

Beit Hamidrash Hameir Laarets | Issue 81

Toldot | The Power Of Prayer



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

Just Pray !	1
Unbelievable	5
Shimon HaTzaddik's Message	7
The Purpose of Creation	9
The Beginning of Everything	10
Hidden Tzaddik	11
Itzchak Avinu	14
Dual Prayer	15
Changing Nature	18
Drawing Down Blessing	22
The Ladder of Prayer	23
Preparing The Mind and Heart	25
Connecting Body and Soul	26
<i>The Pathway</i>	28



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Beit Hamidrash Hameir Laarets

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Parashat Toldot

Just Pray!

Rabbi Avraham Shmuel Binyamin Sofer zt”l, also known as the *Ketav Sofer*, became famous throughout the world as one of the greatest *Gedolei HaDor* of his generation.

Many people flocked to him to receive advice, draw from his immense wisdom in Torah, and even just to see his holy face.

One day, he learned about a terrible incident that happened in his city of Pressburg...

A certain gentile servant, a corrupt, despicable man, who was employed by a Jewish family, happened to notice the governor of the city walking down the street with a fancy bag in his hands as he walked home...

He approached the governor and, with tactical cunningness, managed to pull out the governor’s loaded wallet from his bag...

The governor arrived at his office and opened his bag... The color drained from his face, and his heart began beating wildly... But more than the financial loss, what hurt him was the slight to his respect...

He immediately ordered to convene all the city’s security forces and demanded that the shrewd thief be found at all costs!

The mandate went into immediate effect. Police officers spread out throughout the entire city in a meticulous search for the thief.

When the thief realized that he was in dire straits and he had nowhere to run, as police officers were roaming everywhere, searching every person, he decided, as antisemitic gentiles have done for all generations, to get himself out of trouble at the expense of a Jew – his employer... This way,

Parashat Toldot - Just Pray!

he'll get rid of two birds with one stone...

With great speed, he ran to his Jewish employer's house and hid the wallet there. A few days later, a squad of policemen, after going from house to house in search of the lost wallet, arrived at the Jew's home. A vigilant inspection was carried out, and to the utter surprise of the Jew, the wallet was found. His hands were then immediately bound in steel handcuffs...

He cried bitterly and pleaded his innocence, but of course, his cries were to no avail. His claims that he wasn't guilty and that someone framed him only made the policemen laugh...

The police chief declared, "If the wallet was found in your home, then you're the thief!"

As he was sobbing, his rogue servant approached the chief of police and quietly "admitted" that he had committed the theft on behalf of his Jewish master, who had commanded him to do so, but this confession was valid on the condition that he would

receive a considerable share of the money in the wallet...

The chief didn't need more than that. After all, the wallet was found in the Jew's house, and there was an explicit testimony of the entire act of theft...

The Jew was immediately taken in shame to prison, and in a quick trial, he was sentenced to be hanged in the city square for everyone to see and learn what happens to thieves!

When the news reached Rabbi Avraham Sofer, he was horrified at the terrible verdict, and he immediately activated all his connections, sending wealthy businessmen to attempt to annul the ruling, but to no avail. Even when he sent the most influential of his people with envelopes full of money, it was of no use...

This instance was different, the anger of the governor burned within him to the point of destruction, and it couldn't be cooled by any means. He screamed in wrath at the Jew's insolence and demanded revenge for daring to harm him...

When Rabbi Sofer realized that all the gates were closed to him in Pressburg, he took a large sum of money from the congregations' treasury and traveled to the capital city, Budapest. There, he met with the royal ministers of the highest ranks and claimed eloquently and clearly that this Jew was innocent! The rabbi told them that the Jew was one of the residents of his community, and he knew him very well as an honest man, who never deceived anyone, not even of a single penny, and it's clear that his servant is framing him...

After realizing that they "didn't understand" him, he decided to speak to them in their language – bribery. But they didn't understand that "language" either... All his words fell on deaf ears...

Rabbi Sofer understood that the situation was bad and that his lobbying in Budapest was of no use. He returned to his city of Pressburg. He arrived at his home, broken, in the wee hours of the last night before the execution, as the whole city was waiting with rapt anticipation for the next morning when they'll gather in the city

square to witness the punishment imposed on the Jew who dared to mess with the governor!

Very late that night, Rabbi Sofer finally rested his holy head on his pillow, tired and weary from all the toil and trouble of the last few days. But he couldn't sleep, for he was completely immersed in great concern and terrible sorrow for the bitter fate of a good, honest Jew. He just couldn't stop his thoughts, "What else can be done to save this Jew that we haven't already tried?"

With those thoughts and worries, he fell into a deep slumber. Suddenly, his father, the *Chatam Sofer*, came to him in a dream (as he promised him two days before his passing, after appointing him as his successor of the rabbinate of the city and the Rosh Yeshiva, that he would come to him from heaven to assist him in times of need, as is well known). In the dream, he saw his father's face fuming at him. He trembled in fear of his holy father, who approached him sternly. The *Chatam Sofer* yelled at his son from the depths of his heart, "An innocent Jew is marching to his death, leaving

behind a widow and orphans, and you're lying down on your bed, not fighting to save him?!"

Rabbi Sofer was startled to hear the rebuke of his holy father and began to weep terribly without respite, "I did everything in my power, even beyond what I could. I didn't spare any trouble or toil to save him. What else can I do?"

"Pray! Why don't you pray!" his father answered him decisively. "On such a night like this, we don't lie down to sleep! It's up to you to shake the upper worlds with the roars of your fervent prayers and knock on all the gates of heaven until Hashem has mercy! On a night like this, you don't go to sleep!!!"

Rabbi Sofer awoke from the dream and fiercely got out of his bed. He immediately called for his assistant, commanding him to go from house to house to wake up all the Jews of the city, men, women, and children, without exception. Despite being the middle of the night, everyone was instructed to gather in the Great Synagogue for prayers from the depths of their hearts to

Hashem to save a Jewish soul.

Indeed, the holy Jews executed their rabbi's order in the spirit of Am Israel and gathered together in the heart of that dark night. Rabbi Sofer approached the platform, raised his voice, and cried out, "This harsh decree hangs over the heads of every Jewish citizen of our city, for
 "כָּל יִשְׂרָאֵל עֲרָבִים זֶה לְזֶה"
 (the entire Jewish people are guarantors for one another!)

Everyone is obligated to pray now! We tried all possible means, but it seems that all doors are locked! We must therefore cry out in prayer and tear down the gates of heaven with our prayers!!!"

Rabbi Sofer opened with a prayer, and the congregation followed suit with their deafening cries. The walls of the synagogue trembled... the window panes were close to shattering from the sound of the piercing roar...

We have no words to describe the magnitude of the cries and shouts that left the holy mouths of those Jews that night in the Great Synagogue of Pressburg...

The prayer of the tzaddik, together with the prayers of the congregation, ascended to the heavens, shattered all the barriers, sweetened all the judgments, and subdued all the prosecutors...

A loud voice then reverberated throughout all the heavens, “The decree is annulled! The Jew will merit longevity!”

In the morning, with the gathering of all the people of the city to witness the execution, the judge, for some reason, ordered a retrial, calling for the only witness in the case – the gentile who worked for the Jew, and began to interrogate him.

The wicked gentile, who wasn’t prepared for the sudden investigation, contradicted himself in several details in his cross-examination. He was caught in his lies, and the whole truth came out that he himself carried out the theft himself, and the Jew was indeed innocent!

On the spot, the Jew and the gentile switched places. The real thief was sent to the gallows, and the Jew was saved, much to the delight of the city’s Jews, who saw with their own eyes the power of prayer to reverse a decree, even after it was written and sealed...¹

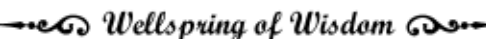
Unbelievable

“Shalom Aleichem!” This is how Rabbi Elimelech Firer shlita, the chairman of the organization “Ezra LeMarpeh,” received the honorable benefactor who arrived at the gates of his charitable enterprise on that day.

After they spoke with each other and Rabbi Firer privileged

the benefactor with several important mitzvot, they went to the Western Wall to pray before Hashem, who hears the prayer of every Jew.

The two reached the remnants of our precious Beit Mikdash after midnight, and there, they began to hear a loud cry at the Wall.



1. Tiv HaKehilah – 5773 (p. 157).

With measured steps, they approached the sounds, and suddenly, before them stood a Jew about fifty-five years old, leaning his head on the stones of the Wall, crying uncontrollably. The sounds of crying shocked all the people standing in the courtyard.

After Rabbi Firer heard the sound of those cries, he simply couldn't continue on. He turned to the benefactor and told him with great emotion, "Hashem didn't bring us here for nothing. He brought us here at this specific time so that we'd hear the cry of this Jew and help him. I'll approach him and introduce myself. If he tells me that he needs medical help, I'll help him as much as I can, with Hashem's help, and if he tells me that he doesn't need medical help, rather he's crying over his financial situation, you'll enter the picture and present your financial help."

The benefactor agreed to the rabbi's proposal.

Rabbi Firer approached the man, lightly tapped on his shoulder, introduced himself, and asked, "Do you need medical assistance?" "No, no," the Jew

shook his head, "I have no need for such assistance, Baruch Hashem."

"Now it's your turn to enter the picture," Rabbi Firer went and told the benefactor, who indeed approached the Jew and asked him, "Are you in need of financial help? I'm truly willing to help." The answer was similar, "Hashem has given me everything I need. I don't need anything, but thank you anyway."

With those answers, the two remained speechless. "If everything is good, what's this bitter crying that's terrifying everyone around him about?!" wondered the rabbi. He approached the man again to understand the meaning of his actions.

The man said to him, "Last night I married off my beloved son, the last of the children that Hashem has blessed me with, and I came to thank Him for the great kindnesses He's done with me for so many years..."

The man continued with genuine feeling, "Just as I persisted over the years in coming to the Western Wall to pray to Hashem

Parashat Toldot - Shimon HaTzaddik's Message

to help me marry off my children, so too, now that all my prayers have been accepted with love before Hashem, and last night I had the privilege of marrying off my last child, how can I not come to thank Him for that !”

He finished by saying, “And when coming to give thanks and praise for such great kindnesses, is it possible not to burst into tears ? !”

The simple words that truly came from his heart caused a great *Kiddush Hashem* after the benefactor told the story to his many friends, which also caused them to be moved, and they all understood how much we should be thankful for everything we have.²

And truly, this is the way of the world. When someone is faced with trouble and distress, they begin to cry and pray to Hashem to save them from their

trouble. Likewise, when someone receives their salvation or success, they give thanks and praise to Hashem for the miracles and wonders He's done with them...

But really, that's not enough. It's not enough to create contact with Hashem only at these times. Every Jew needs to establish a permanent relationship with Hashem.

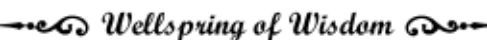
Tefillah (prayer) means “connection,” “unity.” *Tefillah* is the time when the Jewish soul unites with its Source. At that moment, it's filled with immense love for Hashem and has a very strong desire to nullify itself and become encompassed within Him, as a flickering candle flame strives to part from the wick and return and unite to its source...

This is what our parasha is about...

Shimon HaTzaddik's Message

The Mishna at the beginning of Pirkei Avot describes the

transmission of the Torah from generation to generation...³ Moshe



2. Barechi Nafshi – Bereshit (p. 403).

3. Pirkei Avot 1:1.

received the Torah from Sinai and transmitted it to Yehoshua, and Yehoshua to the Elders, and the Elders to the Neviim, and the Neviim transmitted it to the Anshei Knesset HaGedolah.

The members of the Anshei Knesset HaGedolah are the last link of the transmitters of the Torah mentioned in this Mishna. Later in Pirkei Avot, we meet those sages who continued the chain of transmission of the Torah.

The members of the Anshei Knesset HaGedolah were the Neviim and sages who lived during the beginning of the Second Temple period, and they amended many regulations and barriers for the observance of the Torah.

And yet, of all the members of the Anshei Knesset HaGedolah, the Mishna mentioned only the words of the last member, Shimon HaTzaddik...⁴ Shimon HaTzaddik was of the last of the Anshei Knesset HaGedolah. He was

accustomed to say, "The world stands upon three things, on the Torah, on *avodah*, and on *gemilut chassadim*."

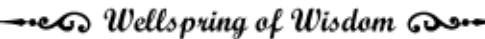
Shimon HaTzaddik merited serving as the Kohen Gadol in the Beit HaMikdash for forty years. At every opportunity he had, he would stand up and say, "Know! The world stands upon three things, on the Torah, on *avodah*, and on *gemilut chassadim*!"

But what did he find in this saying that he would say it on every occasion?

The holy kabbalist, Rabbi Eliezer Nachman Puhah zt"l,⁵ explained his words as follows...⁶

The "world" that Shimon HaTzaddik spoke of was the Beit HaMikdash. For the existence of the Beit HaMikdash is the existence of the world, and its destruction is the destruction of the world.

Thus he would say, "We've already lost the first Beit



4. Pirkei Avot 1:2.

5. He was the disciple of holy kabbalist, Rabbi Menachem Azarya, the Rama of Pano zt"l.

6. Zichron Avot (p. 11).

Parashat Toldot - The Purpose of Creation

HaMikdash ! The reason for this is that the world exists only in the merit of three things. At the end of the first Beit HaMikdash period, these three things were missing, and therefore, it was destroyed. Hence, I ask of you, please ! Be careful of these transgressions, and

strengthen yourselves in Torah, *avodah*, and *gemilut chassadim*. Then the second Beit HaMikdash will exist for eternity !”

However, they ultimately transgressed these three foundations, and the second Beit HaMikdash was also destroyed...

The Purpose of Creation

These three foundations are what sustain the Beit HaMikdash, but not only that. These three things are the reason for the creation of the world !

Rabbeinu Yonah Gerondi zt”l, who lived about eight hundred years ago, writes⁷ that he was accustomed to say, “The world stands upon three things” – This means to say that the world was created for these three things.

Because when he said the word “stands,” he meant that the world was created for those three things since they’re the will of Hashem. That is, the world was created for His creations to fulfill

those three things in the future, thus finding favor in His eyes !

“**On** the Torah” – as it says, “He who seeks good, pursues favor” (Mishlei 11:27), and good is nothing other than the Torah, and for it (the Torah) the world was created, as it says, “Were it not for My covenant, night and day, I wouldn’t have established the laws of heaven and earth” (Yirmiyahu 33:25), and the covenant is the Torah.

“**On** *avodah*” – for Hashem chose Am Israel from all of the nations and the Land of Israel from all of the lands, and He chose Yerushalayim from all of the Land of Israel, and He chose Tzion from

7. In his commentary to Pirkei Avot 1:2.

Parashat Toldot - The Beginning of Everything

all of Yerushalayim, as it says, “For Hashem has chosen Tzion, He desired it for His dwelling place” (Tehillim 132:13), and He chose the Beit HaMikdash from everything for the sake of *avodah*... Thus we find that the whole world was created for *avodah*.⁸

The Beginning of Everything

Rebbe Avraham Yehoshua of Apta, the Ohev Israel zt”l, sat down and said,⁹ “On the 25th of Elul, Hashem began to create the world, and five days later, on the 1st of Tishrei, man was created.

1,948 years passed since then, after a very long period of the world swaying, as *chazal* described them,¹⁰ “Years of chaos!”

Then Hashem descended the souls of our forefathers, Avraham,

“**On** *gemilut chassadim*” – *Gemilut Chassadim* is to care for the poor and to distinguish between good and bad... This trait of kindness causes us to find favor before Hashem, and for the purpose of performing it, the world created...

In more depth...

Itzhak, and Yaakov, and with the power of their good deeds, the earth gained stability!

Although our three forefathers achieved perfection in every aspect, each of the forefathers focused on one foundation...

Avraham Avinu focused on the foundation of *gemilut chassadim*.

Itzhak Avinu focused on the foundation of *avodah*.

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

8. Rabbeinu Yonah goes on to say that due to our sins, the Beit HaMikdash was destroyed, and the *avodah* (Temple service) ceased. Now, *tefillah* stands for us in its place, as *chazal* say (Taanit 2a), “To serve Him with all your heart and with all your soul” (Devarim 10:13) – What service is performed in the heart?

One must say that this is prayer... And since we don’t have *korbanot* (sacrifices) to atone for our sins – “Hashem, open my lips,” (Tehillim 51:17) and accept our prayers in place of the *korbanot*.

9. Yalkut Ohev Israel (p. 138).

10. Avodah Zarah 9a.

And Yaakov Avinu focused on the foundation of Torah.

The revelation of these three foundations opened the way for the establishment of a new world.

Yaakov Avinu merited having 12 sons, which from them stemmed 70 branches, and from them emanated the 600,000 souls of Am Israel.

And in the merit of Am Israel's *avodah* throughout the history of the world until the last of generations, the world will reach its *tikkun*, "Hashem will be King over all the earth; on that day Hashem will be one, and His name one" (Zechariah 14:9).

This week, we'll focus on the *avodah* of Itzchak Avinu... But before that, we'll need another introduction...

Hidden Tzaddik

A Jew's *avodah* during their lifetime is comprised of these three foundations, Torah, *avodah*, and *gemilut chassadim*. Within them, all good *middot* and levels of *kedusha* are included.

Every Jew, even though they fulfill all three of these foundations, has one foundation that they adhere to most.

There are Jews whose main *avodah* in the world is studying Torah through *kedusha* and *tahara* of the heart, and in their learning, they sustain the world.

There are Jews whose main mission in the world is

to perform *gemilut chassadim*, to encourage and help the brokenhearted.

And there are Jews whose main *avodah* in the world is the *avodah* of *tefillah* - prayer.

While it's possible to identify those precious Jews whose main *avodah* is Torah and *tzedakah*, it's impossible to identify those Jews whose main *avodah* is *tefillah*.

The reason for this is that while learning Torah is as it sounds – learning, and *tzedakah* is also as it sounds – to help and assist others, *tefillah* is the connection of the

Parashat Toldot - Hidden Tzaddik

heart to Hashem, which is hidden from the eyes of all.

Rabbi Shimshon David Pincus zt"l writes¹¹ that one of the meanings of the word "תְּפִלָּה" (*tefillah*) is connection. Rashi comments on the verse, "וְנִפְתָּלִי אֶל־הִים וְנִפְתַּלְתִּי" (With Elokim's bonds I have been connected to my sister) (Bereshit 30:8), that the word

of נִפְתָּלִי comes from the word *tefillah*, connection.

The purpose of *tefillah* is to cling to Hashem, to speak with Him, and to establish a relationship, a connection to Him.¹² But it's puzzling, why does the majority of *tefillah* consist of requests from Hashem, to the extent that *chazal* call *tefillah*

~ Wellspring of Wisdom *~*

11. Nefesh Shimshon -
(Siddur HaTefillah, p. 344).

12. **Rabbi** Shimshon David Pincus zt"l said about himself, "What always kept me going and would strengthen me in all situations was prayer. I always felt that I could speak to my Father in Heaven as a son speaks to his father."

He was accustomed to saying that prayer is a "weapon." We aim, shoot, and hit the mark, even if we aren't worthy.

The following is a very powerful letter written by him (Nefesh Shimshon – Igrat Umichtavim, p. 43)...

To the yeshiva boy whom I do not know, shlita.

I read your letter, but I didn't reach the level at which I can advise and tell you what to do. However, I'll write to you about what I think you have described in your letter.

It seems to me that you're endeavoring greatly to grow in Torah and *yirat shamayim* and that you're doing all that which is within your capabilities, and you surely fulfilled your required *hishtadlut* (efforts) in this regard. But now you got to the stage where you require external assistance. The reason for this is that these things which trouble you are so lofty and tremendous; to learn Torah with true inner desire, and all that you mentioned is simply beyond your abilities. Although we're required to do our part, there comes a time when we require external assistance.

Therefore, I'll give you a name and address. To him, you can turn, and he'll help you.

They call him "Hashem."

He's tremendously powerful, for, in truth, He created everything, and I secretly know that He loves you on a deeply personal level and waits eagerly for you to turn to Him.

in many places, “A request for mercy?”

The reason is since the purpose of *tefillah* is to create a connection to Hashem, and since the innermost point of a person is their desires, therefore, we request to connect our desires, our innermost point, to Hashem!

Hashem wanted our connection with Him to be with our desire, with what we truly want! We’re humans, and we can’t ignore our true desires. There’s someone who needs *parnasa*, and another who needs *refuah* (health). Within

the heart of each and every person exists a burning desire, and with that point – we connect to Hashem!

The purpose of *tefillah* isn’t the requests in and of themselves, but the connection, the relationship made with Hashem! Only that the requests for one’s needs and desires are the strongest way to connect to Hashem!

If we look closely, we’ll see that even the praises we say at the beginning of *tefillah* are also connected to our desires... “You sustain the living with kindness... Healer of the sick... etc.”

~ Wellspring of Wisdom ~

There’s no difficulty in finding His address as He is literally everywhere, and this very second, as you read this letter, you can turn to Him.

I write this to you because many people think of this as prayer, a mitzvah, or for those on great levels. All this is true but unimportant. What’s important is that Hashem is a real, living personage with whom you can develop a personal connection, and no one who ever did so grew disappointed.

The more basic and practical you make this, the more benefit it’ll bring.

The main thing is to make a simple, personal connection and tell Him about your problems. Then you should ask Him for help time after time.

Whoever gives you different advice is wasting your time. Go straight to the One who can help you. Grab Him and don’t let Him go, “Don’t give Him silence” (Yeshayahu 62:7) until you get all that which your heart desires.

With deep respect for a Ben Torah who’s looking for truth, only it’s a pity that he doesn’t know where to search.

- Shimshon David Pincus.

Parashat Toldot - Itzchak Avinu

For as mentioned, the purpose of *tefillah* is to feel and increase our connection to Hashem until we reach the peak of this feeling at the end of *tefillah*, “Who blesses His nation, Israel, with peace.”

When we say, “*Sim Shalom*,” we literally embrace Hashem without any barriers! Here, we arrive at the knowledge that we’re connected to Hashem

with the innermost part of our soul, with the innermost point of life!

And since the main part of *tefillah* is the connection of our soul to Hashem, it’s impossible for anyone to know who truly merited this connection and who hasn’t. Therefore, a Jew whose main *avodah* is *tefillah* is always a hidden tzaddik!

Itzchak Avinu

In the month of Nisan, in the year 2048 from the creation of the world, Avraham Avinu turned 100 years old. Then, on the 15th of Nisan,¹³ Avraham’s house filled with a sublime light.

The lofty soul of Itzchak Avinu descended to the world. Sarah, his mother, ninety years old, warmly caressed him...

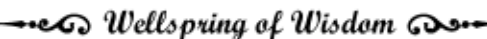
With his birth, a new path of *avodat Hashem* began to shine in the world, until over the years, it was gradually paved and became

the infrastructure of the Jewish soul – *Avodat HaTefillah*!

Avraham Avinu was a man of kindness all his life. His hand and heart were open to all. While his son, Itzchak, focused on the *avodah* of *tefillah*.

We’ve already stated that the *avodah* of *tefillah* is veiled in secrecy from others. Anyone who walks down its path is hidden and concealed.

For that reason, we don’t have many details about Itzchak’s *avodah*. However, we found a



13. Midrash Tanchuma (Bo, 9).

verse in our parasha that describes a little of his *avodah*.

Before we cite the verse, we'll describe what preceded it...

Dual Prayer

Forty years of *avodat Hashem* went by for Itzchak Avinu. Forty years of non-stop running, full of the sacrifice of his body (the *akedah*) and soul.

Itzchak Avinu cut himself off from any connection to this world and its desires long ago... His body burned a blazing, passionate fire in longing for untainted spirituality...

His prayers were full of yearning, removed from all corporeality, in song and melody, in praise to the Creator of all...

Then, when he was forty years old, he married Rivka, "Itzchak brought her into the tent of his mother, Sarah. He took Rivka as his wife, and he loved her" (Bereshit 24:67).

Many years passed. Itzchak was already fifty-nine years old,

and Rivka was twenty-two, and they still hadn't had a baby...

Itzchak Avinu wondered to himself, "Why hasn't Rivka given birth?"

Then it was revealed to him that Rivka doesn't have a womb at all!¹⁴ Thus, it was simply impossible for her to give birth!

Itzchak Avinu wasn't worried. After all, one can pray, "and I am all prayer!" (Tehillim 109:4). "I have the most powerful thing in the world in my hands – *tefillah*!

The *tefillah* of a Jew has infinite power. No one can stand up against the prayer of a Jew, not enemies, not adversaries, and not even *Middat HaDin*!

No one can stop a Jew from getting anywhere they want! With the power of prayer, we draw down Hashem's light into

Parashat Toldot - Dual Prayer

our world, thus causing nature to change as we wish!¹⁵

Itzchak Avinu, who was the foundation of prayer, began to pray to Hashem, prayers that

shook all the worlds until he succeeded in reversing the decree,¹⁶ and Hashem created a womb for Rivka, “and his wife, Rivka, conceived” (Bereshit 25:21).

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

15. These are the words of the Baal HaTanya...

agree for anyone to enter at any expense!”

However, prayer draws down the *Ohr Ein Sof* into *Beriah*, *Yetzirah*, and *Asiyah* directly, and not by enclothing [the light] (as the study of Torah does). Rather, it’s the [pure, unadulterated] light itself (without enclothing), which changes the very state of the creations so that the sick will be healed (such as through praying for someone sick while reciting the “*Refaeinu*” blessing in the Amidah) and that rain will fall from heaven to the earth and fertilize it and allow it to yield crop (such as through the prayer for rain in the “*Barech Aleinu*” blessing).

The Tannaim turned to the boy and pleaded, “Let us in!” The boy replied, “No way!”

They watched the little boy lie on the body of his deceased holy father, crying and screaming.

They heard the child crying to Hashem, saying, “Master of the world! You wrote in your Torah, “You must surely send away the mother, and the offspring take for yourself” (Devarim 22:7) – How could You take the father before the children?! How did You leave my sister and me alone in the world?!”

- Kuntres Acharon (Ch. 4).

16. The Zohar tells (Balak 204b) that one day, Rabbi Elazar, the son of Rabbi Shimon bar Yochai, said to his companions, “Let’s go to the home of Rabbi Yossi of Pekiin, who has just passed away, and prepare shrouds for him and bury him with honor.”

The boy continued wailing as he lied on his father’s body, “What will You say? “You must surely send away the mother,” but here it’s the father? Master of the world! You know that You already took my mother away several years ago and left us only my father, who served as both father and mother to us, and now You have taken him away from us as well?!”

They arrived at Rabbi Yossi’s house. A little girl stood at the entrance and didn’t allow them to enter. They heard the shocking cry of a little boy and then told the girl, “Please, let us in!” The girl said to them, “My brother doesn’t

Rabbi Elazar said to his colleagues, “I don’t know what’ll happen here, but what’s certain is that a miracle is going

Parashat Toldot - Dual Prayer

to take place! Nothing can withstand such tears!”

The child continued to cry...

A few moments later, Rabbi Yossi opened his eyes and called his companions to enter the room. They entered and saw Rabbi Yossi caressing his little son with tears streaming down his eyes. He then told them, “I was already in the High Court. They prepared 300 chairs, but my son’s tears blew all 300 out of the hall, and then my soul flew back down...”

From here, we learn about the power of every person’s prayers. After all, who are we talking about? A small child! It wasn’t Eliyahu HaNavi who resurrected the dead, and it wasn’t Elisha HaNavi who resurrected the dead. It was the tears of a little boy! From this, we can understand how great the power of prayer is – even to resurrect the dead.

Rabbi Chizkiya Yosef Karlenstein recounted the above incident on the night of Rosh Hashanah in Kiryat Herzog, Bnei Brak...

After the Rosh Hashanah prayers, a man who was a volunteer of “Hatzalah” approached him and said, “Rabbi! You just told a story that happened 2,000 years ago. I’ll tell you a story that happened last Thursday!”

This is what that Jew told him...

We received a message that there was an overturned vehicle between Beer Sheva and Yerucham. I wasn’t in the area, but my friend was driving close

by, and as soon as he received the message, he flew to the scene. He was in the car with his daughters.

He told me the following...

I saw an overturned car. There was a woman completely crushed inside. There was no way to save her. Next to her laid a 10-year-old boy, who seemed to be unharmed, he was healthy and intact.

I grabbed the child, pulled him out of the car, and placed him into my car, where my daughters were sitting. I told them, “Keep this child from moving. His mother will soon pass away!”

I knew that in a few minutes, the woman would die, and I would cover her with a sheet and determine her death. I didn’t want the child to see his mother die in front of his eyes...

Suddenly the 10-year-old boy, completely secular, grasped what was going on. He asked the girls, “Do you have a *kippah* for me?” When they answered that they had none, he asked them to tie a rag to his head. There found a bib on the floor and tied it to his head, and the child broke out of the vehicle...

He stood in front of his mother, who was completely crushed and burst into bitter tears. He screamed at the top of his lungs, “Mom! I don’t have a father in this world! I’m your only child! Please, don’t leave me!”

For nine full minutes, the boy stood crying, praying, and begging, and then the unbelievable happened... This

Changing Nature

Itzchak Avinu, by the power of his prayer, was able to subdue all prosecutors in heaven, sweeten all *dinim* (harsh judgments), create a womb for his wife, and draw down the holy soul of Yaakov Avinu to this world.

Not only Itzchak Avinu, but every Jew who prays to Hashem can change nature!

HaRav Yoram Michael Abargel zt"l writes¹⁷ that in parashat Miketz, the Torah tells us that when the brothers prepared to return to Egypt, this time taking Binyamin with them, Yaakov, their father, said to them, "Take of the choicest fruits of the land in your vessels and take them as an offering to the man: some balm, a little honey, resin, labdanum,

pistachios, and almonds... May *El Shaddai* grant you mercy in the presence of the man, that he release to you your other brother along with Binyamin" (Bereshit 43:11-14).

The simple meaning of the verse is that Yaakov told his sons to prepare an honorable gift for the Egyptian ruler (who was actually Yosef), which would include fine fruits from the Land of Israel so that they would find favor in his eyes. However, in addition to the simple meaning, Yaakov Avinu hinted to them something else.

To clarify this, we'll quote the words of Rebbe Nachman of Breslov zt"l,¹⁸ "*Tefillah* is the aspect of miracles, for it doesn't act according to nature. Sometimes, the natural order necessitates

~ Wellspring of Wisdom *~*

miracle can't be explained! The mother, who was just about dead, opened her eyes and, after a second, closed them...

The man from "Hatzalah" continued telling the rabbi, "I arrived, and we worked hard to save her. She was then taken to the hospital. On the eve of Rosh Hashanah, I called my friend and

inquired about her condition, and he told me that her condition had stabilized, and the doctors expected her to be released in the coming weeks..."

- 102 Stories That Changed People's Lives (p. 127).

17. Imrei Noam (Parashat Miketz, Maamar 7).

18. Likutei Moharan I (Torah 9:5).

something, but *tefillah* changes the laws of nature.”

For example, someone who makes a living as a realtor who has the power of persuasion and a large number of apartments and houses for sale of all sizes and in all locations, but nevertheless, in practice, makes no deals, and they're having an extremely difficult time making a living.

The reason why their business isn't successful is because they think that because they're very persuasive and that they have advertisements on every corner of the city proudly proclaiming, "We sell homes!" they'll surely make a lot of money, "My strength and the power of my hand have acquired this wealth for me" (Devarim 8:17). Therefore, Hashem stops helping them and lets them "manage" on his own, and when Hashem stops helping someone, the results are in accordance.

One day, that realtor woke up in the morning with a broken heart. His poor financial situation had already proven to him beyond a shadow of a doubt that it was

neither his strength nor the strength of his hand that would help him make money. Only Hashem "is the One Who gives you the power to acquire wealth" (Devarim 8:18).

Thus, before he left for work, he cried to Hashem from the bottom of his heart and prayed, "Please Hashem, save me. Please, Hashem, make me successful. With Your abundant compassion, have mercy on me and help me close a deal today."

A little while later, his phone rang. On the other line was a man that was desperately looking for a very spacious house in a prestigious location. He mentioned that the price doesn't matter that much to him, the main thing is that the house be big... They immediately set up a meeting. The realtor offered him a particularly expensive home that had been empty for a long time.

To his delight, the man jumped on it as if he'd found gold. They quickly closed the deal, and the best part, the money due to him as a realtor was transferred to him immediately without any delay.

Parashat Toldot - Changing Nature

In one day, he earned an amount that previously took him several months to earn.

What changed between the days leading up to that morning and that morning itself? After all, it was the same realtor, the same brokerage firm, and the same apartment database?! What changed is that before that morning, that realtor still didn't pray from the bottom of his heart. Instead, he thought that everything depended on him. That morning, he

finally decided to pray to Hashem to have mercy on him and help him.

In the merit of the *tefillah* that he prayed from the bottom of his heart, Hashem changed all of nature for him. For the power of prayer to change nature and to perform visible miracles is immense,¹⁹ as Rebbe Nachman mentioned above.

And if this is the case with regard to any prayer in general, how much more so with regard to a prayer said in Eretz Israel, which

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

19. Rabbi Itzchak Zilberstein shlita recounted the following story...

After finishing one of my regular lectures to a group of doctors, I noticed a senior doctor waiting for me outside the entrance to the Beit Midrash. I approached him, and I saw that he was very emotional, and he had a bag in his hand. I asked him, "Doctor, did you want to tell me something?"

Because he was full of emotions, it was difficult for him to speak.

He reached his hand into the bag and took out a *siddur* (prayer book) for students belonging to his son.

"What's special about this *siddur*?" I asked curiously. "Why does this *siddur* make you so emotional?"



The doctor wiped away his tears and said, "I married my wife about fifteen years ago. After several years in which we weren't able to bring a child into the world, we learned sorrowfully that according to the doctors, there's no chance that we'll be able to have children. Therefore, after a while, we adopted a precious baby. We raised him with much dedication.

About a year ago, our adopted son entered first grade in Talmud Torah. A few months later, a *siddur* party was held for the children of the class, where each child received an expensive *siddur*. After the party, I noticed that our son was overly excited, more than usual. His face was beaming with happiness. It was possible to feel the great excitement taking place within him. Even after getting home, he was still very excited.

has enormous power to change all systems of nature and to perform visible miracles for man, as Rebbe Nachman writes later on that the essence of miracles and prayer is only in Eretz Israel, as it says, “Dwell in the land, and nourish in *emuna*” (Tehillim 37:3). And *emuna* is *tefillah*, as it says, “His hands remained in *emuna*” (Shemot 17:12), which Onkelos translates, “His hands were spread out in *tefillah*.” This is why Eretz Israel is higher than all the other lands (Zevachim 54b), for the essence of *nissim* occurs there, as it says, “Lift up a *ness* (banner)” (Yeshayahu 62:10).

According to the above, we’ll now be able to understand what the inner intention of Yaakov Avinu was...

“**The** choicest fruits of the land” alludes to prayer in Eretz Israel. Yaakov Avinu hinted to his sons that they should strengthen themselves in prayer while they were in Eretz Israel before they set out on their journey and that they should take the power of their prayer in Eretz Israel with them to Egypt. And in its merit, Hashem would change the systems of nature and perform visible miracles for them !

 *Wellspring of Wisdom* 

“**What’s** going on? Why are you so excited?” I addressed him.

“**I** got a *siddur* today!” he replied.

I continued, interested, “You’re this excited only because you received a *siddur* ?!”

He, who was still sure that I was his biological father, replied with his eyes filled with tears, “Dad, now that I have a *siddur*, and Baruch Hashem I know how to pray, I can ask Hashem to give me a brother! I won’t stop praying, crying, and begging, ‘Please, Hashem, have mercy on me. I want a brother!’”

I felt so sorry for him. My heart simply broke. But I certainly didn’t tell him that there was no chance that we would be able to bring a child into the world who would be his brother.”

The doctor finished his story and burst into tears...

“**That** *siddur* party was held ten months ago. Today, we were blessed to bring our newborn son – after fifteen years of infertility, into the *brit* of Avraham Avinu.”

- Otzar HaSippurim LaMenhanchim
VeLaMartzim (Vol. 1, p. 164).

Parashat Toldot - Drawing Down Blessing

After learning a little about the virtue of prayer, let's bring it into our daily lives...

Drawing Down Blessing

The source of every Jewish soul lies high in the upper worlds, and it has the power to draw lofty lights from the upper worlds down to our world, which is called in kabbalah, "*mayin duchrin*."

The drawing down of *mayin duchrin* is done through studying Torah and observing mitzvot.

But apart from the *avodah* of drawing down lights, there's another *avodah*, the transformation of one's body from physical to spiritual, and this is done through arousing one's heart to love and awe of Hashem. These feelings rise up to the upper worlds and then draw down Hashem's light without any enclothment!

This is called in kabbalah, "*mayin nukvin*." The raising up of *mayin nukvin* is done through truly praying with one's entire heart.

Thus we heard from our rabbis that there are two *avodot* that are

different but complete each other, *Avodat HaTorah* and *Avodat HaTefillah*. The *avodah* of Torah is to draw down *shefa* (abundance) to all the worlds. The *avodah* of tefillah is to elevate the world higher.

Avodat HaTefillah is much more difficult. It's like two people, one standing at the top of a mountain and the other standing at the bottom. Both are holding onto one rope, competing in a tug-of-war. Surely the one standing at the bottom of the mountain will win, for it's much easier to pull down than to raise up.

These two *avodot*, Torah and tefillah, are necessary for every Jew.

Every word of Torah and tefillah that we utter from our mouths create *kelim* (vessels).

The more *kelim* a person creates, the more *shefa* (abundance of blessing) they receive. Every empty *keli* that rises up from our

Parashat Toldot - The Ladder of Prayer

world, *shefa* descends from above and fills it.

The Torah draws down the *shefa* from above, but this is on the condition that there are *kelim* to contain it, and that's

where the *avodah* of tefillah comes in.

Thus blessed is the Jew who approaches prayer with courage, desire, and intensity, to enjoy the fruit of true *d'vekut* to Hashem.

The Ladder of Prayer

HaRav Yoram Abargel zt"l used to tell us many times that in everything spiritual, there are many levels, and a person should never be satisfied with the level they're at. Rather, they must always strive to attain the next level. He would say, "As long as Hashem gives you life, you must not be satisfied with your spiritual level. It's never enough."

Thus too, in the *avodah* of tefillah. We must know that

there's no end to that *avodah*, and with each and every prayer, we must achieve a new, greater closeness to Hashem.

However, we also need to know that we can't jump levels. We can't get up in the morning and decide, "From today, I'm praying with all the *kavanot*."²⁰ Rather, we have to go step by step in training our hearts and connecting thought and speech together.

~ Wellspring of Wisdom ~

20. As a side note: In order to merit true intention in prayer, a person is required to learn from true rabbi's. That's why it's called "קַבְּלָה" (kabbalah), because one must "קַבְּלָה" (receive) this wisdom by word of mouth.

It's impossible to learn alone because even though it seems like we understand, we must know that everything is actually hidden... Blessed is someone who has the privilege of hearing *shiurim* from a

true rabbi, and witnesses how he brings down and simplifies everything that is written in the texts. Only then, they'll understand what we mean...

It's important to note: *Kavanot* (intentions) are not the *avodah* of the mind, it's not just turning pages quickly. Rather it's the *avodah* of the heart.

The holy kabbalist, HaRav Sasson Frisiyado zt"l writes (Shemen Sasson Vol.

Parashat Toldot - The Ladder of Prayer

The first step is to get to the synagogue on time and pray the entire prayer from *Birkot HaShachar* until after *Aleinu LeShabeach*.

One of the main foundations that our ancestors instilled in us is that we need to be very careful of stress. That's why it is said about Itzchak Avinu, "Yitzchak went out to pray in the field" (Bereshit 24:63). Why "in the field?" In order to disconnect a little from the world and be alone with Hashem. This is also what we find with the Baal Shem Tov and Rebbe Nachman. The entire foundation of their *avodah* was *hitbodedut* (isolation).

When a Jew stands before Hashem in *hitbodedut*, nothing can disturb their peace of mind... they're

saved from stress. They stand before Hashem without a phone and without worries and confusions, only them and Hashem !

Stress is man's foremost and greatest enemy. It's the mother of all sin and the root of all downfalls. People are always in a hurry for no reason. You can watch a person rush through the entire tefillah. He arrives last and leaves first. And after the tefillah, you see him outside with a croissant and a cup of coffee in his hand and talking for an hour with his friend. So why did you rush?! For the croissant?! It would've been better if you ate it before tefillah and prayed with composure.²¹

HaRav Yoram would always say, "If, after tefillah, you

— *~* **Wellspring of Wisdom** *~* —

4) that we need to understand what we mean when we say, "To have intention." It means to detach one's soul and separate it from all materiality and to awaken a true yearning for Hashem.

21. The Tzemach Tzedek once said, "It's better to eat in order to pray than to pray in order to eat." If someone knows that this is the case, that during the entire tefillah, they'll think about the croissant, it's better that they eat it before tefillah.

The Shulchan Aruch rules (Orach Chaim 89:4) that someone who's thirsty or hungry is in the category of the ill. If they have the ability to focus their mind, they should pray. If not, if they wish, they can choose not to pray until after eating or drinking.

If this is what bothers them, let them eat a croissant and pray with enthusiasm.

- HaYom Yom (10th of Shevat).

look the same as before tefillah, what did the tefillah do?"

If you live under stress all the time, then even during tefillah, you pass by the path without noticing. You're near the spring! Take advantage of it and drink pure water. It's a great loss to go through this world without investing in tefillah.

There are people who shorten their tefillah, skipping this section, ignoring these words, and all this

on the grounds that it's a waste of time... "*Bitul Torah.*" These people should know that they're being mocked in *shamayim*. They make a joke out of them! After 120 years in this world, they'll arrive in heaven and be really regretful, but then, it'll be too late!

Therefore, blessed is the Jew who prays the entire tefillah from beginning to end, calmly and with joy!

Let's continue to the next step...

Preparing The Mind and Heart

Our brains have a certain way of working. It has a method of its own. In order for it to be successful, it must be conducted correctly and in accordance with its tools.

As it's clear to us that a person who bought an appliance, before they use it, they read the instructions and learn how to use it. So too, we must learn how to use the extensive tools of the mind and heart that Hashem has given us.

There are five stages in preparing for tefillah:

1. Try your best to immerse in the mikveh every day before

tefillah, and then wear clean clothes.

2. Read a few chapters of Tehillim slowly and with intention from the bottom of your heart.

3. Study a book of Chassidut of your choice. Only that the learning must be deep and with contemplation. After you've understood what's written, go back and contemplate it until you feel that the words are absorbed in your heart.

There's great power in learning chassidut. It purifies the *kelim* of one's heart and sanctifies

Parashat Toldot - Connecting Body and Soul

one's mind, and thus *emuna*, love, and awe for Hashem become revealed in one's heart.

We know several Jews who were privileged to persist in this routine. They didn't open a *sefer* the entire day, but they had *mesirut nefesh* for those few minutes before tefillah, and even though they were very simple Jews, they reached very high levels. This was for only one reason – they were consistent in learning chassidut every morning before tefillah, which is the key to elevating spiritually.

Connecting Body and Soul

The kabbalists say an interesting thing, "Prayer consists of body and soul." The body is the words of the prayer, and the soul is the intention. Every word of Torah or prayer that comes out of a Jew's mouth creates a body, and thus thousands upon thousands of bodies are created, and the Jew's intention at that time is the soul of the body.

When you pray, the moment the words come out of your mouth, you have to put the intention inside the word. You have to understand

4. Give any amount of tzedakah.

5. Be careful as much as possible from speaking *sicha betela* (useless speech). From the time you get up in the morning until the end of tefillah, you should be careful as much as you can from speaking uselessly, for there's nothing that disperses concentration like useless talking!

After all this, begin your tefillah...

the meaning of each word. In order for the body to be alive and able to perform its actions in the upper worlds, you have to connect the souls to the bodies.

When a person gets used to having pure intentions, correct intentions, and the intention is connected to the body, that is, when thought and speech are connected, their Torah and tefillah make a great impression in the upper worlds and cause great pleasure above. A whole world can rest on the shoulders of such

a person. It's sometimes possible that the entire earth rests on the shoulders of a few simple Jews who are attentive in their actions.

The Baal Shem Tov says – *d'vekut* is the master key to opening all locks. *D'vekut* to the letters of the Torah, and tefillah is in the hands of each person. Every Jew, even the simplest one, can reach the highest levels. The question is how serious one is and how much they truly desire it.

When one is serious and has true desire, the soul begins to reveal itself, begins to long to reach its source... to fulfill its mission.

It knows that this mission can only be fulfilled through true, wholesome inner *avodah*, with pure intention and desire.

The intention should ignite the heart and turn it into an intense flame. After one merits this and the heart becomes like a flame that rises on its own, then one merits that the Torah that one learns afterward makes a strong impression throughout all the worlds.

The *d'vekut* to the letters of tefillah arouses the mercy of

Hashem and works salvation for the one praying. In this matter, the simplest Jews, the simplest man and woman in the world, are equal to the greatest *talmidei chachamim*. After all, we all pray the same prayers and say the same verses. The only difference is one's intention – where one's mind is.

But we'll warn again, one's spiritual elevation should be done correctly, step by step.

We found a hint to this warning in the Torah. At the time when Am Israel wanted to enter Eretz Israel, Hashem appeared to them and said, "Little by little I will drive them from before you" (Shemot 23:30).

A Jew who begins their path in the service of Hashem (when we say "begins their path," we're not only referring to someone who was secular and is starting to become more observant, but also someone who all their life was religious, only that they weren't diligent in their *Avodat HaTefillah*), although they have a strong desire to advance and ascend, one must remember, "Little by little I will drive them from before you" – never jump levels nor ascend too quickly. First of all, you

Parashat Toldot - The Pathway...

have to break the *kelipot*, purify the materiality, become clean, and then slowly, step by step, ascend.

The *Chida* writes that the entire matter of studying Torah at night, which our rabbis have exalted greatly, is only a preparation for tefillah.

But if someone studies all night and then comes to tefillah tired, they missed the main point... HaRav Yoram used to tell us that if someone studied Torah all night, and fell asleep during *shacharit* and woke up after the latest time for reciting *Keriat Shema*, it was revealed in retrospect that all the Torah he studied at night belonged to the *sitra achra*...

There were Admorim who were supremely holy, who had *ruach hakodesh*, who would study every night until three in the morning, and at three o'clock, they would go to sleep for three hours until six. Even though they missed

out on the virtue of connecting night and day through Torah study, and even though they missed out on the virtue of praying at sunrise, they preferred this behavior because they knew that the main thing is to pray with concentration, to be concentrated when the name of Hashem comes out of their mouths.

This was the power that Itzhak Avinu rooted within his children, Am Israel. "towards evening" (Bereshit 24:63) – with the increase of *dinim* (judgment) at night. This hints to us about the periods in which the *dinim* prevail over a person, and all kinds of troubles and suffering come upon them... Who will help them overcome these times? Who will give them the strength to rise above all these? Only one thing – the power of prayer.

Someone who is accustomed to prayer with true intention, from their heart, and is deeply immersed in prayer, the key to all salvations is in their hands!

The Pathway...

1. The world works in a way that when someone is faced with trouble and distress, they begin to cry and pray to Hashem to save them from their trouble. Likewise, when

someone receives their salvation or success, they give thanks and praise to Hashem for the miracles and wonders He's done with them. But really, that's not enough. It's not enough

The Pathway...

to create contact with Hashem only at these times. Every Jew needs to establish a permanent relationship with Hashem.

2. Tefillah (prayer) means connection and unity. *Tefillah* is the time when the Jewish soul unites with its Source. At that moment, it's filled with immense love for Hashem and has a very strong desire to nullify itself and become encompassed within Him, as a flickering candle flame strives to part from the wick and return and unite to its source. The purpose of *tefillah* is to create a connection to Hashem, and since the innermost point of a person is their desires, therefore, we request to connect our desires, our innermost point, to Hashem !

3. Hashem wanted our connection with Him to be with our desire, with what we truly want ! We're humans, and we can't ignore our true desires. There's someone who needs a livelihood, and another who needs health. Within the heart of each and every person exists a burning desire, and with that point – we connect to Hashem !

4. The purpose of *tefillah* isn't the requests in and of themselves, but the connection, the relationship made with Hashem ! Only that the requests for one's needs and desires are the strongest way to connect to Hashem ! If we look closely, we'll see that even the praises we say at the beginning of *tefillah* are also connected to our desires... "You sustain the living with kindness... Healer of the sick... etc." For as mentioned, the purpose of *tefillah* is to feel and increase our connection to Hashem until we reach the peak of this feeling

at the end of *tefillah*, "Who blesses His nation, Israel, with peace." When we say, "*Sim Shalom*," we literally embrace Hashem without any barriers ! Here, we arrive at the knowledge that we're connected to Hashem with the innermost part of our soul, with the innermost point of life !

5. Since the main part of *tefillah* is the connection of our soul to Hashem, it's impossible for anyone to know who truly merited this connection and who hasn't. Therefore, a Jew whose main *avodah* is *tefillah* is always a hidden tzaddik !

6. When a Jew stands before Hashem, nothing should disturb their peace of mind... they're saved from stress. They stand before Hashem without a phone and without worries and confusions, only them and Hashem !

7. Stress is man's foremost and greatest enemy. It's the mother of all sin and the root of all downfalls. People are always in a hurry for no reason. You can watch a person rush through the entire *tefillah*. He arrives last and leaves first. And after the *tefillah*, you see him outside with a croissant and a cup of coffee in his hand and talking for an hour with his friend. So why did you rush ? ! For the croissant ? ! It would've been better if you ate it before *tefillah* and prayed with composure. As the *Tzemach Tzedek* once said, "It's better to eat in order to pray than to pray in order to eat." If someone knows that this is the case, that during the entire *tefillah*, they'll think about the croissant, it's better that they eat it before *tefillah*.

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Shabbat Times Toldot

2nd of Kislev , 5783



City	Candle Lighting	Shabbat Ends	Rabbeinu Tam
New York	4:13 pm	5:16 pm	5:43 pm
Miami	5:11 pm	6:06 pm	6:42 pm
Los Angeles	4:26 pm	5:25 pm	5:57 pm
Montreal	3:57 pm	5:04 pm	5:27 pm
Toronto	4:26 pm	5:31 pm	5:57 pm
London	3:44 pm	4:55 pm	5:11 pm
Jerusalem	4:21 pm	5:10 pm	5:43 pm
Tel Aviv	4:17 pm	5:06 pm	5:38 pm
Haifa	4:14 pm	5:04 pm	5:35 pm
Be'er Sheva	4:18 pm	5:08 pm	5:40 pm

Pathways to the Heart

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

*Where is wisdom found? With
whoever makes themselves
as nothing and nullifies
themselves to Hashem.*

*We must habituate our
children to the traits of
humility and modesty, and by
doing so, we open for them all
the gates of wisdom.*

Humility = Success



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