

Beit Hamidrash Hameir Laarets | Issue 56

Naso | The Path To Change



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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Parashat Naso

Strolling In The Fields

In the great plains of Russia, a group of Jews decided to build a small town. They rolled up their sleeves, cut down trees from the nearby forest, and constructed houses. The town started to take shape. They built a *Beit Knesset*, *Beit Midrash*, *mikveh*, etc.

One day, the governor of their town had to leave for some undisclosed reason leaving his position abandoned. While the residents were trying to figure out who would become the new governor, a rich, fat,

and clean-shaven local abruptly assumed the role. At first, the community was delighted, thinking that the rich man would benefit them. However, before long, their hopes were crushed. The wealthy man turned out to be cold and arrogant, sure that the whole world was created just to serve him.

A few months passed...

One ordinary day, Rabbi Moshe Itzchak of Kelem¹ arrived at the small town to inspire and arouse

~ Wellspring of Wisdom ~

1. Once, the Maggid of Kelem arrived at the small town of Pusbil. The first thing he did was approach the Rabbi of the town and ask him, “What are the things that need fixing in this town?”

The Rabbi answered, “I’m also the town’s judge, and sometimes after I make my ruling, the parties don’t heed to it.”

The Maggid got up onto a stage, and before he started to preach, he started whispering as if he was talking to someone next to him. When he finished, he screamed, “We’re

standing in Pusbil!” The crowd didn’t understand what had just happened...

The Maggid then continued...

I’ll tell you a story that recently happened to me. When I was on my way to Pusbil, I bumped into the *yetzer hara*, and he asked me, “Where are you going?” I replied, “To Pusbil.”

He then asked me, “Why are you going there?” “To return the hearts of Israel to their Father in Heaven,” I replied.



Parashat Naso - Strolling In The Fields

the local Jews. Rabbi Moshe Itzchak entered the town with an expression of bewilderment on his face. He strolled around town, and from moment to moment, his perplexity grew stronger. He stopped the first Jew he saw and asked, “There’s such a strong vibe of sadness that fills the town. What happened here?”

“**It’s** the governor,” replied the Jew. Not only does he not help us, but he makes it seem as if the whole town is his. He’s fat, conceited, and overly taxes everyone! He’s sucking the life out of us...

Rabbi Moshe Itzchak walked into the *Beit Knesset* to pray *mincha* and quickly scanned everyone present. He didn’t

struggle to find the governor. He sat on an extravagant chair next to the Aron HaKodesh, legs crossed, fingers intertwined, with an annoying smirk smudged on his face. After *tefillat arvit* finished, Rabbi Moshe Itzchak stood on the *bimah* and opened with a story, “As you all know, Hashem bestowed upon me the mission of wandering the world to inspire and wake the hearts of Am Israel. This mission requires much effort and responsibility. For that reason, I sometimes stroll the fields where I can organize my thoughts and prepare what I want to say with peace of mind. Before I came to this town, I was in the field when I suddenly encountered a rooster. The rooster walked up to

— *Wellspring of Wisdom* —

The *yetzer hara* didn’t look happy and answered me, “You know you can’t preach in Pusbil because that’s my city...” To which I replied, “There are Jews in Pusbil, and I’m going!” He got angry and yelled, “Come with me right now to a *Din Torah*!”

We went to a certain Rabbi, and he ruled that the *yetzer hara* is right and that I’m banned from preaching in Pusbil!

A few minutes ago, when I got up on the stage, the *yetzer hara* stood next to me and said, “Didn’t I win the *Din Torah* making you banned from preaching here!?” I had nothing to answer him...

But suddenly, I remembered that we’re standing in Pusbil, and in Pusbil they don’t heed to *Din Torah*... I scorned the *yetzer hara* and got up on stage...

me and said, “Cock-a-doodle-doo, *shalom aleichem* Moshe Itzchak!” Dumbfounded, I asked, “Rooster, do we know each other?” The rooster got offended and answered, “You’re asking me if we know each other?! You eat me almost every day, cooked, boiled, and fried, and you ask me if we know each other?!” I apologized, “You’re right! You deserve a *shalom aleichem* back.” I continued preparing my next speech when all of a sudden, a sheep came up to me, “Meeh, meeh, *shalom aleichem* Moshe Itzchak!”

Surprised, I asked, “Sheep, do we know each other that you’re telling me *shalom*?” The sheep was insulted, “The *tzitzit* that your wear is made from my wool, your coat that warms you is from me, and you have the nerve to ask if we know each other?!” I felt bad and said, “You’re right. You deserve a *shalom aleichem* back.”

I continued polishing up my speech when suddenly... Now it was a cow that blocked my path. It stretched out its leg and said, “*Shalom aleichem* Moshe Itzchak!” I

was stunned and answered, “Wait! Let me guess. I drink your milk.” “Moo, that’s right!” answered the cow happily. “If so, you deserve a *shalom aleichem*!” I continued on my way, and suddenly a goat jumped in front of me, “*Shalom aleichem*!” I responded, “Seriously, how do we know each other?” The goat replied, “We look alike. We both have a beard!” Agreeing, I said, “You’re right, *shalom aleichem*!” I kept walking, and a pig walked up to me, “*Shalom aleichem*!” he snorted. Anger filled my body, and I screamed, “Pig! I don’t eat your meat. I don’t use your skin. I don’t drink your milk. You don’t grow a beard, you don’t give anything, and you don’t think about anyone. You’re just a pig. What connection do we have?! You pig...”

The congregation stood for *tefillat arvit*... The governor started to pray as well, and during the prayer, the words of Rabbi Moshe Itzchak pierced his heart. His stomach turned, and hot tears streamed from his eyes...² The governor approached Rabbi Moshe

Parashat Naso - The Longest Parasha

Itzchak and pleaded for help to change his ways.

Change depends on three things. The vision of the eye, hearing of the ear, and the understanding of the heart, as it's written, "Make the heart of these people fat, and make their ears

heavy, and shut their eyes lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed" (Ishaiah 6:10).

And when they all work properly, there's hope for repentance... and that's our parasha...

The Longest Parasha

Let's start with a riddle...

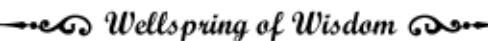
What's the longest parasha in the Torah?

Okay, we won't keep you in suspense. There's no true answer. It depends on what you look for. If you're looking for the parasha with the longest period of history, without a doubt, the longest parasha is Bereshit. It starts from the first moment of creation and finishes with the decree of the flood, spanning around 1500 years! The rest of the Torah, from "Noach" until "VeZot HaBracha," all together takes only 832 years!³

If you're looking for the longest parasha in the total number of *mitzvot*,⁴ you'll find that it's parashat "Ki Tetze," totaling seventy-four mitzvot!

If you want to know the longest parasha according to the number of places mentioned, it's parashat Massei.

But, if you're looking for the longest parasha according to the number of verses, you'll find that our parasha - Parashat Naso - is the longest, totaling 176 verses. Our parasha is also the winner in another category... It's read after



3. **Torat** Menachem - 1984 (Vol. 1, p. 263).

4. **If** you write out just the mitzvot that are written in the parasha, you can compare the *parashot* according to length.

Parashat Naso - The Longest Parasha

Shavuot (except outside of Israel in a year like this when the second day of the 7th of Pesach falls on Shabbat).⁵

Of course, we have to strive⁶ to understand why we read the parasha with the most verses, specifically after Shavuot...

~ Wellspring of Wisdom ~

5. “Naso” (נשא) is also an acronym for “Read after Shavuot” (נקרא אחר שבועות).

- Minchat Natan (p. 74).

6. Hashem gave every Jew a *Nefesh Elokot* (G-dly Soul), and through it, the mind is enlightened.

The virtue of the “Jewish mind” is well renowned throughout the world, and on the topic, many wise and amusing stories have been told throughout the generations, and this is one of them...

Knocking could be heard at the door of Rabbi Eliyahu Chaim of Lodz. At the doorstep stood a simple Jew from the city asking to enter the house. Just as he walked in, he burst into tears...

Rabbi Eliyahu Chaim waited a few moments and then said to him, “What’s wrong?” The Jew cried to him, “A few weeks ago, I strolled the city’s streets, and I found a wallet filled with money. When I got home, I opened the wallet and found one-thousand rubles. The next day I read in the newspaper that the city’s sheriff had lost his wallet, and anyone who finds and returns it would receive one-hundred rubles in compensation.

I immediately went to the sheriff and returned his wallet. The sheriff was filled

with joy. He took the wallet from me and counted the money inside. I was standing there waiting for him to give me the one-hundred rubles he promised. But suddenly, his facial expression changed, and he became extremely angry...

He then started screaming, “Thief! All Jews are thieves! I had two-thousand rubles in my wallet, and you returned only one-thousand!” I began to tremble uncontrollably...

I started begging, “Please, I’m a good and G-d fearing Jew. I returned your wallet as I found it. If you don’t want to keep your promise of one-hundred rubles, I forgive you, just please don’t accuse me...”

But the sheriff started yelling and cursing me like a wild animal and then told me, “Just wait, you dealt with the wrong person!”

This morning I received a court order for the burglary of a respected sheriff...” The Jew’s body was shaking from fear, and tears streamed from his eyes...

Rabbi Eliyahu Chaim heard the words of the Jew, and his pure heart felt that the Jew was speaking truthfully... He looked at the Jew with his tender eyes and said, “Don’t worry, get a lawyer and tell him to come to me, and I’ll instruct him...”

The Zohar

The Zohar, which was put together by Rabbi Shimon bar Yochai, is the largest and most comprehensive book on the wisdom of *Kabbalah*,⁷ revealing deep secrets of the Torah in order of the parashot (Unlike other *kabbalah* books like Sefer Yetzirah, Pirkei Hechalot, Sefer Razi'el, Safra DeHinuch, etc., which aren't on the Torah and don't follow the order of the parashot).

Rabbi Shimon bar Yochai would reveal the secrets of the

Torah, and his disciples would listen. Additionally, every one of his disciples would reveal secrets which their souls received from *Gan Eden*. Rabbi Shimon wanted a book with all the teachings of his *yeshiva*, and that it be on the Torah (just like Rabbi Yehuda HaNassi made a book by putting all the teachings of the *Tannaim* together, calling it the *Mishna*). Therefore, he told his disciple, Rabbi Abba, to write down all their teachings and organize them according to the order of the Torah.

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

The lawyer came with the Jew, and Rabbi Eliyahu Chaim leaned toward him and whispered something in his ear. A grin appeared on the face of the lawyer, and his eyes sparkled with mischief...

The trial began. The prosecutor stood and claimed with fervor, "I'm telling you, this trial is simply ridiculous! Look who's in front of you, a rich and respectable sheriff versus a Jew... obviously the sheriff is in the right!"

The defendant's turn came, and he stood up and turned to the sheriff and asked him, "Are you willing to swear that you lost two-thousand rubles?" The sheriff answered "Yes!" and immediately swore.

"Your honor," the defendant spoke, "You can't doubt the swearing of the respectable

sheriff. He definitely lost a wallet with two-thousand rubles in it! But you also can't doubt the integrity of the Jew, for a con doesn't return a wallet! And if this Jew claims that he found a wallet with only one-thousand rubles in it, he's for sure speaking truthfully! And because they are both claiming truth, the obvious conclusion must be that the Jew found a different wallet. It doesn't belong to the sheriff! If so, the respectable sheriff must return the wallet with the money to the Jew!

The sheriff's face turned red with anger... but it was too late. The Jew received the wallet with the one-thousand rubles! Rabbi Eliyahu Chaim's plan proved itself...

- Darchei Shalom (Asifat Amarim, p. 39).

7. See Adir BeMarom (1), Netive Yair (Intro.)

Rabbi Shimon also instructed him, “As long as my disciples and I are alive, continue writing. Only after everyone passes away should you complete the book.” And so it was.

Rabbi Abba merited living for many years, and after all his peers (the sages of the Zohar) passed away, he moved to *Bavel*, and there his name became known as *Rav*.

Besides the insights on the parashot, the Zohar is also made up of a few *kuntresim* which encompass all the foundations of

kabbalah, *Idra DeMishkana*, *Idra Raba*, *Idra Zuta*, and *Safra DeTzniuta*. All four *kuntresim* are printed in only thirty-five pages of the Zohar, the *Idra Raba* being the longest, with nineteen pages! Within them are hidden all the wisdom of *kabbalah*, which thousands of pages wouldn't suffice to decipher all their secrets. Nearly all of the teachings of the Ramak and the Arizal are built on these four *kuntresim*.⁸ Rabbi Abba organized the *kuntresim* in the Zohar as follows...

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

8. In 1991 the young Raanan Yitzchak Yomtov passed away. The eulogy of his Rosh Yeshiva (Porat Yosef – Geulah) Rabbi Yosef Ades included the following story...

“**In** 1895, the Kabbalist Rabbi Yehuda Pataya made Aliyah to Eretz Israel and settled in Jerusalem. The day after he arrived, my grandfather, the Kabbalist Rabbi Avraham Ades, came to visit him.

Rabbi Yehuda asked him with uncertainty, “Why did you go out of the way to come visit me? I would've been willing to come to you.” Rabbi Avraham replied, “I came to you because of something very important.” “What is it?” asked Rabbi Yehuda. “You wrote a commentary on the *Idra Raba* and *Idra Zuta* and still didn't publish it. Why?” asked Rabbi Avraham.

Rabbi Yehuda answered, “Correct, I wrote the commentary fifteen years ago, but how do you know about it. I never revealed it to anyone?!”

Rabbi Avraham again asked, “Then why didn't you publish it?” Rabbi Yehuda said, “First, I want to know how you know about it.” Rabbi Avraham remained silent. Rabbi Yehuda repeated and asked, repeated and begged. Rabbi Avraham told him, “Rabbi Shimon bar Yochai was revealed to me in a dream and said to me, “In a few days, a Rabbi named Rabbi Yehuda Pataya is going to make Aliyah to Jerusalem from Iraq. He wrote a commentary years ago on the *Idra Raba* and *Zuta* and still hasn't published it. Help him with the matter.” Hence, I came to you to confirm the dream and convince you to publish the book.”

Parashat Naso - The Zohar

1. *Idra DeMishkana* - in Parashat Mishpatim.

2. *Idra Raba* - in Parashat Naso.

3. *Idra Zuta* - in Parashat HaAzinu.

4. *Safra DeTzniuta* - in Parashat Terumah.

~ Wellspring of Wisdom ~

Rabbi Yehuda apologized and said, “I was young when I wrote it, and therefore, I was scared to publish it, but now that they informed me that they agree with my commentary, with the help of Hashem, I will.”

In that same meeting, Rabbi Yehuda’s son, who was about six or seven years old, interrupted and bothered them. He broke a few objects and made noise. After a few unsuccessful attempts to quiet him, his father, Rabbi Yehuda, got up and gave him a light smack from behind.

Rabbi Avraham stared and said, “Rabbi Yehuda, it’s enough the troubles he’ll have, don’t add more pain to his distress.” Rabbi Yehuda replied, “Are you speaking in code? It says in Mishlei, “He who holds back his rod hates his son, but he who loves him disciplines him early” (Mishlei 13:24).

I need to teach him that when a *talmid chacham* visits he must sit in awe and not bother.

Rabbi Avraham then told him, “Look, this child is a *gilgul*, and in his last *gilgul* he taught children and would hit them with no mercy, he had pleasure from hitting, and now he came to do a *tikkun* for that sin in this *gilgul*. Because of that, he’ll eventually suffer troubles and anguish, so at least let his childhood pass by pleasantly.”

Years went by... The child became very sick, and his pain and agony were severe...

One day Rabbi Yehuda stood next to his sick son’s bed and heard his son say, “*Ribono Shel Olam!* I’m so young and hardly even had the chance to sin. Why so much pain?!” When his father heard this, he came close to him and said, “My son, do you remember when we first got to Jerusalem, a Rabbi came to visit us, and you bothered us, and I hit you for it?!” “Yes, I remember.” answered the son. Rabbi Yehuda continued, “That Rabbi was the Kabbalist Rabbi Avraham Ades, and he revealed to me that you came to do a *tikkun* on your cruelty from your previous *gilgul*. Repent on that sin that you did in the previous *gilgul*, and Hashem will have mercy on you.”

His son closed his eyes and imagined himself hitting small children and them screaming... Regret filled his heart, warm tears rolled down his cheeks, and in a soft voice, he started repenting. The room was suddenly filled with a pure and holy wind... An ancient light of repentance shone and pierced the air...

The son then screamed, “*Shema Israel, Hashem Elokeinu, Hashem Echad!* His soul left his body at “*Echad,*” and his soul achieved its *tikkun!*”

- Zayit Ra’anani (p. 203)

Here too, we meet the same phenomenon. When Rabbi Abba compiled the *Idra Raba*

(the longest *kuntres*) he specifically included it in Parashat Naso. Why is that...?

Midrash Rabbah

Our Torah is made up of many parts. One of those parts is called *Aggadah* or *Midrash*. One of the foundational books of *Aggadah* is the *Midrash Rabbah*. We don't have much information, but what we do know is that the first part of *Midrash Rabbah*, called *Bereshit Rabbah*, was put together by Rabbi Hoshaiya Rabba (a disciple of Rabbi Yehuda HaNassi, famous for compiling the *Mishna*) and by his disciple Rabbi Yochanan (accredited with writing the Talmud Yerushalmi). It appears that other sages following Rabbi Yochanan added to the *Midrash* as well, and it was completed about 1,600 years ago. The commentary of the *Midrash* covers the entire book of Bereshit and is divided into about one hundred parashot.

On the other hand, the fourth section of *Midrash Rabbah*, called *Bamidbar Rabbah*, was compiled about 700 years ago and is composed mainly from three sources, *Midrash Rabbi Tanchuma*, *Midrash Yilmedainu*, and the work of Rabbi Moshe HaDarshan.⁹

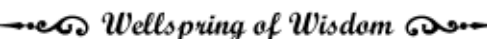
In the book of *Bamidbar*, there are ten parashot. In *Bamidbar Rabbah*, there are twenty-three chapters speaking about those ten parashot. And what a surprise, we again find great length in Parashat Naso, taking up nine out of the twenty-three chapters in the *Midrash*.

We're left with one last question...

The Day of Divine Presence

The third parasha of the book of Vayikra is parashat Shemini. It

speaks about the work of Aharon HaKohen and his sons on the day



Parashat Naso - The Day of Divine Presence

of the inauguration of the *Mishkan* and the events that occurred on that day. The dedication of the *Mishkan* took place on the 23rd of Adar. Throughout seven days (from the 23rd – 29th of Adar), Moshe Rabbeinu worked tirelessly in the *Mishkan*. Every morning he would build the *Mishkan* and every evening, take it apart. On the eighth day (the 1st of Nissan), Moshe Rabbeinu built the

Mishkan, and Aharon and his sons started to work in it.

From parashat Shemini until parashat Naso, there are eight *parashot* (not including Shemini and Naso), and remarkably in parashat Naso, the Torah revisits the events that occurred on the eighth day of the *Mishkan*'s inauguration! The verse in our parasha says, "And it was that on the day that Moshe¹⁰

~ Wellspring of Wisdom *~*

10. Rashi writes, "And it was that on the day that Moshe finished – The day of the inauguration of the *Mishkan*, Am Israel was like a bride entering the chuppah."

Rabbi Efraim Fishel Stein tells...

In 1992 I merited participating in a *Seudat Melaveh Malkah* with the Bobover Rebbe. During the meal, the Rebbe told the following story in the name of the Apta Rebbe, the *Ohev Israel*...

In a small house on the outskirts of the town of Robishov lived Yoel and his family. Yoel was "the" poor person of the town. He and his family lived off of dry bread and water.

His wife always complained, "What's going to be, Yoel? How long will we sit here starving?" Yoel already learned that the best answer was silence.

One day, Yoel came home, and his wife served him his poor meal and reiterated

her complaints. Yoel, as usual, remained silent. But this time, it didn't work. His wife didn't give up.

"I don't care about myself. I already got used to living in hunger. But what about our daughter, who has already reached marriageable age? Who will want to marry someone without a dowry?"

"What can I do? You know that I'm weak and don't have the ability to work!" claimed Yoel.

His wife didn't listen. It was evident that this time she wasn't going to let the situation continue. "But you didn't tell me what you want me to do," Yoel said.

His wife then put a plan together... "Go to one of the rich people of the town, and ask to borrow from him an expensive suit, then go to the big city, and Hashem will be with you!"

Parashat Naso - The Day of Divine Presence

A few days later, Yoel went on his way, got on the train wearing luxury clothes, and frankly, his attire wasn't much different than the prestigious attire of Yoel the banker, the wealthiest man of the town of Robishov, who was also lucky enough to be named Yoel, the name of that same poor Robishovi beggar.

After finally waking from his passing thoughts, he found himself sitting in front of a man whose appearance testified that he was from high society. From the conversation between them, it was made clear to the wealthy man that the whole intention of the journey of his travel companion (Yoel) was to seek a match for his daughter...

“What’s your name?”

“Yoel, I’m from Robishov.”

“Then you must be the well-known wealthy man Yoel of Robishov,” he replied joyfully. “I’m in the same boat, looking for a worthy bride for my son.” It didn’t take long for the two to agree on terms. And so it was, the son of the wealthy man is going to marry the daughter of Yoel from Robishov.

After the successful trip, the two in-laws returned to their places. The wealthy in-law returned to his trade, and Yoel returned home.

A month later, the wealthy man and his family waited for a sign from the in-laws, gifts for the groom, but they didn’t hear from him. At first, they justified him by thinking that he was extremely busy with his business, but eventually, the wealthy man’s wife, the mother of the groom, lost patience and asked her husband to send a letter to Robishov to find out what the delay is.

After a few letters didn’t do their job, and no sign of life came from Yoel, they got up and drove to Robishov.

They arrived at the town during the Ten Days of Repentance. The citizens had the custom of visiting the graves of tzaddikim during those days.

During the prayers, the wealthy man’s wife heard two women chatting and one saying to her friend, “That’s what my husband Yoel said.” She lit up with happiness, “I found Yoel’s wife.”

From that moment on, she cleaved to her, not letting go of her even for even a moment, and as soon as the prayers ended, she asked her, without identifying herself, to show her where her husband was.

Yoel’s wife replied, “My husband is in the *Beit Midrash*.” When the wealthy man entered the *Beit Midrash*, he was stunned at the sight of his in-law wearing rags. He felt the whole world spinning around him, and as if the ceiling of the *Beit Midrash* was collapsing on his head...

And the truth is, that’s exactly how Yoel felt...

The wealthy man came up to Yoel and said, “My wife and I specifically came here to meet with you. I want to come to your house and talk.”

Yoel ran to his house and informed his wife, “The in-laws have arrived! Please prepare a hearty feast!” His wife looked at him up and down, “Maybe you can tell me exactly where I get the groceries for the feast you’re dreaming of?” Yoel

finished erecting the *Mishkan*, he anointed it, sanctified it, and all its vessels, and the altar and all its vessels, and he anointed them and sanctified them” (Bamidbar 7:1).

Rabbi Menachem Mendel writes¹¹ that until the inauguration of the *Mishkan*, there had not been prophecy in our world. When Hashem spoke with Moshe

~ Wellspring of Wisdom *~*

quickly said, “You know we saved up to buy a rooster for *erev* Yom Kippur. We’ll use the money for the feast instead...”

Yoel’s daughter, the intended bride, immediately ran to the yard to take the rooster to be slaughtered for the feast, but the rooster, who felt the bride’s malicious intention to cut his neck, decided it wasn’t justified at all and therefore got up and ran...

The bride panicked, “Lunch is running away!” and began running after him... And without realizing, the rooster ran out of town, and the bride followed him...

Suddenly, the rooster entered a long, dark cave, and the bride followed him there too... Dark shadows ran between her feet, her soul almost left her body. Frightened, she looked for a way out... Then suddenly, she saw something sparkle inside the cave.

She approached with trepidation and, to her surprise, discovered a jug full of gold coins...

The bride returned home, her face glowing. Out of the excitement, they forgot to prepare the feast. When the in-laws arrived, they discovered a house that was falling apart and an empty table in the center of the home. Anger filled their bodies.

The rich man screamed at Yoel, “I thought I set up my sons with Yoel, the wealthy banker from Robishov, and instead, I got the poorest man in town!”

“You know,” Yoel answered, “I’m a *chassid* of Rebbe Abraham Yehoshua Heshel of Apta. Let’s both go to him, and whatever he decides, we’ll do.”

The Apta Rebbe first heard all of the claims of the wealthy man... After he finished, Yoel opened his mouth, recounting how his distress forced him to make drastic decisions, and casually added the great wealth he recently gained because of his rooster...

“I don’t see what the big mistake is,” Rebbe Avraham said to the wealthy man. “You found the rich Yoel you were looking for. Congratulations! You’re now in-laws!”

This story was told many times by the Apta Rebbe, the *Ohev Israel*. He would also add that this story has great power for finding your match, livelihood, and all other *brachot*!

- Otzar Ephraim - Bamidbar I (p. 357).

11. Smoochim L’Olam 51a.

Parashat Naso - Continued Light of Shavuot

Rabbeinu, it was from the burning bush or on Har Sinai. So too, He spoke with the forefathers in visions. But, “on that day that Moshe finished” the *Shechina* came down to the world (עולם), and the *Mishkan* became the “home” of Hashem.

Therefore, parashat Naso finishes with the verse, “When Moses would come into the Tent of Meeting to speak with Him, he would hear the voice speaking to him from the two *keruvim* above the covering which was over the Ark of Testimony, and He spoke to him” (Bamidbar 7:89). The revelation of the *Shechina* was at its greatest level - Prophecy.

Thus, parashat Naso has 176 verses, the gematria of 'לעולם',

to teach us that in this parasha the *Shechina* came down to the world!

This is what David HaMelech meant when he praised Hashem saying, “Give thanks to Hashem because He is good, for His kindness is eternal” (Tehillim 107:1).

’הִלְלוּ־יְהוָה הַיּוֹדוּ לַיהוָה כִּי טוֹב כִּי לְעוֹלָם תְּקַדְּדוּ

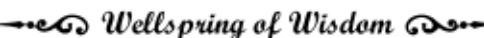
The secret of prophecy is called “the hidden good” (טוב הגנוז) and he praised Hashem (והודיה לה) that in His kindness (שבתקדוד) He brought it down to the world (הורידה לעולם).

But why did the Torah choose specifically parashat Naso to write about the bringing down of prophecy to the world... ?

Continued Light of Shavuot

Rabbi Itzchak Meir of Gur,¹² the *Chiddushei HaRim*, already asked these questions and answered, saying, “Every year on Shavuot, Hashem gives the Torah to Am Israel once more. The hidden light that accompanies

every Jew the whole year is revealed on Shavuot. As such, after we prepare ourselves by obtaining purity of heart and refinement of *middot*, it’s specifically after Shavuot when the light of Torah is revealed and shines inside of us



Parashat Naso - Required Preparation

that we have the ability to know, analyze, and explore *divrei* Torah. Thus, the Torah, *Midrash*, and *Zohar*, which also radiate the light of Torah, are apportioned

in a way that parashat Naso is lengthy in nature. Both in quantity and in the commentary of *chazal*.

We'll explain...

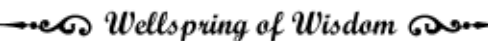
Required Preparation

HaRav Yoram Michael Abargel said¹³ that when Am Israel arrived at the foot of *Har Sinai*, all their impurity left them. The *Gemara* (Shabbat 146a) says that when the snake approached Chava, it impurified her and all her offspring. Only when Am Israel stood at *Har Sinai* the impurity that encompassed them ceased. However, the other nations didn't stand at *Har Sinai* and thus their impurity never ceased.

In the Pesach Haggadah, we say, "If He had brought us before Har Sinai and had not given us the Torah, *Dayenu*, it would have sufficed us!" The fact that our impurity was taken from us by the merit of standing at Har Sinai, we have to be infinitely happy even if we wouldn't have received the

Torah. The impurity that left us at Har Sinai is the impurity of sin, of a corrupt heart, and negative thoughts that we have about others. Whoever is still defiled by this impurity can be sure that their forefathers didn't stand at Har Sinai. *Chazal* say,¹⁴ "There are three distinguishing marks of this nation... They are merciful, shamefaced, and perform acts of kindness. Whoever has these three unique characteristics is fit to cleave to this nation."

Chazal tell us¹⁵ about Shabtai bar Marinos who arrived in *Bavel* and asked the community to help him find a job, or at least to give him a little *zedakah* to live. When they didn't want to help him in any way, he told them with anger, "These



13. **Imrei** Noam (Parashat Yitro, Maamar 4).

14. Yevamot 79a.

15. Beitza 32b.

people aren't descendants of our forefathers, they're descendants of the *erev rav*! Anyone who has compassion for Hashem's creations, it's known that they're a descendant of Avraham Avinu. But, anyone who doesn't have compassion for Hashem's creations, it's known that they're not of the descendants of Avraham Avinu."

If this is what's said about someone who doesn't have mercy on another, what can be said about someone who's also cruel to others...

If we're required to behave toward others with love and kindness, how much more so must

we act that way with our beloved wives and try our best to encourage them physically and emotionally and make them as happy as we can. Even more so after birth. You must put aside everything you have, work, friends, other family, and put all your energy into helping her with the home and children until she comes back to herself after what she went through physically and emotionally throughout the process of childbirth. The more you support your wife and make her happy, the more Hashem blesses you in everything you do.

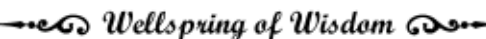
The moment the impurity left Am Israel, they were already fit to receive the Torah...

The Greater The Preparation, The Greater The Blessing

Even with all the greatness of the event of Har Sinai and with everything that occurred, it didn't take more than fifteen minutes to say the Ten Commandments.¹⁶ Even if we add what happened around the actual giving of the Ten Commandments, you'll find

that the event of Har Sinai wasn't more than an hour. Yet, in that little amount of time, Hashem conveyed to Am Israel the foundations of the entire Torah.

Because Am Israel merited that the impurity left them, which removed all their bad *middot* and



Parashat Naso - Casting Away All Impurity

inclinations and turned them into pure *kelim* (vessels), now, when the time came for Hashem to give over His Torah, it didn't take more than fifteen minutes. In other words, it doesn't take more than fifteen minutes to receive an entire world! All you need is to be a *keli* (vessel), a fit recipient for such...

The creation of a *keli* depends on the amount of your preparation. All failure of attainment stems from the fact that you're not a fit *keli* because you weren't adequately prepared. For that reason, we're commanded to remember every day the event of Har Sinai, "But beware and watch yourself very well, lest you forget the things that your eyes saw, and lest these things depart from your heart, all the days of your

life, and you shall make them known to your children and to your children's children: The day you stood before Hashem Elokeicha at Horev..." (Devarim 4:9-10).

We must always remember that just like at Har Sinai, Am Israel became fit *kelim*, and then merited receiving the entire Torah in an extremely short amount of time, so too, in every generation and with every person, the more you purify your heart, and the more you refine your *middot*, the more Hashem will bless you with Torah!

All this was with help from heaven, but Hashem wanted to see how they purify themselves...

And we were commanded to do so in parashat Naso...

Casting Away All Impurity

Every year we read parashat Naso after Shavuot because after we merited receiving the Torah, we must remember that to keep it, we must work on ourselves. Although parashat Naso speaks of several matters, we'll focus on the laws of the camps and what's learned from them.

The Torah says, "Command Bnei Israel to banish from the camp all those afflicted with *tzaraat* or with a male discharge, and all those unclean through [contact with] the dead" (Bamidbar 5:2). The verse that follows says, "You shall send them outside the camp, and they shall not defile

Parashat Naso - Casting Away All Impurity

their camps in which I dwell among them.”

HaRav Yoram Michael Abargel says...¹⁷

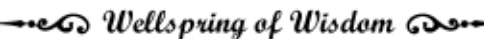
Whoever reflects somewhat on these verses will find what is seemingly an unnecessary redundancy. After it says, “Command Bnei Israel to banish from the camp...” why does the next verse need to say, “You shall send them outside the camp?” To understand this, we must know that the three states of impurity that are stated here (*Tzaruah, Zav, and Tameh LaNefesh*) which the Torah commands casting them away to the outskirts of the camp, have three inner roots in the soul. That is, three negative *middot* that cause the impurity.

This is understood by the words of *chazal*, “Whoever possesses the following three traits is of the disciples of Avraham Avinu, and whoever possesses the opposite three traits is of the disciples of the wicked Balaam. The disciples of Avraham Avinu have a good eye, a modest spirit, and a humble soul.

The disciples of the wicked Balaam have an evil eye, a haughty spirit, and a gross soul” (Pirkei Avot 5:19).

The middah of an evil eye is the root cause of *Tameh LaNefesh*, as *chazal* tell us¹⁸ how Rav once went to a graveyard and used an incantation to find out how those buried there died. He was told that out of every one-hundred people buried there, ninety-nine of them died by the evil eye, and only one died by entirely natural means.

HaRav Shalom Mashash zt”l explains that it doesn’t mean that ninety-nine out of one-hundred people died from the “evil eye” of others, but by their own evil eye that they had on others. Every time they saw or heard that someone succeeded in something, they would immediately have pain in their heart. From the constant heart aching that they had, caused by their evil eye on others, they passed away. We find that the *middah* of an evil eye is the cause of most people’s death, and that was the *middah* of the evil Bilaam,



Wellspring of Wisdom

17. **Imrei** Noam (Parashat Naso, Maamar 1).

18. **Baba** Metziah 107b.

Parashat Naso - Casting Away All Impurity

for he grieved over the success of Am Israel and wanted to harm them, but Hashem, in His kindness saved them from his hand.

Walking in the ways of Avraham Avinu, seeing only good in others, rejoicing in the happiness of others, and being humble, can literally save you from death.

The middah of haughtiness is the root cause of *tzaraat*, as the Torah commands, “The person to be cleansed shall take two live, clean birds, a cedar stick, a strip of crimson [wool], and hyssop” (Vayikra 14:4).

Rashi explains that because *tzaraat* is caused by haughtiness, the person inflicted must then humble themselves, as symbolized by the objects required to purify themselves, as mentioned in the verse. *Chazal* say (Arachin 16a) that a person gets *tzaraat* because of the sin of *lashon hara*. The reason why someone lets themselves speak *lashon hara* about others is because of the *middah* of haughtiness that causes them to think that they’re someone respected and important person, and that others aren’t.

The middah of a “gross soul” (lust and abundant desire) is the root

cause of *Zav*. The *middah* befitting Am Israel is a humble soul, just as Avraham Avinu was very modest.

We find that all three impurities have their root cause in the soul. We now understand how the command to cast away those three types of people (other than the simple understanding to physically send them out of the camp) has a hidden meaning. To cast away, from the depths of the soul (the inner camp of each and every one of us), the three negative *middot* which are the root causes of the three states of impurity mentioned and replace them with the three good *middot* of Avraham Avinu.

We can now answer our question, why the command to cast away the impure is repeated? The first verse “Command Bnei Israel to banish from the camp all those afflicted with *tzaraat* or with a male discharge, and all those unclean through [contact with] the dead” speaks about the simple understanding of the commandment, that is to physically send away the impure out of the camp.

The repeated verse “You shall send them outside the camp, and they not defile their camps, in

which I dwell among them,” comes to hint at the hidden meaning of the commandment, that is to cast away the three negative *middot*, which are the sources of all impurity, out of the inner camp, our hearts.

For Hashem dwells in every heart of every Jew, “I will dwell in their midst” (Shemot 25:8), and as Rabbi Moshe Alshich zt”l wrote,¹⁹ “Inside every single one of Am Israel.”

Find Your Place

Rabbi Shimon Rafael Hirsch zt”l, in his commentary on the Torah (Bamidbar 5:1) writes, "In parashat Bamidbar Am Israel were counted as a whole and each given their designated place around the *Mishkan*, while the Leviim, who were chosen to serve in the *Beit Hamikdash*, camped directly near the *Mishkan*.

This specific order of the nation, the sanctuary of the Torah in the center, surrounded by the Leviim, the guards of the *Mikdash*, and the rest of the nation surrounding them, denotes exactly the purpose of this nation.

The Torah is the soul of the nation. It gives life to the people. Hashem gave the Torah to Am Israel, and as a result of us

keeping it, He manifests His *Shechina* within us.

The Leviim are the guards and carriers of the Torah. Their task is to teach Torah to the nation, and through them, the nation will unite with the spirit of the Torah...

The first benefit Am Israel gained by the arrangement of their camps was the knowledge of their natural place. This results in calmness and composure. When someone knows their place and knows where they should be, they’re saved from becoming confused and from the brutal punishment of exile.

In addition, they benefitted from understanding that if they wanted to merit learning Torah, they must leave their place and go to the camp of Levi, where

Parashat Naso - An Understanding Heart

Moshe Rabbeinu and the rest of the *talmidei chachamim* were...

The other mitzvah in our parasha is “*Shiluach Machane.*” Someone that became impure was sent out of the camp. According to the severity of the impurity was the severity of the sending out, as we already explained.

Only after these mitzvot can you demand holiness from someone. Therefore, after the order of the camps was set and each person knew their place, and after Hashem taught them the laws of *Shiluach Machane*, were Am Israel commanded on *teshuvah*, “Tell Bnei Israel: When a man or woman commits any of the sins against man to act treacherously against Hashem, and that person is found guilty, they shall confess the sin they committed” (Bamidbar 5:6-7)... Then the parasha speaks about the laws of a *Nazir* – which symbolizes our overcoming of the *yetzer hara*...

An Understanding Heart

Our parasha talks about the inauguration of the *Mishkan*, “And it was on the day that Moshe finished erecting the *Mishkan*, he

Then, after Am Israel merited that their impurity cease, and their souls received the foundations of the Torah at Har Sinai, and they each knew their place and learned the laws of *teshuvah*, the *Shechina* was able to dwell in their midst, as is written in the last verse of our parasha, “When Moshe would come into the Tent of Meeting to speak with Him, he would hear the voice speaking to him from the two *keruvim* above the covering which was over the Ark of Testimony, and He spoke to him” (Bamidbar 7:89).

This is the reason why parashat Naso is lengthy both in the Torah and in the words of *chazal*... In this parasha Am Israel merited that the *Shechina* reside within them, and this feat returns and shines every year on this parasha !

But before our parasha finishes, the Torah tells of the offerings of the *Nessiim* (tribe leaders).

anointed it, sanctified it, and all its vessels, and the altar and all its vessels, and he anointed them and sanctified them” (Bamidbar 7:1).

Right after Moshe Rabbeinu designated the altar, the hearts of the twelve *Nessiim* yearned to sacrifice on the altar. They came to Moshe and asked his permission to bring a special sacrifice to designate the altar. Moshe Rabbeinu couldn't decide on his own and asked permission from Hashem, who told Moshe to let them sacrifice. Not everyone at once on the same day, though. Instead, every *Nassi* was given a separate day to sacrifice their offering.

This teaches us how important the feeling of enthusiasm at the beginning of a mitzvah is, for their reward for such was that their sacrifices were written in the Torah for all generations to see.

One of the acquisitions of the Torah is "understanding of the heart." Only someone who truly contemplates his learning will merit that his Torah study

enter his heart. Someone whose knowledge of Torah is important to them will take the time to contemplate what they learn, sacrifice other pleasures and commitments in order to learn, and subsequently, they won't forget what they learn. As *chazal* say,²⁰ "We remember things that are important to us."

The Gemara also says,²¹ "The heart understands." The key to understanding the Torah is to pay attention to the learning and make it important to you. Don't leave the Torah for even a moment.

Through contemplation with the understanding of your heart, you'll merit truly understanding the Torah. Someone who is consistent in Torah study, who loves the Torah, and lets his heart listen to the words of *chachamim*,²² Hashem gives him during the *shiur* the *tikkun* for all the parts of his soul.

~ Wellspring of Wisdom ~

20. Ketubot 20b.

21. Brachot 61a.

22. **Rabbi** Israel Yaakov Klapholtz once told...

Itzchak and Shlomo, *chassidim* of the Rebbe of Chernobyl, were great friends.

They were business partners, and neighbors, and loved each other wholeheartedly.

Shlomo had a son, and Itzchak had a daughter.

Eventually, the two friends decided to make a *shidduch* between them and even

Parashat Naso - An Understanding Heart

made a pact that they'll be in-laws when the day comes.

One day, without any reason, Shlomo decided to leave his rabbi, the Rebbe of Chernobyl, and travel to the *tzaddik* Rabbi Israel of Ruzhin. Shlomo became a Ruzhin *chassid*, and the two best friends parted ways. They discontinued their partnership and also wanted to call off the *shidduch*.

The son and daughter, who in the meanwhile grew older, didn't want to break their relationship, but their parents' will overcame theirs.

Itzchak knew that a pact wasn't a trivial matter and couldn't be revoked as if it hadn't happened at all, and therefore went to see his rabbi, the Rebbe of Chernobyl, to ask what to do.

When the Rebbe heard his will, his face darkened, "Itzchak," he said firmly, "A pact isn't a trivial matter. A pact must be kept and shouldn't be revoked because of a quarrel between you and him."

"Am I not right, Rebbe?!" Itzchak asked, "Isn't Shlomo a traitor!? He hurt and embarrassed the Rebbe. Because of that, I don't want to give him the *shidduch*!"

The Rebbe didn't agree with him and said, "You're not right, Itzchak. Every *chassid* has the authority to learn from the Rebbe that he wants."

Embarrassed and confused, Itzchak returned to his home. He didn't want to embarrass his old friend, but the command of his Rebbe overpowered his feelings. Having no choice, he went to

him and said, "The splitting up between us caused a big scar, but, according to the Rebbe, the pact we made must be kept."

Shlomo didn't accept the Rebbe's opinion, didn't shake Itzchak's outstretched hand, and instead began to look for a different *shidduch* for his son.

After being shut down, Itzchak also searched for and found a *shidduch* for his daughter. Although the children told their parents that they would marry each other even without their consent, the parents didn't give up and forced them to marry someone else.

When the date of the daughter's wedding was set, the girl cried before her father and begged him not to marry her against her will. She even threatened to run away from home, but her father didn't pay attention to her pleas.

A few days before the wedding, the daughter disappeared from the house... That same day, Shlomo's son also disappeared from his home. With great anxiety, the parents, relatives, and neighbors searched for the adolescents but didn't find them.

In desperation, they went to look for them in the nearby towns and villages, in the forests, and even near the rivers, in fear that they drowned themselves. After hours of searching and not finding them, Shlomo went to the Rebbe of Ruzhin and told him about the disaster. The Rebbe gloomily said, "I can't help you, Shlomo. You sinned greatly by not keeping the pact. Now you have no choice but to return home and mourn your son. Say *kaddish* on your son, and hopefully, it'll purify his soul from his sin."

Parashat Naso - An Understanding Heart

Shlomo begged the Rebbe to reveal to him where his son was, but the Rebbe didn't answer.

With a broken heart, Shlomo returned to his home and mourned his son, as the Rebbe told him. Itzchak also went to his Rebbe, the Rebbe of Chernobyl. The Rebbe received him with a heavy sigh and said, "Although it's not your fault Itzchak, you must also bear the suffering for your daughter's sins. But there's still hope for her. We must hope for a moment of mercy. Stay with me until after Shavuot, and maybe Hashem will have mercy on you."

Itzchak stayed, and every day he poured out his heart in prayer and supplication before Hashem, hoping that He would save his daughter and return her to him. On the second day of Shavuot, before reading the Book of Rut, the Rebbe of Chernobyl informed the congregation that he intended to read the Megillah aloud to the congregation himself.

Upon hearing the Rebbe's words, everyone understood that this wasn't a trivial matter. The Rebbe must have great and important intentions if he himself wants to read the Megillah.

The Rebbe began to read with great devotion as he instilled deep intentions in every word. He especially lingered in the passages about Naomi asking her two brides to depart from her and them raising their voices and crying.

The Rebbe also began to weep when he read the verse, "And said to her, no, we will return with you to your people" (Rut 1:10).

The words "to your people" he repeated several times. And when he came to the verse, "your people shall be my people" (ibid. 1:16), he paused and repeatedly recited it in many different melodies.

Suddenly he cried aloud, "Thus shall Hashem do to me" (ibid. 1:17), and repeated the word "to me" many times until it seemed that his intention by this word was to ask Hashem to actually do something for him. Finally, it was evident on the face of the Rebbe that he felt better, and he was sure that his desire materialized, for he continued to read the Megillah quickly as if he had finished his mission successfully.

After Shavuot, the Rebbe called over Itzchak, greeted and blessed him, and said, "Go home in peace. Your daughter will return."

The happy father couldn't utter a word from the joy and excitement he felt.

Then the Rebbe went on to say, "Your daughter will return to you with complete remorse. Chaim, her intended husband, is dead, and she will return to you with a broken heart and crying and promising to be a faithful daughter to her people. You must accept her with open arms and without questions or arguments. She returned of her own free will and is considered a true *baalat teshuvah*."

The Rebbe added, "And now, you won't be able to stay in your city. You must immediately pack your belongings and, together with your family, move to a place far away, where no one knows you, and Hashem will be with you."

Parashat Naso - Don't Break Boundaries

He knows that he has some sort of mistake within him... Suddenly, Hashem sends him in the middle of a *shiur* a message from the rabbi. He's sure that the rabbi knows everything that he did. But the truth is that the rabbi doesn't need to know anything because Hashem gives you the answer through him. The rabbi is the mirror that reveals what Hashem wants from you.

This happens when your heart only trusts in Hashem.

Don't Break Boundaries

Enthusiasm is the most important part of learning. It's the part that causes the Torah to

This is what the Zohar meant when it said,²³ "Understanding isn't in the mind, rather in the heart."

There's another aspect to "understanding of the heart," and that is to want to serve Hashem and learn His Torah, and even more so with enthusiasm.

However, you still have to be careful...

be carved into the learner's heart and remembered forever. Yet, enthusiasm must also be within

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

Itzchak returned home and began to prepare for the journey. One night, there were faint knocks at the door, and there stood his daughter with her head down, ready to fall at her father's feet and ask his forgiveness.

She began crying in a broken voice, "It was Chaim's idea to run away together. In a moment of insanity, we ran to the priest to marry us. He sent us to his friend, who is also a priest, and he commanded us to convert to their religion and marry as gentiles. Chaim died of remorse or as a punishment from heaven, and I could no longer bear the pain and suffering. I

thought death was better than my life. I, too, almost took my life, but suddenly I felt an intense longing, and some mysterious power inside of me pulled me back home and to my people, and here I am, father, full of regret, wanting with all my heart to return to you and to my people as a *baalat teshuvah*.

The father did as his Rebbe commanded and received his daughter wholeheartedly... and she returned to being a faithful daughter to her father and her people, Am Israel...

- Beit Rozhin (p. 160).

23. Tikkunei Zohar (Introduction, 17a).

Parashat Naso - Bringing It Down To The World

certain boundaries. Too much can also be dangerous.

That's the other understanding of the words "understanding of the heart." That you understand in your heart how to limit your enthusiasm.

Although the importance of limiting certain things is understood well in the world, such as not putting thirty teaspoons of sugar in a cup of tea, or one hundred tablespoons of salt in a pot of soup... When it comes to spirituality, it's usually not so well understood.

Sometimes someone strives for spirituality and breaks boundaries... They don't eat, don't sleep, don't rest, etc... Yet, when you try to explain to them the dangers, they only laugh at you. Sometimes you hear something and think to yourself, "From now, I'm not going to waste time!" You try learning a lot of Torah, but suddenly it doesn't go as well as

you thought... In one moment, you fall from every level, and even stop learning all together. Even a flame goes out when there's too much oil. It's better to have a little bit of oil and a lasting flame.

We have to learn from this that when we attempt to one starts something new, it must be slowly and steadily. Don't skip too many steps in one jump.

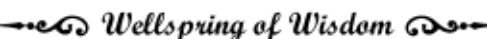
You have to learn to serve Hashem according to the strengths He gave you. Most of the problems today's youth suffer from comes from lack of knowledge. They try to know the entire Torah in as little time as possible, and when it doesn't work out (obviously) they just give up!

From the time of the giving of the Torah at Har Sinai, many years passed, and Yishai had a son and named him David...

Bringing It Down To The World

It's well known what the Zohar (Tikkunei Zohar Intro. 13b)

says²⁴ about the seven gates that are on every person's head... Two



24. See Imrei Noam (Sukkot, Maamar 1).

The Pathway...

ear

mouth, that correspond to the seven arms of the *Menorah* of the *Beit HaMikdash*. The mouth corresponds to the middle arm, the right eye, ear, and nostril correspond to the three right arms, and the left eye, ear, and nostril correspond to the three left arms. Every one of the seven arms of the *Menorah* and seven gates of the head also correspond to one of our holy ancestors... Avraham Avinu corresponds to the right eye, Itzhak Avinu corresponds to the left eye, Yaakov Avinu corresponds to the right ear, Moshe Rabbeinu corresponds to the left ear, Aharon HaKohen corresponds to the right nostril, Yosef corresponds to the left nostril, and David HaMelech corresponds to the mouth.

Because David HaMelech corresponds to the mouth, his entire purpose was to increase prayer, songs, and praises to Hashem, thus giving him the strength to compose the book of *Tehillim* which has the power to eliminate all decrees upon yourself,

tire

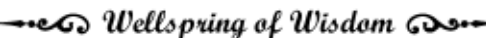
in unum without any interruptions.

Rabbi Menachem Mendel writes²⁵ in the name of the Arizal that Moshe Rabbeinu was the head of all the prophets, and David HaMelech was the head of all *ruach hakodesh*.²⁶ Through the songs and praises in the book of *Tehillim*, *ruach hakodesh* came down to the world.

The chapter that encompasses the entire the book of *Tehillim* is chapter 119, which has 176 verses, the *gematria* of the word “world” (לעולם).

This is what David HaMelech meant when he said, תְּהִלַּת ה' יִדְבֵּר פִּי (Tehillim 145:21), through the songs and praises of *Tehillim*, וַיִּבְרָךְ כָּל בֶּשֶׂר שֵׁם קְדֹשׁוֹ לְעוֹלָם - through the *ruach hakodesh* that came down to the world.

Later, when the *Talmud* was put together, the third level of *chochmah* came down to the world. More specifically, when



25. **Smoochim** L'Olam (51a).

26. **Shaar** Ruach HaKodesh (2b).

The Pathway...

Masechet Baba Batra was written, *chochmah* came down to the world. Therefore, it has 176 pages, the *gematria* of לעולם.

In conclusion, there are three levels... Prophecy, *Ruach HaKodesh*, and *Chochmah*.

Prophecy came down in parashat Naso which has 176

verses, *Ruach HaKodesh* came down through the book of *Tehillim*, which is summed up in chapter 119 which has 176 verses, and *Chochmah* came down through the *Masechet Baba Batra* which has 176 pages.

Let's finish with a story...

Two-Hundred Times !

World War I...

All of humanity was shocked. Countries and their citizens entered a whirlpool of panic and fear.

After many years Rabbi Elazar Menachem Shach zt"l told the following story...²⁷

In the first year of World War I, I was alone. The entire *yeshiva* dispersed to their homes, and I didn't know where my parents were. I didn't have many options and decided to go to the *Beit HaKnesset*, and there, I started to learn.

A woman that lived next door noticed me, and from time to time, she would bring me bread to eat...

Know... said Rabbi Shach... That was the happiest year of my life...

I didn't have food, not a bed to rest on, nor the ability to get a haircut, or money, or oil for Hanukkah candles... I didn't have anything...

The only thing I did have was my *Gemara*... *Masechet Baba Batra*.

For that entire year, I learned only it. I learned *Masechet Baba Batra* two-hundred times that year !

Shabbat Shalom !

~ Wellspring of Wisdom *~*

The Pathway...

1. Everyone has something they need to change. But the path to change depends on three things... The vision of the eye, the hearing of the ear, and the understanding of the heart. When these three things work properly there's a possibility for someone to change. Now, around the time of the giving of the Torah, when all the same influences that Am Israel experienced at the time of the giving of the Torah and all the wonderful enlightenments that they felt are descending again, as every year, and can accompany us throughout the year. After we've already gone through the stages of purification and purity of heart and passed the first two stages of seeing and hearing, now all that's left is the understanding of the heart...

2. Every year on Shavuot, Hashem gives the Torah to Am Israel once more. The hidden light that accompanies every Jew the whole year is revealed on Shavuot. As such, after we prepare ourselves by obtaining purity of heart and refinement of *middot*, it's specifically after Shavuot when the light of Torah is revealed and shines inside of us that we have the ability to know, analyze, and explore *divrei* Torah.

3. The creation of a *keli* depends on the amount of your preparation. All failure of attainment stems from the fact that you're not a fit *keli* because you weren't adequately prepared. For that reason, we're commanded to remember every day the

event of Har Sinai, "But beware and watch yourself very well, lest you forget the things that your eyes saw, and lest these things depart from your heart, all the days of your life, and you shall make them known to your children and to your children's children..."

4. We must always remember that just like at Har Sinai, Am Israel became fit *kelim*, and then merited receiving the entire Torah in an extremely short amount of time, so too, in every generation and with every person, the more you purify your heart, and the more you refine your *middot*, the more Hashem will bless you with Torah!

5. One of the acquisitions of the Torah is "understanding of the heart." Only someone who truly contemplates his learning will merit that his Torah study enter his heart. Someone whose knowledge of Torah is important to them will take the time to contemplate what they learn, sacrifice other pleasures and commitments in order to learn, and subsequently, they won't forget what they learn. As *chazal* say, "We remember things that are important to us." The *Gemara* also says, "The heart understands." The key to understanding the Torah is to pay attention to the learning and make it important to you. Don't leave the Torah for even a moment.

6. Through contemplation with the understanding of your heart, you'll merit

The Pathway...

truly understanding the Torah. Someone who is consistent in Torah study, who loves the Torah, and lets his heart listen to the words of *chachamim*, Hashem gives him during the *shiur* the *tikkun* for all the parts of his soul. He knows that he has some sort of mistake within him... Suddenly, Hashem sends him in the middle of a *shiur* a message from the rabbi. He's sure that the rabbi knows everything that he did. But the truth is that the rabbi doesn't need to know anything because Hashem gives you the answer through him. The rabbi is the mirror that reveals what Hashem wants from you. This happens when your heart only trusts in Hashem. This is what the Zohar meant when it said, "Understanding isn't in the mind, rather in the heart."

7. There's another aspect to "understanding of the heart," and that is to want to serve Hashem and learn His Torah, and even more so with enthusiasm. Enthusiasm is the most important part of learning. It's the part that causes the Torah to be carved into the learner's heart and remembered forever. Yet, enthusiasm must also be within certain boundaries. Too much can also be dangerous. That's the other understanding of the words "understanding of the heart." That you understand in your heart how to limit your enthusiasm.

8. Although the importance of limiting certain things is understood well in the

world, such as not putting thirty teaspoons of sugar in a cup of tea, or one hundred tablespoons of salt in a pot of soup... When it comes to spirituality, it's usually not so well understood. Sometimes someone strives for spirituality and breaks boundaries... They don't eat, don't sleep, don't rest, etc... Yet, when you try to explain to them the dangers, they only laugh at you. Sometimes you hear something and think to yourself, "From now, I'm not going to waste time!" You try learning a lot of Torah, but suddenly it doesn't go as well as you thought... In one moment, you fall from every level, and even stop learning all together. Even a flame goes out when there's too much oil. It's better to have a little bit of oil and a lasting flame.

9. We have to learn from all this that when we attempt to one starts something new, it must be slowly and steadily. Don't skip too many steps in one jump. You have to learn to serve Hashem according to the strengths He gave you. Most of the problems today's youth suffer from comes from lack of knowledge. They try to know the entire Torah in as little time as possible, and when it doesn't work out (obviously) they just give up! We must take all the preparations that we've done for Shavuot and direct them toward our learning of the Torah and Bezrat Hashem we'll see endless blessing, amen!



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EVERY SUNDAY**



with

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ABARGEL shlita**



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Shabbat Times

Naso

5th of Sivan, 5782



City	Candle Lighting	Shabbat Ends	Rabbeinu Tam
Be'er Sheva	7:21 pm	8:11 pm	9:06 pm
Tel Aviv	7:23 pm	8:13 pm	9:08 pm
Haifa	7:24 pm	8:14 pm	9:10 pm
Eilat	7:18 pm	8:10 pm	9:04 pm
Jerusalem	7:26 pm	8:16 pm	9:12 pm
Jerusalem 40 min	7:06 pm		

Pathways to the Heart

From the Holy Words
of **HaRav Yoram zt"l**

Avraham Avinu would connect with his children and make sure they followed in his footsteps.

Each one of us must do the same. Don't leave you children behind. Don't eat, drink, or sleep, before you are 100% sure that all your children are with you on the right path, and that there won't be an outcome that you're elevating in spirituality and your children are falling behind.

It's forbidden for you to let your children do whatever they want, the world isn't a playground.



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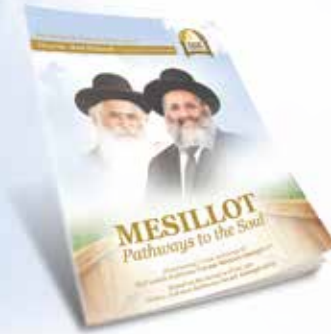
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