and within them, the *Shechina* would dwell.

One of the vessels in the *Mishkan* was the *Aron HaBrit* (Ark of the Covenant), in which the tablets were placed. On the lid of the Ark, Hashem commanded to make two *cheruvim* who resembled the human face on His chariot.

The question immediately arises, what's the difference between Am Israel making a calf like the image from Hashem's chariot and Hashem commanding them to make *cheruvim* like the image in His chariot?

The answer is that the making of the *cheruvim* was commanded



by Hashem, and when Hashem commands to do something, it automatically becomes a *mitzvah*. On the other hand, Am Israel decided to make the calf themselves, and when someone decides something on their own, even if their intent is for the sake of heaven, in the end, it'll only be counted as a sin.

An example of this...

Shaul HaMelech was chosen by Hashem to be the first king of Am Israel. At the time, there was no one better in all Am Israel to be king than Shaul. Yet, ultimately, Hashem scorned Shaul's kingship and transferred the kingship to David HaMelech. Why did that happen to him in the end? Where did Shaul make a mistake?

In the days of Shaul HaMelech, Am Israel had a great chance to wipe out the nation of Amalek, and so Hashem commanded him to go out and fight Amalek and leave no trace of them or their possessions. But in the end, Shaul made a mistake and didn't listen to Hashem as he commanded.

When Shmuel HaNavi heard about what happened, he asked Shaul HaMelech why he didn't do as Hashem commanded, and Shaul HaMelech replied that he had left flocks and herds to offer them as sacrifices to Hashem. In response to this, Shmuel HaNavi said to him, "Does Hashem desire offerings and sacrifices as He does that they listen to His words?!" (Shmuel I 15:22). That is, Hashem prefers that you listen to Him and not offer any sacrifices than to offer sacrifices and not listen to Him!

If Shaul HaMelech had consulted with Shmuel HaNavi whether or not what he wanted to do was really Hashem's will, surely Shmuel HaNavi would have directed him to the truth and saved him from the fate he suffered in the end, and the kingship would have stayed in his hands forever. But because Shaul HaMelech took the decision into his own hands and continued on his own, without consulting with the *chachamim* and *tzaddikim* of his generation, he eventually severely angered Hashem and was punished for it by losing the kingship.

From all the above, we learn that whenever someone decides to do something that looks to them like a *mitzvah*, even if their entire intention is solely for the sake of heaven, they must first find out if it's actually desired by Hashem or not. The only ones who have the depth of wisdom and understanding to truly know for sure if something is desired by Hashem are the *tzaddikim* of each generation...

In regards to this, it's told that during the time of the "*Chatam Sofer*," it occurred to one community leader to incorporate musical instruments in the prayers of the holidays that take place on weekdays, such as *Rosh Chodesh*, Chanukah, Purim, *Chol HaMoed*, etc. Of course, the community leaders' intentions were good, to bring life and joy into the prayers. Yet, before he decided to take action, he presented his idea to the *Chatam Sofer*, and surprisingly, the rabbi wasn't so "enthusiastic" about the idea and forbade doing so.

The head of the community didn't understand why, "What's wrong with having a little music in

the prayer?!" But the rabbi stood his ground and added that if he didn't heed his words, they would end up playing musical instruments in the synagogue on *Shabbat* and *Chagim* as well. Unfortunately, the community leader didn't obey the *Chatam Sofer's* instructions and brought musical instruments into the synagogue.

A short time later, a "*Shabbat Chatan*" was held for the son of one of the richest and most respected members of that same community. The Haskalah movement had already penetrated that rich man's home, and he insisted that musical instruments be played in the synagogue on that *Shabbat* in honor of the occasion. The *Shabbat* prayers in the synagogue that week were not only accompanied by musical instruments but by the unparalleled desecration of the Sabbath and the desecration of Hashem. Every word of the *Chatam Sofer* was fulfilled in the end. This is the result of an act of someone who doesn't listen to *tzaddikim* and does what he thinks is right. And don't forget, all this was for the sake of heaven...

Hidden Within Reality

Hashem created the world in such a way that the truth of its reality is hidden from us.¹⁶

And Hashem wants that we search and find Him within the hiddenness and the unknown until we're absolutely convinced, without any doubt, that we found Him. (However, our "finding" of Him is only for a moment. The next moment He will again disappear and require us to find Him, and so on, without end...)

And because Hashem knows that this isn't easy and requires a lot of effort from us, and there's a risk that we won't be able to attain this simple truth in our consciousness, He, therefore, created the souls of the *tzaddikim*!

Hashem created the souls of *tzaddikim* to be a channel through which He brings down blessing from the upper and spiritual worlds to the lower and material worlds.

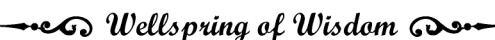
This is part of the reality of our world. There are very spiritual

individuals in whom the divine light which illuminates within them is revealed immensely, far beyond anything that we are currently attaining, and because in reality, they were created with flesh and blood, just like us. Therefore, they have the power to unite spirituality and materiality, to draw down from the spiritual to material and physical.

In addition, every Jew who seeks to gain additional revelation of divine light within their soul can merit so by drawing close to *tzaddikim*.

And in order to draw close to true *tzaddikim*, you need a lot of merit and to pour your heart out in prayer before Hashem...

Rabbi Eliezer Shlomo Sheik zt"l writes¹⁷ that the sin of the golden calf was caused because of a flaw within Am Israel. This flaw was that they failed in their *emunat chachamim*. Because of



16. **Tna** Bni Libecha Li (Vol. 1, p. 185).

17. **Asher** BeNachal (Vol. 79, p. 280).

Parashat Ki Tisa - I Won't Give Up!

a slight descent in their *emunat chachamim*, they fell to idol worship, adultery, and murder. This teaches us that the minute someone falls in their *emunat chachamim*, their willing to give up everything...

The main part of our *emuna* in Hashem is through *emunat chachamim*, “And they believed in Hashem and Moshe, His servant” (Shemot 14:31). Through their *emuna* in Moshe, they were able to believe in Hashem. Moshe was able to reveal Hashem to the nation, and so forth with the *chachamim* of every generation. *Emunat chachamim* is the basis of our faith.

Everyone needs to search and seek for a *tzaddik* and rabbi

who can illuminate within them the truth of Hashem's existence in such a way that His light will always shine within them until they no longer have any desire for anything but to connect with and become one with Hashem, for this is the essence and purpose of our lives, that we have no will or desire other than His will...

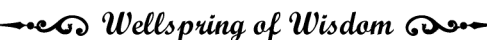
But, because Am Israel relied on their own wisdom, they fell into the sin of the golden calf...

Rabbi Itzchak Isaac Rosenbaum writes¹⁸ that the sin of the golden calf is the source of all evil and immorality in the world and is what causes us to behave corruptly and immoral...

I Won't Give Up!

Rabbi Israel Yaakov Klapholtz zt"l wrote¹⁹ that when Am Israel sinned with the golden calf, the light that shined through Moshe's face diminished to only 1/1000 of its previous power...

Moshe was very frightened because he didn't know what or how it happened. Hashem, therefore, called him and said, “Moshe, I raised you up and exalted you for the sake of Am



18. Nachal Itzchak (Vol. 2, p. 442).

19. Otzar Agaddot HaTorah (Vol. 3, p. 41).

Israel. But, now that they have sinned and deviated from the correct path, I no longer need you on this level. Therefore, go down from where I have brought you, for the nation you brought out of Egypt has sinned.”

The pain was unbearable for Moshe...

Then, Hashem added, “I’m finished with this nation !”

Moshe Rabbeinu, the leader of Am Israel, couldn’t take it anymore. “I’ve led the nation this far. I won’t give up now !” He then gathered himself up, built up the courage and strength, and began to pour out his soul before the King of Kings, *HaKadosh Baruch Hu...*

Moshe’s Ahavat Israel

The situation was intense...

Moshe continued to pray, but it didn’t seem as if anything was working...

Moshe didn’t give up, though. When he saw the situation, he didn’t despair or lose hope. He continued to ask for mercy on Am Israel, saying, “Please, this nation sinned a great sin, and they made a golden god” (Shemot 32:31)...

The question arises, though...

Moshe Rabbeinu saw what situation Am Israel was in. He heard Hashem tell him that he no

longer what’s of a part of them. Why did he think it was a good idea to again remind Hashem of their sin? Was that the best he could come up with?!

Rabbi Zvi Hirsch of Liska zt”l writes²⁰ that this is what Moshe Rabbeinu said to Hashem...

Hashem, creator, and ruler of the world. You know the secrets of the world and the mysteries of every living thing. You also know the legitimacy of my sorrow and the intensity of my compassion for Am Israel...

Parashat Ki Tisa - I Learned It All from Him

You know how my heart melts before them and the feelings of terror and anxiety I have about the fate of Am Israel...

I know that if Am Israel had sinned with something small, their punishment would also have been small, and then I could have endured this sorrow. But they sinned a great sin and worshipped an idol, and now you want to destroy them...

But, if you punish them with this punishment, I know that I'll

die from the pain! Therefore, if you punish them, you're also punishing me... and I did nothing!

Hashem heard Moshe's claim and said, "Whoever has sinned against me, I'll wipe them from my book" (Shemot 32:33), and since you didn't sin against me, and you don't deserve to be punished, I, therefore, won't punish Am Israel!

Nine hundred and fifty-seven years have passed since that moment, and in the year 3405 since the creation of the world...

I Learned It All from Him

Queen Ester sends for Mordecai and says to him, "Soon I'll enter before king Achashverosh, and as you know, the risk in doing so is very great..."

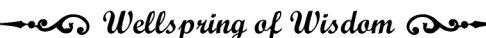
I'm scared, and I ask that you pray and fast for me. Only then I'll be sure that I'll succeed in my mission!

And if you want to know why I'm so sure...

I learned so from Moshe Rabbeinu! Moshe Rabbeinu felt the sorrow of Am Israel and claimed to Hashem that He doesn't deserve to feel that sorrow."

Chazal say,²¹ "Anyone who prays for the needs of their friend, and they need the same thing, they're answered first."

From Moshe Rabbeinu, we learned that the meaning of this is...



“**And** they need the same thing” - that they themselves feel the sorrow and pain of their friend. Then, they’re assured that their prayer for their friend will be accepted. Their friend will be saved from trouble, and the one who prayed will feel the salvation even before it arrives!

And so, Ester continues, “You don’t have to endure my troubles and fears. But, if you connect with my feelings, it’ll

lead you to truly fast and pray for me, and then your prayers are guaranteed to be accepted, and

I’ll get out of this alive...

Then, I can easily convince Achashverosh and eliminate Haman...”

And so it was!

Hence, the key to salvation is in the hands of every Jew who truly loves Am Israel! And this is written explicitly in the *Gemara*...

Elaha DeMeir Aneni

The *Gemara*²² tells about the time when the Roman monarchy ruled the world, and in their immense wickedness, they decided to kill all the sages of Israel, the most famous of whom are called the “ten martyrs.”

One of the ten martyrs was the *Tanna*, Rabbi Chanina ben Tardion.

The Romans brought Rabbi Chanina ben Tardion to trial and asked him, “You know that we forbade the study of the Torah, and if so, why did you continue to learn?”

He answered them, “Because Hashem my G-d commanded me.” The Romans weren’t happy with his answer and therefore finalized his verdict...

Rabbi Chanina ben Tardion will be burned, his wife will be killed, and his daughter will henceforth serve the Roman leaders in the lowest and most despicable profession there is in creation.

The *Gemara* goes on to tell that Rabbi Chanina ben Tardion had another daughter named

Bruria who had married Rabbi Meir Baal Hanes.

After the Romans had executed their sentence, Bruria turned to her husband Rabbi Meir and said, “I can’t believe they took my sister to such a dark and repulsive place !”

Rabbi Meir took a sack full of gold coins and told his wife that he was going to try to free her, but he would only succeed if she maintained her modesty and sanctity.

Rabbi Meir went to the place she was being held, disguised himself as a soldier, and tried to approach her in all sorts of ways. To his surprise, she kept trying to avoid him. Rabbi Meir knew that this was a sign that she still maintained her modesty and could therefore save her.

Rabbi Meir went to the guard and said to him, “Take these gold coins in exchange for the girl.” The guard, who wasn’t quick to jump on the offer, looked at Rabbi Meir and said, “They take count of the prisoners every day. If they see that someone is missing, they’ll kill me.”

Rabbi Meir smiled and responded, “Whenever they try to harm you, say ‘*Elaha DeMeir Aneni,*’ and you’ll be saved.”

“And who said that’ll work,” replied the guard.

There were a couple of vicious dogs caged near them. Rabbi Meir went, opened the cage, and started throwing stones in their direction. They instantly began to jump and attempt to attack him. Rabbi Meir immediately said, “*Elaha DeMeir Aneni,*” and the dogs began to run away from him.

The guard then agreed to take the gold coins and release the girl. That same day it was noticed that the girl was missing, and the guard was sentenced to be hanged. Nevertheless, every time they tried to hang him, he would say, “*Elaha DeMeir Aneni,*” and the gallows would break, and the rope would tear.

They asked him why they weren’t able to hang him, and he told them the entire story that happened to him with Rabbi Meir.

They were very angry and immediately put up posters,

“Wanted: Rabbi Meir,” and the hunt to find him began... (See there in the *Gemara* for the rest of the story).

The guard was saved by saying “*Eloha DeMeir Aneni*,” but he isn’t the only one...

Our rabbis wrote that whoever needs healing or anything else should say, “*Eloha DeMeir Aneni*” three times and donate money for the electricity of a yeshiva and intend that it is for the elevation of the soul of Rabbi Meir Baal HaNes...

Ahavat Israel – The Solution for All Your Troubles

Rabbi Meir merited absolute *Ahavat Israel* and to find the good points within every Jew, and therefore, just by mentioning his name, he has the power to save people from their troubles.²³

Rabbi Meir believes that every Jew, no matter what situation they’re in, is called a child of Hashem. This is because within every Jew is hidden a holy and pure divine spark that doesn’t want and can’t, in any way, separate from Hashem.

Therefore, never be surprised that even a Jew that looks very far from Hashem and mitzvot suddenly returns to the path and does

teshuvah. This is because the spark within them awoke and relit their desire to draw close to Hashem.

This is also the reason why Rabbi Meir didn’t refrain from learning Torah from Rabbi Elisha ben Avuyah even after he turned away from the ways of Hashem and became a true heretic and all the sages of Israel turned away from him. Rabbi Meir believed with all his heart and soul that no matter what happened with Rabbi Elisha ben Avuyah, or any other Jew, even the biggest heretic in the world, they were still a Jew and within them lay the potential to draw back close to Hashem and forget all their corrupt and immoral ways. He

ignored the outward appearance of everyone he met and only saw what lied inside every Jew.

This was and still is the way of the true *tzaddikim* of every generation, to judge each and

every Jew favorably, and to find the good points within them and only see the good.²⁴ In their ways must we walk, and by virtue of this, we'll only better ourselves, in this world and the next.

~~~~~*~* **Wellspring of Wisdom** *~*~~~~~

**24. All** the prisoners very much respected Rabbi Aryeh Levin. Many of them, although not religious, would eagerly await Rabbi Aryeh's visit on Shabbat to enjoy his warm, soft, caressing handshake.

**Yechezkel** Altman, who was sentenced to death and later released tells the following story...

**In** those difficult days, when I was dressed in the red clothes of a death sentence inmate, Rabbi Aryeh often visited me, so I carried a kippah in my pocket and when I would see Rabbi Aryeh approaching I would put it on my head.

**In** prison, I was surrounded by many communists, including their leader, Meir Slonim. Among the communist prisoners was also a young man named Yaakov, who was very arrogant and rude, and tried everything he could to drive Rabbi Aryeh crazy. Whenever he saw Rabbi Aryeh coming to the synagogue in the prison yard on Shabbat, he would light a cigarette in his face to anger him, yet he would be the one to get angry when Rabbi Aryeh never got upset...

**No** matter what you did, you couldn't get Rabbi Aryeh mad. His custom when he

would arrive on shabbat was to say "Shabbat Shalom" to every person he passed. One day, Rabbi Aryeh was surprised to see the young communist, Yaakov, waiting near the synagogue. As Rabbi Aryeh approached, Yaakov called out to him, "Why are you dealing with criminals and frauds?!"

**"Why** are you speaking badly of other people?" asked Rabbi Aryeh.

**"You** think these prisoners are religious?" asked the inmate. "I sit with them in jail and watch them eat and drink without a kippah. Hypocrites! See Yechezkel Altman, when he sees you from afar, he hurries to put on a kippah and pretends to be religious in front of you..."

**Rabbi** Aryeh looked at the man and responded, "You say these people are criminals and frauds? G-d forbid! Believe me, I don't pay any attention to what's on their heads. Whether it's covered or not. I only pay attention to their hearts, and everyone here is open-hearted!"

**Not** long passed, and even Yaakov, when he noticed Rabbi Aryeh, was in a hurry to put on a kippah and was one of the regular visitors of the synagogue...

**After** all this, we'll also understand what the Arizal wrote<sup>25</sup> that Rabbi Meir Baal HaNes is buried standing up, unlike the rest of the world who are buried

lying down, to imply that even after Rabbi Meir's death, he stands ready to judge Am Israel favorably and to find the good points within them.

**Shabbat Shalom !**



## *The Pathway...*

1. Hashem created the world in such a way that the truth of its reality is hidden from us. Hashem wants that we search and find Him within the hiddenness and the unknown until we're absolutely convinced, without any doubt, that we found Him. (However, our "finding" of Him is only for a moment. The next moment He will again disappear and require us to find Him, and so on, without end...)

2. Because Hashem knows that this isn't easy and requires a lot of effort from us, and there's a risk that we won't be able to attain this simple truth in our consciousness, He, therefore, created the souls of the *tzaddikim*! The souls of *tzaddikim* are a channel through which Hashem brings down blessing from the upper and spiritual worlds to the lower and material worlds.

3. This is part of the reality of our world. There are very spiritual individuals in whom the divine light which illuminates within them is revealed immensely, far beyond anything that we are currently attaining, and because in reality, they were created with flesh and blood, just like us. Therefore, they have the power to unite spirituality and materiality, to draw down from the spiritual to material and physical.

4. In addition, every Jew who seeks to gain additional revelation of divine

light within their soul can merit so by drawing close to *tzaddikim*. In order to draw close to true *tzaddikim*, you need a lot of merit and to pour your heart out in prayer before Hashem.

5. The main part of our *emuna* in Hashem is through *emunat chachamim*, "And they believed in Hashem and Moshe, His servant" (Shemot 14:31). Through their *emuna* in Moshe, they were able to believe in Hashem. Moshe was able to reveal Hashem to the nation, and so forth with the *chachamim* of every generation. *Emunat chachamim* is the basis of our faith.

6. The sin of the golden calf was caused because of a flaw within Am Israel. This flaw was that they failed in their *emunat chachamim*. Because of a slight descent in their *emunat chachamim*, they fell to idol worship, adultery, and murder. This teaches us that the minute someone falls in their *emunat chachamim*, their willing to give up everything.

7. Everyone needs to search and seek for a *tzaddik* and rabbi who can illuminate within them the truth of Hashem's existence in such a way that His light will always shine within them until they no longer have any desire for anything but to connect with and become one with Hashem, for this is the essence and purpose of our lives, that we have no will or desire other than His will.



**WEEKLY ENGLISH ZOOM CLASS  
FOLLOWED BY Q&A  
EVERY SUNDAY**



with

**RABBI ISRAEL  
ABARGEL shlita**



**12:00 pm**  
EST time



**7:00 pm**  
Israel time



Message us for a link (347) 469-1834

Free distribution

Preserve publication sanctity by use of Geizah

# Shabbat Times

## Parashat Ki Tisa

Adar 18, 5782



| City        | Candle Lighting | Shabbat Ends | Rabbeinu Tam |
|-------------|-----------------|--------------|--------------|
| New York    | 5:16 pm         | 6:17 pm      | 6:48 pm      |
| Miami       | 5:58 pm         | 6:52pm       | 7:29 pm      |
| Los Angeles | 5:21 pm         | 6:19 pm      | 6:53 pm      |
| Montreal    | 5:07 pm         | 6:12 pm      | 6:40 pm      |
| Toronto     | 5:34 pm         | 6:37 pm      | 7:06 pm      |
| Jerusalem   | 5:12 pm         | 6:03 pm      | 6:41 pm      |

### Pathways to the Heart

From the Holy Words of HaRav Yoram zt"l

Vigilant parents who constantly monitor their children's academic progress and give their utmost attention to their children's success, both by encouraging and praising and by helping them correct what needs correction, will surely reap the fruits of success.



## Become a Partner!

For Donations:

American Friends of Netivot Inc

Account # 1504470357

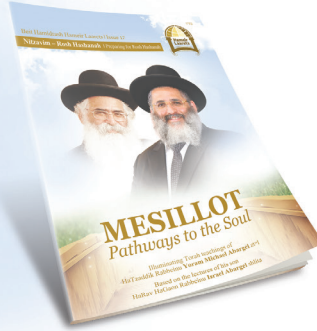
Signature Bank

261 Madison Avenue New York, NY 10016

Routing # 026013576

Or Visit Our Website

RECOGNIZED BY THE IRS AS A 501(C)(3) TAX DEDUCTIBLE ORGANIZATION



# Do You Enjoy Mesillot?

Want Pathways to the Soul in Your Synagogue?

# Receive Mesillot Weekly!

Message or Call

## 954-612-4038

(Mesillot is Distributed Free of Charge)

Keep in touch directly with Rabbi Israel through email:

[Rabbi@H-L.org.il](mailto:Rabbi@H-L.org.il)



## Media

[www.hameir-laarets.org.il/en](http://www.hameir-laarets.org.il/en)

Hameir Laarets

HameirLaaretsEN

(347) 469-1834

To Listen to Lectures Call: +972-8-649-9859