



Beit Hamidrash Hameir Laarets | Issue 55

Bamidbar | Preparation for Shavuot



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

Many Pathways to the Soul	1
World Order	5
Fortunate Finish	6
Four Angels - Four Flags	8
The Torah – Wide and Profound	11
The Path – According to The Portion	12
Desert Flags	15
Each Man by His Flag	18
Camping Around the Tent	20
Bilaam - Raise Your Hands !	21
You Must Know Your Place	22
The Importance of Saying the <i>Tikkun</i>	23
Learning Shavuot Night	24
The Lesson Learned from Megillat Rut	25
Rut, David HaMelech, and Shavuot	27
The Atheist Childbirth	29
<i>The Pathway</i>	32



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Beit Hamidrash Hameir Laarets

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Parashat Bamidbar

Many Pathways to the Soul

Although it's been two-hundred and six years since Rabbi Yaakov Itzchak, the Chozeh of Lublin, has passed away, his memory is still alive and well in the hearts of all.

In the face of the darkness of exile, the Chozeh of Lublin was a bright light unto Am Israel. He merited establishing many disciples who illuminated the world of Judaism for several generations with the light of their teachings and wisdom.

In his days, the city of Lublin became a magnet for tens of thousands of Jews who came to consult with him on both spiritual and worldly matters.

Many of the questions asked to him were printed, and here is one question asked by his

disciple Rabbi Issachar Berish of Radushitz...¹

“Rabbi!” asked Rabbi Issachar Berish, “the Torah is wider than the sea, from the simplest verse of Chumash to the deepest secret. The soul of the Jew is also such. Full of feelings and emotions, desires and qualities, and when looking for a way to repair the soul and illuminate it with the light of the Torah, you stand perplexed at a crossroad. Which is the correct path? Where should I put most of my efforts? How can I merit closeness to Hashem? Please, Rabbi, show me the way.”

The Chozeh, hearing the cry of his heart, raised his eyes, full of tenderness, love, and mercy, and replied, “It’s not something that can be said. There are ways of

~ Wellspring of Wisdom ~

serving Hashem in learning Torah, prayer, reciting *Tehillim*, eating, fasting, kindness, etc., all of them are correct ways of serving Hashem, **but you must feel which way your heart is drawn.** After discovering the longing of your heart, go with it all the way! Because the truth is, with every path, you can achieve perfection.

Let me tell you a story...²

For a certain period of my life, I lived in the city of Lantzut. One morning, a simple Jew came up to me and said, “An angel from heaven is revealed to me daily to teach me Torah. He sent me to tell you that they have decreed in heaven that you are to leave Lantzut and move to the city of Winneuy.” I was very surprised and asked him, “You’ve merited the revelation of an angel who teaches you Torah?! How? That’s a lofty level belonging to the finest of the *tzaddikim*?!” The Jew replied, “Since my childhood, my heart longed to recite *Tehillim*. I felt a very strong connection to

David HaMelech’s songs. Then I thought to myself, if this is my portion in Torah, I’ll invest myself in it completely. Since then, I started reciting *Tehillim* with great *kavana* (Intention). Sometimes with tears and intense emotion until my eyes swell up, at other times with burning passion and immense enthusiasm...

One of the times, while I was sitting there reading *Tehillim*, an old man suddenly walked into my house, his face flaming like a torch. A terrible fear fell upon me. I asked him what he wanted, and he replied, “I was created from your constant recitation of *Tehillim* with *kavana*. From now on, I will come to teach you Torah.”

The Chozeh continued...

Despite his explanation, I didn’t take his words seriously. The next day, he came to me again and said, “Today, the angel again ordered me to tell you that you have been sentenced from heaven to leave Lantzut and move to the

city of Winneuy.” This time too, I didn’t pay attention to his words. The next day, after sunrise, the Jew stood at my door, this time with a stern and unpleasant look. “Understand,” he said. “This is your last warning! You must move to the city of Winneuy immediately!” This time I believed him, and I wanted to do what he said, but I didn’t know how because I had never heard of the city of Winneuy and didn’t know where it was. I prayed to Hashem, saying, I want to fulfill Your will, but I don’t know where the city of Winneuy is, please Hashem, show me.

My prayer was received. That day a letter came to me from the city of Chekhov in which I was asked, “The custom in our city is that when we write a *get* (document of divorce) to a woman, we write that the divorce was written in the city of Winneuy known as Chekhov. The last *get* written didn’t say ‘known as Chekhov,’ is the *get* valid?” When I read the letter, I realized this question was sent from heaven so that I could find the city of Winneuy. Immediately, I

rented a wagon, left Lantzut, and headed off to Chekhov.

Near Chekhov was the city of Lublin, which in those days was full of great sages, but most of them were opposed to the path of Chassidut, which then began to spread across the country. When word reached that I had settled near their city, they feared that I would cause the dissemination of Chassidic teachings, and therefore began to degrade me, but Hashem had decreed that specifically in Lublin my light would shine, and in the end, I made it to Lublin.”

Here is the story of precisely how the Chozeh made it from Chekhov to Lublin...

One day, one of Lublin’s greatest sages came to Chekhov in the early hours of the morning as the *shamash* strolled the streets to wake the residents. When the *shamash* reached the Chozeh’s home, the Chozeh opened the window and called aloud to him to stand still immediately. The *shamash* wanted to run over to the Chozeh thinking he needed something, but the Chozeh ordered

him to stay put. Urgently, the Chozeh left his house with a jug of water in his hands, went over to the *shamash*, gave him the water, and ordered him to wash his hands three times according to *Halacha*...

The sage that came to visit from Lublin, who was standing on the corner of the street, saw the incident and was very surprised about what had just occurred.

When the Chozeh returned home, the sage approached the *shamash* and asked him to explain what had just happened. The *shamash* told him that he was at a wedding the night before and returned to his house exhausted and fell right asleep. In the morning, he got up late and realized that the time he had to wake the residents of the city was going to pass, so he quickly got up from his bed, got dressed, and ran to work. Due to his hastiness, he forgot to wash his hands. The Chozeh must have felt it and brought out water to him and wouldn't let him move until he washed his hands.

When he heard this, the sage from Lublin admired the holiness of the Chozeh, as well as how precious Chazal's words were to him, until he himself went to bring water to the *shamash* in order to prevent a Jew from walking around without *Netilat Yadayim*.

When the sage returned to Lublin, he told the people of the city of what had occurred with the Chozeh in Chekhov. They then began to regret their actions, realizing that the *chassidim* were holy people and meticulous in every mitzvah. Since then, the residents started approaching the Chozeh until they asked him to move to their city, Lublin...

The Chozeh concluded his story by saying, "And the messenger for all this was a simple Jew who served Hashem by the recitation of *Tehillim!*"

As a rule of thumb, every Jew has a special role and mission in this world and must find out what it is.

That's our Parasha...

World Order

Avram Avinu was born in the year 1948 from the creation of the world. At the age of three, he discovered Hashem and, ever since, served Him with all his might.

Avram's heart burst in love for Hashem, causing him to love His creations. Avram truly loved every man. His love was expressed mainly in kindness to all.

Then, Avram had successfully passed his nine tests which

furthermore revealed his true love of Hashem.

When Avram was ninety-nine years old, Hashem revealed Himself to him saying, "I am *El Shaddai*, I am the One who oversees all beings, therefore walk the path that I will show you, cleave to Me, and stand strong through all your trials. In the merit of your loyalty and self-sacrifice towards Me, I will add the letter 'א' to your name³,

~ Wellspring of Wisdom ~

3. HaRav Yoram Michael Abargel Zt"l once told how one Rosh Yeshiva, named Rabbi Mordechai, was forced one year to go out and collect donations to fund his yeshiva. He went to a few rich people and each of them gave him a dignified donation with a kind and generous spirit, except for one rich man who only complained that his financial situation was very difficult and therefore could not help him in any way, not even with a single dollar. Rabbi Mordechai then replied to him, "Although you could not contribute anything, I still want to bless you." The rich man was very happy to hear this and bowed his head to receive the blessing. The rich man's name was "Man". Rabbi Mordechai placed his hands on the rich man's head and blessed him, "He who

blessed our ancestors Avraham, Itzhak, and Yaakov may he bless the dear and important "Man" and give him the blessing of Avraham Avinu."

The rich man was a bit curious and wanted to understand what the Rabbi meant that he will be blessed with "the blessing of Avraham Avinu." He asked Rabbi Mordechai about the meaning of this, and so Rabbi Mordechai explained to him. "First, as we know, Avraham Avinu was unable to have children until Hashem added him the letter "א" to his name and instead of "Avram" he was called "Avraham," and then he was able to have children."

When I saw that you are rich and yet unwilling to give a single penny to charity,

Parashat Bamidbar - Fortunate Finish

and instead of Avram, you will be called Avraham.⁴

After this, Avraham had a son and called him Itzchak. Itzchak, however, didn't continue in his father's path of serving Hashem with deep love. Instead, he followed his heart's inclination and served Hashem with great awe. Therefore, he excelled in serving Hashem through prayer. His whole life was dedicated to prayer with passion and desire.

Itzchak had a son and named him Yaakov. He too, didn't

continue the way of his father. Rather, his heart was drawn to the study of Torah.⁵

Yaakov had twelve sons, and out of all of them, he loved Yosef the most. This caused envy among his brothers, which eventually led to him being sold to slavery by them. Yaakov thought Yosef had been killed, and his brothers didn't know where he was taken to. However, after twenty-two long years, they went down to Egypt and were reunited with Yosef. There Yaakov lived until his final moments...

Fortunate Finish

Yaakov Avinu lies in his bed, feeling that this is his last day

on earth. He calls for his sons and says, "Gather, and I will tell you

— *~ Wellspring of Wisdom ~* —

I decided to bless you with the blessing of Avraham Avinu, that is, that Hashem would also add the letter "ה" to your name, and then your name "Man" would become "Haman", and my name being Mordechai, I would eventually get all your wealth like what happened between Mordechai and Haman in the story of Megillat Ester."

When he heard this, the rich man immediately begged Rabbi Mordechai to cancel the blessing and that he promises

to give whatever sum that is needed to charity.

- Imrei Noam (Purim, Maamar 2).

4. The Imrei HaEmet of Gur says that four people merited having a letter added to their name...

...אברהם, שרה, יתרו, יהושע - הוי"ה...

- Nitzotzei HaTorah (Bereshit, p. 110).

5. Maor VeShemesh (Parashat Re'eh).

Parashat Bamidbar - Fortunate Finish

what will happen to you at the end of days. Gather and listen, sons of Yaakov, and listen to Israel, your father” (Bereshit 49:1-2).

At that specific time, Yaakov Avinu felt that there was true unity among his sons, which wasn’t the case in previous years. Thus, Yaakov’s first words to his sons were “gather,” hinting to

them to guard and preserve their unity forever, even after his death.

Chazal tell⁶ that before Yaakov Avinu passed away, he commanded his sons to remove all controversy between them and said,⁷ “My sons, prevent from yourselves controversy, for it is a destruction to the world. A city with controversy ends up

~ Wellspring of Wisdom ~

6. Midrash HaGadol (Bereshit, 49:1).

7. Once a dispute broke out between two important people. The argument reached Rabbi Elazar Menachem Man Shach who was sorrowed greatly by this and said, “It is a pity that they both do not know the sweetness of giving up for the other.”

On another occasion, he told one of his students, “My entire life I have always given up for the other and I have never lost because of this.”

In order to illustrate this, Rabbi Shach told... “When my wedding was approaching my Rosh Yeshiva invited me to his house for Shabbat dinner. The meal ended and his wife served desert. I took the first bite and thought I was going to choke... The taste was horrible... I didn’t dare to take another bite. My Rosh Yeshiva felt that something was wrong and asked me why I wasn’t eating

the desert. I was embarrassed to answer and stayed quiet. My Rosh Yeshiva, who knew what the problem was, said, “Know, I invited you here so that you would learn that to have “*Shalom Bayit*” you must know how to give up for the other. I have been eating this dessert for forty years already, and don’t like it, however since my wife enjoys it and it makes her happy, I keep quiet and eat it.”

Rabbi Shach’s wife was once in the hospital, lying on the bed, weak and out of strength. Suddenly without any warning she started to relate the following story... When Rabbi Shach and I just got married we decided to make a deal. The first time that we will have an argument he will give up for me, the second, I will give up for him, and so on... However, I will tell you the truth, my turn to give up for him never came... He always gave up for me...

- BeDidi Hava Uvdah (p. 411).c

Parashat Bamidbar - Four Angels - Four Flags

dispersing. A synagogue with a quarrel ends up desolate. A home where there is conflict, its end is ruin.”

Yaakov continued and told his sons, “I feel that my time has come. Please don’t bury me in Egypt but in the Land of Israel, and I ask that you alone carry my bed in the way that I command you.” The Midrash says⁸ that since Yaakov Avinu came to his end, he called his sons, blessed them, and commanded them in the ways of Hashem. They then accepted the kingship of heaven upon themselves, and he continued to instruct them.

When you escort me, in awe and with respect...

Four Angels - Four Flags

The years of enslavement in Egypt were over, and on the 6th of Sivan in the year 2448 from creation, the nation of Israel stood in awe at the foot of Har Sinai... The heavens were opened, and Hashem revealed Himself to Am Israel, but not alone...

Yehuda, Issachar, and Zevulun will support my bed from the east.

Reuven, Shimon and Gad from the south.

Ephraim, Menashe, and Binyamin from the west.

Dan, Asher, and Naftali from the north...

Yaakov Avinu finishes his last words, “A time will come where Hashem will redeem you from Egypt. If you fulfill my request and carry my bed as I have commanded you, He will bestow upon you the reward of flags !”

Yaakov Avinu closed his eyes, and his sons upheld his will...

The Midrash says⁹ that when Hashem was revealed at Har Sinai, 220,000,000 angels descended with Him, as it is said: “רָכַב אֱלֹהִים רַבְתִּים אֶלְפֵי שָׁנָאן” (Tehillim 68:18), all of them as flags, as it is said, “דָּגוּל מִרַבָּה” (Shir HaShirim 5:10).

The Midrash goes on in detail,¹⁰ “Just as Hashem created four directions and four flags, so too, He surrounded His throne with four angels, Michael, Gavriel, Uriel, and Raphael.”

The Midrash intends to reveal that the angels themselves are divided into flags. Rabbi Moshe Chaim Luzzatto (The Ramchal) writes,¹¹ “At the hour that the angels in heaven start serving Hashem, a proclamation is declared throughout all the firmaments of heaven stating, “Stand ready loyal servants for the serving of your Master.” Immediately, all the angels rise with song and joy **and divide themselves each according to their flag**, the main flags being four angels, Michael, Gavriel, Uriel, and Rafael...”

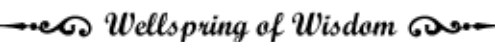
For further explanation...

Rabbi David Ichenstein writes,¹² “In the world of kings and nations,

the flag indicates a common will and purpose, in which all the flag bearers unite. During war, soldiers assemble by their flag because it expresses the drive and devotion by which the war is being fought. Here too, the purpose of the angels is to fulfill the Creator’s will, and since Hashem’s will is that His honor be revealed by four main aspects, each aspect has its own flag.

Thus, the fragment of their reality is to resemble the symbolization of flags, for which every angel stands to fulfill his purpose and function for which he was created, and as we have conveyed that this is the idea of the flag, that the holder of it stands for the purpose the flag symbolizes, likewise the angel’s essence is standing to fulfill their Creator’s will.

This is the meaning of the flags of the angels. Each flag represents



9. Bamidbar Rabba 2:3.

10. Bamidbar Rabba 2:10.

11. Tikkunim Chadashim (Tikkun 38).

12. Maor Itzchak – Perek Ezehu Neshech (p. 451).

Parashat Bamidbar - Four Angels - Four Flags

a different aspect of the governing of heaven through which His honor is revealed in the world.

When Am Israel saw the angels arranged according to their

flags, they desired the same, and since they desired, they received!¹³ But before they received, the heavens opened, and Am Israel received the Torah...

~ Wellspring of Wisdom *~*

13. In one of the lectures given by Rabbi Yehuda Ze'ev Segal zt"l, he said the following...

“It is necessary to know that everything must be prayed for, even things that have already been promised by Hashem that will be given to us. Without prayer, even these will be delayed. And this is what we learn from this week's parasha...

When Hashem revealed Himself on Har Sinai, two-hundred and twenty-two million angels descended with Him all grouped according to flags. When Am Israel saw this, they began to desire flags of their own. Hashem then said to them, “If you desire, I will fulfill your request.” Immediately, Hashem gave flags to Am Israel (Bamidbar Rabba 2:3).

And seemingly this is very puzzling. It is said in the Midrash (Bamidbar Rabba 2:8) that Yaakov Avinu had ordered his sons before his death how they should carry him and assured them that in the merit of this they would receive flags after their exodus from Egypt. And in the same Midrash they said that the reason that Am Israel received the flags is only because they desired them?

However, through this confliction it is proven that even though Am Israel had already been promised flags, as long as they did not ask for them in prayer, they did not receive them. From this we learn how much importance we must put on praying and begging during the “אהבה רבה” prayer to merit to understand and elucidate, to listen, learn, and teach. For even if it has been decreed that he will be wise, without prayer the decree cannot be completed!

Many times we encounter difficulties in learning or in the understanding of the *Gemara*, and by praying we can receive special help from Hashem (BS"D).

And just like in the Torah, where the people that were impure wanted to bring “Korban Pesach” and went to Moshe and said, “למה נגרע”, (Bamidbar 9:7) and thanks to this, all of Israel was rewarded with *parashat* “Pesach Sheni!” And if for a simple request an entire parasha was added to the Torah, if we beg and shout to Hashem “למה נגרע”, You are the One that teaches Torah to Am Israel, let our hearts understand and elucidate, to listen, learn, teach, safeguard, perform, and fulfill all the words of Your Torah with love.”

The Torah – Wide and Profound

The Ben Ish Chai, in his book *Lashon Chachamim*¹⁴ writes, “The Holy Torah is an astounding creation. In it are hidden secrets, from it comes forth all wisdom, and all which is grasped from it is just a drop in the sea! Everything in the upper and lower worlds and all that has been and will be throughout the existence of time¹⁵ is written in it.

The Torah is like a large beautiful tree full of flowers and fruits. When examining the tree, you uncover many details... The roots, trunk and branches, flowers, and ripe fruits.

The Torah is also called the “Tree of Life,” containing within it *pshat* (simple understanding), *remez* (hints), *drash* (interpretation), *gematria*, and *sod* (esoteric meaning). Likewise, the Torah’s branches sprout forth in all directions...

The Torah is also comparable to the complex system of water sources in the world, for there are pits and wells, springs and streams, rivers and seas. So too, does the Torah have many components,¹⁶ each one with its own depth and dimension...

— *Wellspring of Wisdom* —

And the truth is that Rabbi Yehuda Ze’ev Segal fulfilled every word of what he spoke... The elders told us that they remember how Rabbi Yehuda Ze’ev Segal was entirely immersed in his prayers already from his youth, and once during the prayer of “אהבה רבה” he was so passionate about the words and intentions, until he broke the *stender* on which he leaned on and didn’t feel it at all...

- Diglenu (Issue 372, p. 11).

14. Lashon Chachamim (Vol. 2, Tefilla 2).

15. For “time” is also a creation, and the existence of time is made from two Holy Names – בן and מה – and the gematria of the two names come out to “זמן” – time.

16. Rabbi Menachem Mendel of Rimanov’s diligence in Torah study had no limit. Even during the quiet hours of the Beit Midrash, Rabbi Menachem Mendel continued his learning knowing no bounds. In those days, Rabbi Menachem Mendel emphasized learning the *halachot* of Rav Alfas, the “Rif”, so much so, that he saw the “Rif” as his Rabbi.

Parashat Bamidbar - The Path – According to The Portion

Truthfully, to explain how infinite the Torah is, genuinely is out of our hands.

When the nation of Israel received the Torah, they stood astonished not knowing what to

do. “The Torah is so extensive and wide, profound and complex. How will we know the correct way, where to devote our strength?!”

We’ll explain further...

The Path – According to The Portion

Rebbe Natan of Breslov sat and pondered, “after all, there are many parts to the Torah, *pshat, remez, drash* and *sod*, and every Jew has his special share in it, as we pray every day, ‘grant us our share in your Torah.’ Therefore, according to

the distinct portion received, so too the unique path in serving Hashem. If so, where do you begin, for each depends on the other. The portion of Torah received is only uncovered after treading your unique path. On the other hand, discovering your

— *~ Wellspring of Wisdom ~* —

He himself recounted the following story...

One night, when everyone was sleeping, I was learning, as usual, the “Rif.” Hours on hours, relentlessly, I learned his book, “Rav Alfasi”, with passion and pleasantness, reveling in the sweetness of the study. Then, out of the supreme pleasure that filled my entire being, I looked up to the heavens and cried from the depth of my heart, “Hashem! Enlighten me, show me the way to serve and fear you!” Suddenly, at that moment, the “Rif” himself came to me, and said, “Get up, go to Rabbi Elimelech of Lizhensk, there you will find the way of fearing Hashem, and there you will attain

the perfection of your soul of which you ask!” I never heard Rabbi Elimelech’s name before that. I also didn’t even know where Lizhensk was located. After much investigation, I was told that in Poland, there is a small town with the same name, there I would find the Rabbi.

After a long journey to Poland, he eventually arrived in Lizhensk. There, Rabbi Menachem Mendel was received by Rabbi Elimelech with open arms and loving affection, which only few individuals merited. He learned from Rabbi Elimelech for a long period, until he became one of his greatest disciples.

- Emunei Am Segula (Vol. 3, p. 67).



unique path depends on knowing your share in Torah...”

In light of the above, Rebbe Natan wrote this prayer,¹⁷ “May it be Your will that everyone merit many worthy years in Torah, *tefillah*, and good deeds, **until they merit discovering their holy path according to the origin of their soul and portion in Torah...** and all the wonderful new paths that the *tzaddikim* brought to the world from the giving of the Torah until this day, may they all shine upon the world, “That Your way should be known on earth, Your salvation among all nations” (*Tehillim*, 67:3), in such a way that we and all our descendants for all generations may merit true closeness to You, and follow Your holy ways, and in the ways of the lofty and true *tzaddikim...*” In his book *Likutei Halachot*¹⁸ he writes, “There are no two people alike, and just as people differ in their looks, so too they differ in their views. Therefore,

there will inevitably be differences in their opinions, paths, and habits.

And from the day of creation, there were not yet two true righteous people, even though they both follow one path and one Rabbi, who were identical in their behaviors and practices.

And as Rabbi Nachman of Breslov spoke in length about the great differences between the *tzaddikim* in his days, who were all disciples of the ‘Baal Shem Tov’ and had a strong bond with one another, nonetheless differed greatly in their paths. One would travel the country giving lectures to the people, and one would stay home to receive and bless them. One prolonged greatly in prayer with immense enthusiasm, and one prayed in a whisper. This would learn Torah to a greater extent, and this would excel in *tzedakah* and *pidyon shvuyim*¹⁹ (redemption of Jewish captives), etc.

 *Wellspring of Wisdom* 

17. Likutei Tefillot (Vol. 2, Tefilla 19).

18. Shomer Sachar 2:10.

19. In the Beit Midrash of Rebbe Itzhak from BaHush, *tefillat Arvit* finished, however the *chassidim* weren’t rushing

to get home. Instead, they sat down at the tables and began to study Torah. Suddenly entered a Jew with refreshments into the Beit Midrash. Fine wine and many pastries. He placed them

Even though they all learned from the same Rebbe they differed greatly because everyone serves Hashem according to his level and soul. And this is Hashem's

main pleasure in the world, having many righteous individuals who give Him *nachat* according to their own level, what the other can't."

Wellspring of Wisdom

on the table and announced, "I vowed in a time of trouble to hold a feast for Torah scholars, and now that I have been saved from my troubles, I am here to keep my vows, please come and enjoy.

The *chassidim* sat around the table, tasted the refreshments, said some *Divrei Torah* and began to sing and dance. Rebbe Itzhak from BaHush heard dancing and great joy and quickly came to the Beit Midrash to see what all the noise was about. For many minutes he stood at the entrance to the Beit Midrash, and the *chassidim* didn't even notice him. Rebbe Itzhak came in and sat down at the table, suddenly the *chassidim* noticed him, and they stopped dancing and stood around the table.

Rebbe Itzhak then told them, "I stood here thinking, why is there such a great excitement randomly during the week... and then I remembered that today is the *Yartzeit* (Day of passing) of the Holy Rabbi Moshe Leib from Sassov zt"l. I will tell you a story about him...

When Rabbi Moshe Leib of Sassov passed away, he was led, like all *tzaddikim*, to *Gan Eden* via *Gehinom* (to save other Jews on the way). In the middle of *Gehinom*, Rabbi Moshe Leib

stood still and refused to continue walking. The angel who was with him wondered and asked, "Rabbi, all the *tzaddikim* are waiting for you in *Gan Eden*, why aren't you continuing?!"

Rabbi Moshe Leib replied, "I will not move out of here until all the wicked are removed from *Gehinom* and put in *Gan Eden*!" When the angel told Rabbi Leib that that isn't an option, Rabbi Moshe Leib announced, "Then I will stay here too!"

After many attempts to convince Rabbi Moshe Leib to continue to *Gan Eden*, he replied to them, "It is known before the King of Kings, HaKadosh Baruch Hu, that all my life I have given my soul for two commandments, and they are, visiting the sick and *pidyon shvuyim*. And now, I see tens of thousands of souls of Israel that are here and there is no one to watch over them. How can I continue out of here and indulge in the pleasures of *Gan Eden* like this?" Rabbi Moshe Leib raised his voice and said, "I swear that I will not come out of here until all the souls are removed from *Gehinom*!"

All the heavens were roaring with noise and excitement...

Parashat Bamidbar - Desert Flags

When Am Israel observed the Torah's breadth and the depth of serving Hashem, they sought

advice for their souls... They then realized that the best advice was "flags" like the flags of the angels...

Desert Flags

When the angels "landed" on Har Sinai, Am Israel saw them all arranged according to flags. That is, every angel knew his place and mission of what was expected of him, and due to this, they were able to accomplish their mission faithfully. After observing the angels, Am Israel also desired "flags" that would reveal to them their roles... And so, Hashem granted them.

The entire creation, which was created by Hashem, is to bring about the revelation of His

honor to His creations.²⁰ And, for His Honor to be revealed, Hashem created this world that would exist for six thousand years with a countless number of creations and gave them all the opportunity to reveal, at any moment, His honor !

There's no end to the number of revelations. As the number of people, so are the number of revelations ! Every individual has his special revelation ! What is wonderful is the number of revelations of His honor that are possible. So many creations,

~ Wellspring of Wisdom ~

The Beit Din Shel Maala gathered to judge the request... In the end, they decreed: If every time Rabbi Moshe Leib began to do a mitzvah, he would not leave the mitzvah until it was completely finished, we must fulfill his request. They checked his book and found, that there was not once, in all his life, that Rabbi Moshe began a mitzvah and did not complete it. They were then forced to allow Rabbi Moshe Leib to take with him

also the souls from *Gehinom* to *Gan Eden*." Rabbi Itzhak concluded by saying, "Rabbi Moshe worried for every soul of Am Israel, therefore, he has the ability to bring such a great joy to this world." He then gave them more wine to drink and rejoice, and they continued to dance with great enthusiasm all through the night...

- Sippurei Niflaot Megdolei Israel (p. 228).

20. Michtav Me'Eliyahu (Vol. 1, p. 29, 313).

Parashat Bamidbar - Desert Flags

millions and millions of moments, from the beginning of creation to the end of six thousand years, in numerous worlds, and all of them, are His revelations.

Man is called a small world because many strengths are instilled in him, and many revelations of Hashem are unveiled by him,²¹ by his choices,

~ Wellspring of Wisdom *~*

21. The late Rabbi Avraham B. was a Sanz Chassid and a well-known figure in Jerusalem. A cheerful and happy man whose image was familiar to all those of the Zichron Menachem synagogue in the ancient Jerusalem neighborhood of Beiti Rand. When Rabbi Avraham was only an *avrech*, still in his best years, he suddenly became ill and the doctors had stated that his illness is malignant, and he must undergo difficult treatments if he wishes to live.

Rabbi Avraham laid in the Hadassah Ein Kerem Hospital, away from his family and children, and did not know that the doctors had given him only a couple of days to live. Their diagnosis was fatal... Rabbi Asher Friend knew R. Avraham for many years, and when Rabbi Avraham became very ill and the rumors spread that his days were numbered and all his family and friends had thrown up their hands in despair, Rabbi Friend went out to the field on Thursday night and tore through the skies with his cries... "HaKadosh Baruch Hu, show your strength and heal Avraham!"

The next day... and of course no one other than a small group knew about Rabbi

Asher's cries in the field... Rabbi Avraham laid on his hospital bed and suddenly, without any explanation, his thoughts began to turn, "Will I really lie still and let the doctors do what they want with me?"

Suddenly, thoughts of rebellion arose, and an unexplained power was present in his bones. He got up from his hospital bed, and when no one saw him, came out of his room and slipped out of the hospital in his pajamas...

After a long walk, he arrived at his house.

All of Jerusalem was shocked. No one understood how a sick person does such an act of nonsense and runs away from a hospital when he has a critical illness, avoiding treatments that might save his life. However, the small group of people who knew what went on last night with Rabbi Asher in the field, saw the spiritual connection between the two things, during the night Rabbi Asher shouted to the heavens, "HaKadosh Baruch Hu, show your strength," and the next day all the patient's thoughts were turned upside down and he escaped from the hospital... and the main thing... he was healed without any treatment and lived for decades to come!

actions, and his recognition in the attainment of spirituality. And while some will attain this with their intellect or talents, that is not enough, for not in the attainment of knowledge alone chose Hashem, **but mainly in the attainment of the heart...** “And you shall know this day and take to your heart that Hashem is your Lord.” (Devarim 4:39)

At the end of time, the world will reach its purpose when all the revelations will be joined, from the first moment until the last, when they will all come together and connect, the effort of every individual, in each generation, according to their circumstances and individual traits. Even though, in the end, all will be connected, it should be known that in a certain way, each generation is called one completion, as is found in the language of Chazal, “The generation of Chezkiyahu,” “The Generation of Yehuda ben Baba.” Because each generation has a common characteristic special to that generation. Therefore, the unifying of the revelations in that generation must be gradual and in a specific order, and even though

there are groups of individuals divided one from another, they must complete each other in order for all the revelations of that generation to be revealed.

And when this is not so, and there is a separation of individuals, the ultimate purpose is prevented from being actualized.

Therefore, it is up to us to know our place and to develop ourselves according to the special traits and talents that were instilled in us.

And even though the paths of individuals and groups are different from one another, it is essential that all roads lead to one place, to perfection. And if one place begins *avodah* according to one style of thinking, and in another according to an alternative, such as Mussar and *Chassidut*, to reach perfection, they must nonetheless learn from one another, each according to his way.

And for this Am Israel desired, to know their place and mission, and Hashem gifted them “flags.”

Now let’s go into detail about how the flags stood...

Each Man by His Flag...

The first forty-six verses of the parasha deal with the counting of Am Israel, and without the tribe of Levi, their number rose to six hundred and three thousand five hundred and fifty.



Hashem continues and commands Moshe and Aharon, “Every man shall camp around the Tent of Meeting according to his flag and family insignia” (Bamidbar 2:2).

And this commandment is divided into two parts:

1. To make each tribe a special “insignia.”²² And this insignia is their flag.

2. That all twelve tribes will be divided into four groups, and each group (containing three tribes) will encamp on one side of the *Mishkan*.

In addition, the Midrash says,²³ “בָּאֵתָהּ – there were signs for the leader of every tribe, *mapah*, and color.” Interpretation: Each tribe had its own flag, and the color of the flag was the

 *Wellspring of Wisdom* 

22. Everyone needs to know the *avodah* that belongs to them...

One rabbi once lived next door to a cantor. With the High Holidays approaching, the cantor began to practice for the Rosh Hashana prayers, and would sing new melodies in a loud voice, day and night. The rabbi asked the cantor to lower his voice, since it would distract him from his learning.

The cantor became angry and replied, “You deal with your *avodah* and I’ll deal with mine.”

As this continued, the rabbi, without even noticing, learned all the new melodies.

On Rosh Hashanah, it was customary in that city that the rabbi prays *shacharit*, and the cantor *mussaf*. The rabbi went up for *shacharit*, and the new melodies naturally flowed out of his mouth. And when the cantor went up for *mussaf*, he had nothing to do but to repeat the melodies already sung by the rabbi during *shacharit*.

After the prayers, the cantor approached the rabbi with anger... The rabbi calmly replied, “You said everyone with their *avodah*... Yours during *mussaf* and mine during *shacharit*.”

- Chiyucha Shel Torah (p. 142).

23. Bamidbar Rabba 2:7.

Parashat Bamidbar - Each Man by His Flag

color of the stone on the *choshen* (breastplate worn by the Kohen HaGadol), which belonged to that tribe.

Furthermore, on every flag was an image, and this image is called *mapah* by the Midrash. And this is what the flags would look like...

Reuven: His stone was a ruby, and his flag was dyed red, and it had an image of a Jasmine plant.

Shimon: Prase stone, his flag was green, with an image of the city of Shechem.

Levi: Carbuncle stone, his flag was one-third white, one-third black, and one-third red, with an image of the *Urim VeTurim*.

Yehuda: Emerald, his flag was the color of the sky, with an image of a lion.

Issachar: Sapphire, his flag was black, with an image of a sun and moon.

Zevulun: Pearl, his flag was white, with an image of a ship.

Dan: Leshem, his flag resembled the color sapphire, with an image of a snake.

Gad: Crystal, his flag was a mix of black and white, with an image of a military camp.

Naftali: Turquoise, his flag was the color of wine, with an image of a gazelle.

Asher: Chrysolite and the color of his flag resembled an expensive stone that the women wear, with an image of an olive tree.

Yosef: Onyx, his flag was a dark black with an image of Egypt, **Ephraim** had an image of a bull, and **Menashe** had an image of a *Re'em*.

Binyamin: Jasper and the color of his flag was a mix of the colors of all the tribes, and it had an image of a wolf.

And after each tribe had its own flag, they were divided into four groups around the Tent of Meeting...

Around the Tent of Meeting Will They Camp

Hashem appeared to Moshe and commanded him, “Divide the tribes into four groups as their father Yaakov did.”

On the east side will encamp the three tribes of Yehuda, Issachar, and Zevulun. And they will be called “*Degel Machane Yehuda.*”

On the south side will encamp the three tribes of Reuven, Shimon, and Gad. And they will be called “*Degel Machane Reuven.*”

On the west side, the tribes of Ephraim Menashe and Binyamin. And they will be called “*Degel Machane Ephraim.*”

On the north side, the tribes of Dan, Asher, and Naftali. And they will be called “*Degel Machane Dan.*”

And an acronym for these four flags are י'אד"ר' - A.D.I.R. - (אפרים:Ephraim, דן:Dan, יהודה:Yehuda, ראוּבן:Reuven).

But one has to understand what was special about these

four flags? After all, it was already clear that each tribe had its own flag...

It's written in *Sefer HaPliyah*, “And I looked and saw, and here, one man came, and he told me: I will tell you what they said²⁴ today in *Mativta D'Rakia* (the yeshiva located in the upper worlds). Each tribe had a flag, but only the flag that was at the head of the camp had the light of the *Shechina* affixed within it.”

More specifically, from the top of the flag of *Machane Yehuda* would come out a figure of a golden sword with three letters of the *Shechina* on it, and they are א"י, and these letters came from the forefathers יעקב יצחק אברהם.

On the flag of Reuven were the three letters ב-צ-ע (יעקב יצחק אברהם)

On the flag of Camp Ephraim were the letters ק-ח-ה (יעקב יצחק אברהם)

Parashat Bamidbar - Bilaam - Raise Your Hands!

And on the flag of Camp Dan were the letters מ-ק-ב (יעקב יצחק אברהם)

And only the letter "ה" added to Avraham (אברהם) (remember the beginning of the conversation?) was left with no place...

Bilaam - Raise Your Hands!

With forty years of wandering in the desert coming to an end and Am Israel already on the border of the Land of Israel, Balak, King of Moav, was getting nervous and alerted the sorcerer Bilaam. The evil Bilaam came and proclaimed, "With G-d's help, we'll be able to harm them!" But nothing helped him! Bilaam turned out to be a big failure! Balak scorned him, and Bilaam apologized saying, "How can I curse, Hashem hasn't cursed. How can I anger, Hashem hasn't angered" (Bamidbar, 23:8)...

What exactly was his apology?

Rabbi Avraham Yehoshua Heshel explained,²⁵ "Know that the letter "ה" of אברהם (which

It is still necessary to understand, every time one letter was taken in order, and if so, it would have required to take the letter "ה" from Avraham... Then why was it skipped, and "ם" was taken instead?

remained without space on the flags) would soar in the air over Israel and since the influence of the letter "ה" is so tremendous, because of it Am Israel are blessed and are able to have many offspring. Like what is written, "הא לָכֶם זָרַע" (Bereshit 47:23).

However, despite all the qualities of the letter "ה" Hashem preferred that it soar in the air and not be written on the flags.

And the reason is that if the letter "ה" was written, they would have to take the "ה" from אברהם, "ק" from יצחק and "ב" from יעקב, which would spell out "קבה" which means "to curse." Therefore, Hashem preferred to skip it. And this was the meaning

Parashat Bamidbar - You Must Know Your Place

of Bilaam's apology, "How can I curse Am Israel, Hashem himself destroyed the combination !

Now it will be understood why we always read Parashat Bamidbar before Shavuot...



You Must Know Your Place

HaRav Yoram Michael Abargel zt"l once said that on each holiday, there is an illumination of the initial light that was at the time of the event.

And one of the most important lights that were part of the original Shavuot, the time of giving of the Torah, was a strong desire by Am Israel to know their place. For this reason, we read Parashat Bamidbar every year before the holiday of Shavuot to remind us that on Shavuot we have to work hard and crave to merit to know our place, our part of the Torah and our specific "תיקון הגפוש" (repairment of the soul).

And on Shavuot, there is a special Help from Heaven (BS"D), that if you work hard and crave, you can achieve it!²⁶

And this is what Rabbi Yehoshua Heshel from Manistrishtish had to say, "Every year we read *parashat Bamidbar* before Shavuot, and the reason is that one of the forty-eight qualities that the Torah is acquired by is knowing one's place (Pirkei Avot 6:6), and by reading the Parashah everyone can awaken themselves and contemplate where their place is, and by doing so one can merit to receive the Torah on Shavuot. It is also known that on this holiday, there is an upper

... *Wellspring of Wisdom* ...

26. At the age of seventeen, on the eve of Shavuot, the Rebbe Rashab of Lubavitch entered a private meeting with his father, the Rebbe Maharash, and asked, "what is the necessary preparation for the night of Shavuot?"

His father replied, "during the giving of the Torah, three things were given, the revealed Torah, the hidden aspects of the

Torah and the strength to complete our *avodah*. The revealed, everyone has. The hidden, many have.

However, the strength to complete our work, that is given only to those who really want it.

And what is called wanting? To crave extremely."

awakening of the great light that was shown during the giving of the Torah on Har Sinai, and to be able to receive this light one must first know his place.

But with the need to know our place, that does not absolve us from reciting the *tikkun* during the night of Shavuot, which is an important aspect of receiving this light for the entire year.”

The Importance of Saying the *Tikkun* During the Night of Shavuot

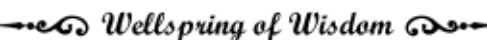
The custom of all Am Israel is to learn the entire night of Shavuot until the morning. This is an ancient custom that is even mentioned in the Zohar HaKadosh (Amor 98a), “The first Chassidim wouldn’t sleep during this night. Instead, they would learn the entire night.” and (Introduction 8a) “All those that recite the *tikkun* joyfully during this night will be written in the book of records and Hashem will bless them with seventy blessings.”

While the importance of learning during this night was widely known during the time of the sages of the Zohar, as time had passed, it had been largely forgotten. However, during the

time of Maran HaRav Yosef Karo (The author of “Shulchan Aruch”) once more was the importance of the *tikkun* during this night widely spread, and the reason for that was due to the following story...²⁷

On the eve of Shavuot, HaRav Shlomo Alkabetz and HaRav Yosef Karo decided to sit and learn the entire night with a couple of other *talmidei chachamim*. As they were learning without even a moment of stopping, just as they began to learn *mishnayot*, suddenly they heard an unfathomable voice of an angel coming from the mouth of HaRav Yosef Karo !

The angel started to teach them profound inner secrets of the



Parashat Bamidbar - Learning Shavuot Night

Torah until the morning hours and then suddenly disappeared... In the morning, they went to the Mikveh and encountered their friends and told them of what happened to them during the night. The friends then decided to join them for the second night of Shavuot.

From all the excitement of what they experienced during the night, HaRav Yosef Karo and HaRav Shlomo Alkabetz weren't able to sleep even a second

during the day and just continued to learn until the following night ! And just as the previous night, the angel appeared to them again and continued to teach them the secrets of the Torah as well as bless them with many blessings. Just as the night was coming to an end, the angel commanded them to move to Eretz Israel and then disappeared again... From then on, the *tikkun* has been in the heart of all Am Israel.

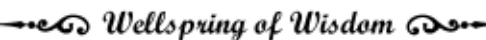
Learning Shavuot Night

HaRav Yoram Michael Abargel zt"l once said,²⁸ "It is worth enlightening the obligation and importance that there is in the learning of the night of Shavuot."

And these are the words of the Arizal in his book *Shaar Hakavanot*,²⁹ "Know, that whoever doesn't sleep this night for even a second, and learns Torah the whole night, it is guaranteed that he will get through the year with no harm whatsoever."

From his words, we learn how important it is to attempt to come and learn during this night and try not to fall asleep.

If one feels tired, he should immediately stand up and wash his face or drink something hot and do what it takes to pass his tiredness. Also, one should avoid speaking unnecessary things during this night because it is a very holy night for Hashem.³⁰



28. **Imrei** Noam (Shavuot, Maamar 9).

29. **Drushei** Chag HaShavuot, Drush 1.

30. **Ben** Ish Chai – Year 1 (Bamidbar, 3).

It is also correct to learn specifically what is printed in the book *Kriyeh Moed* (with joy and enthusiasm) and not just one subject (like *gemara*) for the entire night because the order of the *Kriyeh Moed* was put together by the teachings of Rabbi Shimon Bar Yochai in the Zohar as well as the teachings of the Arizal and there are deep secrets instilled in this specific learning.³¹

On the night of Shavuot, a person resembles a shopkeeper ordering merchandise for his store. For his store to be filled with a variety of products, it is required of him to order a variety of products. However, if he doesn't order more than one product, then that will be the only product in his store and nothing more.

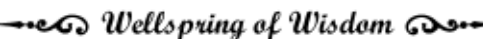
All this is due to his order. Like so, on the night of Shavuot,

every aspect of the Torah that one learns he brings down a blessing for the entire year that follows, and if so, one that learns only *gemara* for the entire night, then that will be what he is blessed with for the next year and nothing more. However, if he learns the *tikkun*, which has in it a little bit of everything (Torah, *Neviim*, *Ketuvim*, 613 Mitzvot, *Midrashim*, Zohar, and more...) by doing so, he orders an abundance of products to his store for the entire year !

After finishing the *tikkun* at the end of the night, it is also correct to start praying *shacharit* and *mussaf* immediately so that one won't be too tired from being up the entire night and possibly make a mistake. It is also important to strive to pray these prayers with extra *kavana* because here is where we will reap the fruit of our labor for the fifty days of *Sefirat HaOmer*.

The Lesson Learned from Megillat Rut

The *minhag* (custom) of Shavuot Megillat Rut. There Am Israel is to read on are a lot of reasons for this,



31. Lev David (Ch. 31), Ben Ish Chai – Year 1 (Bamidbar, 3).

Parashat Bamidbar - The Lesson Learned from Megillat Rut

and we will explain some of them.

Until now, we explained that on Shavuot every single one of us must long for Hashem, beg and ask of Him to help us know our place, work, and individual mission. And in order to embody this, we read Megillat Rut.

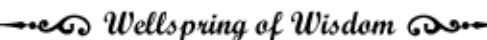
HaRav Yoram Michael Abargel zt”l once said,³² “In the beginning of Megillat Rut it is told that during that time there was a famine in Eretz Israel and because of this, Elimelech, his wife Naomi and their two sons Machlon and Kalyon descended from Eretz Israel to *Sdei Moav*. Unfortunately, once getting there, Elimelech died within a couple of days, and within ten years his sons also passed away. Naturally, their vast possessions were also lost, and Naomi was left alone and poor. For what did Elimelech and his family deserve this harsh decree?

Chazal explain³³ that the reason for such was that Elimelech

was very rich, and when the famine started in Eretz Israel, many poor people would come knocking at his door and ask for tzedakah. When Elimelech saw this, he thought, “If every day more and more poor people come to my house, I will run out of money!”

Because of his lack of wanting to give to poor people, he decided to move to *Sdei Moav* where he thought that no poor person would bother him. If Elimelech had known his place and his mission, which was to feed and help the poor, he would have merited this world and the next (*Olam Haba*). In this world, his money would have been blessed, and he would have lived a great life, and in the next world, he would have merited sitting with the *tzaddikim* in Gan Eden.

However, since he didn’t strive to fulfill his mission and instead ran away from it, Hashem decided to distance himself from Elimelech, and an outcome of



32. **Imrei** Noam (Shavuot, Maamar 11).

33. **Rut** Rabba 1:4.

that was that he passed away within a couple of days...

But that wasn't the end of the story, his two sons also died, and all their wealth went down the drain. If Elimelech and his family had known their place and would have taken pity on the poor, they would have lived a long life full of blessing, like it is said, "A pursuer of charity and grace will find a life of virtue and honor" (Mishlei 21:21). However, since they looked the

other way and sealed their eyes from the cries of the poor, Hashem too turned His eyes away from them, like what is said, "One who shuts his ears to the cries of the poor, he too will call out and not be answered" (Mishlei 21:13).

Therefore, we read Megillat Rut so that we will understand and internalize the importance of knowing our place!



In addition, it is customary to read *Tehillm* on Shavuot...

Rut, David HaMelech, and Shavuot

The custom of Am Israel on Shavuot is to read the entire Book of *Tehillim* from start to finish.

In a conversation given by HaRav Yoram Michael Abargel zt"l, he stated,³⁴ "The custom is to read *Tehillim* and Megillat Rut on

Shavuot, and the reason for both of these customs is that *chazal* say³⁵ that David HaMelech died on Shavuot.³⁶ And according to what *chazal* taught³⁷ that the Hashem fulfills the years of the righteous from day to day

 *Wellspring of Wisdom* 

34. Imrei Noam (Shavuot, Maamar 10).

35. Yerushalmi, Chagiga 2:3.

36. According to the Gemara (Shabbat 30a) that King David died on Shabbat, it turns out that King David passed away during Shavuot that fell on Shabbat. And even though that according to the laws of the dates (Tur - Orech Chaim 428) the holiday of Shavuot

will never fall on a Tuesday, Thursday or Shabbat, this is only according to the calendar given to us from Hillel. However, before Hillel formulated this calendar, and the months were made according to witnesses seeing the moon, it was possible that Shavuot would fall on Shabbat.

37. Rosh Hashanah 11a.

(meaning that He makes the years of their lives exact), Rebbe Zvi Elimelech of Dinov concludes in his book *Bnei Issachar*³⁸ that David HaMelech must have also been born on Shavuot. Since David HaMelech was both born and died on Shavuot, therefore *Tehillim*, authored by David HaMelech, is read on this day, as well as Megillat Rut, in which the order of David HaMelech's ancestry is remembered.

A great marvel is that all the verses of Megillat Rut open with the same letter "ו" except for eight verses, and in contrast to them, in chapter 119 of *Tehillim* composed by David HaMelech, the word "עדותיך" is mentioned with the addition of³⁹ the letter "ו" eight times - to show that all was⁴⁰ spiritually lacking in Rut, David HaMelech, her descendant, accomplished.

Andk this fits beautifully with what Chazal said,⁴¹ "The reason

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

**38. Bnei Issachar** (Sivan, Maamar 8:2).

**39. These** are the eight verses according to the order they appear in Megillat Rut -

יתן ה' לכם ומצאן מנוחה אשה בית אישה ותשק להן ותשאנה קולן ותבכינה (1:9):  
 שבנה בנותי לכן כי זקנתי מהיות לאיש כי אמרתי יש לי תקוה גם הייתי הלילה לאיש וגם ילדתי בנים (1:12). הלהן תשברנה עד אשר יגדלו הלהן תעגנה לבלתי היות לאיש אל בנותי כי מר לי מאוד מכם כי יצאה בי יד ה' (1:13): באשר תמותי אמות ושם אקבר כה יעשה ה' לי וכה יוסיף כי המוות יפריד ביני ובינך (1:17): אני מלאה הלכתי וריקים השיבני ה' למה תקראנה לי נעמי והי ענה בי ושדי הרע לי (1:21): עיניך בשדה אשר יקצורו והלכת אחריהן הלוא צויתי את הנערים לבלתי נגעך וצמת והלכת אל הכלים ושתית מאשר ישאבון הנערים (2:9): ישלם ה' פעולך ותהי משכורתך שלימה

מעם ה' אלהי ישראל אשר באת לחסות תחת כנפיו (2:12): ליני הלילה והיה בבוקר אם יגאלך טוב יגאל ואם לא יחפוץ לגאולך וגאלתיך אנכי חי ה' שכבי עד הבוקר (3:13)

**40. These** are the eight verses according to the order they appear in chapter 119 of *Tehillim* -

בדרך עדוותיך ששתי כעל כל הון (פס' יד).  
 דבקתי עדוותיך ה' אל תבישני (פס' לא).  
 הט לבי אל עדוותיך ואל אל בצע (פס' לו).  
 מכל מלמדי השכלתי כי עדוותיך שיחה לי (פס' צט).  
 נחלתי עדוותיך לעולם כי ששון ליבי המה (פס' קיא).  
 פלאות עדוותיך על כן נצרתם נפשי (פס' קכט).  
 צדק עדוותיך לעולם הבינני ואחיה (פס' קמד).  
 רבים רודפי וצרי עדוותיך לא נטיתי (פס' קנז).  
 וסימנם של הפסוקים בראשי תיבות הוא:  
 פרץ בן דמה.

**41. Brachot 7b.**

Parashat Bamidbar - The Atheist Childbirth

that Rut was called precisely by this name is that David HaMelech was her descendant and he “quenched Hashem” (‘Rut’ - רות comes from the word רייוי which means quenched in Hebrew) with songs and praise that he sang before Hashem all his life, and finally he put them together in the book of *Tehillim*. It is therefore found that Rut’s purpose in this world was completed and served by the *Tehillim* that was composed by David HaMelech.

**In** addition, HaRav Chaim Yosef David Azulai, also known as the *Chida*, writes in his book *Shem HaGdolim*<sup>42</sup> that Rut’s soul was reincarnated into the holy Rabbi Yishaya Horwitz, also known as the *Shlah HaKadosh*, and this is hinted by the fact that the eight verses of Megillat Rut that do not open with the letter “י” together, make the acronym “ישעיה באל” implying the

name of the *Shlah HaKadosh*, Yishaya ben Avraham Levy “ישעיה בן אברהם לוי” (see footnote 39).

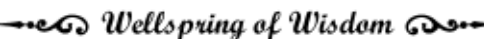
**The** reason for this is that Rut had a very high soul, and a vital part of the Torah was stowed within her, except that since she was a woman and exempt from *Talmud* (the learning of) Torah, she was not able to discover this part of the Torah that was within her. Therefore, she was reincarnated, and this time in the form of a man, the holy *Shlah*, and by him was this part of the Torah able to be revealed in the world.

**Conclusion:** Every one of us must reveal his part of the Torah and his individual work for which he was brought to this world, and to merit and accomplish this, we must desire and crave it. And it is better to do this when we are at our full strength...

**The Atheist Childbirth**

**The** famous physician Dr. Volach, who founded and managed

the Hospital Shaare Zedek, was very attached to *Gedolei* Israel,



42. **Shem** HaGdolim 10:399.

## Parashat Bamidbar - The Atheist Childbirth

and in particular to the Chief Rabbi of Jerusalem, Rabbi Yosef Chaim Sonnenfeld zt"l. Every question that arose, Dr. Volach immediately referred to *Gedolei Israel* and acted in accordance with their instructions.

**One** year, a professor from the near university came to give birth in the hospital. Before entering the delivery room, Dr. Volach suggested that she read Tehillim, so that with Hashem's help, she would have an easy birth and that she and the baby would be healthy. However, the woman refused and declared, "The birth process is according to nature. Just as animals give birth, so we humans give birth, and there is no need for further intervention.

**The** woman was put in a delivery room. The delivery room staff prepared the woman and the equipment for the birth and left the room. Dr. Volach instructed the doctors and midwives not to come in to help the woman give birth unless they had his explicit permission.

**After** a while, the labor contractions began, and the

woman began to speak to herself, "Nature! Nature!" intending that 'nature' would help her at birth.

**As** the minutes passed, the woman amplified her voice and shouted, "Nature! Nature!" but Dr. Volach still wouldn't let anyone into the delivery room to help her. "This woman still doesn't have to give birth," he said.

**After** a brief pause, the woman once again began to cry out, "Nature, nature!" and as her unbearable pain increased, she shouted, "Mother, help me, Mother..."

**Nevertheless**, Dr. Volach still didn't allow any of the staff to enter and help. He only stated authoritatively, "she still does not have to give birth."

**After** another brief pause, the woman shouted again, "Mommy, Mom!" Until suddenly, the air was filled with a frightening scream, "Hashem, help me!"

**"Now,"** ordered Dr. Volach to his staff, "you may enter the room. That was a real scream for help." The staff members entered



the delivery room to help the woman, and with Mazal Tov, the baby was born safe and healthy.

**After** the birth, Dr. Volach explained to his staff, “When someone wholeheartedly calls Hashem, from the bottom of his heart, that is a sign that he is in a “real” state, the truth breaks out of him, without even thinking, knowing that only Hashem can help him.

**On** this the sages said, “Why does the person see through the black pupil of the eye? Because until we’re not black, man can’t see the hand of providence (*Hashgacha*). But a wise man does not need to become black or be in situations of trouble in order to “see” HaKadosh Baruch Hu. He can see Hashem and talk to him at any time, and it is better to speak to Hashem before reaching a difficult situation...<sup>43</sup>

**Shabbat Shalom !**



## *The Pathway...*

1. It is necessary to know that everything must be prayed for, even things that have already been promised by Hashem that will be given to us. Without prayer, even these will be delayed.
2. When someone wholeheartedly calls Hashem, from the bottom of his heart, that is a sign that he is in a “real” state, the truth breaks out of him, without even thinking, knowing that only Hashem can help him.
3. On this the sages said, “Why does the person see through the black pupil of the eye? Because until we’re not black, man can’t see the hand of providence (*Hashgacha*). But a wise man does not need to become black or be in situations of trouble in order to “see” HaKadosh Baruch Hu. He can see Hashem and talk to him at any time, and it is better to speak to Hashem before reaching a difficult situation...
4. Every one of us must reveal their part of the Torah and their individual work for which they were brought to this world, and to merit and accomplish this, we must desire and crave it. The strength to complete our work is only given to those who really want it. And what is called wanting? To crave extremely.
5. As were approaching the holiday of Shavuot, it’s important to begin to prepare ourselves, and what better than on *parashat* Bamidbar.
6. On each holiday, there is an illumination of the initial light that was at the time of the event. One of the most important lights that were part of the original Shavuot, the time of giving of the Torah, was a strong desire by Am Israel to know their place. For this reason, we read *parashat* Bamidbar every year before the holiday of Shavuot to remind us that on Shavuot we have to work hard and crave to merit to know our place, our part of the Torah, and our specific “תיקון הנפש” (repairment of the soul).
7. On Shavuot there is special Help from Heaven that if you work hard and truly crave something, you can achieve it! On the night of Shavuot, we resemble a shopkeeper ordering merchandise for a store. For a store to be filled with a variety of products, it’s required of us to order a variety of products. However, if we don’t order more than one product, then that will be the only product in our store and nothing more. Like so, on the night of Shavuot, every aspect of the Torah that we learn we bring down blessing for the entire year that follows, and if so, if we learn only *gemara* for the entire night, then that will be what we are blessed with for the next year and nothing more. However, if we learn the *tikkun*, which has in it a little bit of everything (Torah, *Neviim*, *Ketuvim*, 613 Mitzvot, *Midrashim*, Zohar, and more...) by doing so, we order an abundance of products to our store for the entire year!



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# Shabbat Times

## Bamidbar

5<sup>th</sup> of Sivan, 5782



| City        | Candle Lighting | Shabbat Ends | Rabbeinu Tam |
|-------------|-----------------|--------------|--------------|
| New York    | 8:04 pm         | 9:13 pm      | 9:36 pm      |
| Miami       | 7:51 pm         | 8:49 pm      | 9:22 pm      |
| Los Angeles | 7:42 pm         | 8:45 pm      | 9:14 pm      |
| Montreal    | 8:19 pm         | 9:36 pm      | 9:51 pm      |
| Toronto     | 8:36 pm         | 9:49 pm      | 10:07 pm     |
| Jerusalem   | 7:22 pm         | 8:12 pm      | 9:07 pm      |

### Pathways to the Heart

From the Holy Words  
of HaRav Yoram zt"l

Already at the age of three, educate your sons to wear a kippah and not to take it off by any means.

Even if it falls off, immediately call your son and tell him, "Come tzaddik, put on a kippah. You're a big boy now."

You should also make sure your sons sleep with a kippah. I've seen many holy children, and after a lot of investigation, I concluded that it's because their parents made sure that they slept with a kippah on their heads...



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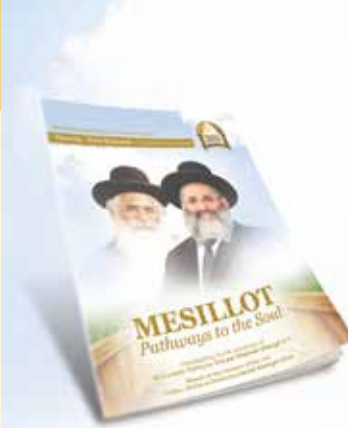
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