

Beit Hamidrash Hameir Laarets | Issue 84

Vayeshev | The Path To Successful Parenting



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

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Beit Hamidrash Hameir Laarets

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Parashat Vayeshev

The Secret Of The Candle

In the old city of Constantinople once lived a Jewish doctor. The doctor, who's name was Nissim Rachamim, was a great, wise, and G-d fearing Jew, loved by everyone and also a renowned physician. The greatness of the Jewish doctor reached the king, who invited Nissim Rachamim for an interview.

During the conversation that lasted more than an hour, the king saw that all the praises he heard about the Jewish doctor were nothing compared to his true virtues. He appointed him his personal physician, and from then on, Nissim Rachamim became a frequent guest in the king's palace. The king, too, from time to time, would take trips to visit his friend, the doctor, at his home.

Once, on the last night of Chanukah, the king came to visit Nissim Rachamim. He entered and found the house full of light and joy on everyone's faces. The burning

chanukiah gave off a warm light, and the doctor, his wife, and children all sat around the table, drinking tea, eating latkes, and playing with a dreidel. In front of each of them was also a plate full of nuts that seemed to go with the game that they were playing.

In his visit to his friend, the king happened to stumble upon them during this special atmosphere. It goes without saying that the doctor received his distinguished guest with all the respect and honor that a king deserves. He sat him at the head of the table while his wife served him a steaming cup of tea and a plate of fresh latkes.

“Please don't stop playing your game,” requested the king. “If you're willing to let me join, I'd happily be willing to play,” he added.

Nissim Rachamim asked one of his children to bring their

special guest a plate full of nuts while he explained the rules of the game to him.

He showed him the four letters engraved on the dreidel, $\psi, \eta, \lambda, \aleph$ and explained the rules of the game...

If the dreidel falls on the letter \aleph , then you don't gain anything, but neither do you lose anything.

If it falls on the letter λ , then you win all the nuts that are in the middle of the table.

If you spin a η , then you get half of the nuts in the middle of the table, and if you spin a ψ , then you lose all the nuts you have in your plate.

The king, who naturally liked to ask questions, was interested in why these letters were chosen to be written on the dreidel...

Rachamim explained...

These letters are an abbreviation of the words,

”גַּדוֹל הַמִּצְוָה שָׁם”

(A big miracle happened there).

The king's curiosity increased...
A miracle?! Where? When?
Why? How?

Nissim Rachamim had no choice but to tell the king the entire story about the small oil jar, the cleansing of the temple from the Greeks, the Chashmoaim, and the Chanukah holiday that they established to commemorate the event. The king had many more questions to ask but didn't want to disrupt the joy of the game. He even tried his luck, spun the dreidel, and got a λ ! The king was ecstatic and scooped up all the nuts from the middle of the table. It didn't take long, and all the nuts were piled up on the plate in front of the king!

The king relaxed in his chair and began surveying the room. Suddenly, his eyes stopped on the small *chanukiah* that stood on a little table near the door. He turned to Nissim and asked, “What's that *chanukiah*, and why is it placed next to the door?”

Nissim Rachamim first answered his second question. He said that since it's a mitzvah to light a *chanukiah*, we put it close to the door, near the mezuzah, so that when we enter or exit, we're surrounded by mitzvot.

“And what do those little candles mean?” asked the king.

Nissim then told him about the decree of Antiochus, about the persecutions that the Greeks tormented the Jews with, about Yochanan Chashmonai, his sons, and their victory, and the eight-day holiday set to remember it.

He then went back and told the king what he had already explained earlier and added new details to satisfy the king’s curiosity. However, the king had sharp eyes and a penetrating gaze, and he noticed that besides the eight candles (as mentioned, it was the last night of Chanukah), there was one more candle burning a little higher than the other candles. He then asked, “What’s that candle, and what does it symbolize.”

Nissim Rachamim then tried to explain to him that the candle the king asked about is called the *Shamash*, and it isn’t really part of the *chanukiah*, and that it’s only used to light the other candles, but because you aren’t

allowed to “use” the light of the eight candles, you keep it lit, for in any case you need its light.

However, the king wasn’t satisfied with the explanation and said to Nissim, “You are probably hiding something from me. I’m sure that the extra candle represents something and you don’t want to reveal it to me. In that case, you have three days to get back to me with an answer that will satisfy my curiosity regarding the secret of that candle.”

After making his remark, the king arose from his seat and left the house...

Nissim Rachamim was quite worried. The king was known as a stubborn person, and if something got into his head, it was very difficult to get it out. Who knows what else he’s capable of doing if someone doesn’t reveal the fake “secret” to him?

Also, what “secret” does the *Shamash* even have? What will he tell the king in three days to calm him down and at the same time not be rude...?

Two days passed, and Nissim hadn't yet found a suitable answer that he could give to the king and put his mind to rest...

The shadows of night had already begun, and Nissim Rachamim was more worried than ever... "Tomorrow I have to go to the palace, and I have no answer for the king!"

He felt that his head was going to explode from all the thoughts he had and that soon his heart would collapse from the pressure...

He quickly got up and went outside to try and get some fresh air into his lungs...

The streets of Constantinople were dark and empty. It was so quiet that he heard the echoes of his footsteps on the cobblestones of the street.

As he walked, lost in thought, he didn't notice the figure that emerged opposite him from one of the alleys until it stood in front of him and greeted him, "Good evening Rabbi Nissim."

Still lost in thought, Nissim quickly returned a lifeless "Good

evening" and kept walking. Without getting confused by his unusual response, the mysterious figure continued to follow him through the alleys of the city...

Nissim stopped, turned around, and surveyed the man following him. A harmless old man dressed wearing faded brown pants and a checkered shirt stained with oil...

Nissim continued walking, and the old man persisted after him...

After they had walked a long way without talking to each other, the old man opened and asked, "So Rabbi Nissim, who will carry whom?"

Nissim Rachamim looked at the old man and thought to himself, "Is he sane? What does he mean by who will carry whom?! Do we not have legs to walk on?!" However, he didn't answer or say anything, thinking that maybe it wouldn't be good to hear the old man's response.

They continued to walk without saying a word until they passed a house, from which the voices of mourners emanated, and in the doorway lay the deceased.

“What do you think?” the old man asked Nissim, “Is he alive, or is he really dead?”

Again, Nissim looked at the old man concerningly but didn’t say a word. He decided that it’s better not to say anything than to argue with a madman.

They again continued walking until they arrived at a wheat field where the stalks stood ripe and upright, ready to be harvested. “It’ll be an excellent harvest!” said the old man, “However, I wanna know if it’s already been eaten?”

Again, Nissim Rachamim restrained himself and didn’t say a word about the strange comment. Nissim realized that on this trip, instead of inhaling clean air, he would only inhale clean nerves. Being so, he decided to return home.

And yet, the old man continued to follow him...

After a few minutes of walking, they arrived at a large house whose windows were covered with curtains, but beams of light emerged from the cracks. “What a beautiful

house!” said the old man, “But I wonder if anyone living lives in it.”

This time, Nissim Rachamim couldn’t hold himself back again. He laughed and said to the old man, “That’s my house!”

We don’t know the reason why Nissim invited the old man into his house, whether out of curiosity or because the old man cheered him up. But there’s no denying the fact that the old man entered Nissim’s house out of Nissim’s own free will.

The old man sat down, and Nissim served him a cup of coffee and a plate of cookies. He then turned to the old man and asked, “When we got to my house, you said that it was beautiful, but you wondered if anyone lived in it. What did that mean?”

The old man smiled pleasantly. I meant children. Little children are always happy and full of life. When they’re raised and educated in the ways of the Torah and mitzvot, then their parents are also full of life.

“Baruch Hashem,” said Nissim Rachamim, “Hashem blessed us with quite alive children, but they’re sleeping now.”

Nissim continued... When we passed by the wheat field, you asked if the wheat crop hadn't yet been eaten. What was the purpose of your question ?

“There are people,” replied the old man calmly, “who consume more than they earn. With such people it's common that they pawn the crops of their fields in order to pay off their debt before it's even harvested.”

And what did you mean by whether the dead man in the doorway is alive or not ?

“It's quite simple,” replied the old man. “When someone lives properly, studies Torah, observes mitzvot, and performs acts of kindness, they live forever. When the body passes away, the soul remains and continues to live its life, its eternal life. Furthermore, even in this world, the good deeds, charity, and kindness that they did remain forever. That's why the wicked are called dead even during their lives and the righteous even after their deaths are called alive.”

Now only one question remains unanswered...

Nissim Rachamim didn't hesitate and asked the old man, “When we met, you asked who would carry whom? What did you mean by that ?”

After thinking for a second and before the old man could answer, he added that when he heard the question, he laughed and thought very impolite thoughts. Now he apologizes for that, and is impatiently waiting for an explanation...

The old man answered... “When two people travel together and are silent, the trip seems long and difficult because it's boring for them. On the other hand, when they have a good conversation and even learn something new from one another, then the trip is shortened and even pleasant as if one was carrying the other. Therefore, I simply asked who would carry whom, who's going to say something interesting first.

Nissim Rachamim marveled at the old man and even more marveled at himself that he did not grasp the meaning of these “simple” things. He again apologized to the stranger for his behavior and told

him that his behavior was due to him being very distracted from his thoughts and the terrible headache he was suffering from. The old man again smiled pleasantly, casually dismissed Nissim's apology, and asked what was bothering Nissim.

Nissim told him about the king's visit and that he suspected him of hiding the "secret" of the *Shamash*. "I tried to explain to him that the *Shamash* isn't included in the number of Chanukah candles, and since it's forbidden to use the light of the candles, we light another candle, but the king wasn't satisfied with my explanation, and decided that I was hiding something from him. That's the situation I'm in. Try persuading a stubborn king that you're not lying to him... Maybe you can tell me what the secret of the *Shamash* is?"

The old man had an answer ready as if he had been waiting for this question for a long time...

The *Shamash* stands higher than the rest of the candles, giving off light, saying... Everyone look at me. I was once stored in an

olive until I grew and almost exploded and spilled out.

Someone took me down from the tree, and I will never again live just for myself! They took me down from the tree, put me in a press, and extracted my oil to the last drop. The outer shell that became unnecessary was thrown away, but they saved my soul, what was "inside" of me, and now I shine and spread light that drives away the darkness.

Learn from me, the *Shamash* cries out... From me, see and learn. Strive to break through your shell and help spread the light of the Torah so that humanity will derive benefit from you, so that you may help the weak and oppressed.

You have money? Help the destitute and the poor. You were blessed with knowledge and wisdom? Teach those who weren't given the gift you were given.

In this way, you will transcend and be able to spread divine light throughout your surroundings, and the world will reap pleasure and benefit from you!

Parashat Vayeshev - Your People Need A Livelihood

“**Explain** to the king,” the old man continued, “that the secret of the *Shamash* is the very feeling of your own responsibility, a real feeling of responsibility for those around you !”

Tears stood in Nissim’s eyes... With deep gratitude, he shook the hand of the old man who came at the right moment to

rescue him from his predicament. “Now I can go to the king and tell him the “secret” of the *Shamash* !”¹

We all have the responsibility to shine a light on those around us, and on that topic does our parasha deal with...

But before we get into it, we have a couple of questions...

Your People Need A Livelihood

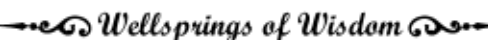
David HaMelech merited that every moment of his life was used to its fullness in the service of Hashem. The Gemara² describes at length David HaMelech’s daily schedule, and there it’s made known that every morning at dawn, the sages of Am Israel would enter David HaMelech’s palace and say to him, “Our lord, the king, your people, Am Israel need a livelihood.”

David HaMelech would then reply, “Go and make a living from one another.” In other words, everyone should help each other,

and then they won’t have to make a living from other nations.

The sages then answered him with a proverb, “A *kometz* doesn’t satisfy a lion, and a pit isn’t filled with its own dirt.” A *kometz* in Aramaic is a grasshopper, and just as one grasshopper doesn’t satisfy a large lion, and just as when you want to fill a hole you have to bring dirt from another place, so too, Am Israel can’t make a living from what they have, and they have to bring it from another place.

David looked seriously at the sages and replied, “If



1. Sipurei Tzaddikim – Chanukah (p. 26).

2. Brachot 3b.

so, go and fight against the *gadudim*.”

During the reign of David, Amalekites were raiding the cities of Judah and plundering them. David said to the sages, go out and fight those regiments and make a living from the spoils.

Commentators on the Gemara ask, “Why did the sages of Am Israel have that same conversation every morning? Couldn’t it have been easily spared, and they have simply gone to war against the Amalekites?”

He Tricked Me Twice !

The three forefathers of the world, Avraham, Itzchak, and Yaakov, lived together in the world for fifteen years. Yaakov and Esav were born to their father, Itzchak, when he was sixty years old, and at that time, Avraham was one hundred and sixty years old. It’s known that

Furthermore, in *Shir HaShirim* it’s said, “The *dudaim* gave off a smell and on our doorstep *megadim*” (*Shir HaShirim* 7:14). The Midrash says, “The *dudaim* gave off a smell” - this is Reuven who saved Yosef, “and on our doorstep *megadim*”- this is the Chanukah candles that were commanded to place on the outside of the doorstep of our homes.

Yet the question arises, what’s the connection between Reuven returning to the pit to save Yosef and the lighting of the Chanukah candles ?

Let’s start from the beginning...

Avraham Avinu died at the age of one hundred and seventy-five.

On the same day that Avraham passed away, Esav initiated a deal that, in his eyes, was very successful, “I’ll sell my birthright to Yaakov, and in return, I’ll receive a sharp sword of unlimited power...”³

Parashat Vayeshev - Lavan And His Exploits

Eighty-four years later, another event happened in which Yaakov received the blessings of Itzchak.

A single tear fell from Esav's eyes as he said, "That's why he's called Yaakov, he tricked me twice, he took my birthright, and now he took my blessing" (Bereshit 27:36)...

That same moment he decided that he needed to kill Yaakov, "And Esav said in his

heart, when the days of my father's death draw near, I will kill Yaakov my brother" (Bereshit 27:41)...

That's a quick summary of the chain of events...

When you look more closely at the reason for Esav's anger, you become a little confused, "He took my birthright..." What?! You yourself wanted to sell the birthright! Now you want to show up with complaints?!

Lavan And His Exploits

In the year 2185 since the creation of the world, Yaakov Avinu arrived in the city of Charan and approached the house of his uncle, his mother's brother, Lavan.

Yaakov turned to Lavan and said, "I want to marry your daughter Rachel."

Lavan listened, and the thoughts in his head began to race, "I must get as much out of him as possible." Then he put on a righteous and merciful expression on his face, and in a voice full of compassion, he said, "Do you know how

many people long to be my sons-in-law? Do you know how many people want to marry Rachel?"

"And you know," Lavan continued, "if I wanted to, I could demand a crazy amount of money for her, but I have a soft spot for family, so I'm ready to give you a significant discount and demand that you only work 5552 days for her!"

Well, that was Lavan...

The seven years of work were over, and Yaakov asked for what

he rightfully earned. Lavan turned to him and said, "Of course! The time to repay you has come." He immediately went to the nearest printing press and issued a notice, "The wedding will be held this coming Friday at sunset!"

Lavan then approached the wedding hall and asked the owner of the hall to spread curtains on all the windows.

Levan left the office and then immediately returned, "One more thing! I want complete darkness in the hall, no candles should be lit!" The owner of the hall looked at him and thought, "Well, who's the victim this time...?" He then said, "Sure, as you wish."

The night arrived, and Yaakov reached the hall but barely found the door. "What happened? Why is it so dark?" Lavan then came and said, "I forgot to tell you! I have an age-old family tradition that passes from generation to generation that only the groom turns on the lights."

"But Shabbat has already entered," answered Yaakov, "I can't turn on the lights!"

And the wedding took place in complete darkness!

The next morning Yaakov Avinu got up and found Leah standing in the kitchen making him a cup of coffee... "What are you doing here?!"

Yaakov runs to Lavan and asks him, "What did you do?!" But Lavan puts on one of his most innocent faces and says, "When I agreed that you could marry Rachel, I was sure that by the time the seven years of work were over, Leah, her older sister, would already get married. But unfortunately, she didn't get married. What can I do? The older sister has to get married first!"

"But don't worry. Considering the years of seniority you have working for me, if you want to marry Rachel as well, I won't demand much from you, just another 5552 days of work."

"And so that you don't feel like you've been tricked or something, I'm ready to give you Rachel now, and you'll work for her for seven years."

Parashat Vayeshev - All Because Of Reuven

A few months passed since the wedding, and on the 14th of Kislev, Leah gave birth to Yaakov's firstborn son.⁴ Yaakov turned to Leah and told her to choose a name, and Leah chose the name, Reuven...

The Torah reveals to us the reason for her choice, "And Leah conceived and gave birth to a son and called his name Reuven

because she said that Hashem has seen my poverty and now he will love me personally" (Bereshit 29:32).

Yet, when we look closely at the verse, we notice two words that are apparently unnecessary, and they're the words 'פִּי אֶמְרָה' (because she said), for even without them, the reason for Reuven's name is understandable.

All Because Of Reuven

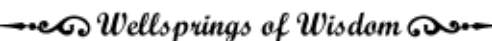
The month of Sivan is a month when all the fields are full of fruit, and their smell fills the air.

Reuven, three and a half years old, asked his father, Yaakov, for permission to go out and walk in the fields. The Torah tells us, "And Reuven went in the days of the wheat harvest and found *dudaim* in the field" (Bereshit 30:14).

From this, we learn that Reuven, even as a little boy, when he saw something that he wanted, he didn't touch anything that didn't belong to him.

Rabbi Saadia Gaon wrote⁵ that even though it was the time of the wheat harvest, and Reuven was surrounded by all the fruit of the field, he left everything and gathered only *dudaim* because they didn't belong to anyone.

When Reuven brought the *dudaim* to his mother, his aunt Rachel was also standing there, and seeing the *dudaim*, she turned to her sister Leah and said, "You know that *dudaim* help in getting pregnant and I still haven't merited



4. See Rabbeinu Bachya (Shemot 1:6).

5. Rasag Al HaTorah (Parashat Vayetze).

Parashat Vayeshev - Yosef Takes Reuven's Place

pregnancy, please give me the *dudaim* your son brought you.”⁶

Leah gave her some of the *dudaim*, and it benefited both of them. Leah gave birth to her fifth

son – Issachar, and Rachel gave birth to her first son - Yosef.⁷

It turns out that it was through the *dudaim* that Reuven brought that Yosef was born...

Yosef Takes Reuven's Place

Then, when Reuven was six years old, an immense joy suddenly enveloped their home... Rachel just gave birth to her first child Yosef!

Nine years passed since then, and on the 11th of Cheshvan, Rachel, at the age of 54, passed away...

Yaakov Avinu, who until now lived in Rachel's tent, moved to live in Bilha's tent, and Reuven, who was hurt by his father's actions, as if he had forgotten his mother, went and moved Yaakov's belongings from Bilah's tent to the tent of Leah.

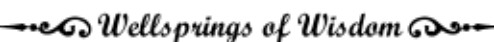
That very moment, the decision was made in heaven to take the

birthright from Reuven and give it to Yosef.

Until now, we've written only what's explained in the previous parashot... Now we'll move on to our parasha...

Our parasha opens with the story of the love of Yaakov Avinu for his son Yosef, as it's written, "And Israel loved Yosef more than all his sons" (Bereshit 37:3), and the Torah adds that the reason why Yaakov loved Yosef in a special way is "because he is the son of his elder days" (Bereshit 37:3).

Because Yaakov Avinu loved Yosef so much, he decided to establish a special time in which they learned together, just the



6. See Bereshit 30:14.

7. Agadot Maharza 30b.

Parashat Vayeshev - Yosef Takes Reuven's Place

two of them, the deepest secrets of the Torah.

But not only that, because of Yaakov's love for his son Yosef, he also made him a very special garment to wear.

It was exactly these acts of open love that caused the brothers to hate their brother Yosef, "And his brothers saw that their father loved him more than all his brothers, and they hated him..." (Bereshit 37:4).

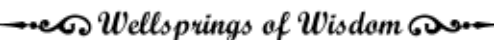
The Gemara⁸ states, "A man should never distinguish one of his sons from the others, for due to the weight of two *sela* of fine wool that Yaakov gave to Yosef more than the rest of his sons (by making him the garment), his brothers became jealous of him, and it unfolded that our forefathers descended to Egypt."

But not only that, one morning, Yosef gathered his brothers and asked them to listen to a dream he had, "Last night I had a dream that we're heaving sheaves in the field,

and suddenly my sheaf arose and stood upright, and your sheaves surrounded it and bowed before it."

When Yosef told his brothers about his dream, they were very angry with him and continued to hate him for it since the meaning of the dream was that he would reign over all his brothers, and they would bow down to him - and they didn't agree to that in any way!

After that Yosef had another dream, and this time not about the sheaves of the field but about the stars of the sky. In his dream, Yosef saw the sun, the moon, and eleven stars bowing down to him. Again, the meaning of the dream was that in the near or distant future, he would reign, and his father, mother, and all his brothers would bow down to him. This time, Yosef told the dream not only to his brother's but also to his father, Yaakov Avinu, and when Yaakov heard the dream, he responded, "This is a sign that you're going to be king, and we'll all bow down to you."⁹



8. Shabbat 10b.

9. See Moshav Le'Zkenim (Bereshit 37:10).

When Yaakov saw the down faces of his sons, he immediately reprimanded and rebuked Yosef, for he was causing his brothers to hate him...

Yet, Yosef's status in Yaakov's eyes kept growing, and Reuven was pushed aside...

Before we continue, we'll take a short stop and study the words of the Gemara...

Parental Authority – A Must!

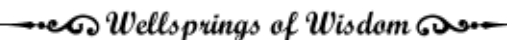
The Torah teaches us here a very important lesson in parenting... “A man should never distinguish one of his sons from the others, for due to the weight of two *sela* of fine wool that Yaakov gave to Yosef more than the rest of his sons (by making him the garment), his brothers became jealous of him, and it unfolded that our forefathers descended to Egypt.”

What really happened there? Yaakov Avinu was blessed with 12 sons. Every child is a special gift and a world in and of itself, with its own opinions and its own personality. There never was and never will be a child similar to his brother, even in identical twins.

And here, Yaakov Avinu was the most perfect of the forefathers...¹⁰ A copy of Adam HaRishon...¹¹

Yet, even with all that, because of a few dollars, irreparable damage was caused.

Yaakov asked the tailor to make him a suit for each of his sons... In the past, they didn't wear suits. They wore long robes that reached down to their feet. Yaakov approached the tailor and said to him, “Here are my twelve children, for eleven of them, make the same robe, from the same fabric, in the same shade, and the same decorations...”



10. See Zohar Vayetze 163b.

11. See Sefer HaLikutim (Ch. 48).

“But please make one more special rope that will fit my son Yosef, and add a couple more decorations to it at the edges.”

Let’s say each robe cost one hundred dollars, and Yosef’s robe cost one hundred and twenty dollars. A twenty-dollar difference...

The brothers who saw this thought to themselves, “Our father loves him very much, and there’s no problem that he loves him. The problem is that he hates us. Our father doesn’t love us.”

Is it even conceivable that a father would not love his sons? Can anyone truly believe such a thing? No way!

We saw with our ancestors, no matter how great Yaakov was, how holy he was, for the additional twenty dollars he invested in Yosef’s robe over the rest of his brothers... how did the

brothers interpret it... our father doesn’t love us.

The bottom line - jealousy.

Today there are many people in the world who, even after their parents have passed away, live with the feeling that their father or mother deprived them, and their siblings got more than them. Sometimes, these warped little understandings stay with the person until a very old age and causes them to get into very dark places. And truthfully, was that really the case? No!

Hashem created the world in such a way that parents would have feelings of love and affection for their children, both in general and specifically for each and every child individually (and if that’s not the case, something is probably not right)... and even if this is true, it’s our duty to make an effort and do everything that we can that our children feel it!¹²

...*~* **Wellsprings of Wisdom** *~*...

12. She knocks on the door with light and gentle knocks, wanting and not wanting the door to be opened. She wants the door to be opened so that she can unload, release, and open her closed heart, but she also doesn’t

want it to open because of the fear of exposing and being exposed, expressing in words what happened and unfolding the full picture... The fear is still with her, paralyzing her almost completely...

Parashat Vayeshev - Parental Authority – A Must!

The door of the house opened, and the owner of the house greeted the guest with a smile. Because her house is open for exactly this purpose, she's used to guests who come to pour out their hearts, to ask for advice and guidance on a variety of subjects.

Tonight's guest looked exactly like this, upset, excited, and worried all at the same time...

Also, the rabbi, Rabbi Aharon David Nichtadt, rabbi of the Kahal Chassidim community in the Neve Yaakov neighborhood in Jerusalem, was immediately called. The Jerusalem winter wind whistled fiercely from outside, the hailstones hit the windows with all their might, and inside the house, next to a musk stove and steaming cups of tea, the woman began to tell...

"Today is two years... Two years from that day... Tonight will be two years since the first night when our Ruby didn't come home, from when he chose other places to live his life..." That was all she managed to say until she began sobbing with an upset cry. When she calmed down a bit, she managed to continue telling the story...

Ruby was an outstanding child. I don't know what happened to him. At some point, he removed the "burden" of school and looked for other options... Then, the atmosphere at home became hostile and tense. We saw the child wither before our eyes, and we had nothing left to save.

Then, after the deterioration continued for several months, this evening, the 16th of Tevet exactly two years ago, arrived. It was winter cold outside and frozen inside... It

was the evening when Ruby didn't come home... We waited awake for him, trying to understand what had happened. We were used to him coming back late, but around two in the morning, he called and asked us not to worry because he was fine and he didn't plan to come back... and a moment later, he hung up.

We tried to call the same number back, but it was a public phone. From that day on, Ruby cut off all contact. He didn't call or visit. He didn't want anything to do with his family. Once in a very long while, we would get a greeting card from his travels around the world, or from someone who saw him somewhere in a foreign and remote city, but he himself didn't want anything to do with us...

It's heartbreaking... I haven't stopped thinking about him... What's happening to him... Where he is... What he's doing and who's taking care of him. I feel as if a piece of my heart has been taken from me and thrown into the unknown... The shame doesn't interest me. What the neighbors will say doesn't matter. There's only one thing on my mind, and it's my Ruby, a perfect child who disappeared through our fingers... I can't stand this pain anymore. What can I do?

The rabbi and his wife listened attentively to the mother's words, to the terrible and excruciating heartache that emanated from every word and flowed from every tear. They asked her to drink something and relax, sit comfortably on the sofa and regain her composure. Only after a few minutes did the rabbi's wife begin her surprising proposal...

Parashat Vayeshev - Parental Authority – A Must!

“The power of our emotions is an extremely powerful force, of which we are unaware of its strength and capabilities. Right now, your feelings towards him are unbearably difficult. He both hurt you immeasurably and distanced himself from you. The feelings you have towards him range somewhere between anger and disappointment, between sorrow and continuous frustration. Let’s try to change direction...”

“I suggest that from today on, try to find a calm time in the evening and write him an emotional and complimentary letter about the beautiful sides of his personality. Do this every day. True, it’s not easy. After all, his character is depicted precisely through the painful and difficult experiences that he’s caused you, and after all, just thinking about him creates an unpleasant feeling, but you can try to remember childhood experiences that evoke nostalgia or a good trait that you believe he still has...”

The woman looked at the rabbi’s wife in surprise as she continued... Simply, just write him a letter. For example, “My Ruby! You are far away, but I know that inside your heart burns a spark of longing for your parents, for the house where you grew up. You were such a loved and loving child, and there’s no doubt that those traits haven’t left you completely...” or “My dear Ruby! I know you’re a little stubborn, but I remember well all the times that stubbornness led you to excellence and surprising achievements. Ruby! You have a blessed power of stubbornness inherent in your blood, and

surely everything you want and aspire to - you will succeed in achieving!”

The woman’s eyes widened in astonishment... It’s so hard for her to believe that she could express positive feelings toward her Ruby... However, the rabbi’s wife added many more examples, directed her, and demonstrated how it’s possible to find points of light in Ruby, and she asked her to simply write them down.

“Write him a letter every day, compliment him warmly, with love, as the act of a dear and proud mother. He, of course, won’t read or receive the letters at all, but you - you are the one who will read them every day. You will read these letters again and again...”

Indeed, on the first day, the pen was sharpened to a fine point, and the mother barely managed to write down the three words “My dear Ruby.” The painful feelings overwhelmed her. She found it difficult to write to him. She was unable to express more than that, and so she repeated and recited only those three words again and again...

After a few days, she added a real compliment, “Ruby, my sweet son! I’m sure you’re still always smiling at your friends.” She then signed her name and read the letter over and over...

In a large brown envelope, the letters were piled one on top of the other - a whole treasure of paperwork that stirs the heart and soul from the heart of a loving and longing mother, waiting for her beloved son who is so far away.

Parashat Vayeshev - Parental Authority – A Must!

The first letters were short, but then they got longer and longer... These letters didn't make the weight on her fragile soul any easier, on the contrary, they increased the feeling of pain and sorrow, but nevertheless, they turned the feelings of disappointment into longing, the frustration into desire, and the rage into a yearning to see him again...

This went on for several months, from the middle of the month of Tevet to the month of Nissan. When the month of Nissan arrived, with all the preparations for Pesach, the mother continued to make sure to write and read the daily letter of compliments to Ruby, even at the cost of precious minutes of relaxation from the preparations for the holidays...

It was the night before Pesach. That evening, too, the mother sat down and wrote her daily letter, in which she complimented Ruby on his sense of cleanliness, which helped her during the preparations for Pesach...

The silence in the home was suddenly interrupted by a ringing phone...

“Mom? It's Ruby. Can I come home for Pesach?”

So simply... briefly... in nine clear and sharp words...

A few seconds passed before she managed to recover from the shock. She even barely recognized his voice. “Yes. Of course,” she answered in such a casual way as if she was ready for the question. Only when she heard the disconnection sound did she realize that the call was

over, and the shock and astonishment turned into nail-biting anticipation...

After forty minutes, there were knocks at the door.

A young man was standing there, dressed somewhat carelessly, with a smile of embarrassment on his face, and in the corners of his eyes, tears of regret and longing. He entered the house, casually removed the bag from his shoulder, and announced, “After being all over the world, I've returned to the best place in the world!”

His mother stood at the edge of the living room, refusing to believe her eyes. She blushed and paled, her heart pounding wildly. The atmosphere was a bit charged, but every minute that passed released the pressure, eased the tension, and turned the embarrassment into a great and burning longing between a mother and a beloved son, between a son who moved away and a missing mother who only wiped away tears of happiness and joy, and didn't know what to do with herself... “What... Really?” was the brief and only response she managed to get out of her mouth, refusing to believe what just happened...

“Yes, really, really, really!” said the boy with tears flowing down his face...

For what felt like endless hours, they sat on the sofa, and he shared all his experiences... He explained what had happened to him, told over everything that happened, admitted his mistake, asked for forgiveness from the bottom of his heart, and finally revealed the secret of his return home.

Parashat Vayeshev - Parental Authority – A Must!

“I don’t know why, but in the last few months, from about the middle of winter, I started to feel that there’s no one in the world who loves me as much as you, mom. That there’s no place in the world that I love as much as our home. I suddenly started to miss my mother. I suddenly felt that I had to return to her... I attributed it to something temporary and fleeting, but the feeling grew stronger with each passing day. In the last few weeks, my heart almost exploded. I felt like I couldn’t stand it... I felt that no one in the world really loves me, that I’m not really wanted anywhere, that no one really wants to be near me, except for my mother...”

“It was hard for me,” said Ruby as he wiped his tears, **“But in the end, I found the courage, and I just did it. I called and arrived because there’s no one who loves me in the world like my mother, and I’m sure about it!”**

The night had already faded away. The wind of a new dawn blew gently, majestically swaying the big curtain in the living room, and then, the mother brought the bundle of letters she had written and revealed the secret of his sudden feelings...

In the last few months, Ruby, I decided to miss you. I put aside all the pain and disappointment and started seeing only the good in you, thinking only good about you, complimenting you from the bottom of my heart for everything I could. You couldn’t be here and hear, but your soul heard, your heart felt... and now you are here! Because these letters did their job, connecting you back

home! Because a connection of hearts is stronger than any physical connection! When I started thinking about how good you are and how special you are - you started thinking the same thing, and that’s what brought you back home.

Endless pain, an ocean of sorrow, disappointments, and frustrations accompany the broken bonds between parents and children, between teachers and students, between partners in business, and between mutual friends, often washing the interpersonal relationships within families, between brothers and sisters, between uncles and nephews, and between close neighbors... The heart screams, cries, wants to scream out and shout. The relationship is shaken, the connection is gone, the conflict is growing, and we’re unable to find advice in our souls. What to do? How do you stop the deterioration? How do you change the situation?

We have the ability to change... But it depends only on us!

Let’s change our thinking. Let’s see the good, focus on it, direct our gaze to it, and only to it. Yes, even the neighbor who sometimes annoys us, let’s see how much they try to respect their parents and host them every Shabbat. Also, that person who sits at the end of the table in the synagogue, let’s think about how pleasant and graceful their prayers are...

Let’s see the good, think good, and focus on only the good in others!

- 102 Stories That Changed People’s Lives (p. 239).

And the basis for everything is to not give any child the impression that we prefer, appreciate, or love one child more than another.¹³

For example, when parents want to buy a gift for one of their children, they shouldn't buy for just one of them but for all of them. It's now necessary to buy clothes for Shabbat, the holidays, etc. - buy them all at the same price.

We're not talking about when there's a justified reason, such as when it's their birthday. There's no reason for a sibling to get jealous over a birthday present. You need to explain to them that on their birthday they'll also get a present. We're talking about everyday life.

It's forbidden to cause differences in status between children! Every child should feel

that they're special and loved by us, just like the rest of their siblings.

Also, a child should know that the warmest corner for him is with their father or mother. A mom and dad shouldn't only be parents but also best friends to their children.

If you get used to listening to your child when they're still small and young, to all their nonsense, when they grow up and get big, they'll already be used to you being the ear that listens to them, and they'll only come to you when they're going through "big" and important things, and not to "friends" and strangers.

At the same time, even though we're tasked with connecting with our child and becoming their best friends, we must not lose, G-d forbid, our

~ Wellsprings of Wisdom ~

13. Our role as parents is to try to give as much as we can to each child. Also, to respect them because a child needs respect.

Rabbi Nachman of Breslav writes (Likutei Moharan I Torah 67) that one of the basic elements of the soul is called "respect." Too much of it is dangerous. It's like salt, too much salt isn't good, but a little must be eaten. Without salt, our food would be

bland. You have to add a little salt for the taste.

In the same respect, respect mustn't be taken from a child. There's a minimum amount of respect that if it's taken from a person – they'd prefer to die at that moment. What we said is understood? Do you know why? Because it's a basic element of the soul that can't be ignored...

Parashat Vayeshev - Parental Authority – A Must!

“parental authority.” You have to know that a child without parental authority is like an orphan!

As parents, we must know that real parenting must be accomplished in two ways...

On one side, through love, concern, hugs, and giving, and on the other, by knowing how to set limits so that your authority remains firm. Parental authority isn't expressed with hands or shouting. True parental authority is expressed through “parental presence” - love and awe together.

One of the hardest traumas for a child is growing up without a parental figure. Losing a parent, even in late childhood, can be devastating. Similar to this is a child's experience when the parent collapses, becomes paralyzed, or loses their voice.

Less well known is another form of deprivation...

Every parent gives in sometimes when faced with a child's demands, complaints, threats, or violence. However, when submission becomes the

norm, the child loses the parental presence. Perhaps, even worse, the child feels that they succeeded in eliminating the parental presence...

The experience of the parents, under the same circumstances, may be the complete opposite...

They may feel that they exist only for the child. But that's exactly the problem. If a parent exists only for a child, they have no say of their own or individual existence. In this case, the parent becomes the one who carries out the child's will. They become the child's servant, the child's shadow.

To be present means to be someone... Someone with their own thoughts, feelings, and desires. Every child needs someone like that in order to grow up. Only with a figure who is personally present can a child feel safe. In contrast, a parent who just fulfills every one of the child's desires leaves the child in a state of cessation and emptiness.

The experience of parental presence may also be impaired in another respect...

When a child is faced with a figure, who is present, but not as

someone who fulfills the role of a parent... Some parents turn this into an ideal, “Most of all, I want to be my child’s friend” or “I want them to love me for who I am, and not because I’m their mother...” Other parents neglect the parental role when they insist on satisfying their own needs without considering the needs of their children. In both cases, the children lack the presence of the parent as a parent...

A parent must be present both as an individual and as someone who holds the parental role. When one of the two isn’t there, the child is deprived. The worst loss, then, is caused by someone who becomes invalid both as a person and as a parent.

Indeed, parental authority requires both paths - awe and love !

We’ll now continue with this week’s parasha...

The Sale Of Yosef

A couple of days passed, and the brothers went to graze their father’s sheep in Shechem and were late in returning home.

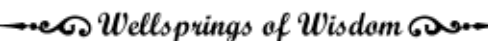
Rabbi Shimshon Raphael Hirsch wrote¹⁴ that the brothers went to Shechem in order to discuss how they should behave with Yosef ! And why did they go to Shechem ? Because there shone a massive light of brotherly love !

It was precisely there, in Shechem, that the love of

Shimon and Levi for their family was revealed when they went to take revenge for what had happened to their sister.¹⁵

But, once there, the brothers, on their extraordinary spiritual level that we can’t understand, understood that Yosef must die !

Meanwhile, Yaakov was waiting for his sons to return, and since he was worried about why they still hadn’t returned, he asked Yosef to go and find them.



14. Bereshit 37:12.

15. See Bereshit 34:31.

And even though Yosef knew that his brothers hated him and that his life could be in danger, he wanted to fulfill the mitzvah of honoring his father.

Yosef searched for his brothers but couldn't find them...

Suddenly, he happened to pass by a stranger who asked him what he was looking for, to which Yosef said he was searching for his brothers. The stranger then replied that they were in Shechem, and Yosef continued on his way...¹⁶

The Sense Of Responsibility

When Rabbi Elazar learned¹⁷ the verse, “And Leah conceived and gave birth to a son and called his name Reuven because she said that Hashem has seen my poverty and now he will love me personally” (Bereshit 29:32), he had a hard time understanding it, for even without the words:

Yosef arrives in Shechem and sees his brother in the distance.

The brothers see Yosef approaching them, “and they plotted to kill him” (Bereshit 37:18).

The decision was made, and they began to prepare...

Among the brothers, the eldest brother, Reuven, stood and reflected, “Since I’m the oldest, I’ll probably be blamed for all this... !”

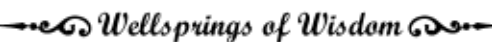
He then turned to his brothers and suggested to them, “Let’s not kill him. Let’s throw him into a pit !”

כִּי אָמְרָהּ

(because she said)

the verse is understandable...¹⁸

He then replied that even though the Torah didn’t reveal it, there must be another reason for why he was called Reuven, which is why the Torah wrote the unnecessary words, “Because she said.”



16. See Bereshit 37:15-16.

17. Brachot 7b.

18. See Ben Yehoyadah (Brachot 7b) by the Ben Ish Chai.

Parashat Vayeshev - Coping with Your Responsibility

The Gemara explains¹⁹ that when Reuven was named, it was as if Leah was prophesying and saying, “Look at my son” (לראו בן), that is, see the difference between my son and my father-in-law’s son, the wicked Esav.

Esav, even though he himself sold his birthright, “And he sold his birthright to Yaakov” (Bereshit 25:33), nevertheless, “Esav hated Yaakov” (Bereshit 27:41).

Reuven, on the other hand, even though Yosef took

the birthright from him, “His birthright was given to my son Yosef” (Divrei HaYamim I 5:1), he wasn’t jealous of him, and even tried to save his life, “And Reuven listened and saved him from their hands” (Bereshit 37:21).

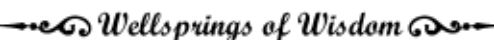
From the words of the Gemara, we learn something immense... The difference between the righteous Reuven and the wicked Esav is in their feeling of responsibility!

Coping with Your Responsibility

When someone understands already from the beginning of childhood that they’re part of a family and social system and that apart from rights and possessions, they must fulfill the duties and tasks derived from the necessity of being a part of the world, they’re able to adapt and do things that aren’t related only to their personal self, but to the system they’re a part of, a system that ultimately

surrounds them and cares for them personally.²⁰

The modern world tries to make its inhabitants see only themselves. The result of this trend is a collection of millions of selfish people whose desires must be opposed, and if not all the time and in all matters, at least some of the time and in some matters. The result of this approach is that, over time, conflicts must arise



19. See Brachot 7b according to Schottenstein.

20. Etzot HaChaim (Vol. 2, p. 325).

between individuals and their parents, teachers, the educational system, their workplace, and also inside their homes.

When a child is educated to do things that are their responsibility, regardless of their personal desire, they begin to understand the meaning of responsibility.

When a young man learns to stay in yeshiva, even if sometimes it's difficult for him or he doesn't get along with a certain rabbi - he learns to adapt.

When a child is forced to share with their siblings and friends due to the fact that they live together and are commanded to fulfill the mitzvot between man and his friend - they learn to consider and respect others and understand that their opinion, as important as it is, isn't the only opinion.

When they grow up, they'll learn to cope with decisions made by their employers and others around them that are contrary to their opinion.

This is even more important in their own home when there are differences of opinion or a

noticeable difference in the character of the couple.

In the old days, a couple would learn to give in to one another from the necessity of the personal responsibility that they had already acquired in their childhood. Nowadays, unfortunately, they're willing to give up and break up their home over the most trivial things.

Reality shows that stability in a person's life, even in the face of crises and difficulties, prolongs their life and even makes it better, compared to frequent changes with the aim, so to speak, of improving the situation. Changes, usually, don't improve the situation (apart from special circumstances) but force you to face additional challenges that require constant additional changes.

The concept that prevents such changes and attempts to escape reality, only because it forces the person to face their reality, is called "responsibility."

"Responsibility" is defined in the dictionary as devotion, loyalty, morality, reliability, discretion, assurance, and commitment.

So many important values lie in one concept.

Whoever believes that “responsibility” is a noble contribution by humans to society is nothing but wrong. This is humankind’s greatest contribution, first and foremost to themselves, for the life of a dedicated, moral, trustworthy, and sensible person is more stable and free of disturbances and hardships.

Responsibility isn’t something that can be acquired in an instant, but by being educated from birth until maturing enough to grasp it.

Even when you’re with a child who doesn’t behave responsibly and appears to be selfish, you

shouldn’t despair. There are many ways to get a child used to being responsible, but as the child grows older, the task becomes more difficult, so the earlier you take care of this, the better.

Now that we understand that Reuven had reached a complete feeling of responsibility, we can move on to explain the Midrash that we brought at the beginning of the conversation...

“**The** *dudaim* gave off a smell” - this is Reuven who saved Yosef, “and on our doorstep *megadim*”- this is the Chanukah candles that were commanded to place on the outside of the doorstep of our homes...

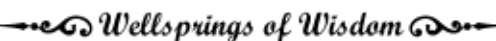
Light Up The World

The following is an excerpt from our book *Imrei Noam* by HaRav Yoram Michael Abargel zt”l...²¹

Chazal say²² that the time for lighting the Chanukah candles is

until the *tarmodaim* stop walking in the market.

Rashi explains that the *tarmodaim* are members of a nation called “Tarmod” who would collect twigs and sell them to people in the



21. Imrei Noam (Chanukah, Maamar 3).

22. Shabbat 21b.

market for lighting fires in their homes. For that reason, they would linger in the market until after dark, when everyone had already left and gone to their homes to light a fire, and when someone was in need of twigs to light their fire, they would go out and buy from them. *Chazal* are telling us that the time for lighting the Chanukah candles is until even the *tarmodaim*, who are the last ones left in the market after dark, leave the market, and then there won't be anyone left to publicize the miracle to.

However, the Lubavitcher Rebbe zt"l explains²³ that "Tarmod" (תרמוד) comes from the word rebel (מרד), and *chazal* wanted to imply to us that there's power in the immense light that shines through the Chanukah candles to illuminate even the hearts of those furthest from Hashem's path - those who rebel against Hashem and transgress His will deliberately and in rebellion - and light sparks of teshuva within their hearts, until those who rebel stop walking in the

market and all return to Hashem in complete repentance.

That's why the Chanukah candles are lit near the entrance of the house or in the window facing a public domain, and not inside the house, since the whole point of Chanukah is to bring the light of holiness even to the farthest, most immersed in the side of impurity and darkness.

For that reason, the Lubavitcher Rebbe ordered his chassidim and followers who are scattered all over the world to light huge *chanukiot* in all kinds of central places in every city, town, and country in the world - at intersections, in hospitals, in military bases, and in all kinds of dangerous places - in order to bring in all the Jews throughout the entire world, without exception, into the holy light of Chanukah.

On the holiday of Chanukah, we all take responsibility and make sure to enlighten the souls of all of Am Israel !

King David – Don't Forget Us !

Rebbe Mordechai Rakover zt"l had the great privilege of serving his rabbi, the Chozeh of Lublin, and taking care of all his physical needs, but it wasn't always an easy task. The Chozeh was more "there" in the upper worlds than "here" in our physical world.²⁴

Every morning Rebbe Mordechai would approach the Chozeh and ask him, "Rebbe, what do you want to eat?"

One day, during the morning prayer, the Chozeh became so spiritually "connected" that even after the prayer was over, he wasn't able to "come back" to himself.

Rebbe Mordechai, as usual, approached him and asked what he wanted to eat. The Chozeh looked at him and replied, "As far as I'm concerned, you can bring me stones to eat."

Rebbe Mordechai trembled and replied, "This is for the

Rebbe, but what can the chassidim be given to eat?!"

A tzaddik is the channel that draws down wisdom, life, and health to his followers. In order for him to be able to draw down all that blessing and have it affect his followers, he must also have a certain "importance" for these things. But, if they lose importance in his eyes, he won't be able to draw them down anymore.

The same thing happened with David HaMelech. The sages in Am Israel knew that David HaMelech was rising immensely from hour to hour, and they were afraid that he would completely distance himself from the world! Therefore, they entered his palace every morning and said to him, "Our lord David, you're the king. You are entrusted with the responsibility of taking care of the livelihood of Am Israel!"

"You can't run away from the responsibility!"

Parashat Vayeshev - The Pathway...

The Pathway...

1. Hashem created the world in such a way that parents would have feelings of love and affection for their children, both in general and specifically for each and every child individually (and if that's not the case, something is probably not right)... and even if this is true, it's our duty to make an effort and do everything that we can that our children feel it!

2. A child should know that the warmest corner for him is with their father or mother. A mom and dad shouldn't only be parents but also best friends to their children. If you get used to listening to your child when they're still small and young, to all their nonsense, when they grow up and get big, they'll already be used to you being the ear that listens to them, and they'll only come to you when they're going through "big" and important things, and not to "friends" and strangers. At the same time, even though we're tasked with connecting with our child and becoming their best friends, we must not lose, G-d forbid, our "parental authority." You have to know that a child without parental authority is like an orphan!

3. As parents, we must know that real parenting must be accomplished in two ways... On one side, through love, concern, hugs, and giving, and on the other, by knowing how to set limits so that your authority remains firm.

Parental authority isn't expressed with hands or shouting. True parental authority is expressed through "parental presence" - love and awe together.

4. Every parent gives in sometimes when faced with a child's demands, complaints, threats, or violence. However, when submission becomes the norm, the child loses the parental presence. Perhaps, even worse, the child feels that they succeeded in eliminating the parental presence... The experience of the parents, under the same circumstances, may be the complete opposite... They may feel that they exist only for the child. But that's exactly the problem. If a parent exists only for a child, they have no say of their own or individual existence. In this case, the parent becomes the one who carries out the child's will. They become the child's servant, the child's shadow.

5. To be present means to be someone... Someone with their own thoughts, feelings, and desires. Every child needs someone like that in order to grow up. Only with a figure who is personally present can a child feel safe. In contrast, a parent who just fulfills every one of the child's desires leaves the child in a state of cessation and emptiness.

6. The experience of parental presence may also be impaired in another respect... When a child is faced with a figure, who

The Pathway...

is present, but not as someone who fulfills the role of a parent... Some parents turn this into an ideal, “Most of all, I want to be my child’s friend” or “I want them to love me for who I am, and not because I’m their mother...” Other parents neglect the parental role when they insist on satisfying their own needs without considering the needs of their children. In both cases, the children lack the presence of the parent as a parent...

7. When someone understands already from the beginning of childhood that they’re part of a family and social system and that apart from rights and possessions, they must fulfill the duties and tasks derived from the necessity of being a part of the world, they’re able to adapt and do things that aren’t related only to their personal self, but to the system they’re a part of, a system that ultimately surrounds them and cares for them personally.

8. The modern world tries to make its inhabitants see only themselves. The result of this trend is a collection of millions of selfish people whose desires must be opposed, and if not all the time and in all matters, at least some of the time and in some matters. The result of this approach is that, over time, conflicts must arise between individuals and their parents, teachers, the educational

system, their workplace, and also inside their homes.

9. When a child is educated to do things that are their responsibility, regardless of their personal desire, they begin to understand the meaning of responsibility. When a child is forced to share with their siblings and friends due to the fact that they live together and are commanded to fulfill the mitzvot between man and his friend - they learn to consider and respect others and understand that their opinion, as important as it is, isn’t the only opinion. When they grow up, they’ll learn to cope with decisions made by their employers and others around them that are contrary to their opinion.

10. Reality shows that stability in a person’s life, even in the face of crises and difficulties, prolongs their life and even makes it better, compared to frequent changes with the aim, so to speak, of improving the situation. Changes, usually, don’t improve the situation (apart from special circumstances) but force you to face additional challenges that require constant additional changes.

11. The concept that prevents such changes and attempts to escape reality, only because it forces the person to face their reality, is called “responsibility.” Responsibility is defined in the dictionary as devotion, loyalty, morality, reliability, discretion, assurance, and commitment.

The Pathway...

Whoever believes that “responsibility” is a noble contribution by humans to society is nothing but wrong. This is humankind’s greatest contribution, first and foremost to themselves, for the life of a dedicated, moral, trustworthy, and sensible person is more stable and free of disturbances and hardships.

12. Responsibility isn’t something that can be acquired in an instant, but

by being educated from birth until maturing enough to grasp it. Even when you’re with a child who doesn’t behave responsibly and appears to be selfish, you shouldn’t despair. There are many ways to get a child used to being responsible, but as the child grows older, the task becomes more difficult, so the earlier you take care of this, the better.





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Shabbat Times

Vayeshev

23rd of Kislev, 5783

City	Candle Lighting	Shabbat Ends	Rabbeinu Tam
New York	4:11 pm	5:16 pm	5:41 pm
Miami	5:14 pm	6:11 pm	6:43 pm
Los Angeles	4:27 pm	5:27 pm	5:56 pm
Montreal	3:53 pm	5:03 pm	5:23 pm
Toronto	4:23 pm	5:31 pm	5:53 pm
London	3:36 pm	4:51 pm	5:04 pm
Jerusalem	4:22 pm	5:12 pm	5:44 pm
Tel Aviv	4:18 pm	5:08 pm	5:39 pm
Haifa	4:15 pm	5:06 pm	5:36 pm
Be'er Sheva	4:20 pm	5:10 pm	5:41 pm

Pathways to the Heart

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

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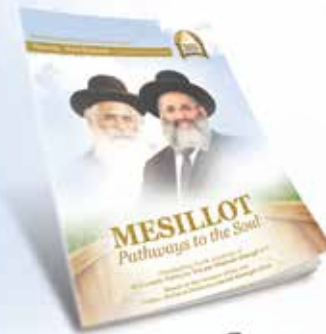
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