

Beit Hamidrash Hameir Laarets | Issue 62

**Pinchas** | Everyone and Their Journey



# MESILLOT

## *Pathways to the Soul*

Illuminating teachings and insights on the weekly parasha  
by **Rabbi Yoram Michael Abargel zt"l**

From the weekly lectures of his son,  
**Rabbi Israel Abargel shlita**

# ...**PATHWAYS TO THE SOUL**...

## TABLE OF CONTENTS

If It's Mine, Its Mine . . . . .	1
Everyone Has Their Task . . . . .	4
The Power Of The Gemara . . . . .	7
Yosef - A Real Warrior . . . . .	9
Measure For Measure . . . . .	11
A Journey For Truth . . . . .	12
Two Levels Merge Into One . . . . .	14
Family Tree . . . . .	15
Low Prices - Not Always A Great Deal . . .	16
Silence . . . . .	17
Pinchas ben Elazar . . . . .	18
All Mixed Up . . . . .	19
When Greatness Comes It Can't Be Stopped . . .	21
<i>The Pathway</i> . . . . .	25



**venmo**

### Beit Hamidrash Hameir Laarets

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

- |  |   |
|--|---|
|  P.O. Box 345, Netivot, 8771301, Israel   |  (954) 800-6526  |
|  <a href="mailto:en@h-l.org.il">en@h-l.org.il</a>                               |  Hameir Laarets  |
|  <a href="http://www.hameir-laarets.org.il/en">www.hameir-laarets.org.il/en</a> |  HameirLaaretsEN |
|  +972-77-223-1130   |  054-870-8737    |

Message Us to Join Our WhatsApp Groups

# Parashat Pinchas

## If It's Mine, Its Mine

**Rebbe** Noach of Lechovitch was surrounded by his chassidim on Friday night, singing with passion and enthusiasm.

**Rebbe** Noach began to talk about *emuna* and *bitachon* in Hashem and told the following story...

**In** a town close to ours, Lechovitch, lived a Jew by the name of Hershke. Hershke was a simple man, not learned nor a seasoned merchant. Rather, he made a livelihood selling honey, wax, hide, or anything he could get ahold of.

**Every** Sunday, the weekly market opened, and merchants from all the surrounding towns would come with their merchandise. Some

of the town's merchants would arise early and meet the surrounding towns' merchants on their way to the market and buy from them in order to resell at the market and make a profit. Hershke was also one of those merchants.

**On** Shabbat night, the entire town would gather in the synagogue to hear the words of the visiting rabbi. The rabbi began... He talked about the idea of *emuna* (faith) and *bitachon* (trust) in Hashem. He went on to explain in great detail how Hashem oversees and runs the world, how He provides every individual precisely what they need, their livelihood and health, and that no one can change the will of Hashem nor what He has decided to give someone.<sup>1</sup> Like

---

— *Wellspring of Wisdom* —

---

**1. It** was Chanuka in the city of Mezibush. Jews came from all directions to participate in the lighting of the Chanuka candles by Rebbe Avraham Yehoshua.

**This** year though, things were different. Rebbe Avraham's face showed deep signs of worry and despair.

## Parashat Pinchas - If It's Mine, Its Mine

*chazal* say, “No person can touch what was designated for another.”<sup>2</sup>

**The** words of the rabbi permeated deep into the heart of Hershke... Shabbat ended, the sun rose on Sunday morning, and Hershke was still in bed...

**His** wife tried to wake him up, “Hershke! Wake Up! The merchants are already on their way, and you need to buy merchandise before there’s none left!”

**Hershke** responded, “I heard the rabbi say yesterday that no

one can touch what’s designated for another, and if so, why do I need to trouble myself and go to them? If it’s mine, they’ll come all the way to me!”

**His** wife, not knowing what got into him, didn’t know how to respond... She tried to convince him in every way possible to go and buy what they needed, but Hershke stood his ground and didn’t leave.

**Meanwhile,** the town merchants waited on the main road for the merchants of the surrounding towns to come. When

---

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

---

**Rebbe** Avraham stood up and went outside... Fifteen minutes passed, and Rebbe Avraham returned to the *Beit Hamidrash*, his face gleaming with joy and happiness.

**The** *chassidim* had no idea what happened... Then suddenly, Rebbe Avraham opened his mouth and shared with them the following story...

**It’s** well known that Hashem appropriates on Rosh Hashana the livelihood of every creation. Indeed, this includes the residents of this town, Mezibush. Hashem decreed the amount of money we will each earn this year.

**Right** before I came to light the Chanuka candles, I was informed that the budget

allocated for the year ran out today, and I became troubled about how our town’s people would live for the next nine months?!

**I** went outside to seclude myself and contemplate what I could do to help, and then, from Heaven, it was revealed to me that the same thing had transpired last year. Although the budget ran out by Chanuka, Hashem supported us and gave us what we needed for free...

**When** I heard this, I calmed down and assured myself that Hashem would sustain this year as well...

- Eretz HaChaim 1:40.

2. Yoma 38b.

they arrived, the town merchants approached them to purchase merchandise but were abruptly stopped and asked, "Where's Hershke?" We won't do any business without Hershke."

**The** town merchants, wanting to get on with their business, lied and said, "Hershke died!"

**The** merchants of the surrounding towns were in disbelief and decided to go to Hershke's home and check up on him.

**They** arrived at his house, knocked on his door, and shouted, "Hershke, wake up!"

**Hershke** got up, opened the door, and the merchants who usually did business with him entered and sold him whatever he needed. From that day on, this became the new routine. Hershke didn't need to leave his home, and the merchants would bring their merchandise to him...

**Rebbe** Noach finished and said to his chassidim, "Hershke merited this because he behaved simply and sincerely believed in Hashem with perfect faith and no calculations of his own.<sup>3</sup>

**In** truth, there's no end to the level of faith one can

---

*~ Wellspring of Wisdom ~*

---

3. *Emuna* and *bitachon* in Hashem, as demanded of us, are revealed in our emotions, thus encompassing our entire being... If it remains in our minds alone, we're still very far away from perfection.

**Rabbi** Israel Salanter zt"l once gave a lecture and said...

**A** Jew who merits feelings of *emuna* and *bitachon* in Hashem can sit and study with tranquility. With a small amount of effort, they can buy a lottery ticket and be assured that they'll win.

**One** of the listeners at the lecture was a Jew who decided that in light of what he heard,

he would buy a lottery ticket with a payoff of 100,000 rubles. He bought the ticket and approached Rabbi Yisrael to bless his ticket.

**When** Rabbi Yisrael heard what he wanted, he told him, "I would like to buy your lottery ticket for 10,000 rubles." Ecstatic that he was already going to make money, the man agreed. Then, Rabbi Yisrael said to him, "You failed the test. You only believed in your mind that you would win, but you didn't feel it in your heart. If you were to have had true feelings of *bitachon*, you wouldn't have agreed to lose 90,000 rubles!

- Sippurei Chassidim (Vol. 2, p. 81).

have. The more you ascend from one level to another, you begin to experience even higher levels of faith and trust in

Hashem, and that's what the prophet Yeshaya meant when he said, "Trust in Hashem forever" (Yeshaya 26:4).<sup>4</sup>

### **Everyone Has Their Task**

**The** Baal Shem Tov once heard a proclamation in Heaven that he should travel to a particular town close to Sniatyn in order to learn what real emuna and bitachon are and that he should take with him some of his disciples.

**The** Baal Shem Tov, who at the time was living in the town of Telust, made an announcement, "I am going for a trip, and whoever can, should join me." A group of chassidim decided to join him, and they departed... When they arrived, they entered the home of a Jewish innkeeper who welcomed them with joy. He hosted them in his inn and paid special attention to their every need.

**Every** chance he had, the Baal Shem Tov would follow the Jewish innkeeper waiting to see if

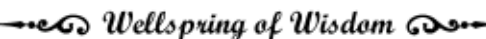
he would learn what real bitachon in Hashem is like from him.

**The** next day, when they were in the middle of praying, the town officer entered and approached the table in the center of the room and loudly struck it with his baton three times...

**The** innkeeper didn't skip a beat and continued on with everything as normal and paid no attention to the officer and his antics.

**The** prayer ended, and the innkeeper quickly prepared breakfast for his guests. Without warning, the officer showed up again, baton in hand, went to the center table and banged on it three loud knocks...

**The** Baal Shem Tov turned to the innkeeper and asked him, "Is this normal behavior here?"



4. Likutei Moharan I (Torah 225).

**The** innkeeper answered, still smiling, “Yes. I rented out this inn from the local sheriff, and when the due date comes for the rent, he sends one of his officers to remind me that I need to pay him.

**He** shows up three times and bangs on the table. If I don’t pay him by the third time, he’ll take me and throw me into prison...”

**Confused**, the Baal Shem Tov said, “According to your calm appearance, it appears as if you have the money. Why then are you waiting until the last second? You can eat breakfast when you return...”

“**At** the moment, I don’t yet have even one cent,” replied the innkeeper, “However, Hashem will certainly provide me with what I need... I still have another three hours to pay the rent. Why should I worry...? Let’s eat breakfast!”

**The** Baal Shem Tov and his disciples sat around the table... The Baal Shem Tov began to speak words of Torah, and even though the disciples were listening with their ears, their hearts were

overcome with fear over the fate of this hapless Jewish innkeeper...

**The** innkeeper was the only one who seemed to be unfazed from all fear, as if the situation had nothing to do with him! He sat there, his face filled with joy, listening intently to the words of the Baal Shem Tov...

**Then**, the officer returned. He repeated his two previous acts, the table already dented from the force of his blows...

**Finally**, the Jewish innkeeper stood up gracefully, washed his hands for *Mayim Achronim*, and calmly blessed *Birkat Hamazon*, thanking Hashem for his meal. Afterward, he approached the coat rack, put on his overcoat, and opened the door...

**The** Baal Shem Tov quickly inquired, “Do you have the money?!”

**The** innkeeper replied, “Rebbe, let me explain... Everyone has a task. The task of Hashem is to provide for the needs of every creation at the proper time. My task is to trust in Him. I have to

trust that He'll send me everything that I need. Along with this, I'm also tasked with making a vessel for His blessing by showing effort. Now, the time has come to show some effort. I'm now leaving in the direction of the sheriff..."

**The** Baal Shem Tov and his students stood by the window, watching in dread as the innkeeper started to fade in the distance. Suddenly, a carriage approached and stopped directly in front of the innkeeper. The wagon driver stepped down from the carriage and began to have a conversation with the innkeeper...

**The** carriage driver and innkeeper finished their conversation and parted ways. Another five minutes passed when suddenly, the carriage turned around and began galloping full speed in pursuit of the innkeeper. It stopped once again. The wagon driver stepped down, took out a large sum of money, handed it over to the innkeeper, and they once again parted ways.

**On** his way out of town, the carriage driver stopped at

the inn, and a wine merchant hopped out...

**The** Baal Shem Tov approached him and asked, "Can you please tell me what just transpired between you and that Jew?"

**The** merchant replied, "This Jew makes the best wines in all the surrounding towns, and I came to request that he prepare me a few thousand gallons for the winter. He agreed. However, he requested a very large deposit that I was unwilling to give, so we parted ways..."

**After** I left, I began to regret my decisions, so I turned around and paid him the money...

**He** then told me that he needed to visit the sheriff and that I should wait for him at his inn until he returned so that we could write out a contract.

**The** Baal Shem Tov and his disciples couldn't believe what they had just heard... When the Jew returned, they asked him, "How did you have the nerve to refuse a deal that would've provided you with most of the money you needed to pay the sheriff?! You could've lost



**Parashat Pinchas - The Power Of The Gemara**

out completely!” As calm as usual, the Jewish innkeeper responded, “Everyone has their task. The task of Hashem is to send me all the money I need. Why should I compromise for less... ?!”<sup>5</sup>

**The Power Of The Gemara**

**HaRav** Yoram Michael Abargel zt”l once said the following...<sup>6</sup>

**The** Torah commands us, “You shall sanctify yourselves and be holy because I am holy” (Vayikra 11:44). Rashi explains, “Just as I am holy, for I am Hashem, so too, you shall make yourselves holy. Sanctify yourselves from below, and I will sanctify you from above and in *Olam Haba*.”

**To** merit holiness, you first need protection from above against the *klippah* called (this name shouldn’t be said out loud) *Lili*”th. This feminine aspect of the *klippah* lurks in ambush, waiting to attack anyone who wants to cleave to Hashem, making him sin, robbing him of his sanctity.

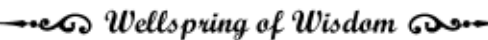
**In** our parasha, we learn one of the most important fundamental ideas of the attribute of *emuna* and *bitachon* - No one can touch what was designated for another...

**The** *klippah* also has a male aspect called (this name also shouldn’t be said out loud) *Sama*”el. The female aspect though is much stronger than her male counterpart.<sup>7</sup>

**In** connection to this, Rabbi Chaim Ben Atar, the Ohr HaChaim, writes as follows...<sup>8</sup>

**One** night while I was sleeping, suddenly, I saw the “terrible couple,” *Sama*”el and *Lili*”th, coming towards me... I rolled up my sleeves and went to war against the male *klippah*, and within seconds, he cried, “I surrender !”

**Afterward**, I approached the dreadful feminine *klippah*. Battling her was exceedingly long and



5. Sippurei Chassidim (Vol. 2, p. 79).

6. Imrei Noam (Parashat Shemini, Maamar 8).

7. See Zohar (Pinchas 231b); Etz Chaim 48:3.

8. Bereshit 49:11.

Parashat Pinchas - The Power Of The Gemara

tiring.<sup>9</sup> In the end, I succeeded in bringing her down, but not like her male husband.

**There's** nothing in the world that can subdue and weaken the power of the *klippah* like the study of Gemara. Rebbe Nachman of Breslov writes<sup>10</sup> that a hint to this can be found in the name of the *klippah* (Lili"th), which has the same numerical value<sup>11</sup> as "Talmud."<sup>12</sup>

**Due** to the importance of this matter, *chazal* established the study of the Talmud (Gemara) to be the first acquisition of the forty-eight acquisitions that the Torah is acquired with because it is the key to all the other acquisitions.

**It** can be explained that this is the reason why the Gemara saves us from the previously mentioned *klippah*. The word Gemara itself is

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

**9. Reb** Gorlick was a passionate Chabad *chassid* from the city of Minsk. He became close to the Breslov *chassidut* and stayed in Uman for an extended period of time.

**During** those turbulent times, the communists sentenced him to three years of harsh labor in Siberia. For some reason, he found favor in the eyes of the commanding officer of the labor camp, who assigned him with the task of keeping the massive prisoner auditorium warm and properly heated throughout the night.

**The** daughter of a certain priest, who was also sentenced to harsh labor in Siberia, arrived at the camp.

**They** left him on one side and her on the other side of the massive auditorium. The trials and tribulations then began...

**Every** day, from early morning till late at night, they were secluded together, in the same auditorium, alone!

**Reb** Gorlick was very afraid. He would go out to the Siberian forest and scream at the top of his lungs, "Hashem, I don't want to stumble! Please, Hashem, take my soul... So that I won't sin!" Every day, he repeated this routine...

**The** three years sentenced upon him were up, and before he returned to civilian life, the prisoners came to part ways from him. The daughter of the priest stood up and announced, "If there's still a holy man in this world, this is him!"

- Siach Sarfei Kodesh – Breslov (Vol. 4, p. 168).

**10.** Likutei Moharan I (Torah 214).

**11.** Talmud – תלמוד = 480. Lili"th – ליליית = 480

**12. The** "Talmud" is a compilation of all the *Gemarot* (Plural of Gemara).

Parashat Pinchas - Yosef - A Real Warrior

an acronym for Gavriel, Michael, Rafael, and Uriel,<sup>13</sup> who carry the *Shechina*. This hints to us that through the study of Gemara, a person merits to be surrounded on all sides by these sacred angels, on his right Michael, to his left Gavriel, in front Uriel, in back of him Raphael, and above his head the *Shechina* itself. Since he's completely surrounded by holiness, the *kelipot* can't approach at all. They can't harm his sanctity because of the great and powerful light that surrounds him.

**This** is an explanation of the verse, "Sixty of the mightiest men of Israel surround it. They're all skilled in warfare, holding their swords, each one with his sword on his thigh because of fear at night" (Shir HaShirim 3:7). By studying the sixty tractates of the Talmud,<sup>14</sup> these tractates will stand surrounding you like sixty mighty men, all holding their swords, skilled in warfare. They'll protect you from the aforementioned *klippah*, which is akin to "fear at night."<sup>15</sup>

**Yosef - A Real Warrior**

**In** light of being sold by his brothers<sup>16</sup> to Potiphar, Yosef worked as a servant in his house. Since Yosef found favor in the eyes of his Egyptian master, he was placed in charge of his house and was trusted with all the affairs of his home...

**Then**, the *klippah* was awakened... She enclothed herself in the wife of Potiphar and with all her might tried to bring him down from his holiness, deep into the depths of the abyss...

**As** the Gemara relates, "It's not too clear what Potiphar's profession

*~* Wellspring of Wisdom *~*

13. Gemara – גמרא

גבריאל, מיכאל, רפאל, אוריאל

14. See Shir HaShirim Rabbah 6:14.

15. "Fear at night" (פחד בלילות) also alluded to her name (Lili<sup>th</sup> – לילית),

which comes from the root "night." She's called as such because her will is to darken the light of man's soul, like night...

16. Imrei Noam (Parashat Shemini, Maamar 6).

## Parashat Pinchas - Yosef - A Real Warrior

was. What's clear, though, he was often absent from home."<sup>17</sup>

**The** wife of Potiphar was home alone. The beauty of Yosef seeped into her heart, and she decided to drag him along into the quicksand of depravity.

**She** would attempt day and night to seduce him with her words. She would change her clothes multiple times a day. What she

wore in the morning, she wouldn't wear in the afternoon. What she wore in the afternoon, she wouldn't wear in the evening. Why all this? To entice Yosef, even for him to just set his eyes on her...

**And** Yosef? Holiness raged in his heart, and the light of the Gemara enveloped him.<sup>18</sup> When she came to talk with him, he would lower his head

---

*Wellspring of Wisdom*


---

17. Yoma 35b.

**18. Rabbi** Yoram Michael Abargel zt"l once said that Yosef HaTzaddik merited to be saved from the wife of Potiphar in the merit of his study of Gemara. He attained knowledge of it even before it was written.

**This** is apparent from what he sent his father, "Ten camels laden with the best of Egypt" (Bereshit 45:23). *chazal* explain (Megilla 16b) that Yosef sent to his father 'aged wine.'

**Yosef's** intention with these specific items was to hint to his father that throughout all the years he was in Egypt, even when he was king, he didn't stray for a moment from the study of Gemara. This is why he sent him aged wine, י"ש numbering 365 which is the numerical value of ש"ס, an acronym for the sixty tractates of Gemara that make up the Talmud.

**Anyone** who doesn't set aside a significant amount of time for the study of Gemara,

even though he studies many other things, won't be protected from the *klippah*. She, in all likelihood, will make him stumble, seizing all that he attained in his *avodat Hashem*.

**I've met people who were great Torah scholars in all areas of the Torah. However, they didn't dedicate the proper amount of time to the study of Gemara. They argued that studying Gemara was a waste of time when they could be using the time to study something more advanced. Later, when I met them again, I was shocked to see that they fell to very low places... The reason for this is that they didn't set time every day for the study of Gemara, and so they didn't have anything to protect them from the *klippah*. In the end, she overpowered them and brought them down from the holiness that they attained.**

**This** is why it is obligatory for every person to make every effort to establish a set time

to not look at her. What did she do in return? She placed a spiked collar under his beard... Nonetheless, he didn't give in to her!

**All** this continued, not for a day, nor for a week, or a month or two. It lasted a full year. Morning, afternoon, and evening.

### Measure For Measure

**The** Gemara states<sup>19</sup> that Paraoh, king of Egypt, sat in his palace and pondered, "A king without any advisers? What will the public think?!"<sup>20</sup>

**He**, therefore, called for Bilam, Iyov, and Yitro and proclaimed them as the new advisers of the king.

**Before** Paraoh decided to turn all of Am Israel into slaves, he called for his three advisers...

However, Yosef overcame it all and guarded his holiness more than his life.

**Years** after all these trials, Yosef married Osnat, the daughter of Potiphera, Minister of On, and two sons were born to them, Menashe and Ephraim, and the tribe of Yosef grew and multiplied...

**The** evil Bilam immediately supported the nefarious plan with great fervor.

**The** second advisor, Iyov, refrained from offering advice and remained silent.

**The** third advisor, Yitro, rejected the idea completely.

**Two** of his advisers didn't approve of his idea?! Paraoh was fuming with anger. "I didn't ask for your *real* opinion. I

---

*~ Wellspring of Wisdom ~*

---

every day, including Shabbat and Yom Tov, to study Gemara. You should be advancing forward every day, page after page. When you finish one tractate, immediately start another. When you finish the entire Shas, immediately start it again. You shouldn't trade your set time for the study of Gemara

for anything in the world, no matter what the temptation is. This learning is the foundation of success for all other areas of learning...

19. Sotah 11a.

20. Imrei Noam (Parashat Balak, Maamar 8).

**Parashat Pinchas - A Journey For Truth**

just wanted you to agree with me!”

**The** firm opposition of Yitro to the will of Paraoth was considered a rebellion against the kingdom and meant immediate execution. In order to save his life, Yitro fled to Midian, leaving behind all the honor and wealth that he attained as one of Paraoth’s initial advisors.

**At** the same time, Hashem assessed the advice of each of the three advisers with the intent to repay them measure for measure.

**A Journey For Truth**

**Everyone** has a different way of going about in this world. There are those who follow their every desire, those that follow the path that looks best in *their* eyes at that moment, and there are those who are on a journey for meaning, searching for a path in life.<sup>21</sup>

**Those** who follow their every desire have no purpose in

Bilam, who advised to annihilate Am Israel, Hashem decreed that he die a horrible death by sword, “Bilam the son of Beor they slew with the sword” (Bamidbar 31:8).

**Iyov**, who remained silent yet didn’t oppose, Hashem decreed upon him suffering.<sup>21</sup>

**Yitro**, who was shocked by the ominous proposal against Am Israel and had sacrificed himself in order not to be part of it, Hashem decreed that he merit to join Am Israel by his daughters converting and marrying into the Jewish nation...

sight. They’re constantly looking for ways to seek pleasure, even if for only a moment... They want everything to follow the whims of their heart, without effort and any work.

**Those** that follow the path that looks best in *their* eyes follow a path of ups and downs, sometimes for good and other times for bad.

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

**21.** See chapter 1 of Iyov, where in one day, his seven sons and three daughters passed away, he lost all of his wealth,

and his entire body was covered with boils...

**22.** Sefer HaParashiyot (Shemot I, p. 364).

**Those** on a journey for meaning are constantly searching for a path in life to be uplifted with purpose and truth.

**For** most of Yitro's life, he didn't run after his desires nor after what looked or felt good at the moment. Instead, he was constantly searching for the truth. If he found a path that seemed to be true, he would immediately immerse himself completely in it.

**When** he discovered that he had taken the wrong turn, a mistaken pathway, he would immediately stop and run in the opposite direction as fast as possible, destroying everything he'd built and all promissory reward. He would humbly proclaim, "I was wrong..." He would even warn others, "Don't follow that path. It's not the right one."

**And** so, from the day he fled from Paraoth until the day he met Moshe, there was no idol worship, religion, or cult in the world that he hadn't tried. He didn't try them all at once, rather consecutively. He dedicated himself completely to one, gave it everything he had, to the extent that he would even become the leader, and upon discovering its

foolishness and falseness, he would move on and try another one. Where he would discover that it too was a waste of time... He reached the point that he had already tried and rejected every idol worship, religion, and cult in the world. That's when he met Moshe Rabbeinu...

**The** same is true of every one of us. Every road or journey in the world can lead us to the truth, and every one of us can find truth. Whether the road to truth will be a long or short one depends only on the extent of your demand for the ultimate truth.

**Yitro** took the long route on his journey. Even though he didn't find the truth, he revealed the falseness of all the other paths. The truth was sure to follow.

**And** Moshe consented to stay with the man" (Shemot 2:21). Suddenly Moshe arrived, illuminated the eyes of Yitro, and set him on the path of truth...

**Paraoth** sentenced Moshe to execution. Moshe then fled and arrived in Midian. Searched for a place to stay... and arrived at the home of Yitro...

**Parashat Pinchas - Two Levels Merge Into One**

**Yitro** opened his home to Moshe. “My house is your house. Stay as long as you want.” Moshe Rabbeinu then married his daughter Tziporah.

**This** was the famous wedding between the descendants of Yitro and the Jewish people.

**The** Gemara adds that one Jew from the tribe of Yosef also came to Yitro and married his granddaughter. They then gave birth to a daughter...<sup>23</sup>

**More** about this daughter will be explained shortly...

**Two Levels Merge Into One...**

**There** are two general levels amongst the Jewish people...<sup>24</sup> *Tzaddikim* and *Baalei Teshuva*.

**A** tzaddik is someone who never sins. They always overcome their battle with the *yetzer hara*...

**A** *Baal Teshuva* will lose the battle once or twice... But now, has decided to do *teshuva* and stop going down the wrong path...

**These** are both very high levels, and each one has its own benefits.<sup>25</sup>

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

**23. The** Gemara there brings an additional possibility that the grandson of Yitro married a daughter from the tribe of Levi, and they had a daughter.

**24.** Devar Yesharim (Vol. 2, Parashat Yitro).

**25. One** evening, Rabbi Ben Tzion Abba Shaul left the wedding of one of his students, which took place at the Apirion Ballroom in Jerusalem. While waiting for the bus, a man approached him and asked, “Rabbi, I became a Baal Teshuva long ago. In the beginning, it went well. Today, though, I don’t feel like I’m worthy of anything.”

**Rabbi** Ben Tzion Abba Shaul looked at the man as a father looks at his young son and

replied, “Do you know, *Baruch Hashem*, I’ve already finished the Talmud Bavli, Yerushalmi, Sifra, Sifri, Tosefta, Halacha, and Agadda. The entire Torah! Everything that I learned, I know, except for one thing...”

**“What’s** that,” the man asked curiously.

**“The** Baal Teshuva!” answered Rabbi Ben Tzion. “You should know that if I were to be a Baal Teshuvah, I would go out into the streets and dance with joy. People would laugh at me, but they don’t know what I’ve merited. I though, know.”

**When** he saw that the man still didn’t understand, he explained, “Do you remember the inflation when they converted



Parashat Pinchas - Family Tree

**This** aforementioned daughter merited both of these levels, for

Yitro was a *Baal Teshuva*, and Yosef was a tzaddik...

### Family Tree

**Yaakov** Avinu raised twelve sons and one daughter. His third son was Levi. Levi married Adina bat Yovev, the son of Yoktan ben Ever.

**Levi** had three sons, Gershon, Kehot, and Merari.

**The** years went by, and when Levi was forty-three years old, Yaakov decided to move his entire home to Egypt. When they arrived at the gates of Egypt, the wife of Levi started to have birth contractions, and *b'mazal tov*, she gave birth to a baby girl! Levi's family grew... three boys and one girl.

**He** called his daughter Yocheved.

**Kehot** grew up, got married, and had four sons, Amram, Yitzhar, Chevron, and Uziel.

**Amram** married Yocheved, and they gave birth to one daughter and two sons, Miriam, Aharon, and Moshe.

**Aharon** married Elisheva bat Aminadav. They gave birth to four sons, Nadav, Avihu, Elazar, and Itamar.

**Elazar** then married 'the daughter' that we spoke about earlier, and they had only one son, Pinchas...

---

*~ Wellspring of Wisdom ~*

---

the Lira into the Shekel? Imagine there's inflation of one hundred percent per year. A new government is formed that manages to reduce inflation by ninety percent. Certainly, everyone will praise them. No one will even talk about the ten percent that still exists."

**Baalei** Teshuvah, at first, violated the entire Torah, one hundred percent. Then

they merit to do Teshuva and leave behind most of their previous actions. They're left with ten percent of transgressions. Look where all your former friends are and where you are? What they're doing with all their time, and what you're doing?!"

**You** should be celebrating with joy!

- Rabbeinu HaOhr Le'Tzion (Vol. 3, p. 200).

## **Low Prices - Not Always A Great Deal**

**Am** Israel left Egypt and started their journey to Eretz Israel !

**For** forty years, Am Israel traveled in the desert... Finally, they arrived at the plains of Moav, just outside of Eretz Israel.

**Balak**, the king of Midian, decided that he would prevent them from entering the land at any cost. He then obtained the services of the sorcerer Bilam ben Beor.

**Nothing** helped him, though. Not incantation, magic, or even bubbly green water... Hashem protected His beloved nation...

Bilam raised the white flag...

**Bilam** turned to Balak and said, "There's only one way to defeat this nation. We must turn Hashem against them."

**"How** do we do that?" Balak asked.

**"Hashem** despises immorality... If we succeed in arranging an encounter between them and the daughters of Moav, everything will work out..."

**Balak** had an idea. The Jewish people, due to their abundance of sheep, wore only clothes made of wool. They must be very hot...

**Balak** quickly sent for all the flax growers to be summoned. He requested their entire inventory. Simultaneously, he enlisted the service of all the construction companies of Moav. On the mountains bordering Moav, he built shopping malls...

**The** advertising agencies began to market their new mall: New Mega Mall - Selling all types of Linen and Cotten - All at low Prices - Grand Opening...

**The** Jewish people went out to take a look at the new mall, and there, they encountered the daughters of Moav. The daughters of Moav informed them, "If you want to talk with us, you'll need to serve our idols..."

**The** dreadful *klippah* (not to be said out loud) *Lili*"th, showed up at full force. The young men worshipped the idols and then

sinned with the daughters of  
Moav...<sup>26</sup>

**At** that moment, the anger of  
Hashem flared up against Am  
Israel...

**Hashem** appeared to Moshe  
Rabbeinu and commanded him,  
“Establish a *Beit Din* to kill  
all those who went after the  
Peor.”

### Silence...

**When** the *Beit Din* ordered  
the death of all those that sinned,

the tribe of Shimon gathered  
before Zimri, their leader, and

---

*~ Wellspring of Wisdom ~*

---

**26. On** one of Rabbi Mordechai Eliyahu’s  
trips to France, the central Federation of  
the Jewish communities in France,  
called *HaKrif*, prepared for him a  
welcoming reception.

**The** president of HaKrif was in Morocco  
at the time and hurried back to France to be  
present at the reception. The only problem  
was that the Rabbi had other plans for him.

**The** Rabbi knew that this ‘honored’  
president was far from Torah and  
Mitzvot. So much so that he married  
a non-Jewish woman and lived with  
her without any shame. The Rabbi was  
unprepared to afford him any honor.  
On the contrary, when he entered the  
ballroom and went to sit down next to  
the Rabbi, the Rabbi stood up and went  
to sit at another table. Later on, when  
the Rabbi got up to speak, he spoke  
about the transgression of intermarriage.  
He emphasized the severity and damage  
done to the Jewish people by those who

are unfettered to the boundaries of their  
Jewish heritage.

**The** man understood that the Rabbi was  
referring to him. Unable to handle it, he  
left, slamming the door behind him.

**The** Rabbi continued his speech, “Don’t  
ask me why I embarrassed him and  
didn’t afford him any honor. He doesn’t  
deserve any honor !”

**“If** I were to sit next to him and give him  
honor as he wants, what would people say?  
You’re allowed to marry a non-Jewish  
woman. If you have money, no one will say  
anything to you?! I wanted you all to  
know how disgraceful this really is.

**I** purposely embarrassed him and  
protested his intermarriage so that  
everyone should know that even if  
you’re the president of the Federation of  
the French Jewish communities, if you  
marry a non-Jew, you’ll be a disgrace...

- Avihem Shel Israel LeYeladim (p. 127).

said, “They’re killing, and you’re just sitting silently?!”

**What** did Zimri do? He gathered twenty-four thousand men, went to Shulinay bat Tzur,<sup>27</sup> and tempted her to sin.<sup>28</sup>

**When** she accepted, he brought her before Moshe Rabbeinu and asked him, “Is she permitted or forbidden?” Moshe replied, “She’s forbidden to you.”

**Zimri** then shouted, “You’re our leader?! Who allowed you to marry the daughter of Yitro? She is a Midianite, and so is this one! At least mine comes from royal lineage. You married the daughter of a priest!”

**The** entire nation fell silent... and Zimri went off to his tent to sin with the Midianite woman Shulinay bat Tzur.

### Pinchas ben Elazar

**Pinchas**, the grandson of Aharon HaKohen, stood by the side and watched everything that had transpired...

**The** Zohar writes<sup>29</sup> that Pinchas looked in all directions and saw that there was no one who could subdue the severe judgment.

**He** searched for a way to overcome the severity of the judgment but found none...

**He** took a spear in his hand, the blade he buried into his pocket and the shaft he held in his hand.<sup>30</sup>

**When** he reached their tent, they asked him, “Why have you come?” He replied, “I have also come to sin,” knowing that they wouldn’t have allowed him in otherwise.

**Pinchas** entered the tent, removed the blade from his pocket, attached it to the shaft of

---

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

---

**27.** She was the daughter of Tzur, one of the kings of Midian. After she sinned her name was changed to Kozbi bat Tzur (Sanhedrin 82b).

**28.** Sanhedrin 82a.

**29.** Zohar Matok Me’Dvash (Pinchas 237a).

**30.** Bamidbar Rabbah 20:25.

Parashat Pinchas - All Mixed Up

the spear, and drove it through Zimri and Shulinay bat Tzur.

**He** left the tent, spear in hand, Zimri and Shulinay dead...

**Hashems's** anger subsided !

**“Hashem** spoke to Moshe, saying, Pinchas, the son of Elazar, the son of Aharon HaKohen, has turned My anger away from Am Israel by him avenging Me” (Bamidbar 25:10-11).<sup>31</sup>

**When** it came time for Pinchas ben Elazar to rise to greatness, courage entered his heart, and it awoke the two traits that he received from his ancestors.

**The** trait of morality,<sup>32</sup> from Yosef, and the ability to fight against idolatry, from Yitro. This is what gave him the strength to overcome the two sins that were present there, idol worship and immorality...<sup>33</sup>

**All Mixed Up**

**HaRav** Yoram Michael Abargel zt”l once told us<sup>34</sup> that the Torah summarizes the actions of Pinchas as follows... “Pinchas, the son of Elazar, the son of Aharon HaKohen, has turned My anger away from Am Israel” (Bamidbar 25:11)...<sup>35</sup>

**However,** the deeper meaning of this is that the *brit* (circumcision)

on the body of every Jewish man is called the *‘חַתָּמִי* (signature) of Hashem.

**As** long as the *brit* remains in complete sanctity, free of all sin, then Hashem calls it His signature. However, should it be blemished, the combination of letters are switched from *‘חַתָּמִי* (my signature) to *‘חַמְתִּי* (my anger).

— *Wellspring of Wisdom* —

**31. The** original Hebrew –  
 'וַיִּדְבֹר ה' אֶל מֹשֶׁה לֵאמֹר: פִּינְחָס בֶּן אֶלְעָזָר  
 בֶּן אֶהֱרֹן הַכֹּהֵן הַשֵּׁיב אֶת חַמְתִּי מֵעַל בְּנֵי  
 יִשְׂרָאֵל בְּקִנְאוֹ אֶת קִנְאֹתֵי בְתוּכֶם וְלֹא כָלִיתִי  
 אֶת בְּנֵי יִשְׂרָאֵל בְּקִנְאֹתַי" (במדבר כה, י-יא)

**32. The** ability to guard the covenant  
 “*brit*.”

**33.** Niflaot M’Torat Hashem Yitbarach  
 (p. 9).

**34.** Imrei Noam (Parashat Pinchas, Maamar 1).

**35. The** original Hebrew –  
 'פִּינְחָס בֶּן אֶלְעָזָר בֶּן אֶהֱרֹן הַכֹּהֵן הַשֵּׁיב אֶת  
 חַמְתִּי מֵעַל בְּנֵי יִשְׂרָאֵל" (במדבר כה, יא)

Parashat Pinchas - All Mixed Up

**As** such, when Zimri ben Salu caused a blemish to the holiness of his *brit*, he mixed up the combination of ‘signature’ to ‘anger.’ This caused a terrible plague to break out amongst the nation, taking the life of twenty-four thousand men, as related near the end of the previous parasha.

**When** Pinchas arose with the courage to honor Hashem and took the lives of Zimri and the Midianite woman, he soothed the severe judgment that was aroused in Heaven, and he restored the proper combination of ‘Hashem’s signature.’

**This** is what’s meant when the Torah says, “Has turned My anger.” In other words, he restored the letters of *אָהַרְתָּ*, back to *אֱהַרְתָּ*. In his merit, the harsh decree was removed, and the attribute of mercy was restored to the Jewish people.

**This** idea applies to every person. Even if you’ve already sinned, what was done is done. Nonetheless, when you do *teshuva* from the depths of

your heart, you have the power to subdue the judgment and transform *אָהַרְתָּ* to *אֱהַרְתָּ*.

**Not** only did Pinchas remove the anger and severe judgment from Am Israel, but he also removed it from Zimri ben Salu.

**This** is alluded to when the Torah tells us about the actions of Zimri (at the end of the previous parasha). The Torah doesn’t mention his name. However, after Pinchas acted in honor of Hashem, the Torah explicitly mentions his name, “The name of the Israel man who was slain along with the Midianite woman was Zimri ben Salu” (Bamidbar 25:14).

**The** reason for this is that at first when Zimri sinned, it was forbidden to say his name.<sup>36</sup> Therefore, the Torah tells us the story of the sin without mentioning his name explicitly.

**On** the other hand, after Pinchas had atoned for him, it was permitted to call him by his name. This is why in our parasha,

36. See Mishlei 10:7; Yoma 38b.

**Parashat Pinchas - When Greatness Comes, It Can't Be Stopped**

which takes place after Pinchas' actions, the Torah explicitly mentions the name of Zimri.

**From** this, every person should learn not to feel hurt upon receiving rebuke from a *talmid chacham* and true tzaddik. For

the purpose of their rebuke is to appease the severe judgment that has been decreed against the person in Heaven, due to their not so just ways, and to therefore draw down an abundance of mercy...

**When Greatness Comes, It Can't Be Stopped**

**Am** Israel saw the daring actions of Pinchas and knew that he would probably be

rewarded. To stop this from happening, they started to humiliate him...<sup>37</sup>

*~ Wellspring of Wisdom ~*

**37. In** Jerusalem lived two neighbors who didn't get along with one another.

**One** of them, though, upped it a notch, and things started to get ugly... He began to do everything in his power to cause him detriment... Every suggestion brought up for his children for prospective marriage, he ruined... Every business interested in his services would receive letters filled with slanders and defamation against him...

**He** couldn't handle it anymore! He went to his rabbi complaining bitterly, tears streaming down his face. He unloaded what was in his heart... His rabbi was very pained. He was even more pained for his neighbor, "Who knows what suffering and pain this man will have to endure in this world and in the next!"

**The** rabbi turned to the man and told him, "I propose that you keep quiet, and when you get tired of keeping quiet, you should still stay quiet!"

**Time** passed, and since he still didn't find any steady work, he decided to travel abroad in order to find other ways of making money.

**He** landed in a foreign country and decided to go to a local hotel until he would discover where his fate would take him.

**While** his hotel room was being prepared, he entered the lobby restroom. To his surprise, a stack of money was just lying on the floor, waiting for anyone to take it. Flipping through the bills, he estimated that there was more than \$100,000!

**He** quickly left the restroom filled with excitement... But not for long. Flashing blue and red lights surrounded the hotel...

**The** search began, and the officers approached him and started their interrogation, "Whose money is this?" He replied, "It's mine."

**Parashat Pinchas - When Greatness Comes, It Can't Be Stopped**

**The** Gemara tells us<sup>38</sup> that after Pinchas took the life of Zimri ben Salu, the rest of the nation began to degrade him. They would say, "Have you seen the grandson of the idol worshiper (Yitro) who killed a leader of one of the tribes?" This is why the Torah emphasizes, "Pinchas, the son of Elazar, the son of Aharon HaKohen" (Bamidbar 25:11).

**Though** the question may be asked, everyone certainly knew that Pinchas was the son of Elazar HaKohen and the grandson of Aharon HaKohen. Nonetheless, they argued that

he's the great-grandson of an idol worshiper... If so, what does the Torah add by letting us know his lineage, tracing him back to Aharon HaKohen?

**The** explanation for this is that true they knew the lineage of Pinchas going back to Aharon HaKohen on his father's side. Their argument was that his actions don't stem from the holiness of his father's side, Elazar and Aharon. Rather, it stems from his evil lineage, from Yitro, who served idols.

**In** other words, the tribes were arguing that Pinchas didn't

— *~* **Wellspring of Wisdom** *~* —

**"Yours ?!** You look like you're broke !"

**"If** you'd like, you can inquire about me in my hometown, Jerusalem..."

**"We** will! What's your address?" He replied promptly with the requested information.

**The** police detectives dialed the operator. They asked for the phone number of one of his neighbors and received the phone number of his crazy neighbor !

**The** detectives asked him, "Do you know so and so ?" What's his financial situation ?"

**His** neighbor thought to himself, "He probably went abroad to raise funds. He told everyone that he's poor and that it's a great mitzvah to support him with charity... I will show him..."

**"He's** one of the wealthiest people in Jerusalem. He lives in a mansion, drives luxury vehicles, and has a chain of hotels..."

**The** police detectives ended the phone call and apologized... The man returned to Israel with \$100,000, all in the merit of his antagonistic neighbor !

**38.** Sanhedrin 82b.



**Parashat Pinchas - Shabbat Shalom !**

do this with the holy intention of honoring Hashem, rather, it was the evil attributes that he received from his great-grandfather Yitro that caused him to do what he did.

**This** is why the Torah straight away lists his lineage, tracing him back to his father Elazar and his grandfather Aharon. This informs everyone that the reason Pinchas acted the way he did was only out of holiness, to honor Hashem. There were no ulterior motives whatsoever.

**Pinchas** received his reward, “I, therefore, give him My covenant of peace. He and all his descendants will have the covenant of Kehunah” (Bamidbar 25:12-13).

**The** story ended... and Pinchas rose to greatness... The take-away... When someone is given greatness, no one can take it away from them. Even if they’re shamed and humiliated, nothing will stop them!<sup>39</sup> No person can touch what was designated for another by Hashem...

**Shabbat Shalom !**

*~ Wellspring of Wisdom ~*

**39. One** day a man came before a rabbi to complain about his friend. “He opened a store across the street from mine, and he’s stealing all my business !”

**“What** are you doing about it,” asked the rabbi.

**“I** lowered my prices,” he replied. “I stand by the door of my shop and try to get people to buy my merchandise.”

**“Did** you ever travel by wagon ?” asked the rabbi randomly.

**The** man was perplexed, but he answered in honor of the rabbi, “Certainly !”

**“When** the wagon left the perimeter of the city, and you arrived at a river, did

the wagon driver allow the horse to drink from the river ?”

**“Yes,”** he replied, puzzled at the questions.

**“When** the horse bent down his neck to drink, did you notice what it did ?”

**“It** drank,” he replied. “So what ? !”

**“No,”** replied the rabbi, “Before it drank, what did it do ?”

**The** man shrugged his shoulders, “I don’t know.”

**“I’ll** remind you... It stomped at the water with its front hoof.”

**“Right !”** said the man, “I remember ! So what ?”

**Parashat Pinchas - Shabbat Shalom!**

“Do you know why it does that?” asked the rabbi. “I’ll tell you. When the horse lowers its head to drink, it’s surprised to find its reflection in the water. It thinks that another horse is competing with it to drink the water. It’s worried that this other horse will take away its business! By stomping in the water, it’s able to make the reflection cloudy and get rid of the competing horse! We know what type of fool the horse is. After all, it’s a horse...

**There** was no threat to begin with. It was only a figment of its imagination. Not only is there enough water for two horses and more, but there also isn’t even another horse to begin with. **What purpose did it serve to be frightened? All it did was dirty his water, and now he’s drinking muddied water...**

- Haggadah Shel Pesach – Yosef Daat  
(p. 281).



## *The Pathway...*

1. Everyone has a different way of going about in this world. There are those who follow their every desire, those that follow the path that looks best in *their* eyes at that moment, and there are those who are on a journey for meaning, searching for a path in life. Those who follow their every desire have no purpose in sight. They're constantly looking for ways to seek pleasure, even if for only a moment. They want everything to follow the whims of their heart, without effort and any work. Those that follow the path that looks best in *their* eyes follow a path of ups and downs, sometimes for good and other times for bad. Those on a journey for meaning are constantly searching for a path in life to be uplifted with purpose and truth.

2. The same is true of every one of us. Every road or journey in the world can lead us to the truth, and every one of us can find truth. Whether the road to truth will be a long or short one depends only on the extent of your demand for the ultimate truth. *Emuna* and *bitachon* in Hashem, as demanded of us, are revealed in our emotions, thus encompassing our entire being... If it remains in our minds alone, we're still very far away from perfection and the true truth of Hashem's providence over us.

3. In truth, there's no end to the level of faith one can have. The more you ascend from one level to another, you begin to experience even higher levels of faith and trust in Hashem. Hashem oversees and runs the world. He provides every individual precisely what they need, their livelihood and health, and no one can change the will of Hashem nor what He has decided to give someone. In our parasha, we learn one of the most important fundamental ideas of the attribute of *emuna* and *bitachon* - No one can touch what was designated for another...

4. There are two general levels amongst the Jewish people. *Tzaddikim* and *Baalei Teshuva*. A *tzaddik* is someone who never sins. They always overcome their battle with the *yetzer hara*... A *Baal Teshuva* will lose the battle once or twice... But now, has decided to do *teshuva* and stop going down the wrong path... These are both very high levels, and each one has its own benefits.

5. The Torah commands us, "You shall sanctify yourselves and be holy because I am holy" (Vayikra 11:44). Rashi explains, "Just as I am holy, for I am Hashem, so too, you shall make yourselves holy. Sanctify yourselves from below, and I will sanctify you from above and in *Olam Haba*." To merit holiness, you first need protection from above against the

*The Pathway...*

*klippah*, and there's nothing in the world that can subdue and weaken the power of the *klippah* like the study of Gemara

6. The word Gemara itself is an acronym for Gavriel, Michael, Rafael, and Uriel, who carry the *Shechina*. This hints to us that through the study of Gemara, a person merits to be surrounded on all sides by these sacred angels, on his right Michael, to his left Gavriel, in front Uriel, in back of him Raphael, and above his head the *Shechina* itself. Since he's completely surrounded by holiness, the *kelipot* can't approach at all. They can't harm his sanctity because of the great and powerful light that surrounds him.

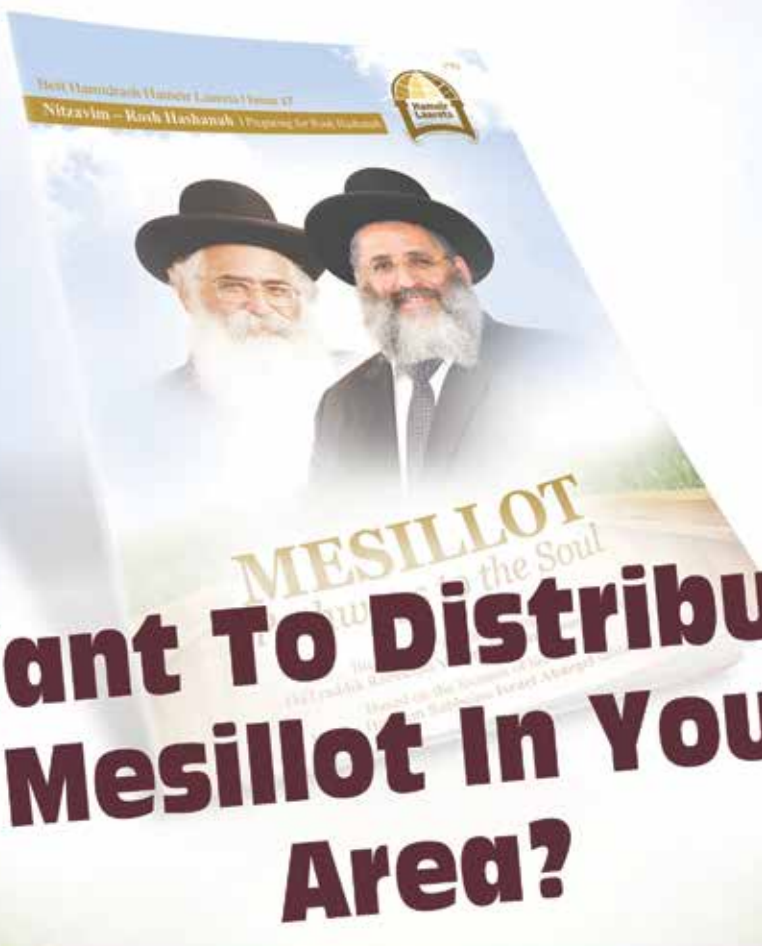
7. This is an explanation of the verse, "Sixty of the mightiest men of Israel surround it. They're all skilled in warfare, holding their swords, each one with his sword on his thigh because of fear at night" (Shir HaShirim 3:7). By studying the sixty tractates of the Talmud, these tractates will stand surrounding you like

sixty mighty men, all holding their swords, skilled in warfare. They'll protect you from the aforementioned *klippah*, which is akin to "fear at night."

8. Anyone who doesn't set aside a significant amount of time for the study of Gemara, even though they study many other things, won't be protected from the *klippah*. In the end, they'll only stumble and lose everything they attained in their *avodat Hashem*.

9. This is why it is obligatory for every person to make every effort to establish a set time every day, including Shabbat and Yom Tov, to study Gemara. You should be advancing forward every day, page after page. When you finish one tractate, immediately start another. When you finish the entire Shas, immediately start it again. You shouldn't trade your set time for the study of Gemara for anything in the world, no matter what the temptation is. This learning is the foundation of success for all other areas of learning...





# Want To Distribute Mesillot In Your Area?

MESSAGE OR CALL US!

**USA: (954) 800-6526**

**IL: 054-870-87-37**



[www.hameir-laarets.org.il](http://www.hameir-laarets.org.il)  
08-37-40-200





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



with

**RABBI ISRAEL  
ABARGEL shlita**

**- Message us for a link -  
USA: (954) 800-6526  
IL: 054-870-8737**

**(Exact Time Of The Class Will Be Updated In Our Whatsapp Group)**

# Giving Back!

**SPREADING  
HIS TEACHINGS!  
CONTINUING  
HIS LEGACY!**



**For only \$50 a month  
for 24 months  
you can merit a meter in the building!**

**Don't Miss This Once In  
A Lifetime Chance!**

**ALL DONATIONS OF A METER WILL RECEIVE  
A PLAQUE OF COMMEMORATION IN THE  
BUILDING AND YOUR NAMES PERSONALLY  
GIVEN TO RABBI ISRAEL TO BLESS AND PRAY  
FOR ON A DAILY BASIS.**

**CHECK OUT  
OUR CAMPAIGN**



MESSAGE OR CALL US: **USA: (954) 800-6526 IL: 054-870-87-37**

Free distribution

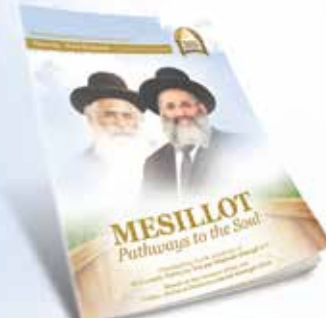
Preserve publication sanctity  
by use of Genizah

# Shabbat Times Pinchas



24<sup>th</sup> of Tammuz, 5782

| City        | Candle Lighting | Shabbat Ends | Rabbeinu Tam |
|-------------|-----------------|--------------|--------------|
| New York    | 8:02 pm         | 9:08 pm      | 9:33 pm      |
| Miami       | 7:53 pm         | 8:50 pm      | 9:24 pm      |
| Los Angeles | 7:43 pm         | 8:43 pm      | 9:13 pm      |
| Montreal    | 8:15 pm         | 9:27 pm      | 9:45 pm      |
| Toronto     | 8:33 pm         | 9:42 pm      | 10:03 pm     |
| Jerusalem   | 7:31 pm         | 8:20 pm      | 9:15 pm      |



# Do You Enjoy Mesillot?

Want Pathways to the Soul  
in Your Synagogue?

# Receive Mesillot Weekly Anywhere In The World!

- Free of Charge -

## Pathways to the Heart

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

**If Hashem has blessed you with  
children, invest in them.**

**Every Shabbat, sing with them  
at the table. Children, Baruch  
Hashem, pick up songs quickly.  
They hear a song on Shabbat  
night, and even though it seems  
as if they're not interested and  
didn't catch one word, the rest  
of the week you can't stop them  
from singing the song.**



Join Now!



*To keep in touch directly with  
Rabbi Israel  
scan...*



## Media

## Become a Partner!

For Donations:

American Friends of Netivot Inc

Account # 1504470357

Signature Bank

261 Madison Avenue New York, NY 10016

Routing # 026013576

Or Visit Our Website

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

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

Hameir Laarets

(954) 800-6526

054-870-8737

[en@h-l.org.il](mailto:en@h-l.org.il)

