

Beit Hamidrash Hameir Laarets | Issue 54

**Bechukotai** | Patience - The Secret To Attaining The Torah



# 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 ❧...

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### Beit Hamidrash Hameir Laarets

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## Parashat Bechukotai

### Let's Learn Something New... Patience

**In** his younger years, Rebbe Itzchak of Warka was accustomed to travel to his rabbi, the *Chozeh* of Lublin, as much as he could.

**On** one of his visits, the *Chozeh* told him, "If you're offered a teaching position, you should agree."

**Rebbe** Itzchak listened and thought to himself, "Me? A teacher?! No thanks..."

**Less** than an hour passed, and a rural and simple Jew entered before the *Chozeh* and burst into tears, "I have several sons, and they're all dumb and don't understand anything! Maybe the Rebbe can recommend me a good teacher who can instill what they learn into their minds? I'm willing to pay any amount they ask!"

**The** *Chozeh* said to him, "If you can pay forty gold coins, then I have an offer for you. In my *beit*

*midrash* sits a young student named Rabbi Itzchak. Hire him, and with Hashem's help, your sons will succeed in their studies."

**The** villager went to the *beit midrash* and met Rabbi Itzchak and told him about the words of his rabbi, the *Chozeh*. When Rabbi Itzchak heard the request of the *Chozeh*, he agreed to accept the position... Immediately, the villager handed him the entire amount of money and said to him, "We will set off in a few more days." In the meantime, Rabbi Itzchak went to the post office and sent his wife the money with a letter describing the course of events.

**Not** a few days passed, and Rabbi Itzchak received a letter from his wife, who went on to tell him that it was a good thing he accepted the teaching position because the French, who were then fighting in Russia, passed

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### Parashat Bechukotai - Let's Learn Something New... Patience

through their city, and plundered all their property, leaving them with absolutely nothing.

**Rabbi** Itzchak began teaching the sons of that village man *Chumash*, but their minds were completely empty and sealed! They didn't understand a single word!

**Rabbi** Itzchak traveled to Lublin and told the *Chozeh* about the difficulties he had in teaching the children. The *Chozeh* answered him simply, "Pray for them."

**Of** course, this is what Rabbi Itzchak did, and he began to pour out his heart before Hashem, and slowly but surely, their hearts and minds opened, and they began to understand what he was teaching them, and as if a true miracle occurred, they began to grow wiser...

**There** was only one synagogue in that village, and it had set hours for the prayers. One day a quarrel broke out between two people who would pray there regularly. They started yelling at

each other until one of them suddenly lost consciousness due to his anger and collapsed...

**One** of the villagers observed from the side and said, "Now I understand the verse about Issachar, the son of Yaakov Avinu..."

וַיֵּרָא מְנַחֵם בֶּן טוֹב וְאֵת הָאָרֶץ כִּי נִעְמָה  
וַיֵּט שִׁכְמוֹ לְסַבֵּל”

**He** saw that rest is good, and that the land is pleasant. He bent his shoulder to bear the burden...<sup>1</sup>  
(Bereshit 49:15).

**“He** saw that rest is good” - If you see a chance for peace of mind, and you desire it – “He bent his shoulder to bear the burden” - you must know how to be patient, otherwise you may erupt and become angry to the point of losing consciousness...

**Rabbi** Itzchak smiled to himself as he heard the man's understanding of the verse. A nice interpretation, he thought to himself. It's a pity there's no one here to hear it...

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### ❧ Wellspring of Wisdom ❧

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1. 'לסבלי' in Hebrew means “bear the burden” but it can also mean “to be patient.”

**When** Rabbi Itzchak finished the duration of the time he had agreed to with the villager, he was asked to stay for another period of time but replied that since he only came because the *Chozeh* had told him to, he wanted to first ask the *Chozeh* if to stay longer or not.

**Rabbi** Itzchak went to the *Chozeh* and asked whether to continue teaching or not. The *Chozeh* then replied that he no longer needed to continue his teaching position. Then he asked him, “Did you hear any interesting *Divrei Torah* while you were in the village?”

**Rabbi** Itzchak didn't answer. The *Chozeh* then asked again, “Could it be that you were there for half a year, and you didn't hear any *Divrei Torah*?”

**Rabbi** Itzchak then recalled the words of the villager on the

verse “He saw that rest is good, and that the land is pleasant. He bent his shoulder to bear the burden...” and told them to the *Chozeh*. The *Chozeh*'s face then lit up, “Itzchak, Itzchak, what are you talking about?! You heard amazing *Divrei Torah* there!”

**At** that moment, Rabbi Itzchak understood that the *Chozeh* sent him to that village only to hear that *Divrei Torah*.<sup>2</sup> From that moment on, Rabbi Itzchak began to study the *Masechet* of Patience!

**Rabbi** Eliyahu Porat Tehrani writes<sup>3</sup> that patience is a *Masechet* in and of itself and that we need to learn it like every other *Masechet* in the *Talmud*, for only with patience can we fully achieve fulfilling Hashem's will...<sup>4</sup>

**Not** many days passed, and his rabbi, the *Chozeh* of Lublin, passed

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...*❧* *Wellspring of Wisdom* *❧*...

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2. **Sippurei** Chassidim (Vol. 1, p. 152).

3. **Alufeinu** Mesubalim (Vol. 1, p. 118).

4. **One** day a man who didn't keep Torah and mitzvot heard the story about Hillel HaZaken, who was preparing for

Shabbat when someone approached him and tried to ask him as many dumb questions as possible in an attempt to get him angry, yet Hillel HaZaken didn't get angry at all. Rather he answered all his questions patiently.

## 4 ...❧ PATHWAYS TO THE SOUL ❧...

### Parashat Bechukotai - You've Never Seen Patience Like That!

away, and Rabbi Itzchak decided to connect to the great and holy *tzaddik* Rebbe Simcha

Bunim of Peshischa. There too, he continued to study the *Masechet* of patience...

### You've Never Seen Patience Like That!

**In** the company of the great and holy *tzaddik*, Rebbe Simcha Bunim, sat the young and humble Rabbi Itzchak of Zurik, later known as the *tzaddik* of Warka (whom we told about in the previous story).

**After** the death of his rabbi, the *Chozeh*, he left his home in

Zurik and moved with his family to Pishischa to study under the great Rebbe Simcha Bunim of Pishischa.<sup>5</sup>

**In** his home city, Rabbi Itzchak was known as compassionate and kindhearted, but above all, he was known for his patience...

### ❧ Wellspring of Wisdom ❧

**The** man who heard this story decided to see if rabbis today also had the same patience as Hillel HaZaken...

**He** decided to write down the telephone numbers of a number of rabbis and call them in the middle of the night with a dumb question. He prepared the list and waited for the time to arrive.

**At** two in the morning, the man called the first rabbi...

**“Hello ! ?** What *bracha* do you make on an apple ?” the man asked. The answer was almost immediate... “Can’t you call at a normal time to ask such dumb questions ? !” answered the rabbi as he hung up the phone.

**The** man continued down his list, and the answers were all the same...

**At** three in the morning, the man arrived at the phone number of HaRav Mordechai Eliyahu zt”l. As soon as the rabbi answered the phone, the man asked, “Can I ask a question ? !”

**“Of** course,” answered the rabbi, “just let me know if the question can wait for a second while I wash my hands ?” The man agreed, and after a short pause, the rabbi’s voice was heard again, “Hello ? I’m ready for your question.” The man then asked his question, and the rabbi answered him in full detail and then added, “You can call me and ask me whatever you want, whenever you want ! Have a great night !”

- Avihem Shel Israel (Vol. 1, p. 141).

**5. Besod** Avdecha (Vol. 2, p. 31).

Parashat Bechukotai - You've Never Seen Patience Like That!

**Everyone** who knew him would praise and admire the extent of his patience. Others, who had just met him and heard these praises, found them hard to believe. That is, until two individuals took it upon themselves to test just how patient Rabbi Itzhak really is...

**They** went and hired a beggar and instructed him to take Rabbi Itzhak's patience to the limit and bring him to anger...

**That** day Rabbi Itzhak arrived at the *Beit Midrash* as usual, before dawn, and made his way to his regular corner. He studied for hours on end until by the time it came to start the morning prayers he was already removed from the world around him, and as far as he was concerned, only him and Hashem stood in the *Beit Midrash*.

**Rabbi** Itzhak began to pray and didn't know at all that those two individuals were following his move, waiting for the right moment to test his patience.

**As** Rabbi Itzhak reached the blessing of "*Yotzer Ohr*" he was approached by an unrecognized man with a very

coarse appearance, filthy clothes, and an unbearable smell.

**The** man put his hand on Rabbi Itzhak's shoulder, pulled on his *tallit*, and managed to receive his complete attention as he exclaimed, "Itzhak, I want some tobacco! Give me tobacco!"

**Rabbi** Itzhak did seem bothered at all. Completely calm and collected, he turned to the man, gave him a big smile, pulled out his tobacco-box from the depths of his coat pocket, and presented it to the man as if they were old friends catching up on childhood memories.

**The** man grabbed the box, raised a handful of tobacco from it, and quickly brought it to his nose. As fast as the scene was brought about, it was over with a vigorous sneeze right in Rabbi Itzhak's face, resonating all over the *Beit Midrash*.

**"Wow!"** he announces loudly, "What good tobacco you have Itzhak!"

**Rabbi** Itzhak returned his face to the wall and resumed his prayers as if nothing had happened.

## 6 ...❧ PATHWAYS TO THE SOUL ❧...

### Parashat Bechukotai - You've Never Seen Patience Like That!

**An** hour passed until Rabbi Itzchak reached *Kriyat Shema*. Almost in slow motion, Rabbi Itzchak raised his hand to his eyes, the word *Shema* already hanging from his lips, and suddenly he again felt vigorous tugs on his *tallit*.

**As** he opened his eyes and turned away from the wall, a smile of kindness instantly stretched across his face. "Itzchak! You have to give me more! I've never had tobacco like yours before!"

**Again**, he reached into the depths of his pocket, happily lifted the box out of it, and opened it before the man. Immediately the man slammed his coarse fingers into the box, pinched a handful, and again ended with a sneeze that covered Rabbi Itzchak and echoed throughout the *Beit Midrash*.

**Rabbi** Itzchak returned to his place and began to read *Shema* with devotion and intention as if he wasn't disturbed by anything in the world. That's until he took a step back before the *Amida* prayer...

**"Itzchak!** Itzchak! I need more! I can't stop thinking about your tobacco!"

**Rabbi** Itzchak, as if he was sitting and waiting for the request and as if there was nothing that made him happier in the world than to give someone a little tobacco in the middle of prayer, happily pulled out his box for the third time and held it before the man.

**Of** course, the scene was followed by the "awaited" sneeze before the man continued on his way...

**Rabbi** Itzchak finished his prayer, took three steps back, and unexpectedly began to run across the *Beit Midrash*, looking for the man who interrupted him three times for tobacco.

**Those** gathered in the *Beit Midrash* who witnessed everything that transpired began to smirk with pleasure... Rabbi Itzchak's patience has finally come to an end... Now he'll erupt on the man who disturbed his prayer!

**They** hurried and called the man who was still sitting hunched over his cherished handful of tobacco and brought him before Rabbi Itzchak...



“I see that you really enjoy tobacco,” said Rabbi Itzhak with a genuine and heartfelt smile. “I, unfortunately, don’t have the chance to enjoy my tobacco often, and therefore I thought that maybe I’ll pass on my silver tobacco box to you, and whenever I’ll want a sniff, I’ll come and ask you !”

**From** that moment on, no one had any more doubts about Rabbi Itzhak’s patience...

**Rabbi** Itzhak persevered with his holy work, the work of patience, and continued to toil in the Torah, mitzvot, and *Ahavat Israel* until he reached such a high level and became the leader of tens of thousands of Jews...

**In** our parasha, we’ll meet the illuminating figure of the divine *Tanna* Rabbi Akiva ben Yosef, who by virtue of his great patience merited and reached a level that no one else had ever attained...

### From Sivan To Kislev

**Charan**, a small town that gained a lot of publicity. Not because of its atmosphere or scenery but because of one family that lived there.

**And** more than all, one of the family’s sons became especially famous, and not for a good reason. His name was Lavan HaArami, and he had four daughters, Rachel, Leah, Zilpah and Bilha, who all married Yaakov Avinu.

**On** the 14th of Kislev, the year 2192, Reuven, Yaakov’s first son, was born. Approximately five years later, on the 5th of Sivan,

Reuven went out to wander in the field and happened to pass through orchards planted with breathtaking fruits, apples, pomegranates, and pears, each more captivating than the one before.

**As** Reuven passed through and saw the fruit, he pondered, “How nice would it be if my father had orchards like these...”

**It** was a hot day, and everyone was hidden from the rays of the scorching sun. Not even the birds were visible in the sky. Reuven sat down to rest in the shade of one of the trees when he suddenly felt an

incredible thirst. He looked around and noticed juicy apples swaying in the breeze near him. He wanted to pick one of them and quench his thirst, but instead, he immediately jumped up and moved away from the tree in the blink of an eye as he remembered his father's words commanded him not to touch anything that wasn't his. Reuven restrained himself and decided to continue on his way home.

**On** the way, he passed through green fields not owned by anyone

and found some *Dudaim*. Reuven thought to himself, "From these, I can take as much as I want!" Reuven picked the *Dudaim*, whose intoxicating scent soared in every direction, and brought them to his mother, not tasting even one until his mother received them.<sup>6</sup>

**That** very night, the 6th of Sivan, a holy soul descended into the world, and seven months later, on the 25th of Kislev (the first day of Chanukah), a boy was born, and he was named Issachar.

### Issachar – Ahavat HaTorah

**From** his four wives, thirteen children were born to Yaakov Avinu, twelve sons, and one daughter. Yaakov Avinu merited that all his children grew up holy and pure and served as a "chariot" for the *Shechina*.

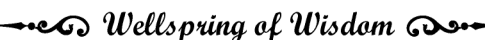
**Each** one of his sons with his own special virtue and individual method of serving Hashem.

**Issachar**, his ninth son, had the special virtue of "*Ahavat HaTorah*," as he himself testified,

saying, "Issachar is a strong-boned donkey, crouching between the borders. He saw that rest is good, and that the land is pleasant. He bent his shoulder to bear the burden..." (Bereshit 49:14-15).

**The** Zohar (Vayechi 242a) states that there are four animals that someone who learns Torah can be compared to...

**The** first is a lion. Just as a lion is the mightiest of all animals and isn't afraid of anyone or



anything, so too, someone who learns Torah isn't afraid of anyone and only sees the will of Hashem before their eyes.

**The** second is a leopard. Just as a leopard is the boldest of all animals, as is said, "Be bold as a leopard" (Avot 5:20), so too does someone who learns Torah merit boldness in the areas of *kedusha* and doesn't give up anything in their *avodat Hashem* because of any reason in the world! (Admittedly, you still need to be very careful of unnecessary "boldness," which isn't good... See what we wrote about this in our book *Chelev Haarets*).<sup>7</sup>

**The** third animal is a horse whose sleep is very brief, what's called in *halacha* "*Shinat HaSoos*" (a horse's sleep).<sup>8</sup> So too, does someone who learns Torah have a very minimal need for sleep.

**Lastly**, the fourth animal is a donkey, like what's said of Issachar, "A strong-boned donkey."

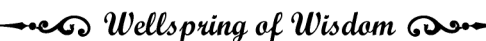
**And** on this, Rabbi Elazar, the son of Rabbi Shimon bar Yochai, asked, "Of all these animals, why did Yaakov Avinu choose to liken his son to a "donkey?"

**He** answers that the donkey has a special trait... Patience! You can load it with weight and burdens, yet it won't turn on you like a lion or other animals.

**It** was specifically this trait that was the reason for Issachar's success in his immense knowledge of the Torah!

**All** his toil in the Torah and what he attained through it all stemmed from his immeasurable love for the Torah.

**This** is what the *Midrash* says... The tribe of Issachar sacrificed on the second day of the dedication of the *Mishkan* (even though it was the ninth tribe and the rest of the tribes sacrificed in order) because they loved the Torah more than any other tribe!



7. *Chelev Haarets* (Vol. 2, Ch. 6).

8. See *Shulchan Aruch* - Orach Chaim (Siman 231).

**Be Patient! The Rain Is On Its Way...**

**Truly** meriting the crown of Torah requires patience. Period. And so, our *parasha* opens with the verses, “If you walk in my statutes... and I have given your rains in due season” (Vayikra 26:3-4)...

**Rashi** explains that Hashem’s intention with the words “If you walk in my statutes” – is to command us to toil in the Torah, that He wants us to study the Torah in such a way that it becomes part of our personality.

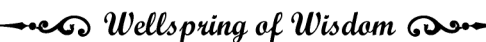
**The** Torah then goes on to reveal to us a secret... If you want to succeed in learning the Torah, you must know, “and I have given your rains in due season!”

**And** for an additional explanation... Every Jew knows that the Torah is the source of all good, and from it, we receive all the blessings in the world, both material, health, children, livelihood, and a good life, as well as spiritual, wisdom, happiness, and positivity...

**And** because this is clear to every Jew, every Jew approaches Torah study enthusiastically... and yet, the days pass, as well as weeks and months, and sometimes we feel that we still haven’t received what we thought we would receive... achieving spiritual levels are still far from us... and we feel that we’re still walking in the dark... What happens then? Many break down, collapse, and give up... They then leave everything and begin to “invest” themselves in this world...

**Yet**, through it all, the Torah shouts out, “and I have given your rains in due season!” - “Your rains” symbolizes all kinds of spiritual and material blessing.<sup>9</sup>

**We** need a little bit of patience! We’ve gotten accustomed to get everything “now!” We’ve completely forgotten what it’s like to wait for something. Yet we need to know that when it comes to anything with meaning or significance, there’s no such thing as “now!”



9. See Kehilat Moshe by Rabbi Moshe Elyakim Briaiah of Koznitz (Parashat Bechukotai).

**Shlomo** HaMelech already said, “There’s a time and moment for everything under the heavens!” (Kohelet 3:1) Every Jew who learns Torah must know that even though he merited to sit and learn Torah, there’s a “time and moment” in which he’ll receive the “rain” that descends from heaven...

**And** don’t worry, Hashem knows exactly how long each and every individual needs to toil in the Torah until he receives the blessing he deserves.

**Therefore, the most initial and basic condition for attaining the crown of Torah is... Patience!**<sup>10</sup>

—*❧ Wellspring of Wisdom ❧*—

**10. There’s** great compassion for someone whose lack of patience causes them to lose out on their mission in life...

**Rabbi** Shalom Shabdrion zt”l once told...

**Once**, while I was with the head of the Slobodka yeshiva, Rabbi Yitzchak Isaac Sher zt”l, he suddenly turned to me and asked me to go to the window with him. I did as he said, and when we stood next to the window, he asked me, “Do you see what’s before you down there on the road? What you see is nothing but a huge cemetery !...”

**I** stood silent because what I actually saw was a busy street filled with people, walking and even running... What cemetery is he talking about?”

**But** the head of the yeshiva didn’t even give me a second to think. Instead, he continued as he pointed at one of the passers-by...

**“Do** you see that person? He’s truly gifted, and he could be a great Rosh Yeshiva... But what? The *yetzer hara* came and caused him to give up and despair... and because of that, he left the *Beit Midrash* and went

out to engage in business, and of course, he didn’t become a Rosh Yeshiva. Now you see, walking before your eyes is someone dead. **The Rosh Yeshiva within them died.** They’re now like a walking tombstone engraved with the words, ‘Here is buried the great genius and Rosh Yeshiva...!’”

**He** then pointed at someone else and continued... “Here’s another man who has an emotional heart beating within him. He could have been a *Mashgiach*, supervising the yeshiva and raising many students. But what? His *yetzer hara* convinced him that he should be a singer, and so we lost a great *Mashgiach*. If so, once again before us a walking tombstone on which is engraved, ‘Here is buried a great *Mashgiach* who could have raised many disciples,’ but the *Mashgiach* in him will no longer be rise during the resurrection...!’”

**And** so he continued to point at a number of people who walked by, all of who had great potential but wasted them on the vanities of this world and are all now like walking dead...

**He** finished and said...

**The Work Of The Tzaddikim - Patience**

**Rabbi** Eliezer Shlomo Schick zt”l wrote<sup>11</sup> that there’s no better or more precious trait in the world like the trait of patience, and that it’s impossible to achieve any attainment or degree of holiness without patience !

**He** continues and writes that patience is the underlying idea of *teshuva*, that even though, on the one hand we need to hurry and draw close to Hashem, to desire and long to return to Him with all our heart and soul, we must still know that it’s nonetheless necessary for us to wait and hope until we’re privileged to enter into holiness and before Hashem.

**And** this is the very essence of *teshuva*... When you have the

strength to wait and hope for the day when your salvation will come. Some people are frightened to return to Hashem, but someone who really wants to, even though they have to hurry and run after Him, still have to wait until their salvation comes.

**And** just as in the general redemption, we must wait and hope, “even if he delays, wait for him, for he will come and not postpone” (Chavakuk 3:2), so too in the individual redemption of each and every one of us. We all desire to come close to Hashem, yet we don’t always succeed in doing so, and as a result, we must be very careful not to despair or give up hope in any way. Instead, we

*~ Wellspring of Wisdom ~*

**“Do** you now understand Rabbi Shalom? Is this now a huge cemetery... ? And yet, there are two differences. The first is that there is complete silence in the cemetery on the outskirts of the city, only the hum of the trees and the chirping of the birds disturb the peace. While the cemetery that lies before us is full of noise, the dead walking through it... and making a lot of noise.

**The** second is that in order to reach the cemetery on the edge of town, you need the help of the “*Chevra Kadisha*.” Whereas here, the “death,” “burial,” and “tombstone” are all done by the person themselves.

- Shaal Avicha VeYagedcha (Vol. 3, p. 240).

**11. Likutei** Moharan – Sefat HaNachal (Vol. 1, p. 155); Sichot Mohorosh (Vol. 3, p. 222).

should only wait and anticipate until the coming of our redemption, “The redemption is close to my heart” (Tehillim 69:19). For exactly then, when we truly wait, hope, and anticipate for Hashem, will He reveal and shine His light upon us.

**Every** *tzaddik* who reached extraordinary heights in their *avodat Hashem* went through exactly these tribulations and adversities before they reached them. They persevered day and night in their youth, for months and years, and yet achieved nothing. But nevertheless, they strengthened themselves with great patience, and that is what later brought them to those levels of *avodat Hashem*. Patience is what helped all the *tzaddikim* achieve what they eventually achieved. This is only because they waited, hoped, and longed for Hashem, and with His help, Hashem later blessed them and opened the springs of wisdom for them.

**So** too, do we need patience with those around us. Someone who doesn't have patience can

explode at any moment and for no reason. Even more so, someone who doesn't have patience within their home it's like living in *gehinom*. As soon as someone in the family thinks that another said something against them, they immediately start yelling and fighting with everyone. Dying would be better than living in that house. Everyone living there only ends up breaking down to pieces.

**However**, the exact opposite is so when you have patience, especially at home. A home built on patience is filled with happiness and translates into a good life. Instead of fighting, everyone tries to understand one another and judges them favorably. Children who are raised in a home with parents who are patient will grow up happy, healthy, and always cling to Hashem and His Torah.

**Issachar**, the son of Yaakov Avinu, who merited and accepted the yoke of Torah on himself, and studied Torah with true patience, received the title “*Sar HaTorah*”

(The Minister of the Torah)!

**The Sin Of Selling Yosef**

**The** following is an excerpt from our book *Imrei Noam* by HaRav Yoram Michael Abargel...<sup>12</sup>

**The** eleventh son of Yaakov Avinu was Yosef, who was born to Rachel Imeinu.

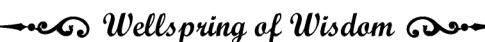
**At** the beginning of *parashat Vayeshev*, we read about Yosef's dreams. At first, Yosef dreamed that he and his brothers were harvesting wheat in a field, and suddenly his sheaves of wheat arose and stood upright as all the other sheaves of his brother's wheat surrounded his and bowed before them. When Yosef told his brothers about his dream, they were very angry with him, and hatred arose in their hearts because they knew that the dream meant that he would rule over them and they would have to bow down before him, and to that, they didn't agree to !

**Then** Yosef had another dream, and this time not with the sheaves in a field but with the stars in the sky. In his dream, Yosef

saw the sun, the moon, and eleven stars bow down to him. Again, the meaning of the dream was that in the near or distant future, he would reign, and his father, mother, and all his brothers would bow down to him. Yosef told the second dream not only to his brothers but also to his father, Yaakov Avinu, and he too was angry with him and even rebuked him.

**As** a result of these dreams and the clear meaning behind them, enormous jealousy arose in the brothers' hearts towards Yosef, and they decided to put an end to all these dreams.

**And** the day came that Yosef's brothers went to feed their father's flock in the city of Shechem. Yaakov Avinu, who worried for his sons, decided to send Yosef to see what was going on with his brothers. When he arrived, the brothers saw him approaching and decided to kill him, "And now go and kill him and throw him in one of





the pits and we'll say that an animal ate him, and we'll see what'll be with his dreams" (Bereshit 37:20). But, in the end, their plan didn't work, for every Jew is protected by heaven and is accompanied by ten thousand guardian angels to their right and another thousand guardian angels to their left, and who can harm someone so protected.

**The** brothers then tried to get rid of Yosef by throwing him into a deep pit. Regarding the pit, the Torah says, "And the pit is empty, there's no water in it" (Bereshit 37:24), and *chazal* point out (Shabbat 22a) that the pit was only empty of water, but it was full of snakes and scorpions. That's why the brothers were sure that by throwing Yosef into that pit, he wouldn't come out alive... But, to their disbelief, no snake or scorpion touched him.

**Then** they decided to sell Yosef to passers-by, thus getting rid of him forever. They never thought even for a second that there would

be any reality that Yosef would one day ever rule over them. They immediately took him out of the pit and sold him, and so, Yosef was sold over and over until he ended up in Egypt and was sold to Potiphar.

**The** Midrash says,<sup>13</sup> "The deal was carried out successfully. The brothers received the money, and Yosef was taken away.

**The** brothers then thought to themselves, 'What will we tell our father Yaakov?! If he finds out about the sale, he might...'

**They** then decided to make a pact that no one would tell Yaakov. But, in order to impose an agreement, ten Jews are needed, and at the time of the sale, there were only nine brothers, Shimon, Levi, Yehuda, Issachar, Zevulun, Gad, Asher, Dan, and Naftali. They were still missing one...<sup>14</sup>

**What** did they do? They included Hashem... He was the tenth in their agreement not to tell Yaakov!

---

...*❧* *Wellspring of Wisdom* *❧*...

**13. Tanchuma** (Vayeshev - 2).

**14. For** Yosef was the one sold. Binyamin, who was his brother, from the same mother,

truly loved him and didn't take part. And Reuven wasn't there at the time because it was his turn to watch over their father.

**Standing All The Tests**

**After** Yosef was sold by his brothers,<sup>15</sup> he was taken down into Egypt and was sold to Potiphar, an officer of Paroah, to be a slave in his home. Because Yosef found favor in the eyes of his Egyptian master, he was handed over all the affairs of the house and was completely trusted with everything. However, exactly then did Yosef's trials and tribulations start.

**The** Torah testifies that Yosef was extremely handsome.<sup>16</sup> However, that only caused him problems. Yosef's beauty drove his master, Potiphar's wife, crazy. She wanted nothing other than him. As a result, she tried every possible way to entice Yosef to commit a sin.<sup>17</sup>

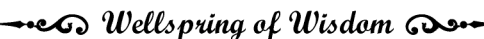
**These** temptations and enticements of Potiphar's wife and the acts of violence she perpetrated because of them lasted neither a day nor a week, nor a month nor two, but for an entire year.<sup>18</sup> Morning, afternoon, and evening. But nevertheless, Yosef overcame everything and guarded himself.

**Until** the last day came. Yosef entered the house of his master, Potiphar. Potiphar's wife was already waiting for him inside... She jumped on him and tried to bring him to sin... In those terrible moments, Yosef had to withstand the hardest test he had ever been put in, but in the end, he managed to escape and fled away...

**There's Always A Price To Pay**

**Thirteen** years passed since the sale of Yosef,<sup>19</sup> and Yosef finally revealed himself to his brothers and said to them, "I'm

your brother Yosef who you sold me to Egypt" (Bereshit 45:4). Yosef then added and said, "Now don't be sad and don't get mad at yourselves



15. **Imrei** Noam (Parashat Vayeshev, Maamar 8).

16. **See** Bereshit 39:6; Also see Midrash Rabbi Tanchuma (Vayeshev - 5).

17. **See** Midrash Rabbi Tanchuma (Vayeshev - 5, 8).

18. **See** Midrash Rabbi Tanchuma (Vayeshev - 8).

19. **Imrei** Noam (Parashat Vayigash, Maamar 2).

because you sold me to here, for to sustain you, Elokim sent me before you. There will be two years of famine in the land, and another five years in which there will be no plowing nor harvest, and Elokim sent me before you to preserve for you and to sustain you for a massive exodus” (Bereshit 45:5-7).

**The** simple understanding of things is that when Yosef saw how frightened and ashamed his brothers were for selling him, he wanted to reassure and comfort them and explain to them that even his being sold into slavery was for good and brought about by Hashem, who wanted him to become king so that he would be able to sustain them and their families during the difficult years of famine.

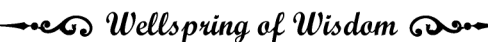
**But** really, within Yosef's words of reconciliation and consolation, he hinted to his brother that there would come a time when they would have to pay a heavy price for selling him, “Now don't be sad and

don't get mad at yourselves, because you sold me to here.” In other words, now, at this time, don't get sad, but let there will come a time when you'll have to be sad and fearful because of it... Heaven behaves patiently with us, but in the end, there's a price for everything...

**Yosef** saw that in the period after the destruction of the Second Temple, Hashem would put in the heart of the Roman emperor Lopinus a desire to execute an unparalleled harsh and bitter decree... to execute ten holy *Tannaim* by cruel and strange ways to atone for the selling of Yosef.

**This** is what the Shlah wrote in his book *Shnei Luchot HaBrit...*<sup>20</sup>

**The** tribes, though they reconciled with Yosef, their sin was set aside until the retribution of the *Asarah Harugei Malchut* (the ten martyrs). This is what Yosef hinted at when he said, “Now don't be afraid...” – Now, you have no reason to fear, but one day you will fear...



### Going To War

**In** the year 2489, Am Israel entered the Land of Israel. However, as time passed, the people began to stray away from Hashem and worship idols... One hundred and forty-seven years later, Hashem decided to let Am Israel fall into the hands of Yaveen, the king of Canaan.

**Yaveen** worked Am Israel endlessly,<sup>21</sup> and the commander of his army, Sisra, pushed them even further. Sisra, the mightiest warrior the world had ever seen, managed to conquer the entire world already at the age of thirty. Just hearing his name would cause people to stand frozen in fear.

**Fortunately**, Sisra's haughtiness reached a new level until he even lifted his head to the heavens and shouted, "Who is like me in all the worlds?!" Hashem then decided that Sisra's downfall would come at the hands of a woman.

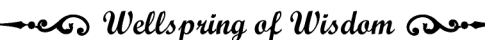
**As** the troubles of Am Israel reached an all-time height, and

they were on the verge of breaking down, they finally decided to correct their ways and return to Hashem. They gathered together, fasted for seven days, men, women, and children, and prayed to Hashem to save them from the evil Sisra.

**Hashem** saw that Am Israel had truly repented and answered their prayers... He then sent the prophetess Devorah to rescue them immediately. Devorah, Barak, and all their warriors headed out to battle Sisra by the Kishon River. The war was difficult, but in the end, Am Israel prevailed, and Sisra died!

**A** thousand one-hundred years passed (approximately) since the death of Sisra, and one of his descendants converted and changed their name to... Yosef.

**Yosef** married a Jew, and they gave birth to a son who they named... Akiva.



21. See Otzar Haggadot Nach (Vol. 1, p. 27).

## Rabbi Akiva - From Beginning To End

**The** Second Temple was in its full glory, emanating its light and illuminating the entire world... Akiva decided to go and study Torah. However, because he didn't succeed, he gave up and decided to search for himself...

**At** that time,<sup>22</sup> there lived a rich family named "Kalba Savoah."

**Akiva** decided to offer himself as a shepherd for the cattle of one of the family members... His work of herding the sheep didn't overshadow the beauty of his personality though. Everyone who met Akiva was immediately captivated by the compassion and kindness that encompassed him...

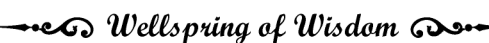
**However**, it was precisely those traits that caused him to hate *talmidei chachamim* because he thought that *talmidei chachamim* were all arrogant and thought that they were better than those who didn't learn

Torah... and his hatred grew so much that he would say, "Who will give me a *talmid chacham* and I'll bite him like a donkey!"<sup>23</sup>

**Rachel**, the daughter of his employer, saw him, and with the subtle sense of discernment that Hashem bestowed on her, she realized that with such virtues, corrected and purified, all the gates of Torah would open before him, if only he wanted to learn...

**She** approached Akiva (he was then less than thirty-three years old) and said to him, "I'm ready to marry you on the condition that you go study Torah." Akiva agreed, and they got engaged.

**Akiva** went to study Torah, but since again he didn't succeed, he returned to work... and in the meantime, Rachel's home was in an uproar... Rachel, the graceful and talented daughter, got engaged to a shepherd...



22. **Biton** Alonei Mamrei (Issue 123, p. 33).

23. **Because** a donkey breaks bones when it bites !

**Nothing** helped though! Rachel married Akiva, and her father threw them out of his house... Together, they wandered the streets, hungry and thirsty, tired and exhausted, until they found an abandoned ruin. Akiva then went to bring straw and hay so that they could “furnish” their new “home.”

**Rachel** turned to Akiva and begged, “Akiva, please go study Torah...” Akiva agreed, and once again, when he didn’t succeed, he returned home... Meanwhile, Akiva’s wife gave birth to sons.

**When** Akiva was forty years old, an event took place that changed his life!<sup>24</sup>

**One** day he went to draw water from a well, and as he was drawing the water, he noticed a boulder lying next to the well while the cold well water dripped on it. As the sun’s rays illuminated them, delicate drawings were revealed etched into the stone...

**Akiva** stood stunned, and out of astonishment asked those around him, “Who engraved this

stone?!” They told him, “The water that falls on it every day!”

**A** heavenly light fell on Akiva at that moment, and in his mind, a great divine enlightenment was revealed... The secret of patience!

**The** drops of water dripped patiently, drop by drop, day after day, for months and years. Yet, no drop thought, “What am I worth? For sure I’m not going to make an impact...” and this is how this wonderful masterpiece was created.

**“The** same goes for me! Every word of Torah I’ll learn and understand will affect me... I only need a little bit of patience...”

**Akiva** returned home and informed his wife that he was going to study Torah. Rachel asked him, “Where do you want to go to learn?”

**And** Akiva replied, “I still don’t know how to read, so I’ll go with our sons to kindergarten to learn to read...”

**He** and his son went and sat before the kindergarten teacher.

Rabbi Akiva grabbed one side of the board and his son the other, and they began to practice their “Aleph - Beit...” Akiva continued with endless patience, letter after letter, line after line, page after page...

**Akiva** continued with determination and went to the *Beit Midrash* of Rabbi Eliezer and Rabbi Yehoshua. He entered and began to learn *Mishnah*...

**For** everything he learned and didn’t understand, he would cry and pray to Hashem to enlighten his eyes with the light of the Torah.

**For** thirteen years, Rabbi Akiva sat in the *Beit Midrash*, and Rabbi Eliezer didn’t attach any importance to it at all. Rabbi Akiva stayed in the *Beit Midrash* for thirteen years, exhausted himself to the brim, and yet received no acknowledgment from his rabbis... But he didn’t break! He just continued with his endless patience!

**For** thirteen years, Rabbi Akiva studied in the *yeshiva* of

Rabbi Eliezer, and Rabbi Eliezer didn’t pay any attention to him!<sup>25</sup>

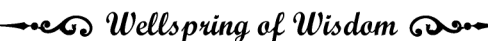
**Then**, one day, an argument broke out in the *Beit Midrash* among the sages on how to behave on *Erev Pesach*, which fell on Shabbat... For the first time, Rabbi Akiva opened his mouth and showed his strength in the war of Torah...

**Rabbi** Yehoshua looked at Rabbi Eliezer and said, “Up to now, you didn’t pay any attention to him, now go battle him in a war of Torah!”

**Chazal** describe the course of Rabbi Akiva’s life as follows...<sup>26</sup>

**Rabbi** Akiva lived one hundred and twenty years, and they’re divided into three thirds... During the first forty years of his life, he didn’t know any Torah. In the middle forty years, he learned and taught Torah. For the last forty years of his life, he led Am Israel.

**The** Arizal wrote<sup>27</sup> that Rabbi Akiva went down a long pathway



25. **Talmud** Yerushalmi – Pesachim (6:3).

26. **Midrash** Rabbah (100:1).

27. **Sefer** HaLikutim (Vayechi).

**Parashat Bechukotai - It's Time To Pay The Price**

throughout his life and that this is hinted at in the verse, “Issachar is a strong-boned donkey... He saw that rest is good, and that the land is pleasant. He bent his shoulder to bear the burden...” (Bereshit 49:14-15).

”יִשְׂשַׁכָּר חֲמֹר גָּרָם ... וַיֵּרָא מְנוּחָה כִּי טוֹב  
וְאֵת הָאָרֶץ כִּי נַעֲמָה וַיֵּט שִׁכְמוֹ לְסַבֵּל”

’גָּרָם’ is the same letters as ’מגֵר’ (from a convert). Because Rabbi Akiva was born to a gentile who converted (his father, Yosef, was a convert), it caused him that his physical body prevented the light of his soul from shining, and so he became a shepherd.

**It's Time To Pay The Price**

**Rabbi** Yaakov Abuchatzera wrote...<sup>28</sup>

**The** story of the sale of Yosef was over. Yosef and his brothers made up. But in heaven, noise about what happened was still being made...

**For** eight hundred years, the *yetzer hara* stood and claimed before Hashem that punishment

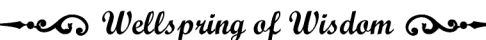
’וַיֵּרָא מְנוּחָה כִּי טוֹב’ – When he merited, and the light of the Torah was revealed to him, he gave his life for it. And then...

’וְאֵת הָאָרֶץ כִּי נַעֲמָה’ – By his toil in the Torah, the physical material of his body was purified, and he began to feel the pleasantness of the Torah and its secrets... He then purified all his physical materiality. And then... The time came to correct the sin of selling Yosef – ’וַיֵּט שִׁכְמוֹ לְסַבֵּל’ – It was necessary for him to bear the burden and to suffer the torment along with his friends...

**We'll** explain further...

still needed to be implemented for the sin of selling Yosef, but no one paid any attention to him... Then the generation of the ten martyrs arrived, and the *yetzer hara* was given the green light...

**The** *yetzer hara* came down and en clothed itself within the evil emperor, and put within his heart the idea to avenge this





sin... and this is how things unfolded...

**The** Roman emperor couldn't fall asleep. At a time when everyone else was snoring, he couldn't stop twisting and turning in his bed. His heart was pounding, "I must harass the Jews. I must find some way to destroy and abolish them..."

**In** his devilish mind, an idea arose, "I'll learn Torah, and then I'll surely find a way to annihilate the Jews from within their own Torah... The emperor then began to study Torah with a "*Chevruta*."

**One** day the emperor arrived at the verse, "Someone who kidnaps another and sells them will be put to death" (Shemot 21:16) and immediately remembered the act of the selling of Yosef and realized that according to the law of the Torah, the tribes, who stole Yosef from his father and sold him to the Ishmaelites, were liable to the death sentence.

**Immediately**, the emperor called the greatest of the sages of Israel in that generation and informed them that according to

Torah law, ten of them must die as an atonement for the tribes who sold their brother Yosef. The holy sages asked the emperor for three days to check whether his decree was from heaven, and then they're left with nothing but to submit and accept the decree, or whether the decree was truly coming from him, and then they would handle it with no problems.

**The** sages turned to Rabbi Ishmael Kohen Gadol and asked him to ascend to heaven and check whether this decree was from Hashem or not. Rabbi Ishmael purified himself and ascended to heaven. He met the holy angel in charge of internal affairs and asked his question. The angel answered, "Righteous sages, accept upon yourselves the decree for so I have heard that this decree is from heaven and will not be opposed."

**Rabbi** Ishmael then descended from heaven and informed his friends that the decree was from heaven and they must willingly accept it...

**At** that time, the souls of the tribes sat peacefully in *Gan Eden*...

**Parashat Bechukotai - Giving Ten Percent**

**When** the time came for the ten martyrs to be killed, Hashem sent the souls of the tribes from heaven and put them within the bodies of the ten martyrs in order that they feel the grief of being killed for selling their brother. All the heavens were in an uproar. How can the holy tribes, hundreds of years after already sitting in *Gan Eden*, be handed over to the *yetzer hara* and sent to be killed within the bodies of the ten martyrs?! The screams

heard in *Gan Eden* that day were unbearable...

**The** souls of the tribes were then put within the bodies of nine *tzaddikim* from that generation... Rabban Shimon ben Gamliel, Rabbi Yishmael ben Elisha Kohen Gadol, Rabbi Yehuda ben Bava, Rabbi Chanania ben Tardion, Rabbi Yishbav the scribe, Rabbi Elazar ben Dema, Rabbi Chanina ben Chachinai, Rabbi Chutzfit the translator, Rabbi Elazar ben Shamuah.

**Giving Ten Percent...**

**At** the end of our parasha, it is said, “All tithes of cattle and sheep, anything that passes under the rod, the tenth shall be sacred to Hashem” (Vayikra 27:32).

**In** other words, there’s a *mitzvah* to set aside tithes (ten percent) from all the pure animals that are born to you every year. The year for this matter begins on the 1st of Tishrei and ends on the 29th of Elul.

**This** is how it would be done...

**They** would create a narrow opening through which only one animal could pass, and they

would move through it all the animals born in that year, and each time count from one to ten, and mark the tenth animal in red...

**No** matter how much the tenth animal was worth, whether it was among the most expensive in the flock or among the cheapest ones, the tenth was always “Holy to Hashem.”

**They** would take all tithed animals and bring them to Jerusalem, where they would then sacrifice them on the altar and eat their meat... May Hashem merit us soon to have the Temple rebuilt.

## The Tenth Will Be Holy To Hashem

**All** nine brothers who participated in the sale were punished. But, because Hashem was also supposedly a partner in the sale, for they joined Him in their agreement not to reveal what happened to their father, Yaakov Avinu, one more was needed in order to atone for Him... Rabbi Akiva was then chosen by Hashem Himself to be His atonement !

**All** this is hinted at in the matter of tithing the tenth animal, “All tithes of cattle and sheep, anything that passes under the rod, the tenth shall be sacred to Hashem” (Vayikra 27:32).

וְכֹל מַעֲשֵׂר בְקָר וְצֹאן כֹּל אֲשֶׁר יַעֲבֹר תַּחַת הַשֶּׁבֶט הַקֹּדֶשׁ לַיהוָה

**And** so explained Rabbi Shimshon of Ostropoli...<sup>29</sup>

**Everyone** knows that Rabbi Akiva was a shepherd, as told in the *gemara* (Ketubot 62a). And this is what our sacred Torah wanted to reveal,

”וְכֹל מַעֲשֵׂר בְקָר וְצֹאן”

is an acronym for

וַיִּדְעוּ כִּי לֹא לְמַעַן מִית עֲקִיבָא שְׁהִיָּה רְיוּעָה בְקָר וְצֹאן

**Now** everyone will know the reason for Rabbi Akiva’s death. For truly *אֶשֶׁר יַעֲבֹר* – Every one of the ten martyrs that died was – *תַּחַת הַשֶּׁבֶט* – Each one died in place of one of the tribes. There were nine tribes, and therefore nine *tzaddikim* were killed.

**However,** *הַקֹּדֶשׁ* (the tenth) that was killed, Rabbi Akiva, *יְהִי קֹדֶשׁ* (was holy) and took the place *לַיהוָה* (of Hashem).

## Don’t Cause Anyone Sorrow

**HaRav** Yoram Michael Abargel zt”l said...<sup>30</sup>

**From** everything we’ve said thus far, we can learn just how

~ *Wellspring of Wisdom* ~

29. Likutei Shoshanim.

30. **Imrei** Noam (Parashat Vayigash, Maamar 2).

## *The Pathway...*

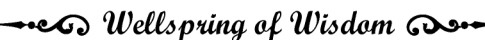
ser others. There are people who find it easy to cause grief and heartache to others in all sorts of ways. Anyone who does so should know that in the end they'll pay a very heavy price for it. There are those who are repaid in their health and others are repaid in their wealth.<sup>31</sup> There are those who are repaid for everything they did all at once, and others are repaid slowly. There are those who are repaid by their families and there are those who are repaid by other people. Only Hashem knows what the appropriate punishment is for each and every individual.

**For** example, someone rents an apartment and decides they don't want to pay the rent to the landlord. Suddenly their child doesn't feel well. They're then forced to take them for tests, and bad things are suddenly discovered. Now they have to run from hospital to hospital, spend tons of money, go through immeasurable heartaches, their home is ripped apart, their wife breaks down, the rest of their children are scattered in different

Am  
israel, never know it. If they knew that this trouble came upon them for causing sorrow to their landlord and his family, they would immediately run to him, begging him with all their heart to forgive them wholeheartedly, pay him immediately all the months of rent payments they had ignored and would add an additional sum as compensation for all the distress and trouble they caused. If they truly would have done so, the decree would have immediately been revoked from them.

**People** who do things of this sort or anything else that causes others trouble, sorrow, or distress will ultimately pay a very heavy price for their actions. Suddenly their spouse wants a divorce, their children don't want to continue on the path of the Torah, everything they built during their life begins to fall apart before their eyes, and all because of the sorrow they caused others.

**Therefore,** anyone who has even a tiny bit of sense in their



31. Tikkunei Zohar 143b.

*The Pathway...*

heads won't go to sleep until they appease everyone who they may have harmed and make sure to be careful not to harm anyone else in the world.

**Thanks** to the fact that each and every one of us will begin to be careful with the

dignity and respect of others, no matter who they are, we'll be privileged to hasten the coming of the redemption, and most importantly, we'll be privileged to bring the redemption specifically with kindness and compassion and without any conflict or troubles.

**Shabbat Shalom !**



## *The Pathway...*

1. Patience is a *masechet* in and of itself and we need to learn it like every other tractate in the *Talmud*, for only with patience can we fully achieve fulfilling Hashem's will. Every Jew knows that the Torah is the source of all good, and from it, we receive all the blessings in the world, both material, health, children, livelihood, and a good life, as well as spiritual, wisdom, happiness, and positivity. And if you want to truly attain the Torah, you must remember one thing, "and I have given your rains in due season!"

2. Because this is clear to every Jew, every Jew approaches Torah study enthusiastically. Yet, the days pass, as well as weeks and months, and sometimes we feel that we still haven't received what we thought we would receive. Achieving spiritual levels are still far from us and we feel that we're still walking in the dark. What happens then? Many break down, collapse, and give up. They then leave everything and begin to "invest" themselves in this world...

3. Yet, through it all, the Torah shouts out, "and I have given your rains in due season!" - "Your rains" symbolizes all kinds of spiritual and material blessing. We need a little bit of patience! We've gotten accustomed to get everything "now!" We've completely forgotten what it's like to wait for something. Yet

we need to know that when it comes to anything with meaning or significance, there's no such thing as "now!" Shlomo HaMelech already said, "There's a time and moment for everything under the heavens!" (Kohelet 3:1) Every Jew who learns Torah must know that even though he merited to sit and learn Torah, there's a "time and moment" in which he'll receive the "rain" that descends from heaven... And don't worry, Hashem knows exactly how long each and every individual needs to toil in the Torah until he receives the blessing he deserves. Therefore, the most initial and basic condition for attaining the crown of Torah is... Patience!

4. There's no better or more precious trait in the world like the trait of patience, and that it's impossible to achieve any attainment or degree of holiness without patience! Patience is the underlying idea of *teshuva*, that even though, on the one hand we need to hurry and draw close to Hashem, to desire and long to return to Him with all our heart and soul, we must still know that it's nonetheless necessary for us to wait and hope until we're privileged to enter into holiness and before Hashem.

5. This is the very essence of *teshuva*. When you have the strength to wait and hope for the day when your salvation will come. Some people are frightened

*The Pathway...*

to return to Hashem, but someone who really wants to, even though they have to hurry and run after Him, still have to wait until their salvation comes.

6. Just as in the general redemption, we must wait and hope, “even if he delays, wait for him, for he will come and not postpone” (Chavakuk 3:2), so too in the individual redemption of each and every one of us. We all desire to come close to Hashem, yet we don’t always succeed in doing so, and as a result, we must be very careful not to despair or give up hope in any way. Instead, we should only wait and anticipate until the coming of our redemption, “The redemption is close to my heart” (Tehillim 69:19). For exactly then, when we truly wait, hope, and anticipate for Hashem, will He reveal and shine His light upon us.

7. Even *tzaddik* who reached extraordinary heights in their *avodat Hashem* went through exactly these tribulations and adversities before they reached them. They persevered day and night in their youth, for months and years, and yet achieved nothing. But nevertheless, they strengthened themselves with great patience, and that is what later brought them to those levels of *avodat Hashem*. Patience is what helped all the *tzaddikim* achieve what they eventually achieved. This is only because they waited, hoped, and longed for Hashem, and with His help,

Hashem later blessed them and opened the springs of wisdom for them.

8. So too, do we need patience with those around us. Someone who doesn’t have patience can explode at any moment and for no reason. Even more so, someone who doesn’t have patience within their home it’s like living in *gehinom*. As soon as someone in the family thinks that another said something against them, they immediately start yelling and fighting with everyone. However, the exact opposite is so when you have patience, especially at home. A home built on patience is filled with happiness and translates into a good life. Instead of fighting, everyone tries to understand one another and judges them favorably. Children who are raised in a home with parents who are patient will grow up happy, healthy, and always cling to Hashem and His Torah.

9. There are people who find it easy to cause grief and heartache to others in all sorts of ways. Anyone who does so should know that in the end they’ll pay a very heavy price for it. There are those who are repaid in their health and others are repaid in their wealth. There are those who are repaid for everything they did all at once, and others are repaid slowly. There are those who are repaid by their families and there are those who are repaid by other people. Only Hashem knows what the appropriate punishment is for each and every individual.

*The Pathway...*

**10.** People who do things of this sort or anything else that causes others trouble, sorrow, or distress will ultimately pay a very heavy price for their actions. Suddenly their spouse wants a divorce, their children don't want to continue on the path of the Torah, everything they built during their life begins to fall apart before their eyes, and all because of the sorrow they caused others. Anyone who has even a tiny bit of sense in their heads won't go to sleep until they

appease everyone who they may have harmed and make sure to be careful not to harm anyone else in the world.

**11.** Thanks to the fact that each and every one of us will begin to be careful with the dignity and respect of others, no matter who they are, we'll be privileged to hasten the coming of the redemption, and most importantly, we'll be privileged to bring the redemption specifically with kindness and compassion and without any conflict or troubles.





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## Shabbat Times Bechukotai

20<sup>th</sup> of Iyar, 5782



City	Candle Lighting	Shabbat Ends	Rabbeinu Tam
Be'er Sheva	7:12 pm	8:03 pm	8:56 pm
Tel Aviv	7:14 pm	8:05 pm	8:58 pm
Haifa	7:15 pm	8:06 pm	9:00 pm
Eilat	7:10 pm	8:02 pm	8:55 pm
Jerusalem	7:17 pm	8:08 pm	9:02 pm
Jerusalem 40 min	6:57 pm		

### Pathways to the Heart

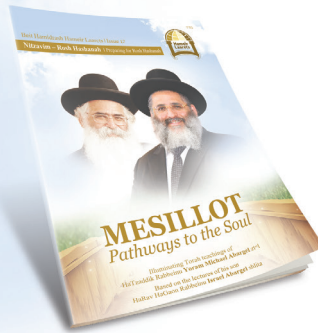
From the Holy Words  
of **HaRav Yoram** ז"ל

**When a couple wants to build a home where Hashem can bestow His presence, they must build their foundations on common sense and not just on emotions. A home built only on emotions can be torn down at any moment by the slightest disagreement or argument...**



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