



Beit Hamidrash Hameir Laarets | Issue 77

**Noach** | Conquering The Power Of Your Imagination



# 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...

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### Beit Hamidrash Hameir Laarets

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## Parashat Noach

### Living Happily Ever After

**Rabbi** Yosef Mashash zt”l, the Chief Rabbi of the city of Haifa, once recounted...<sup>1</sup>

**I** once knew a young man who slowly began to stray from the path of Torah and mitzvot, until one day, there was no sign left in him from ever having kept the Torah. He was a handsome and pleasant-mannered young man who was also wealthy and had many assets. He one day encountered a young woman who was very beautiful in his eyes, and after a short while of knowing one another, he asked her to marry him.

**The** girl was stuck between two hard decisions. On the one hand, she truly liked him, and his good manners penetrated her heart as nothing had before. But, on the other hand, his occasional wild antics infuriated her, and his

abandonment of the good path of his childhood was something she just couldn’t let pass.

**She** turned to him and said, “You want me to marry you? Change your ways and return to the path of your childhood. Begin to pray three times a day and again keep all the mitzvot as you once did.”

**He** heard her terms and couldn’t hold back his laughter. He mocked her and poured contempt and disgrace all over her heart...

**She** held her ground and replied, “I’m glad that you revealed your true face now and not before it was too late. You saved me from a life of sorrow and grief. Continue on your path, but I won’t be a part of it.”

**A** short while passed, and he again came across another young

woman, a modest, good-natured girl from a poor family. Precisely because he was part of an ill-mannered promiscuous circle, did he know to be careful from marrying one of them...

**He** turned to the young woman and asked her for her hand in marriage. Knowing that she was from a poor home, her father hardly being able to bring bread home, he suggested that she be a stay-at-home mom. He'll share his happiness and wealth with her and would even support her family with dignity.

**Yet**, the young woman by no means was willing to agree to be the wife of someone who was so easily willing to stray from the path of Torah and mitzvot! What could she do? Tell him that she would marry him on the condition that he change his ways? He would mock her as he mocked the first girl he met. Who would agree to that...

**She** turned to him and said, "I'll marry you on one condition, and if you start to keep it from this moment, before our engagement, and promise

me that you'll persevere in it forever, I'll be your devoted wife."

**"What's** the condition?" he asked.

**"Study** every day for an hour." She replied. "Study during the day or at night, but you can't miss even one day. You must attend a Torah lesson every day!"

**H** tried to understand... "That's the condition? No Shabbat, no prayer, no tefillin?!"

**"Nothing** but that." She answered. "Just make sure to keep your promise. Where do you want to study, in the synagogue or in the Beit Midrash?"

**"No** and no," he said.

**She** thought again and said, "In my house or in your house."

**"In** my house!" he answered.

**"Let** it be as you wish," she said. "I'll send a rabbi to study with you every day."

**She** went and talked to a *talmid chacham* from her family who was also G-d fearing, full of grace, and

very respectful. He began to visit the young man's home every day to study with him for an hour and three months later told her that sparks of light from his soul had begun to shine through.

**Five** months later, on his own initiative, he turned to his teacher and asked if he could buy him tefillin and a tallit, also a siddur and a *Chumash*. At the beginning of the sixth month, he even came to the synagogue and participated in the prayers, ascended to the Torah, and even made a generous donation.

**Then**, their engagement was celebrated with great joy.

**He** turned to his fiancé and said, "All those conditions that the first woman I met wanted me to keep, and I instead poured disgrace and contempt on her. I'm now willing to happily accept without any conditions. All this because you were clever and didn't give me but one condition, one who holds the multiple!"

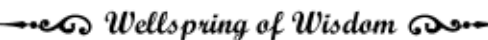
**They** entered the *chuppah* and lived a life full of happiness, all because the study of Torah is so great that it leads to action<sup>2</sup> and turns the bad to good...

## Keeping Secrets

**Rabbi** Yosef Mashash zt"l finished his story and continued on to tell...<sup>3</sup>

**In** the city of Prague, there was a Jew who moved away from his nation and got rid of every connection he had to them. He married someone from outside of

his nation, and they had children together. He also acted utterly wicked in every way possible. The man was an expert in weaving and was busy all day in his factory. In the evening, he would go to his home, a castle that he had built for himself outside of the city, and dine



2. Kiddushin 40b.

3. Nafalat Avot (Vol. 5, p. 174); Avoteinu Sippru Lanu – Slichot (p. 79).

with his wife and children. Then, his family went out to revel in the worn-out nightclubs in the city until midnight, and he sat and engaged in his books of accounts and perused heretical books until their return.

**Once** a *talmid chacham* arrived near Prague just as it was getting dark. He arrived at the city walls yet found them already locked. It was the month of Tevet, and whirlwinds of blowing snow and the dreaded freezing temperatures were threatening his life. He looked up and suddenly saw a castle outside the city walls and thought about finding shelter there for the night. He walked towards the castle, yet before reaching it, he fainted.

**The** citizens passing by saw him fall and hurried to help him regain consciousness. They knocked on the castle doors, asking those living there to let the man in, saving him from death. He complied with their request, and they entered his home. The people thanked him and went on their way, leaving the half-conscious man lying there in his house.

**The** owner of the home placed the man near the fireplace and then went up to his office to check his accounting books.

**The** Jew woke up in the morning, washed his hands, and opened the sack he was carrying with him. He took out his tallit and wrapped himself in it and then began to wrap his tefillin. Just then, at that very moment, the owner of the home entered the room, and when he saw the Jew standing in prayer wearing a tallit and tefillin, there was no describing his anger.

**He** attacked the Jew like a beast of prey, pulled his tallit off him, ripped his tefillin from his head, and threw him to the ground, all while cursing and swearing endlessly. He continued to beat him as he screamed out, "Despicable Jew! Dog, pig!" In a shower of beatings, the Jew was forced to retreat step by step until he was pushed out of the home.

**With** great difficulty, the shocked Jew managed to collect his tallit and tefillin and also gather his sack. The blows took him as far as the courtyard gate.

Then, one step before reaching outside the property of the caste, he turned to his pursuer and said, "I have one question!"

**The** man was utterly astonished at the unexpected request that he even stopped throwing punches and replied angrily, "Quick! Ask!"

**"Why** are you beating me with so much rage? I'm a Jew just like you!" he asked.

**The** man's face reddened, and he yelled out furiously, "Me?! A Jew?!"

**"Without** a shadow of a doubt!" he said to him.

**"And** what makes you think so?" he retorted back.

**"From** your cruelty. Only a Jew who gave up his religion could act so cruelly!"

**The** man's anger only raged more... "You good for nothing! Did you forget that I'm the one who saved your life last night!"

**"Yeah,** because you thought I was a gentile!" he quickly responded. "If you had known that I was a Jew like you, you would

have let me freeze in the bitter cold! What did your nation do to you that you so bitterly persecute them?"

**The** Jew continued hurling answers and accusations at the evil man until finally, something was aroused in his heart...

**"I** know that the difficulty of exile made you change good into evil. You didn't have the strength to continue with your brothers in the alleys of the narrow ghettos and endure poverty and humiliation. But don't forget, though, you can take refuge in the kingdom of Turkey and there adhere to the religion of your ancestors unhindered, and at the same time enjoy good and spacious living conditions!"

**The** owner of the castle turned to him and said, "True, I couldn't tolerate the poverty of the Jews and their plight, but neither is it in my power to bear the limitations of the mitzvot, the observance of the laws of forbidden foods and the strike of Shabbat and festivals. For that, nothing will help. The Torah will always stay the same Torah..."

**The** Jew was already ready with an answer... “If so, I have some advice for you.”

“**What** is it,” the man wondered.

**The** *talmid chacham* said, “There’s one mitzvah which is equal to them all. Take it upon yourself to uphold it, and nothing more !”

“**And** what mitzvah is that ?” the man asked apprehensively.

“**Study** Torah for only one hour a day,” he answered.

**The** man quickly responded and said, “But I don’t know how to study Torah...”

“**For** that too I have advice,” he said. “I will bring someone to you who will study with you.”

**He** couldn’t believe what he heard and asked, “Are you telling the truth ?”

“**Yes,**” he answered.

“**Swear** to me that by doing so, I’ll become a decent Jew, and I won’t demand anything more !”

**He** swore to him...

“**If** so,” he said, “listen closely. Every evening, after dinner, my wife and children go for a walk in the city, and I stay to take care of my accounts. Come here at ten o’clock, study with me until eleven o’clock, and I’ll pay whatever you ask. I’ll give you as much as you need !”

**The** *talmid chacham* looked at him and said, “I won’t take anything from you. I will teach you for free. I will come every night until you know how to study on your own and won’t need me anymore.”

**The** rich man agreed, and the *talmid chacham* said goodbye to him.

**That** night, when he returned, the rich man was already waiting for him in his house. The two closed themselves off in one of his offices, and the *talmid chacham* took out a siddur and taught the rich man how to recite Shema. Every word and its meaning, every word and its translation. They studied together until the end of the hour, and the rich man



obtained him a transit permit to be able to come and go through the city's walls as he pleased.

**Just** like that, for an entire year, they learned together in secret every night. At the end of the year, the *talmid chacham* asked for permission to return to his home for two days and then come back to continue to teach him.

**Two** months later, he returned to Prague, and at night, he made his way to the castle of the rich man. He knocked on the door, and a stranger came out to meet him.

**He** asked if the owner of the home was present, and the stranger replied that the previous owner was in prison, and his wife and children moved to Berlin and rented out the castle.

**Terrified**, he asked, “Why was he imprisoned? Why did his wife and children move away?”

**The** gentile man responded that he didn't know and that he only arrived about a month ago, and that's all he knew.

**The** Jew then returned to the city and inquired more into the

matter. It became clear to him that the rich man had begun to keep the Torah mitzvot in secret, and his wife and children found out and protested and fought with him until they decided to go and report him to the authorities, who put him in jail. After a few days, he managed to escape from prison and arrived in Berlin. His wife and children heard and followed him to pursue after him.

**The** Jew heard everything that had happened and was filled with great sorrow.

**About** three months later, a letter arrived from the rich man, informing him that he was staying in Constantinople in Turkey, and there he openly returned to Judaism, saving most of his fortune with him. If he agrees to come to him, he'll be able to sustain him with great respect and will inform him in detail of everything that had happened to him in the meantime. He then ended the letter with the verse, “The Torah of Hashem is innocent and brings back your soul,” and signed his name.

**Since** that *talmid chacham* was very poor, he accepted the offer and made his way to Turkey. He arrived at the home of the rich man and was received with great respect. They then exchanged stories of everything they had gone through during the time they were separated from one another.

**This** is what the rich man said...

**Half** a year after I started my studies, the Jewish spark arose within me. I began to distance myself from my wife and began to think about how to separate from her and flee to Turkey. Secretly, without arousing any suspicion, I sold one of my properties, and then another, and another, and deposited the profits in the hands of a loyal Jew. I would arise early each morning and go to one of my warehouses and secretly pray there while wrapped in a tallit and tefillin. However, I didn't know that my wife's suspicion had arisen, and she was secretly following my footsteps. One day she broke into a warehouse and found me standing while praying. Immediately, she screamed out, "My husband has become a Jew!"

**Without** hesitating, I turned to her and told her that she was wrong and that I wasn't becoming a Jew, I've always been a Jew, and now I've discovered my true roots! I'm a Jew and cannot be married to a gentile!

**She** immediately grabbed a log and ran toward me in a rage in an attempt to strike me. I also took hold of a log near and made an effort to strike first... I did... The hit was hard, and her cries were heard by our entire household. I saw that my secret was about to be revealed and decided to flee to the nearby forest. Once there, I constantly prayed to Hashem that He save me and walked all day and night. I traveled like that from city to city until Hashem took mercy on me and saved me...

**"If** so," interrupted the *talmid chacham*, "you were never imprisoned!"

**No**, no. Hashem was with me every step of the way until I came to Constantinople, and even here, I was greeted with his wonderful divine providence.

**Parashat Noach - Creation Of The Human Body**

**On** the day I arrived here, the weaving expert died in the large factory in the city, which under his management and supervision, employed thousands of workers, among them several hundred Jews. The city was buzzing and roaring, for great damage might be inflicted on the owners of the factory and its workers until they brought a replacement from foreign lands. I immediately informed them that I was an expert in this craft and was willing to put my expertise at their service for a high salary, other than also a partial profit from all the sales.

**However,** I made two conditions with them... They had to shut down the factory on Shabbat and holidays, and that Jews who weren't observant of the Torah and mitzvot wouldn't be employed.

**They** accepted my terms and began to see the fruits of my

labor. I raised the profits of the factory by several levels, and in addition, the Jew in whose hands I deposited the money of my properties managed to return the deposit to me in its entirety. I've become extremely rich and have been given a great deal of honor and power, and I've become a faithful servant to Hashem and my people, all thanks to the one hour of Torah that I studied every day!

**He** got up and kissed the *talmid chacham* on his head and said, "Blessed are you, for you've brought me under the wings of the Shechina and drew me closer to Hashem!"

**Our** parasha speaks about the great virtue of setting set times for the study of Torah... but before we explain, we'll return to the days of creation...

**Creation Of The Human Body**

**Our** world is made up of four forms...

**Inanimate,** vegetative, living, and speaking.

**The** inanimate are all the things that have no possibility of advancing forward in any way, such as stones and dirt, that from

Parashat Noach - Creation Of The Human Body

the day of their creation until their last day, they're "stuck" in exactly the same state.

**The** vegetation are all the things that have the power of growth but don't have sense or the power to move like that of the living.

**The** living are all the things that can move on their own, feel, and simulate.

**Lastly**, the speaking are all human beings, which in addition to the qualities of the living, they were also given the ability to think and speak.

**All** four of these states, inanimate, vegetative, living, and speaking, were created in the six days of Bereshit by the word of Hashem. Of these four, we'll focus on the two states of vegetative and living.

**All** vegetative life was created on the third day, while all the living and speaking were created on the fifth and sixth days...

**“And** G-d said let the earth bring forth vegetation...”  
(Bereshit 1:11).

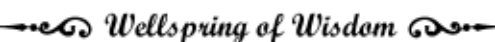
**“And** G-d said let the earth bring forth the living creatures...”  
(Bereshit 1:24).

**Yet**, there's one more thing that separates these states from that of humans, and that is that the vegetative and the living were created completely at one moment. Both their bodies and their souls (their spiritual life force) were created together!

**Rebbe** Shneur Zalman of Liadi zt"l explains<sup>4</sup> that all creations, like the plants and animals, were all created by the word of Hashem together with the force that sustains them, their "soul."

**However**, that wasn't the case with humans. At first, Hashem created the human body from the dust of the earth, and then breathed into his nostrils a soul.<sup>5</sup>

**The** reason for this is that the purpose of creation is to reveal



4. Torah Ohr – Bereshit (p. 3b).

5. Bereshit 2:7.

Parashat Noach - We Are What ?

Hashem's presence in even the lowest places, and therefore humans were created both from the dust and from Hashem

Himself so that they could reveal Hashem's presence even in the lowest places, such as the dust of the earth...

**We Are What ?**

**One** of the great mysteries in the universe is "humankind." We're used to being around them all day, living with them, being disappointed because of them, and rejoicing in their existence, yet, all without truly understanding them.

**But**, the truth is, if Hashem hadn't revealed to us, through *chazal*, the greatness of human beings, we would still be wandering in darkness about their mysteries up to this moment !

**Although** we won't pretend to explain the amazing creation of humans in this pamphlet, we will, however, focus on one idea hidden within the verse, "Noach begat three sons, Shem, Cham, and Yafet" (Bereshit 6:10).

**In** the book of Iyov, it's said, "I will see G-d through my body" (Iyov 19:26)...

**Hashem** created the human body in such a way that all the higher worlds are reflected within it.<sup>6</sup>

*~ Wellspring of Wisdom ~*

**6. Around** the year 1894, professors discovered a new tendon in the brain that was directly related to the power of memory and deep thought.

**When** they told this to the Rebbe Shalom Dovber, the Lubavitcher Rebbe of the time, he went into his room and took out a small book, a manuscript written by his great-grandfather, the middle Chabad Rebbe, Rebbe Dovber, in which was written six or seven lines about this tendon, and explained that there's a special

tendon in the human brain that sways back and forth. When it sways backward, it helps with memory, and when it sways forward, it helps with deep thought.

**That's** why when someone wants to remember something, they raise their head, and when they want to think deeper, they lower their head.

**Those** present then told the Rebbe that the middle Rebbe must have been a great professor, to which Rebbe Shalom

**Parashat Noach - A Perfect Match**

**There** was a time when a group of kabbalists gathered together and decided to study the descent of the higher worlds as they're reflected in the human body. I also participated in these classes and quickly learned that even though our bodies are materialistic, its roots and essence are planted high in the upper worlds.<sup>7</sup>

**Someone** who's exposed to such things, and observes them closely, will instantly feel a real fear of sin. They'll start to run away from sins like wildfire while completing

every mitzvah with endless happiness.

**But** all this is only the external body and not the person themselves...

**Rabbi** Chaim Vital zt"l wrote<sup>8</sup> that it's known that the human body isn't the person themselves, for the body is only what's called human flesh, as it's written, "Dress him in skin and flesh" (Iyov 10:11), "On the flesh of man you shall not rub it" (Shemot 30:32)...

**Then** what are we?

**We** are what gives us life... Our souls.

**A Perfect Match**

**We**, as humans, aren't the material parts that make up our bodies but the spiritual part of ourselves. This part is called a

"*tzelem*."<sup>9</sup> When someone is given a name at birth, the name also applies to the *tzelem* and not the physical body.

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

Dovber replied, "He knew this because this tendon exists in the upper worlds, and so, it must also exist in the human body as well..."

- Otzar Sippurei Chabad (Vol. 5, pg. 592).

**7. Rebbe** Nachman said that if we were to turn our bodies inside out we

would see that an infinite number of worlds are sustained by every tendon in our bodies.

- Chayai Moharan (505).

**8.** Shaarei Kedusha (Vol. 1, Ch. 1).

**9.** See Zohar Chadash (Noach 27b).

**We'll** try to explain in a little more detail...

**Every** Jew is composed of body and soul. The body is made of earth and has no "life" on its own, and proof of that is the moment of death. At the time of death, when the spiritual part of us is taken away, the body is left lifeless, even if it's completely healthy.

**The** soul that dwells within every Jew is a part of Hashem Himself and therefore doesn't belong to the reality of limitation.

**It's** easily understood that the body and soul are two opposites,

two absolutely complete opposites. The question is, how do they connect together?<sup>10</sup>

**But**, before we answer that, we have an even bigger question. If our bodies are inanimate, and our souls are completely spiritual, what then are we?

**In** all honesty, there's one answer for both of our questions...

**In** addition to the body and the soul, there's a third part of us called the *tzelem*, which falls between the two. It isn't as spiritual as the soul and not as material as the body, and therefore it can facilitate between the body and soul.

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*~ Wellspring of Wisdom ~*

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**10. Two** parables are typically used to express this...

**The** first parable is about fire and water. Someone who wants to heat water on a fire can never do so because water extinguishes fire, and fire evaporates water.

**Someone** who still insists and wants to heat water must first take a pot which will separate between the fire and the water.

**The** second parable is from the bird and the fish.

**Once** a beautiful bird flew over a blue stream with clear water, and through the water, she saw a large colorful fish with fins and scales. The bird turned to the fish and said to it, "Fish, you want to be friends?" And the fish replied, "Yeah!"

**They** decided to go for a walk.

**The** bird insisted, "We will go for a walk in the sky!" and the fish insisted, "We'll take a trip in the sea!"

**Until** now, they're still arguing...

## Parashat Noach - A Perfect Match

**It** turns out that the *tzelem* is the true essence of every human being,<sup>11</sup> and we must work all our

lives in order to purify ourselves (our *tzelem*) until we manage to reveal the light of our souls through it...<sup>12</sup>

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

**11. The** world tends to think that a person's success depends on the source of their soul, if it comes from a high place or low. If it comes from a high place, then success is guaranteed for them, and if it comes from a low place, then they'll always remain low.

**But** that isn't really the case. Rabbi Chaim Vital zt"l explains that someone great, a tzaddik, is someone that succeeds in having their soul illuminate their *tzelem*, and that only depends on the refinement of the *tzelem* that their soul enclothes in !

**We'll** try to explain...

**Someone** is holding a cup of water in their hand. If the cup is made of glass, then everyone can see what's inside it. However, if the cup is made of a different material, such as ceramic, they can guess all day, but they'll never really know...

**The** same thing goes with every Jew. The soul descends from above and enclothes within the *tzelem*. If the *tzelem* is pure and refined, the soul will reveal itself and will clearly illuminate its light.

**But**, if the *tzelem* is coarse and dense, the soul enclothed within it won't be able to illuminate, and that person will roam the world like someone in complete darkness...

**Every** Jew's responsibility is to refine their *tzelem* as much as they possibly can

throughout their entire life, but their starting point depends on their parents. When parents behave with purity and modesty at the right time, they can create a pure and refined *tzelem*. But, if, G-d forbid, they don't behave properly, the *tzelem* they create will be coarse and dense...

**The** type of soul brought down never depends on the parents. That's only in the hand of Hashem. But, what *tzelem* the soul will enclothe in depends entirely on the parents. If the *tzelem* is pure and refined, there's no limit to what levels that child can reach. But, if even the greatest soul is brought down into a *tzelem* of concrete, it'll be like a closed fortress to the soul, and its light won't be able to shine no matter how great and strong it is !

**12. HaRav** Yoram Michael Abargel zt"l said that tzaddikim who are always careful of seeing forbidden things or to think forbidden thoughts merit that their *tzelem* never ever departs from them.

**Furthermore**, even their photograph has great power to influence others and prevent them from transgressing Hashem's will, like what's told about a Jew from the south of Israel who was very connected to the Baba Sali, and so when he bought a new car, he immediately put a sticker of a picture of the Baba Sali on the car window and wouldn't go anywhere without it.



**Up** to this point was a general introduction to what was said in our parasha, “Noach begat three sons, Shem, Cham, and Yafet”

(Bereshit 6:10). But before we start explaining what the connection is between this verse and our introduction, we’ll first preface...

## The Angel Raziel

**Chazal** in *Pirkei Avot* said...<sup>13</sup>  
There were ten generations from Adam to Noach to show us just how patient Hashem is, that all those generations angered Him until he brought upon them the waters of the flood.

**At** the end of parashat Bereshit,<sup>14</sup> the list of those ten generations is brought, and this is how it starts...

”זֶה סֵפֶר תּוֹלְדוֹת אָדָם בְּיוֹם בְּרָא אֱלֹהִים  
אָדָם בְּדַמּוֹת אֱלֹהִים עָשָׂה אֹתוֹ”

**When** Reish Lakish learned this verse,<sup>15</sup> he had difficulty with the meaning of the word ‘book’ (סֵפֶר). What book did Adam HaRishon have...?

**The Zohar**<sup>16</sup> reveals to us that Adam HaRishon did indeed have a book from which he learned.

**The Zohar** continues and explains that when Adam HaRishon was created, Hashem sent him the angel Raziel to teach him Torah, and Hashem gave permission to

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*~ Wellspring of Wisdom ~*

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**One** Saturday, his friends asked him to go to the ocean with them in his new car. They got into the car and tried to start it, but all their attempts were in vain. For some reason, the vehicle wouldn’t start. They tried to think what the reason was until it occurred to one of them that because the picture of the Baba Sali was on the car, it wouldn’t let it move and desecrate Shabbat. They decided to test their theory and took off the picture of the Baba Sali from the car, and to their surprise,

as soon as they started the car, it worked fine and drove without any problems.

**That’s** the power of true tzaddikim. Even their picture, no matter where it is, has the power to stop someone from doing something that goes against Hashem’s will.

- Betzur Yarum (Vol. 4, p. 952).

**13.** Pirkei Avot 5:2.

**14.** Starting from the first verse of the fifth chapter.

**15.** See Avodah Zara 5a.

**Parashat Noach - The Angel Raziel**

Raziel to bring him a book in which great and lofty secrets were written. Secrets that even the greatest angels didn't know...

**Adam** HaRishon received the book and began to study it, and immediately all the angels gathered around him to learn from him the secrets that were written in it.

**At** that moment, Hashem commanded an angel to go to Adam HaRishon and inform him that only he had permission to know the secrets that were written in the book and not any of the angels!

**Adam** HaRishon then continued to learn from the book alone, without anyone else.

**A** short time later, when Adam HaRishon sinned and was expelled from Gan Eden, he grabbed the book and took it with him so that he wouldn't remain without its wisdom, but the second he was taken out of Gan Eden, the

book flew out of his hands and returned to where it came from.

**The** book *Raziel HaMalach* (in the introduction) tells the continuation of the events that happened to Adam HaRishon during those hours...

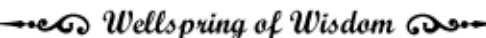
**Adam** HaRishon began to weep and beg Hashem to have mercy on him and return the book to him. Three days later, the angel Raziel was again revealed to him and also returned the book to him, but not in the state it was the first time.

**This** time a majority of its contents were missing...

**Together** with that book, Adam HaRishon went through one hundred and thirty years until his third son Shet was born. When Shet reached the age of ten, Adam HaRishon decided to learn the book with him every day.

**And** the years passed...

**Even** after Shet returned from his father's funeral,<sup>17</sup> he continued



16. Zohar – Bereshit 37b.

17. Adam HaRishon died at the age of 930, and his son, Shet, died at the age of 912.

**Parashat Noach - The Decision Has Been Made**

to study from the book alone and didn't veer from anything his father commanded him. He, too, began to understand between good and evil and to repulse evil and choose good.

**Yet**, Shet searched for someone who he could pass on to the teachings of this book but saw that all the people of his generation were running after vanities, worshiping idols, and nowhere near the search for truth or wisdom.

**He** then decided to make a golden figure, put the book in it, and

bury it in a cave near the city called Enoch, built by his brother Cain.

**And** the generations continued to pass...

**Shet** begot Enosh, and Enosh begot Canaan, Canaan begot Mahalalel, and Mahalalel begot Yered, and Yered begot Chanoch...

**But** before we continue, we'll learn a little about two generations, the generation Enosh and the generation of the flood...

**The Decision Has Been Made**

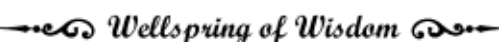
**When** Adam HaRishon was one hundred and thirty years old, his son Shet was born, and when Shet was one hundred and five years old, his son Enosh was born.

**And** in the same year that the world celebrated two hundred and sixty-six years since its creation, humans began to worship idols.

**This** is what one of the Tosfot, Rabbi Itzhak Halevi,<sup>18</sup> wrote...

**When** Enosh was thirty-one years old, he turned to idol worship, sinned and caused others to sin, and invented other forms of idol worship. And during his life, the world began to worship idols.

**The** Rosh wrote<sup>19</sup> in even more detail and said that the people of the generation came to Enosh and asked him, "What's your father's name?" to which he replied,



18. Paanach Raza (Bereshit 6:3).

19. Bereshit 4:26.

“Shet.” They then asked him, “What’s grandfather’s name?” and he said, “Adam.” They then went on to ask him what Adam’s father’s name was, and Enosh answered that he didn’t have a father but that Hashem created him from the earth and put a soul in him.

**They** then asked him how He made him. Enosh then took a bunch of dirt, made a shape out of it, and then put an angel into it, and it seemed as if it was living. They immediately said, “This is our god!” and began to worship it...

**Enosh’s** generation ended, and then the flood generation began.

**It’s** not known when Enosh’s generation ended, and the generation of the flood began, but one thing is for certain, there’s no denying that the generation of the flood surpassed in its wickedness all the generations that were before it.

**This** is how their deeds are described...<sup>20</sup>

**The** people that lived during the generation of the flood lived a

very comfortable and relaxed life, for Hashem poured an abundance of blessing on them. They didn’t go through any sickness or know any anguish or trouble, nor did they have to worry about their future or livelihood. They would sow once every forty years and from the grain that grew, they would live off and make a living for forty years.

**They** were also giants and very powerful. It would take them only a couple of minutes to walk from one end of the world to the other. They were easily able to overcome wild animals and even uproot trees from their roots. Women would give birth to six children at a time, and they would immediately, from birth, walk and speak.

**Once**, a woman who gave birth at night asked one of her newborn sons to light a candle. The boy hurried to do as his mother asked and went in search of fire. On his way, a demon tried to kill him, but at that same moment, a rooster cowed, and the demon

became scared and didn't touch the child. The demon then turned to the boy and said, "Go tell your mother to bless the rooster who stopped me from killing you." The boy laughed and responded, "You go and tell your mother to bless my mother who didn't cut my umbilical cord. Otherwise, I would have killed you."

**Since** the people of the flood generation lived with such abundance and were extremely mighty, they completely rebelled against Hashem and deviated from the straight path. Because of that, Hashem decided that from then on, they would cultivate the land every

year. They would have to sow, reap, and pray that rain would come down at the right time. Yet, Hashem didn't punish them and waited for them to return to Him and renounce their evil ways. But nothing helped... They continued to fulfill their lusts and desires and filled the Earth with abominable sins.

**Their** actions became unbearable, and the decision was made...

**Hashem** decided to wipe them off from the face of the Earth.

**It** was now time for the flood.

**But** let's go back to Chanoch, the son of Yered, who we mentioned earlier...

## Inheritance

**Four** generations later (from the death of Shet), Chanoch, the son of Yered, stood up and went against his generation and followed in the ways of Hashem.

**Because** of his longing to come closer to Hashem, and his perseverance, not stopping even for a moment, he was privileged to have the place where the book was buried revealed to him in a dream.

**From** that day on, he would come to the cave in secret and learn from the book the ways of Hashem. Slowly but surely, he behaved and walked in all the ways outlined in the book until he became completely separated from his generation, and Hashem decided to take him up to heaven alive.

**When** Chanoch was sixty-five years old, his son Metushelach

**Parashat Noach - The Light Of The Torah**

was born, and he then lived for another three hundred years, “And all the days of Chanoch were sixty-five years and three hundred years” (Bereshit 5:23).

**Metushelach** then had a son named Lemech, and Lemech had a son named Noach...

**And** Noach received his strength from Chanoch. We’ll explain...

**The Light Of The Torah**

**As** stated above, in the 5<sup>th</sup> chapter of the book of Bereshit, the Torah lists ten generations from Adam until Noach. The Torah also mentions the number of years each one lived.

**Yet**, when the Torah wanted to summarize the number of years each one lived, it wrote, **וַיְהִי יָמָיו**. At least, so it was with the first six generations from Adam until Yered.

**But**, when the Torah came to summarize the life of Chanoch, the son of Yered, it changed the wording and wrote, **וַיְהִי כֵלֵי**.

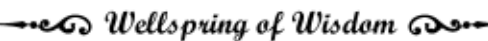
**The** question is, why did the Torah suddenly change its wording?

**Rabbeinu** Bachaye wrote<sup>21</sup> that the reason that the Torah

changed its wording when it described the life of Chanoch is because he merited attaining the light of the Torah, just as it’s written at the beginning of creation, **”וַיְהִי אֹרֶךְ, וַיְהִי אֹרֶךְ”**,<sup>22</sup> and in regards to Moshe Rabbeinu, **”וַיְהִי מֹשֶׁה בְּהָרִ”**.<sup>23</sup>

**So** too, did Lemech, his grandson, merit the light of the Torah, as it’s said, **”וַיְהִי כֵלֵי לְמֶכֶךְ”**,<sup>24</sup> and too regarding Noach, **”וַיְהִי כֵלֵי יָמָיו נֹחַ”**.<sup>25</sup> All because they were privileged to receive the light of the Torah from Chanoch, their grandfather.<sup>26</sup>

**And** Noach merited by the power of the Torah that he received from his great grandfather Chanoch to purify and refine his deeds and his entire body...



21. Bereshit 5:23.

22. Bereshit 1:3.

23. Shemot 24:18.

24. Bereshit 5:31.

25. Bereshit 9:29.

26. See Divrei Tova – Bereshit (p. 30).

### Three Behaviors

**The** Zohar says...<sup>27</sup>

“A person is their *tzelem*, and the *tzelem* is clothed within the body, and the *tzelem* has three behaviors, and they’re called Shem, Cham, and Yefet.”

We’ll explain...

**The** behavior of the soul is what’s called Shem, and its role is to help in our *avodat Hashem*. The reason that it’s called Shem is because it’s what causes a person to have a “good name.” As Shlomo HaMelech said, “*Tov Shem M’Shemen Tov*” (Kohelet 7:1).

**The** behavior of the *yetzer hara* is what’s called Cham, and its role is to lead and drive the body to sin.

**Lastly**, the behavior of the *yetzer hatov* is called Yefet, and its job is to lead us to do good and

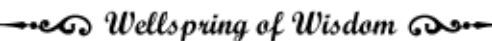
behave according to the Torah.

**Someone** who always goes after their *yetzer hatov* will eventually merit *Olam Haba*.

**Yet**, all this is in someone who hasn’t yet been privileged to purify themselves. But, someone who’s worked on themselves for years, studying Torah, immersing in the mikveh, praying to Hashem, and doing kindness, eventually earns that even their *yetzer hara* becomes good.<sup>28</sup>

**And** this is what the Torah praised Noach and said, “These are the chronicles of Noach. Noach was a simple tzaddik in his generation. Noach walked with Hashem. Noach begat three sons, Shem, Cham, and Yafet” (Bereshit 6:9-10).<sup>29</sup>

**In** other words, through the power of his *avodat Hashem*,



27. Zohar Chadash (Noach 27a).

28. See Zohar (Bereshit 4a).

29. The original Hebrew –

“אֵלֶּה תּוֹלְדוֹת בְּנֵי נֹחַ אִישׁ צְדִיק תָּמִים הָיָה בְּדֹרוֹתָיו אֶת הָאֱלֹהִים הִתְהַלָּךְ בְּנֹחַ” (בראשית ו, ט-י)

**Parashat Noach - Nefesh HaBehemit - Nefesh HaElokit**

Noach gained that all three “behaviors” within him, Shem, Cham, and Yefet, were under his control. Like a son who

is under the control of his father.

**We’ll** explain in more detail...

**Nefesh HaBehemit - Nefesh HaElokit**

**To** better understand the words of the Zohar, we first need to understand all the characteristics of the *Nefesh HaBehemit* (animal soul) and the *Nefesh HaElokit* (divine soul).

(the primary soul), *Nefesh HaChiyunit* (the vital soul), and *Nefesh HaBehemit* (the animal soul).

**The** *Nefesh HaBehemit* is like a building that has four floors... a basement floor, a ground floor, a first floor, and a second floor.

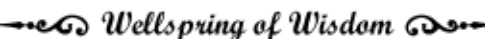
**The** Arizal wrote<sup>30</sup> that every Jew has two souls. One soul from the side of purity, and the other from the side of impurity.

**The** basement is like a machine room. We don’t enter there. In hospitals, this floor is called a ‘technical floor.’

**The** soul from the side of purity is called *Nefesh HaElokit* (the divine soul), and its job is to draw us to everything spiritual, such as prayer, mitzvot, chessed, Torah study, good deeds, etc.

**So** too, in the soul of every human being, the basement floor is the *Nefesh Yesodit HaDomemet* (inanimate primary soul). This soul stores within it all the adversities that we have gone through, the anguishes, the sufferings, the embarrassments, the triumphs, the good experiences alongside unpleasant experiences. Every

**In** contrast, the second soul, *Nefesh HaBehemit* (the animal soul), draws us to worldly matters. In kabbalistic writings, the *Nefesh HaBehemit* is referred to by three different names, *Nefesh HaYesodit*



30. Etz Chaim (Gate 50, Ch. 2).



person has gone through and goes through good experiences in life, sometimes very good experiences, and sometimes bitter and unpleasant experiences. Sometimes failures and disappointments, and sometimes successes and aspirations. A never-ending cycle that we go through throughout life...

**This** floor, for most people, is a ‘suffocated’ floor, and why? Because they’ve gone through endless amounts of disappointments and failures.<sup>31</sup>

**Above** this floor is the ground floor – *Nefesh Yesodit HaTzomachat*. In it is rooted all our *middot* (virtues)... the good and the bad.

**Though** good and bad *middot* aren’t included in the 613 mitzvot of the Torah, they are the basis for the observance of all the mitzvot.

**After** all, the *middah* of generosity is the basis for the observance of many mitzvot (which require spending money), while stinginess is the basis for avoiding many mitzvot.

**To** sum things up, all the good and bad *middot* sit, as aforementioned, on the ground floor, which is called *Nefesh HaYesodit HaTzomachat*.

**Above** that is the first floor – *Nefesh Yesodit HaChaya*. There are rooted all 613 mitzvot of the Torah.

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— *Wellspring of Wisdom* —

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**31. By** the way, as long as someone doesn’t learn to properly let go of their past, that is, as long as someone hasn’t learned how to take a hammer and chisel and carve away at the walls of this floor and remove all kinds of stains from the walls, they’ll remain stuck. Maybe they’ll manage to rise ten feet but then eventually drop twenty. Maybe rise thirty, but fall forty... They’ll constantly live in confusion like most of the world. They’ll live in an endless loop like someone who traveled seven hundred miles, but it was all around the same roundabout...

**Therefore**, whoever wants to do complete teshuva, at some point, must learn how to let go of the past. There’s the stage of parting from the sin, confession, repentance, and acceptance for the future, but there comes a certain time and place when we need to just let go of the past so as not to get stuck.

**My** father would say that we don’t have the strength to deal with the past, but for that reason, we need to learn how to let go of it.

**Exactly** how and what methods to use that’s already a series of lessons in itself...

**Within** every person are hidden all the tools and means of succeeding in this world. Our job is to properly bring them from hidden to revealed.

**In** addition to the 613 mitzvot that are rooted in this floor, here is also the source of the seventy powers hidden within every human being...

**The** 39<sup>th</sup> power hidden within every soul is called the power of imagination. The power of imagination is the basis and root of many matters. If someone is privileged to refine themselves and purify their soul correctly, they can, together with the power of imagination, reach the levels of *ruach hakodesh* and even prophecy!

**On** the other hand, if someone isn't privileged to refine their power of imagination, they can fall to the most serious of sins and to the darkest of places. They then ask themselves how they go to such places... "How did someone with *Yirat Shamayim*, *emuna*, *kedusha*, and all other

Jewish values reach such low places?!"

**The** answer is that the power of imagination overcame them. As long as this power isn't sufficiently refined - questions just can't be asked.

**In** contrast, what's a movie? An imaginary illusion. Tell me, could an illusion and deception of our imagination cause a home to be destroyed in Israel? We see every day that, yes, it can. Do you believe that an imaginary illusion can cause someone to take their life... What's happening in the world speaks for itself.

**Now** you can understand that all your falls are dependent on this power. The more someone refines and purifies themselves and this power, the more they'll use their time more and more efficiently and won't have any more reasons or even opportunities to fall...

**On** a side note, the main sin of the generation of the flood was that they didn't refine their power of imagination, as it's

said, “All the creations of the thoughts of their hearts were only evil...” (Bereshit 6:5).<sup>32</sup>

**Above** this floor is the *Nefesh HaSichlit* (the intellectual soul). The intellectual soul isn’t the divine soul. This part of the soul, even a gentile has, yet of course, there are still differences between them.

**Now** we’ll move on to the second soul - the divine soul, *Nefesh Elokit*. But, before we continue, we’ll first refresh your memory...

**As** we already mentioned, there are four forms - Inanimate, vegetative, living, and speaking.

**Inanimate** - Dust, iron, metals, earth...

**Vegetative** - Trees, grass, fruits, vegetables.

**Living** - The whole world of zoology... Insects, reptiles, mammals, all animals...

Speaking - Humankind.

**All** this was created by the speech of Hashem, and even after their creation, the world continues to exist by the speech of Hashem.

**For** example... When Hashem came to create the cow, then, by the power of speech that He said, “Let’s create a cow,” the cow was created. Through this speech, both the body of the cow and the soul of the cow were created.

**And** so, with all four forms of inanimate, vegetative, living, and speaking. But, in the fifth form - the Jew – it was different. The Jew was created by two statements.

**The** first statement was, “Let’s create man” (Bereshit 1:26), and the second statement was, “And He breathed into his nostrils the soul of life” (Bereshit 2:7).

**In** the statement “Let’s create man,” the body of a Jew and the *Nefesh HaBehemit*, which is also called *Nefesh HaYesodit* (the primary soul) and *Nefesh HaChiyunit* (the vital soul), were created all their components as we explained.

**And** in the statement, “And He breathed into his nostrils the soul of life,” Hashem put a *Nefesh Elokit* (a divine soul) within every Jew.

**What** is a *Nefesh Elokit*? It’s literally a part of Hashem.

**Hashem** wanted us to know the significance of our oneness with Him and therefore used the word “breathed.”

**We’ll** explain further...

**When** resuscitation is performed, the medic performs two operations at the same time... chest compressions and mouth-to-mouth resuscitation. Breaths from within him to within the patient.

**These** breaths are much more internal than speech.

**Whoever** inflates ten balloons will get tired more than someone who speaks for three hours straight. Why? Because breaths come from a more internal place.

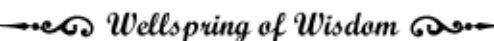
**Hashem** took His “innerness” and gave it to each one of us. That’s our soul. A part of Hashem.

**Whoever** understands this and truly connects to their infinite soul will never, in any way, or at any cost, make a mistake. And even if for some reason or somehow there was a mistake, they won’t sleep at night till they completely fix it. This is what the Gemara meant when it said, “If you saw a *talmid chacham* who committed a sin at night, don’t suspect him the next day for he for sure did teshuva...”<sup>33</sup>

### Imaginations

**Rabbi** Yochanan David Salomon zt”l wrote<sup>34</sup> that the root of every sin in the world can be found in the first sin that Adam HaRishon committed...

**After** the snake convinced Chava to eat from the Tree of Knowledge, the Torah states, “And the woman saw that the tree was tasty.” How can



33. Brachot 19a.

34. BeAyin Yehudit (Vol. 2, p. 642).

**Parashat Noach - Following Your Intellect Or Imagination**

someone see that something is tasty? You have to first taste it...

**Rather** that's the power of our imaginations to bring us to sin.

**Chava** saw with her imagination how she was eating from the forbidden fruit of the tree and imagined how delicious and good they were. From there until eating from the fruit themselves... the road had already been paved.

**That's** exactly how it is today as well. Nothing has changed.

**No** one comes to sin unless they first imagined for themselves how they committed the sin and received "enjoyment" from it. Then and only then are they willing to commit the sin itself. The commandment of "Don't stray after your hearts and eyes" (Bamidbar 15:39) comes to completely stop us from even entering the path that leads to sin and from even engaging in the nonsense of painting sins in our imagination!<sup>35</sup>

**Now** let's go back to the generation of the flood...

**Following Your Intellect Or Imagination**

**The** generation of the flood surrendered to the power of their imagination. Their imaginations

portrayed their sins as "happiness" and their transgressions as "pleasure."

—*❧ Wellspring of Wisdom ❧*—

**35. It's** the nature of humans to be drawn to the power of the imagination, which is the totality of the imaginations that pass through everyone's thoughts, which were formed from multiple sins. The more someone sins, the more they enter into their imagination, and it eventually destroys their entire life.

**Everything** that people suffer with in this world is only because of the power of their imagination. The vast majority of people in the world are controlled by

their imaginations. That's what tortures them. Their own imagination. It leads them from thought to thought until it brings them to awful and unpleasant thoughts, which drive them to sin, and from there start all the disputes, doubts, and breakdowns that they go through.

All because of their imagination...

**Our** job is to take ourselves out from within our own thoughts and imagination...

- Likutei Moharan - Sefat HaNachal  
(Vol. 2, p. 246).

## Parashat Noach - Following Your Intellect Or Imagination

**In** a lecture given by Rabbi Eliyahu Eliezer Dessler shlita at the Ponevezh Yeshiva, the following was said...

**It's** known that humankind is made up of two powers, one is their intelligence, the intellect which stems from their soul, and the second is the power of their imagination, and there's a big difference between the intellect and the imagination even though there's only a hairlines difference to distinguish when our thoughts come from our intellect or from our imagination.

**Yet,** there's another difference between them. The intellect is limited. The entire reality of the intellect is to only see and discern the truth and what exists in reality. By the power of the intellect, we weigh what's good and what's bad, what's worthwhile and what's not, and by doing so, we live only by what's acceptable to our reality and mind.

**But,** on the other hand, the imagination is free. It isn't limited. The imagination has no limit. Someone can be so detached from reality, so much so that they can experience fears, anxieties, worries, and pleasures all at once, and it's all

by the power of the imagination, and in the meantime, they're enjoying or suffering only by the imagination of the thing or action and not by the experience itself.

**That's** the power of the imagination. It has no limits, and by virtue of the fact that it has no limits, humans can see what they have to do as if they've already done it, and what they've begun to do as if they've already finished, and whatever *middah* (virtue) they think of, they're sure they've already attained, and so on and so forth.

**The** power of the imagination is already in full force from the time of our youth. The entire growth of a child is in full partnership with the power of the imagination, and since with we grow and develop with it, and since we're already accustomed to it, and our way of thinking is already built around it, and therefore so are our choices and decisions an outcome of it.

**Most** of the world is left with this childlike way of thinking, with the power of their imagination navigating their entire life, their thought

processes, and their decisions of what is true, what's false, what's right, and what's wrong.

**Their** imagination, the imaginary reality that they've created, is what rules over them. They still haven't yet succeeded in putting their intellect in control over their imagination, allowing

true reality to control and not imaginary. Mankind continues to view a warped reality of the world and not the real and correct one.

**The** first thing needed to gain a true view and reality of the world, and have the intellect control over the imagination, is by studying Torah...

### Torah - The Secret Of Success

**Hashem** saw the difficulty that the people of the flood generation were going through and felt how their hearts were beating after the lusts of the world.

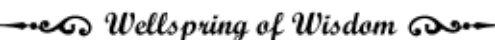
**He** saw how the *yetzer hara* rolled up its sleeves and went to war against the entire generation...

**Hashem** had mercy on them and sent them a prophet (it's not known who, but perhaps Noach) who said to them in the name of Hashem, "I want to help you, and therefore I'm willing to give you My holy Torah, and by you learning it, you'll become purified and be saved from all evil.

**However**, the generation of the flood strongly refused. Their wickedness then went and grew until... "The waters increased and prevailed exceedingly upon the earth" (Bereshit 7:18)...

**The** Midrash says<sup>36</sup> that the reason that the flood generation lost out on both this world and the next is because they weren't willing to accept the Torah!

**If** they would have accepted the Torah and engaged in its wisdom, they wouldn't have come to sin, causing their own deaths...<sup>37</sup>



36. Shemot Rabbah 30:13.

37. See Yalkut Meam Loez – Devarim (p. 1290).

**Parashat Noach - Setting Time For Torah**

**The** Torah has the power to save us from all evil, and more specifically, the *yetzer hara*.

**We'll** end with a couple of words from Rebbe Nachman of Breslav...

**Setting Time For Torah**

**In** one of the conversations<sup>38</sup> that Rabbi Nachman of Breslav gave to his disciples, he told them that many people come and complain before him about the difficulties they feel in their war against the *yetzer hara* and that he wishes that they would listen to him and set for themselves a regular course of study that they would learn every day and not deviate right or left, and then they would be able to avoid all the suffering they go through in the battle with the *yetzer hara*!

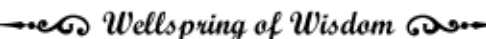
**He** added and said that the power of the Torah is so great that even those who are very far from the path of Torah and mitzvot and are even accustomed to transgress many sins, it would draw them away

from their transgressions and bring them closer to Hashem and His Torah. All they have to do is set for themselves a permanent learning schedule that they don't deviate from no matter what!

**His** disciple, Rebbe Natan of Breslav, continued and wrote that his teacher's main desire was for others to serve Hashem simply without any wisdom at all, that they deal only with holiness, mitzvot, prayer, and Torah without thinking too much.

**In** addition, he added that Rebbe Nachman warned them many times to always be as happy as possible and that there was nothing greater than a Jew who is happy.

**Let's** end with a story...





## It All Begins From The Start

**There** was one summer day that was particularly hotter than every day that preceded it, and immense suffering was felt from the heavy heat. In the Ponevezh Yeshiva in Bnei Brak, there were still no air conditioners at that time, and there were hardly any fans.

**The** young men suffered greatly from the heat, and there were many who argued that on such a day, there was no way that they could sit and learn... Who could sit and concentrate properly with such heat ? ! Impossible.

**Rabbi** Ben Tzion Felman, who was learning at the yeshiva at the time, turned to his friend and said, "Let's go visit the Chazon Ish and see what he's doing today. If he's able to sit and study today, as usual, that's a sign that the heat isn't a reason to stop studying, and we must continue learning."

**His** friend agreed, and the two young men went down to the home of Chazon Ish to see and learn from him how they too should act... what they should be

doing on such a hot day as today.

To learn or not to learn ?

**They** arrived at the home and immediately entered the room of the Chazon Ish and saw him sitting in his regular place, studying Torah as usual, just like every other day. The Chazon Ish was completely immersed in the depths of his learning and didn't even notice the two young men who had just entered the room. The sight of the Chazon Ish learning was an immediate answer to the question for which they came, but now a new question quickly popped into their heads... How's it possible ???

**How** can someone study as usual on such a day ? Even the Chazon Ish is still a human being and definitely feels the heavy heat. How does it not prevent him from studying Torah and even more so with such concentration ?

**One** of the young men, the friend of Rabbi Ben Tzion, thought to himself, "After all, all the gates of wisdom are opened before the Chazon Ish,

and questions from all over the world are brought to him and answered for generations to come. Therefore, he has to be the right person to ask this question as well.”

**He** then approached the side of the Chazon Ish and waited next to him until he would be noticed so that he could ask him his question...

**The** minutes passed, and those minutes turned into almost an hour, and only then did the Chazon Ish finally look up. When he noticed the young man standing next to him, Rabbi Ben Tzion’s friend immediately asked him...

**“Rabbi,** how can someone study in such heat ? !”

**The** Chazon Ish smiled and replied, “All this great heat is only until you enter the matter that you’re learning, but from the moment you start learning and go into the depths of the matter, there’s no heat. You feel nothing !”

**That’s** how the two young men left the home of the Chazon Ish with the answer to their question. All our struggles and adversities are only until we start learning, but from the moment we start learning, all the difficulties become insignificant and void...<sup>39</sup>

**Shabbat Shalom !**



## *The Pathway...*

1. It's known that humankind is made up of two powers, one is their intelligence, the intellect which stems from their soul, and the second is the power of their imagination, and there's a big difference between the intellect and the imagination even though there's only a hairlines difference to distinguish when our thoughts come from our intellect or from our imagination.

2. Yet, there's another difference between them. The intellect is limited. The entire reality of the intellect is to only see and discern the truth and what exists in reality. By the power of the intellect, we weigh what's good and what's bad, what's worthwhile and what's not, and by doing so, we live only by what's acceptable to our reality and mind.

3. But, on the other hand, the imagination is free. It isn't limited. The imagination has no limit. Someone can be so detached from reality, so much so that they can experience fears, anxieties, worries, and pleasures all at once, and it's all by the power of the imagination, and in the meantime, they're enjoying or suffering only by the imagination of the thing or action and not by the experience itself.

4. That's the power of the imagination. It has no limits, and by virtue of the fact

that it has no limits, humans can see what they have to do as if they've already done it, and what they've begun to do as if they've already finished, and whatever *middah* (virtue) they think of, they're sure they've already attained, and so on and so forth.

5. The power of the imagination is already in full force from the time of our youth. The entire growth of a child is in full partnership with the power of the imagination, and since with we grow and develop with it, and since we're already accustomed to it, and our way of thinking is already built around it, and therefore so are our choices and decisions an outcome of it. Most of the world is left with this childlike way of thinking, with the power of their imagination navigating their entire life, their thought processes, and their decisions of what is true, what's false, what's right, and what's wrong.

6. Their imagination, the imaginary reality that they've created, is what rules over them. They still haven't yet succeeded in putting their intellect in control over their imagination, allowing true reality to control and not imaginary. Mankind continues to view a warped reality of the world and not the real and correct one.

*The Pathway...*

7. It's the nature of humans to be drawn to the power of the imagination, which is the totality of the imaginations that pass through everyone's thoughts, which were formed from multiple sins. The more someone sins, the more they enter into their imagination, and it eventually destroys their entire life. Everything that people suffer with in this world is only because of the power of their imagination. The vast majority of people in the world are controlled by their imaginations. That's what tortures them. Their own imagination. It leads them from thought to thought until it brings them to awful and unpleasant thoughts, which drive them to sin, and from there start all the disputes, doubts, and breakdowns that they go through. All because of their imagination. Our job is to take ourselves out from within our own thoughts and imagination. The first thing needed to gain a true view and reality of the world, and have the intellect control over the imagination, is by studying Torah.

8. Hashem saw the difficulty that the people of the flood generation were

going through and felt how their hearts were beating after the lusts of the world. The generation of the flood surrendered to the power of their imagination. Their imaginations portrayed their sins as "happiness" and their transgressions as "pleasure." Hashem then had mercy on them and sent them a prophet who said to them in the name of Hashem, "I want to help you, and therefore I'm willing to give you My holy Torah, and by you learning it, you'll become purified and be saved from all evil. However, the generation of the flood strongly refused. Their wickedness then went and grew until... "The waters increased and prevailed exceedingly upon the earth" (Bereshit 7:18)...

9. The Midrash says that the reason that the flood generation lost out on both this world and the next is because they weren't willing to accept the Torah! If they would have accepted the Torah and engaged in its wisdom, they wouldn't have come to sin, causing their own deaths. The Torah has the power to save us from all evil, and more specifically, the *yetzer hard*



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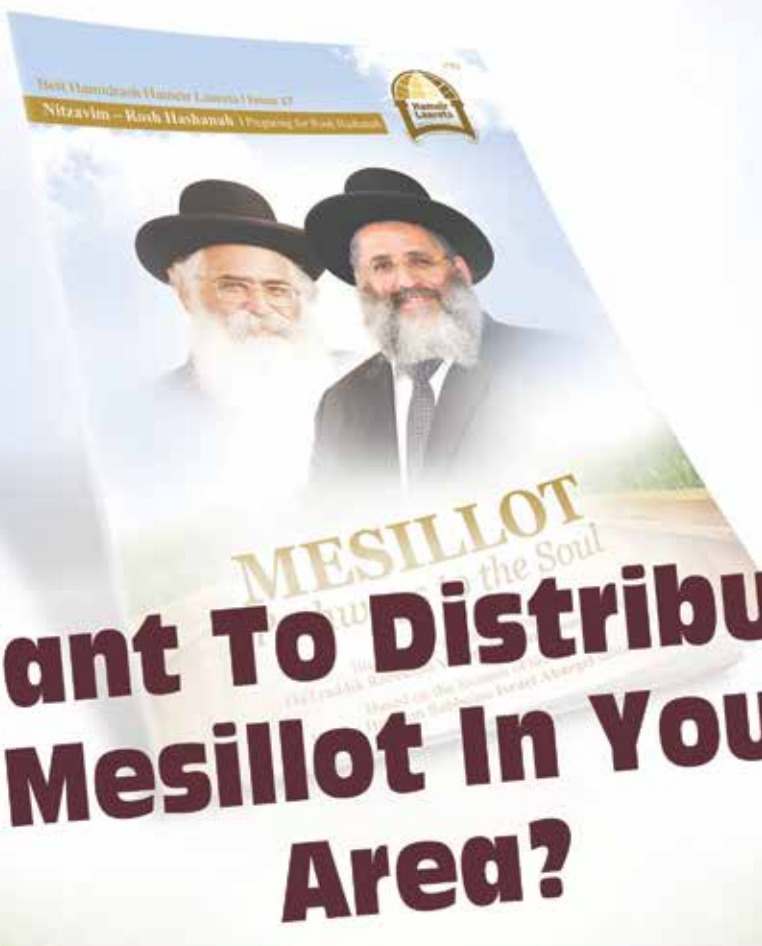


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**Noach**

4<sup>th</sup> of Cheshvan , 5783



City	Candle Lighting	Shabbat Ends	Rabbeinu Tam
New York	5:39 pm	6:38pm	7:08 pm
Miami	6:24 pm	7:17 pm	7:54 pm
Los Angeles	5:45 pm	6:41 pm	7:15 pm
Montreal	5:29 pm	6:31 pm	6:58 pm
Toronto	5:55 pm	6:57 pm	7:25 pm
London	5:25 pm	6:31 pm	6:52 pm
Jerusalem	5:38 pm	6:27 pm	7:04 pm
Tel Aviv	5:34 pm	6:23 pm	6:59 pm
Haifa	5:33 pm	6:22 pm	6:57 pm
Be'er Sheva	5:35 pm	6:24 pm	7:01 pm

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